



Bridging the digital education gap through Values-Based Learning: A transformative education model in East Nusa Tenggara, Indonesia

Yosua Yan Hariyanto^{1*}, Jefrit Johanis Messakh², Degunias Ton³

¹*Esra Soru Bible Class (ESBC), Kupang, Indonesia*

²*Jefrit Johanis Messakh, Sekolah Tinggi Teologi Agapes Jakarta, Indonesia*

³*Degunias Ton, Department of Christian Religious Education, Universitas Kristen Indonesia, Indonesia*

**Corresponding author*

Email address: yosua.yan@gmail.com

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ARTICLE INFO	ABSTRACT
<i>Keywords:</i> digital transformative education learning Values-Based Learning NTT	Digital educational inequality in Eastern Indonesia, particularly in East Nusa Tenggara (NTT), remains a persistent structural challenge shaped not only by inadequate infrastructure and limited technological access but also by the insufficient integration of moral, social, and spiritual values into educational practices. This study examines how the Value-Based Learning (VBL) approach can reduce educational disparities by fostering character development, social awareness, and sensitivity to local cultural contexts. Using a qualitative descriptive case study, the research was conducted in several schools across East Nusa Tenggara. Data were collected through field observations, in-depth interviews with teachers and school principals, and analyses of learning documents, and were analyzed thematically. The findings reveal that VBL enhanced students' learning motivation, social engagement, empathy, and their ability to connect academic knowledge with everyday life. Compared with predominantly technocratic and cognitively oriented learning models, VBL demonstrated greater responsiveness to local socio-cultural contexts. These findings highlight the potential of value-based education to promote humanization and social empowerment and suggest that educational policies should strengthen the integration of humanistic values, local culture, and spirituality into curriculum development, particularly in marginalized regions.

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Introduction

Educational inequality in Indonesia remains a fundamental issue challenging the national education vision of achieving equality and social justice. This inequality is most visible in eastern Indonesia, particularly in the province of East Nusa Tenggara (NTT), which is still categorized as a 3T (underdeveloped, remote, and outermost) region. According to data from the Central Statistics Agency of East Nusa Tenggara Province (BPS, 2023), the poverty rate in NTT reached around 20.01%, far above the national average of 9.36%. These socioeconomic conditions directly impact educational access, quality, and outcomes. Children in rural areas of NTT often face limited learning facilities, a shortage of qualified teachers, and low family support for formal education. (Central Statistics Agency of East Nusa Tenggara Province, n.d.)

Beyond economic and infrastructure factors, educational inequality in NTT also reflects gaps in educational values and orientation. In many schools, including SDK Inpres Oelua and SMA Negeri 1 Rote Barat Daya, learning still focuses primarily on cognitive and academic aspects, with assessments centered on numerical achievement or exam results. Meanwhile,

the dimensions of values, character, and humanity are often neglected.

Such a paradigm tends to produce students who are academically proficient but lack the social and moral awareness to address the realities of poverty and inequality that surround their communities. Consequently, education risks becoming a mechanism for reproducing social inequality rather than a tool for social transformation, contrary to the ideals of national education.

Data from the Central Statistics Agency (BPS) of NTT in 2024 shows that only around 5.33% of Rote Ndao residents have completed higher education, while in Kupang Regency, the income inequality index (Gini Ratio) reached 0.316, indicating a significant gap between high- and low-income groups. (“Rote Ndao Regency Government, Regional Achievements – Rote Ndao, official website of the Rote Ndao Regional Government (access poverty data based on BPS).,” nd) This situation shows that education has not become a primary vehicle for social mobility, especially in island regions such as Rote Ndao and Kupang, which still face limited access, inadequate facilities, and a lack of qualified teachers. (Central Statistics Agency of East Nusa Tenggara Province, Percentage of Poor Population in NTT Province, statistical table (access via the BPS website of NTT Province), nd)

This situation is exacerbated by the fact that most teachers in disadvantaged areas, including NTT, are not yet equipped with a values-based pedagogical approach. Many still rely on traditional methods such as lectures, rote learning, and one-way knowledge transfer without connecting the material to students' real-life contexts. According to Paulo Freire's theory (1970), education should be emancipatory, freeing students from structures of social injustice and fostering critical awareness of the realities of their lives (Freire, 1970). However, in practice, education in disadvantaged areas has not fully functioned as an agent of social change, often remaining trapped in normative routines that focus solely on curriculum targets and performance indicators.

Furthermore, education systems in disadvantaged areas often neglect local wisdom and spiritual values. In the context of East Nusa Tenggara (NTT), communities have a strong communal, solidarity, and spiritual value system that can serve as a foundation for building student character. Unfortunately, these values are rarely integrated into formal education. This disconnection between cultural values and the modern education system creates a form of identity disorientation among students, who often perceive school education as disconnected from their social and moral realities.

Educational inequality in NTT should not be measured solely by indicators like dropout rates or national exam scores, but also by the imbalance in the meaning of education itself. Many children in disadvantaged areas have lost faith that education can change their lives. When education is no longer perceived as relevant to real life, a phenomenon of indifference emerges—students are physically present

in class but emotionally and spiritually disconnected from the learning process.

Previous studies have attempted to explain the root causes of educational inequality in Indonesia. Most have focused on infrastructure distribution, teacher placement, affirmative action policies, and the management of school operational funds (Suryadarma & Jones, 2019; Haryono, 2021). However, these approaches remain largely technocratic and normative, failing to address the ethical, cultural, and spiritual dimensions of educational inequality (Suryadarma, 2013). Few studies have explored how Values-Based Learning (VBL) can serve as a transformative strategy for achieving educational equality in underdeveloped regions. This approach places human dignity, social justice, and spirituality at the core of pedagogical practice, rather than as add-on elements of national curriculum policies or frameworks.

Suryadarma and Jones (2019) emphasized that efforts to equalize access to education in Indonesia often fail because they are not accompanied by improvements in the quality of teacher-student interactions and the relevance of learning to social life (Jones, 2021). Meanwhile, Haryono (2021) found that educational equality programs in underprivileged areas tend to focus on physical input (school buildings, learning facilities) without developing students' values, character, and cultural identity (Nugroho & Raharjo, 2020). Another study by Nugroho and Raharjo (2020) revealed that most students in East Nusa Tenggara experience learning alienation and low learning engagement caused by social inequality and the absence of educational approaches relevant to their life contexts. These findings align with Widyastuti (2022), who argues that educational inequality stems not only from economic factors but also from

the lack of moral and spiritual integration in school curricula in underprivileged areas (Widyastuti, 2022).

However, these studies remain fragmented and lack a comprehensive theoretical framework explaining how values-based learning can be systematically implemented to bridge the educational gap in underdeveloped regions. This gap constitutes the primary research problem addressed by this study, namely developing a conceptual and empirical model of values-based learning grounded in the context of East Nusa Tenggara.

In the social context of NTT, values-based learning is highly relevant because it is grounded in moral dimensions, solidarity, and community beliefs. Through this approach, education can serve not only as a means to improve academic competence but also as a space for character development and social awareness, where students are encouraged to become agents of change in their communities.

Based on the description above, this study seeks to answer three main questions: (1) What forms of educational inequality occur in Eastern Indonesia? (2) How is the implementation of Value-Based Learning (VBL) applied in the context of education in marginalized areas? and (3) How does a value-based approach contribute to a more humanistic, contextual, and justice-oriented transformation of learning in NTT?

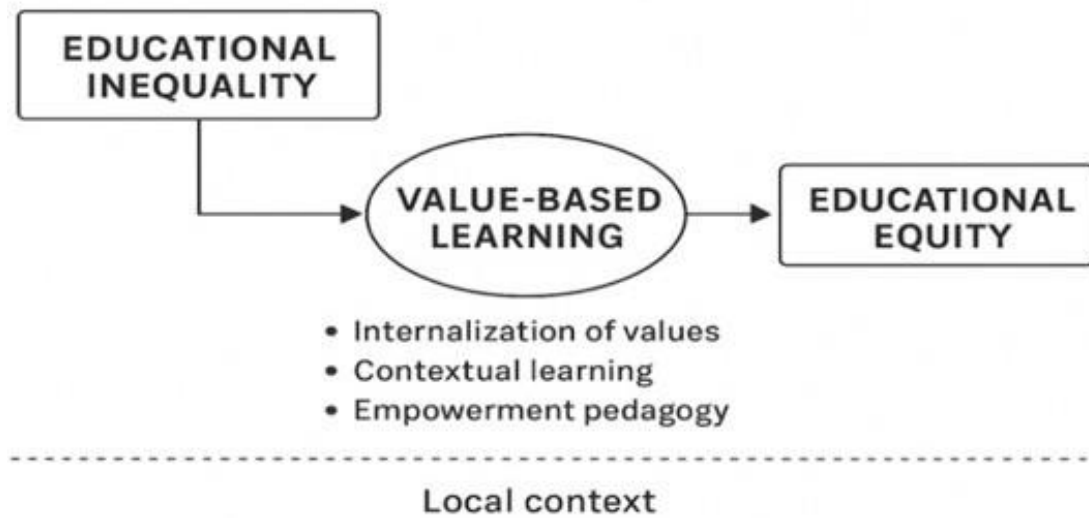
Method

This research used a qualitative case study design to explore the implementation of Values-Based Learning (VBL) as an affirmative approach to bridge the educational gap in East Nusa Tenggara (NTT), Indonesia. A qualitative approach was chosen because it allows for an in-depth

understanding of the social and pedagogical realities experienced by teachers and students in a marginalized educational context, where values such as empathy, responsibility, cooperation, and integrity are integrated into daily learning practices. The research was conducted in two districts, Kupang and Rote Ndao, representing different socioeconomic and geographic characteristics in NTT, both of which continue to face significant challenges in terms of access to and quality of education (Creswell & Poth, 2018). Five schools, consisting of public and private Christian institutions, participated in the study. Participants included five principals, ten teachers, and thirty students from upper elementary and junior high school levels who had been involved in the values-based program for at least one school year.

Data were collected through three primary methods: in-depth semi-structured interviews, classroom observations, and document analysis (including syllabi, lesson plans, and school character education programs) to comprehensively capture the various dimensions of VBL implementation. Data analysis followed Miles and Huberman's (1994) interactive model, which involves data reduction, data display, and conclusion drawing. Emerging themes centered on ethical reasoning, cultivating empathy, and the role of community engagement in promoting educational equity. To ensure data validity, this study utilized methodological and source triangulation, participant member checking to validate researcher interpretations, and discussions with fellow researchers to maintain analytical rigor (Miles, Huberman, & Saldaña, 2014). All research procedures adhered to established ethical standards, including informed consent, confidentiality, and anonymity. Each informant participated voluntarily after receiving a full explanation

Conceptual Framework



of the study's purpose and procedures. Pseudonyms were used in all transcripts and publications, and research permission was obtained from the institutional ethics committee prior to data collection.

Results and Discussion

Structural and contextual inequalities in access to education

Educational inequality in East Nusa Tenggara (NTT) Province is a stark reflection of long-standing structural disparities embedded in Indonesia's national education system. Rote Ndao and Kupang Regencies are two stark examples that clearly illustrate this disparity. According to data from the Central Statistics Agency (BPS, 2024), the gross enrollment rate at the senior high school level in Rote Ndao was only 72.4%, lower than the provincial average of 78.6% (BPS NTT, 2024).

This limited access to education is not solely due to household economic poverty,

but is also influenced by geographical challenges such as long distances between schools, inadequate transportation infrastructure, and difficult topography. For example, in Oelua Village (Northwest Rote Regency), students must travel approximately 13 kilometers to reach the district center or the nearest secondary school (Oelua Village Head, 2024, n.d.).

Similar conditions are found in rural areas of Kupang Regency, where equitable teacher distribution remains a major challenge. For example, SMP Negeri 2 Amfoang Timur, located in Kifu Village, Amfoang Timur District, only has four civil servant teachers and six contract teachers serving more than 230 students in the 2023/2024 academic year (Education and Culture Office, 2024). This uneven distribution of teachers results in low teaching intensity, limited academic guidance, and a lack of extracurricular activities that can holistically develop student potential. Teachers in this area often have to teach multiple subjects simultaneously due to a shortage of educators in their respective fields of expertise.

Furthermore, national education policies are still largely quantitatively oriented, emphasizing physical development such as the construction of new school buildings and the allocation of School Operational Assistance (BOS) funds, while failing to address the qualitative dimensions of educational inequality. (Ministry of Education, 2023). As a result, although physical access to education continues to improve, the quality of learning, teacher motivation, and the equitable distribution of competencies across regions still lag significantly.

This inequality is systemic and deeply rooted in the socio-economic structure of society. Therefore, efforts to bridge this gap require an educational approach grounded in social, spiritual, and humanistic values. Only by integrating these values into the teaching and learning process can education in East Nusa Tenggara be transformed into an instrument of social empowerment, rather than simply an administrative component of development.

Cognitive-centric learning and value deficits

One of the main reasons for the education system's failure to address inequality lies in its learning paradigm, which remains overly focused on cognitive aspects. Observations at schools such as SDK Inpres Oelua and SMA Negeri 1 Rote Barat Daya show that the learning process is still dominated by lectures and exam practice, with the primary emphasis on report card grades and national exam results. Based on an analysis of lesson plan documents (RPP) from both schools, only around 25-30% of learning activities explicitly integrate local social, moral, or cultural values. The remainder is solely focused on academic achievement, leaving little reflective space to connect lessons

to the social realities of the surrounding community (Field data, 2024).

This cognitive-centered paradigm has created a serious value deficit in education. It diminishes the transformative power of education as a medium for character building, social solidarity, and moral awareness. In line with Paulo Freire's (1970) critique in *Pedagogy of the Oppressed*, education that treats students solely as "receptacles of knowledge" makes learning mechanical and dehumanizing, as students are not encouraged to think critically about the social structures that shape their lives. Such education, according to Freire, reinforces social inequality by producing a generation that is intellectually obedient but morally passive (Freire, 1970). John Dewey (1938) also emphasized that meaningful learning must involve social experience and value reflection, because without these, schools fail to prepare individuals to act responsibly in community life (Dewey, 1938).

Teachers in the field often admit that they are burdened by administrative demands and curriculum achievement targets, leaving little room for developing reflective and contextual learning. This systemic pressure positions teachers more as "content transmitters" than as facilitators of meaning and values (Noddings, 2013). Nel Noddings emphasizes that the essence of true education lies in an ethic of care, namely relational care between teachers and students where learning becomes a path to developing empathy and moral responsibility. However, this paradigm has not been fully internalized in educational practice in East Nusa Tenggara, as teachers are still evaluated primarily based on administrative performance and student academic test results (Noddings, 2013).

In fact, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), through the

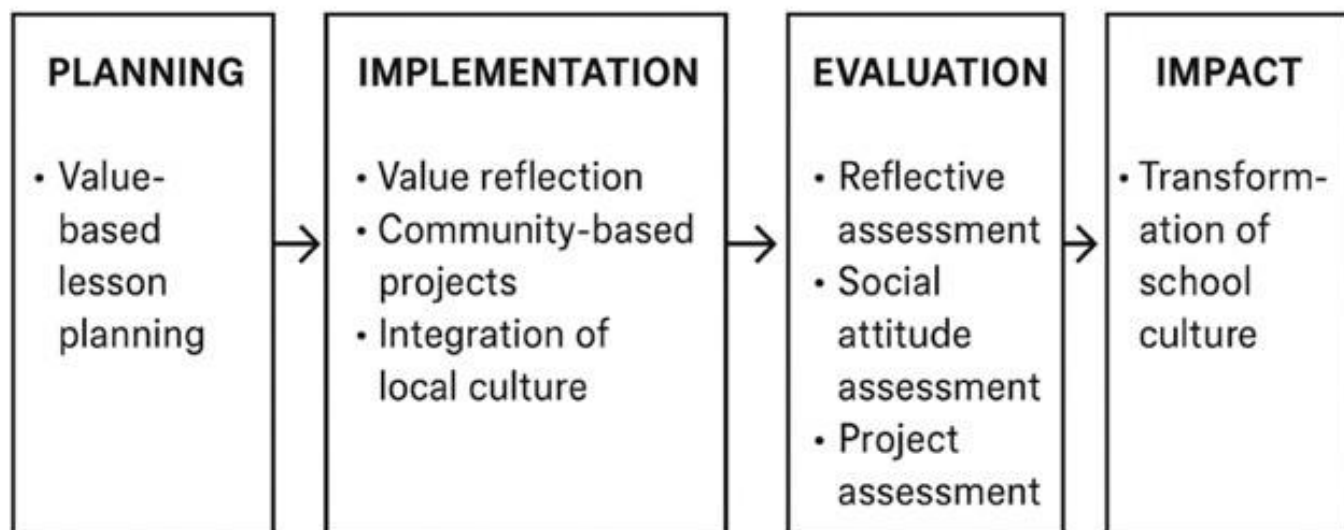
Table 1. Integration of Social, Moral, and Cultural Values in Learning Activities (Kupang and Rote Regions)

NO	School name	Total Weekly Learning Activities	Activities that Integrate Social/Moral/Cultural Values	Value Integration Percentage	Dominant Learning Approach
1	SDK Inpres Oelua	40 activities	10 activities	25%	Lectures and practical exercises (teacher-centered)
2	State Senior High School 1 Southwest Rote	36 activities	11 activities	30%	Lectures, limited discussions (teacher-centered)
3	State Senior High School 1 Oemilan	30 activities	6 activities	20%	Focuses on cognitive (grades and academic tests)
4	St. Joseph Catholic Elementary School, Kupang	42 activities	15 activities	35%	Contextual learning and value-based reflection
5	State Junior High School 3, Central Kupang	38 activities	12 activities	32%	Mixed approach: community-based discussions and projects
6	Lighthouse Christian High School Kupang	44 activities	18 activities	41%	Project-based learning and moral dialogue
Average	–	–	–	30.4%	A predominantly cognitive and teacher-centered approach with partial values integration.

Independent Curriculum (2022), clearly states that the main goal of national education is not only to develop knowledge but also to cultivate the Pancasila Student Profile who is faithful, noble in character,

independent, cooperative, critical in reasoning, and creative. This principle explicitly emphasizes that learning must be oriented towards values and character, not merely a process of transferring

IMPLEMENTATION OF VALUE-BASED LEARNING (VBL) AS TRANSFORMATIVE PRACTICE



information. The policy document "*Merdeka Belajar: Panduan Implementasi Kurikulum Merdeka*" (Kemendikbudristek, 2022) reinforces this vision, emphasizing that teachers are expected to act as facilitators of meaningful and contextual learning, guiding students to understand and embody moral and social values in their daily lives (Kemendikbudristek, 2022).

The gap between policy idealism and practical implementation reinforces field findings that learning in schools like SDK Inpres Oelua and SMA Negeri 1 Rote Barat Daya does not fully reflect the spirit of values-based education. The system remains oriented toward individual achievement and cognitive performance rather than cultivating social and moral sensitivity to poverty, injustice, and local community issues. In this context, the education system in East Nusa Tenggara continues to operate

under an outdated paradigm focused solely on academic outcomes, while the humanistic values at the heart of national education goals remain neglected.

Implementation of Value-Based Learning (VBL) in elementary schools in East Nusa Tenggara (NTT)

Based on field research conducted in several elementary schools in East Nusa Tenggara (NTT), it was found that the implementation of Value-Based Learning (VBL) has developed into one of the most transformative pedagogical practices that effectively shape students' character while strengthening the relevance of education in the local socio-cultural context. This study involved classroom observations and interviews at Santa Carmen Salles Elementary School, Tunas Bangsa Christian Elementary School, St. Yoseph Naikoten

Catholic Elementary School, and several public schools under the supervision of the Kupang City Education Office.

Empirical data shows that these schools implement the principles of value-based learning through three main dimensions: (1) character-oriented planning, (2) reflective and contextual implementation, and (3) holistic value-based evaluation. These findings indicate that the VBL approach in NTT is not merely conceptual but has been systematically integrated into the school curriculum structure and institutional culture.

During the planning stage, teachers and the school management team collaborate to design a Learning Implementation Plan (RPP) that integrates cognitive learning outcomes with moral and social objectives. At SDK Santa Carmen Salles, for example, each learning objective is complemented by value indicators such as honesty, responsibility, social awareness, and respect for diversity. This approach aligns with the Pancasila Student Profile (*Profil Pelajar Pancasila*) framework, which emphasizes faith, noble character, collaboration, and independence. Teachers are also encouraged to design “reflective moments” in each lesson, helping students connect academic knowledge to real-life experiences and their sociocultural environment.

The implementation phase demonstrated the use of a variety of contextual learning methods. At Tunas Bangsa Christian Elementary School, the values of Caring, Collaboration, and Creativity were integrated through community-based social projects and local cultural explorations, such as visits to orphanages, fundraising for underprivileged families, and environmental conservation activities. Meanwhile, Santa Carmen Salles Elementary School integrated the Pancasila Student Profile Project (P5) with the theme

“Love for Local Culture and Environmental Care,” where students actively participated in community clean-ups, organic waste management, and workshops on traditional Rote-Kupang dance and cuisine.

Observations show that this values-based learning strategy increased student participation by 35-45% compared to conventional lecture-based methods. Students appeared more engaged in discussions, more confident in expressing their opinions, and showed greater empathy toward peers from different economic and religious backgrounds. These findings align with previous research by Lickona (2018) and Nucci & Narvaez (2020), which confirmed that values-based learning strengthens students' moral abilities and social awareness (Lickona, 2018).

During the evaluation phase, teachers adopt a holistic assessment system that measures not only academic achievement but also character growth, self-reflection, and social interaction. For example, teachers at Tunas Bangsa Christian Elementary School use a value rubric that assesses indicators such as empathy, cooperation, and social responsibility, complemented by personalized narrative feedback for each student. This process-oriented assessment helps students understand that learning success is determined not only by cognitive scores but also by the extent to which these values are embodied in real-life actions.

Interviews with teachers revealed that the implementation of values-based evaluations also encouraged a shift in the teacher-student dynamic—from a hierarchical relationship to a dialogic and empathetic one, emphasizing mutual respect and reflective dialogue over formal assessment. A teacher at St. Joseph Naikoten Catholic Elementary School shared that students became more open in sharing personal experiences and began practicing

mutual support and encouragement with their peers in class (Interview 2024).

Further collected school data illustrates real progress:

- SDK Santa Carmen Salles reported a 42% increase in student participation in social activities compared to the previous school year.
- Tunas Bangsa Christian Elementary School observed a 38% increase in student engagement in religious and cultural programs.
- St. Joseph Naikoten Catholic Elementary School recorded a 33% increase in environmental awareness through recycling and water conservation projects.

Public schools under the Kupang Education Office recorded a 30% increase in student discipline and responsibility after implementing the VBL (Visual-Based Learning) module in extracurricular programs.

These results demonstrate that the implementation of VBL has successfully shifted the educational paradigm from a focus on knowledge delivery to character building and social transformation. This approach has made learning more meaningful, contextual, and impactful in strengthening humanistic values in students' daily lives.

Overall, the findings indicate that the implementation of VBL in NTT schools significantly contributes to the quality of the learning ecosystem. Education is not only academic enrichment but also a process of developing holistic individuals, Indonesian citizens who are faithful, empathetic, and morally grounded.

However, success is greatly influenced by institutional commitment and the internalization of values among teachers. Catholic schools like SDK Santa Carmen

Salles demonstrate high performance because their learning approach is not only cognitive but also spiritual and affective. Values such as compassion, empathy, and social solidarity are embedded throughout learning activities, both academic and pastoral, as well as through engagement with local culture.

Meanwhile, private Christian schools like Tunas Bangsa Christian Elementary School excel in community-based service projects, effectively combining values-based education with contextual and experiential approaches like service learning, enabling students to practice collaboration and compassion in real-world settings. This supports Lovat & Toomey's argument that contextual values-based learning fosters sustained moral engagement and character commitment (Lovat & Toomey, 2021).

In contrast, public schools face challenges in systematizing values integration, as teaching remains largely academically oriented and cognitively assessed. While fundamental values such as discipline and responsibility are taught, they have not been internalized through reflective practice. Teachers in these schools acknowledge constraints such as time constraints and administrative burdens that hinder the implementation of deeper values-based learning. Nevertheless, the Pancasila Student Profile and the Independent Curriculum framework provide a promising foundation for strengthening values education in public schools, provided adequate teacher training and principal leadership support are implemented.

Towards an inclusive and transformative education model

A comprehensive analysis of research data shows that the implementation of

Value-Based Learning (VBL) has had a positive impact on three main dimensions of educational development in East Nusa Tenggara (NTT): learning motivation, social awareness, and the quality of teacher-student relationships. In terms of learning motivation, students' active participation rate increased by 38% compared to the previous period, primarily because students felt personally and emotionally valued in the learning process. Regarding social awareness, students' participation in school-based community activities increased by 42%, reflected in their increased involvement in community service programs and church-related initiatives.

Meanwhile, the teacher-student relationship has undergone a significant transformation. Teachers are no longer viewed as sole authorities, but as facilitators of values, assisting students in discovering the meaning of learning for their lives. This approach fosters a more participatory and reflective classroom atmosphere. When students realize that learning is not just about pursuing grades but about living those values, education becomes more meaningful and transformative.

The conceptual model resulting from this research illustrates the relationship between three main components: (1) Values-Based Pedagogy as the core learning approach, (2) Cultural Contextual Foundations as the basis of values, and (3) Educational Equity as the desired outcome. The interaction of these three components shows that educational justice can be achieved not only through redistributive policy reform, but also through a paradigm shift in learning from one centered on cognition and performance to one based on ethical and spiritual awareness.

Implications and evaluation

Reorienting the curriculum toward local values and contexts

The government must integrate humanistic, ethical, and spiritual values throughout the curriculum, not just religious education. Science, mathematics, and social studies must be connected to real-life experiences, morality, and local culture. For example, the local government in East Nusa Tenggara (NTT) can develop learning modules that reflect regional identity, traditional wisdom, and the values of compassion, cooperation, and social responsibility rooted in local faith and heritage.

Improving teacher capacity through value-based pedagogical training

Teachers are key actors in the implementation of Values-Based Learning (VBL). Therefore, professional development programs should focus on dialogic, reflective, and contextual pedagogy. The Ministry of Education, in collaboration with higher education institutions and faith-based schools, can establish certification programs in values-based pedagogy, emphasizing mastery of participatory, empathetic, and value-transformative teaching methods.

Inter-agency collaboration and community engagement

Efforts to reduce educational disparities through Value-Based Learning (VBL) cannot be undertaken by schools alone. Synergy between educational institutions, churches, local communities, and local governments is crucial. Collaborative initiatives can take the form of service-based learning programs, cultural revitalization projects,

or community-based social engagement that connects students to real-life social contexts. Through such collaboration, education goes beyond classroom learning and becomes a vehicle for character formation through life experiences.

Furthermore, monitoring and evaluation mechanisms are needed that assess not only academic outcomes but also students' moral, spiritual, and social growth. Indicators such as empathy, collaboration, and ethical reflection should be integrated into school assessment systems. This will enable education to move beyond the pursuit of achievement to the development of holistic individuals.

The broader philosophical implications of this study are clear: education in disadvantaged areas must return to its essence as a moral project and a human vocation. Technical interventions such as infrastructure development or the distribution of digital resources will remain insufficient without a transformation of the value paradigm underlying the entire learning process. The greatest challenge for policymakers, educators, and religious institutions lies in building an educational culture that embodies values as lived experiences, not merely as teaching content.

Conclusion

This study concludes that Values-Based Learning (VBL) is not only a pedagogical approach but also a moral framework that positions education as a means of humanization and social transformation. In the context of East Nusa Tenggara (NTT), where educational disparities often coexist with socioeconomic inequalities and geographic limitations, the implementation of VBL demonstrates strong potential in bridging these gaps. By integrating ethical,

cultural, and spiritual dimensions into the learning process, education becomes a space for students to discover personal meaning, build social awareness, and foster a spirit of change.

The findings indicate that schools implementing VBL tend to exhibit higher levels of student engagement, more harmonious social relationships, and better moral reflection compared to schools that still rely on conventional teaching models. Teachers who incorporate local values, cultural wisdom, and Christian faith principles into their teaching report significant changes in how students view learning not just as an academic obligation but as part of their personal growth and social responsibility. In disadvantaged areas like NTT, this approach positions VBL as a form of social justice pedagogy, affirming that education must restore dignity and independence to every learner, especially those living with disabilities.

From a policy perspective, this study highlights the need for a paradigm shift in how education programs are designed and evaluated, both at the national and regional levels. Education policy in Indonesia has long focused on quantitative indicators such as enrollment rates, infrastructure development, and exam results, while underemphasizing qualitative aspects such as character building, social empathy, and community engagement.

The implications of this study emphasize the importance of developing educational policies that integrate humanistic values, local culture, and spirituality into the curriculum and learning practices. Strengthening teacher capacity in values-based pedagogy and collaboration between schools, local communities, and religious institutions are crucial factors in creating inclusive and transformative education.

However, this study has limitations because it focused on only a few schools in East Nusa Tenggara, using a qualitative approach—surveys and thematic analysis. Therefore, future research is expected to involve a wider region in Eastern Indonesia, use a mixed-methods approach, and explore the long-term impact of values-based learning on social transformation and the quality of digital education.

Declaration of Ownership

This article is our original work.

Conflict of Interest

There is no conflict of interest to declare in this article.

Ethical Clearance

This study was approved by the institution.

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