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The Living Values Education (LVE) Approach Based on Religious Moderation at *Sekolah Madania* Bogor

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Abstrak

Pendidikan karakter menjadi semakin krusial dalam menghadapi kompleksitas tantangan dalam abad ke-21. Di tengah pluralitas agama dan budaya yang semakin kompleks, pendidikan berbasis nilai-nilai hidup menjadi semakin relevan dalam membentuk generasi yang memiliki wawasan global dan sikap inklusif. Tujuan penelitian ini adalah untuk mendalami pendekatan *Living Values Education* (LVE) yang mengintegrasikan nilai-nilai karakter dengan prinsip moderasi beragama dikembangkan di lingkungan pendidikan. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan studi kasus untuk mengkaji bagaimana Sekolah Madania menerapkan pendekatan *Living Values Education* dalam sistem pendidikan. Hasil penelitian menunjukkan bahwa pendekatan *Living Values Education* (LVE) di Sekolah Madania telah membentuk pemahaman moderasi beragama dengan menciptakan lingkungan pembelajaran yang inklusif, multikultural, dan berorientasi pada pengembangan karakter. *Living Values Education* (LVE) ini melibatkan pendidik sebagai teladan dalam menerapkan nilai-nilai karakter dan menginternalisasi nilai-nilai tersebut melalui berbagai aktivitas dan interaksi sehari-hari.

Kata Kunci: *Living Values Education (LVE), Moderasi Beragama, Sekolah Madania Bogor.*

Abstract

This study explores the importance of character education in addressing the complexity of challenges in the 21st century. Amid increasing religious and cultural diversity, character education becomes increasingly relevant in fostering generations with global awareness and inclusive skills. The purpose of this study is to examine the *Living Values Education* (LVE) approach, which integrates character values with the principle of religious moderation within an educational environment. This study employs a qualitative research method with a case study approach to investigate how Sekolah Madania applies the LVE approach in the educational system. The results of the study show that the LVE approach at Sekolah Madania has fostered understanding and moderation among religions by creating an inclusive, multicultural, and character-focused learning environment. LVE

involves teachers and students in applying character values and internalizing them through various activities and daily interactions.

Keywords: *Living Values Education (LVE), Religious Moderation, Madania School*

INTRODUCTION

In the midst of increasingly complex religious and cultural pluralism, LVE is becoming more relevant in shaping a generation with global awareness and openness to accepting differences. In the 21st century, Indonesia is facing serious challenges related to the spread of radicalism. This social phenomenon has permeated various layers of society (Saumantri 2023). Radicalism, in this context, refers to an ideology that supports the use of violence to achieve specific goals or changes. This paradigm has the potential to disrupt harmony in Indonesia's pluralistic society as it contains principles that are not aligned with human values (Saumantri 2023). This phenomenon poses a threat to the harmony and diversity within society.

Radical Islamist groups continue to exploit the negligence in law and order to act arbitrarily towards others (Julie Chernove Hwang 2011). The failure to enforce law and order provides an opportunity for radical groups to engage in arbitrary actions against individuals or groups they perceive as adversaries. Furthermore, this problem is exacerbated by the presence of unemployed graduates, increasingly prevalent intellectual corruption, and the threat of terrorism. For example, a study by Saputra, Lina Sinaulan, and Farhana (2023) revealed that criminality and violence are not only perpetrated by adults but also involve adolescents. If radical thinking has infiltrated the minds of children and adolescents, this reflects a highly critical situation, especially as they are the future generation that will shape the face and direction of Indonesia in the years to come.

In light of the complex moral dilemmas in Indonesia, a holistic and integrated approach is needed to address the negative impacts of radicalism and negative behavior among the younger generation. This approach should include strengthening character education, promoting moderate religious understanding, and preventing and rehabilitating those involved in criminal or radical activities. In this manner, a more peaceful and positive environment can be created for children and youth in the future.

Character education based on religious moderation plays a pivotal role in addressing complex moral issues by providing a comprehensive framework to strengthen positive values, tolerance, and ethics in everyday life. This certainly involves the integration of religious teachings with the principles of moderation to shape individuals who are more inclusive, tolerant, and capable of addressing conflicts peacefully and

constructively (Saumantri 2023). Thus, character education based on religious moderation enables the creation of a more harmonious society and protects the younger generation from the threats of radicalism and other negative behaviors.

This approach invites individuals to understand and internalize religious values in a way that supports harmony, tolerance, and understanding of religious and cultural pluralism. This helps to create a strong foundation for character education that focuses on positive values, collective well-being, and peace in a diverse society (Hidayatulloh and Saumantri 2023).

The above highlights that the development of national character has not been optimally implemented. According to a study by Rahayu and Taufiq (2020), educational institutions in Indonesia have not been able to instill values and prepare critical communities with knowledge and competence. In relation to the theory of character education, as stated by Lickona (2016), good character includes moral knowledge, feelings, and actions. If an individual has understood and internalized these three aspects correctly, it becomes a moral knowing that can protect them from radicalism. In this context, LVE provides a foundation for building strong character and involving children and adolescents in understanding moral values that prevent them from falling into radicalism (Harada, Shoji, and Takafuji 2023).

This is where character education needs to be promptly realized, not only emphasizing the teaching dimension but also the dimension of humanity. This is in line with the concept of LVE, which is based on religious moderation, where character education is not just about transferring knowledge, but also about nurturing individuals with moral qualities and ethics. LVE, with a focus on universal values such as tolerance, empathy, and cooperation, strives to build resilient and inclusive characters. As a fundamental process in the LVE approach, every educator is also encouraged to reflect on and explore their personal values, thus providing a foundation for creating a values-based learning environment. LVE encourages school development planning to recognize the values upheld together (Badriah, Satriah, and Mujib 2019).

As a method in the educational process, LVE does not stand alone as a subject or curriculum, but as an educational approach that facilitates the formation of positive attitudes and behaviors that become habits in everyday life of society (Jang 2023). Research conducted by Hidayana and Apriani (2023) shows that LVE has been successfully implemented in various educational contexts around the world. This

approach helps to build positive character, improve social relationships, and support a more holistic learning process. In addition, the research also emphasizes that LVE can help to address social challenges, such as inter-individual conflict, lack of tolerance, and negative behavior problems among young people.

LVE has become an educational approach that has been implemented in various educational institutions in Indonesia. In this study, the study of Living Values Education is focused on *Sekolah Madania*, which has made LVE an approach in the learning process. *Sekolah Madania* is an Indonesian school that has long realized that every student is unique and also already has values from an early age. In fact, as a result of student acceptance, not only regular students but also students with special needs are accepted. For this reason, values are designed through learning by exploring the potential of students, not only academic potential, but also physical, emotional, and social potential (Musthofa, Nasikhin, and Zabidi 2023). Therefore, the implementation of LVE can be seen as a strategic step to address the increasingly complex social, criminal, and radicalization problems among young people. Through the formation of inclusive, multicultural, and moderate characters, educational institutions contribute positively to creating a safe learning environment and supporting the holistic development of students.

METHODOLOGY

This study is qualitative research with a case study approach. The study was conducted at *Sekolah Madania*, located in Telaga Kahuripan Residential Complex, Kemang District, Bogor, West Java. The reason for choosing *Sekolah Madania* is that it is an educational institution that applies the LVE approach by presenting programs such as dialogue, training, imagination, reflection, and so on. As a result, students are given ample opportunities to participate actively in the learning process, learn independently, develop creativity, and have the opportunity to solve their problems.

The data sources utilized in this study comprise two main categories: primary data sources and secondary data sources. Primary data sources encompass the research site and key informants, including administrators, school principals, administrative staff, teachers, parents, and students. On the other hand, secondary data sources consist of articles, previous research findings, and works by experts or education observers relevant to the scope of this research.

The data collection method in this study includes three main techniques: observation, document analysis, and interviews. The combination of these three techniques provided a comprehensive perspective on the program being evaluated. The collected data and information were analyzed using descriptive-comparative analysis techniques, which involve presenting the findings descriptively and outlining the characteristics and details of the data found. The researcher analyzed and outlined the research findings descriptively using the flow model of Miles and Huberman (2010), which includes data reduction, data display, verification, and drawing conclusions. The researcher also used triangulation techniques to check the data's authenticity, including technique triangulation, source triangulation, and time triangulation.

RESULT AND DISCUSSION

The Profile of *Sekolah Madania*

Sekolah Madania was established by *Yayasan Pendidikan Madania Indonesia* (YPMI) (translated to the Madania Indonesia Educational Foundation) in 1996. YPMI itself was founded in 1995 by the founders Nurcholish Madjid, Achmad Fuadi, and Komaruddin Hidayat. The name "Madania" is derived from the Arabic word "madaniyyah," which means civilization. The history of the establishment of *Sekolah Madania* is an important part of the movement for the renewal of Islamic thought in Indonesia, which began in the 1970s, initiated by Nurcholish Madjid (*Cak Nur*), who later became an icon and a driving force for the renewal of Islam in Indonesia. The efforts to renew Islamic thought were initially continued through the establishment of the Wakaf Paramadina Foundation on October 31, 1986, one of its aims being to accommodate intellectuals from the *santri* community. At that time, there was a boom in intellectual activities among the *santri*. Through the Paramadina forum, these scholars were conditioned towards a more planned and directed outward-looking orientation and problem-solving.

The teaching process at *Sekolah Madania* emphasizes the active role and participation of the students. The entire teaching process is based on dialogue, demanding that the students actively express their opinions and comments on various subjects and information. Teachers function more as facilitators, encouraging and stimulating the students and providing them with the freedom and responsibility to use their abilities. Both teachers and students are willing to listen to the opinions of others, even if they may be less accurate. Therefore, all educational activities at *Sekolah Madania* are conducted in an

egalitarian and democratic manner. The egalitarian-democratic approach is based on the belief that humans are born in a state of *fitrah* (purity).

Curriculum and Design of Character Education Implementation

The Madania curriculum itself integratively includes religious education provided to each student according to their religion, music, art, and theater (MAT), physical education, study skills, and leadership and spirituality (Mulyana 2016). Madania graduates are prepared to have the ability to understand the fundamentals of mathematics, natural sciences, history, geography, economics, music, and art. Proficiency in English and computer skills are integral parts of the Madania curriculum. In maximizing the various abilities of the students, more than 20 types of extracurricular activities are provided. Therefore, various activities that support the achievement of Madania's values and educational goals are provided, and all facilities, equipment, and resources are sufficiently complete and safe for the learning process.

Madania offers a variety of co-curricular activities, including community service, reading passports, live-in, field trips, excursions, internships, and final papers. According to Alfi Alfiah, a principal at Madania School, the school has been committed to developing values in its students, teachers, and staff from the very beginning. Therefore, all activities must have an impact on character development. As a result, students who have not fulfilled their co-curricular obligations are not eligible to advance to the next grade or graduate from *Sekolah Madania*. Each student is encouraged to engage in experimental and research activities, both individually and in groups. The teaching is student-centered and designed to meet the individual needs of each student. The effectiveness of the learning process is supported by the school's small class size of 24 students per class, as well as the availability of e-learning facilities.

In the learning process of the Madania School curriculum, religious moderation is reflected in the thematic-integrated approach. This curriculum is designed by integrating various competencies from different subjects into certain themes. This integration is not only limited to basic knowledge but also involves the integration of attitudes and skills in the learning process.

This thematic-integrated approach is in line with the view of developmental psychology, especially the Gestalt concept, which provides a strong foundation for integrating Core Competencies in thematic learning. From a transdisciplinary perspective,

it is explained that compartmentalizing curriculum content separately does not provide significant benefits for subsequent thinking skills.

In this context, religious moderation ensures that moderate religious and moral values are integrated into every learning theme. This provides a foundation for understanding the interconnection between various aspects of life and knowledge with religious moderation values, offering students a holistic perspective in their learning (Azrina and Mezan el-Khaeri Kesuma Latief Nurjannah 2022).

Extra-curricular activities at Madania aim to provide students with opportunities to develop and express themselves according to their needs, talents, and interests, aligning with each student's circumstances at the school. In the context of extra-curricular activities at Madania, religious moderation becomes an integral part of the self-development program. Every activity and program are designed with consideration for religious moderation values, encompassing the enhancement of faith and devotion to the Almighty. This program not only focuses on academic aspects but also aims to foster patriotism and develop skills in line with students' interests and talents.

Specifically, the self-development program at *Sekolah Madania* aims to enhance faith and devotion to the Almighty, foster patriotism, equip students with skills aligned with their interests and talents, cultivate sportsmanship, and develop moral values such as empathy, respect, enjoyment of learning, independence, and others that support students' academic achievements in school.

Religious moderation is implemented to nurture sportsmanship and develop students' moral values such as empathy, respect, enthusiasm for learning, independence, and other values that contribute to students' academic success at school. By incorporating religious moderation into the self-development program, Madania not only focuses on shaping academic character but also ensures that students develop holistically with moderate religious and moral values.

The Paradigm of Religious Moderation in Education at Sekolah Madania

As the 21st century dawns, the paradigm of education in this century is undergoing a significant transformation. The approaches and goals of education have undergone radical changes amid the dynamics of this century. Previously, the main goal of education was to equip students with the ability to create, generate ideas, and find solutions to various products and problems that have been defined. Today, students are faced with challenges that have not been identified before, both in the form of products and problems.

Students are not only taught to adapt but also to become innovators who can respond to unpredictable situations (Komara 2018).

The presence of technology also has a significant impact on the change of the educational paradigm in this era. Students are directed to be able to use technology that has not been discovered or is not yet widely known. As Afandi stated, the 21st century is an age of uncertainty, where land, labor, and natural resources are no longer the most important things (Afandi 2017).

In this context, religious moderation education is becoming increasingly important in facing the paradigm shift of education in the 21st century. The concept of religious moderation education does not only provide cognitive skills but also shapes the character of students with an inclusive understanding and strong ethics. The implementation of religious moderation education has shown its relevance in facing the complexity of education in the 21st century and plays a role in forming young generations who are ready to face the uncertainty of the future with a solid moral foundation and values (Anwar et al. 2022).

The approach of religious moderation in character education has a close connection with the concept of “habituation”. In other words, in this context, religious moderation education involves habits and good values that cover cognitive, affective, and psychomotor aspects (Sunarti and Sari 2021). Religious moderation education theoretically is not only related to teaching what is right and wrong in the context of religion but also encourages the habit (habituation) of students to behave and think in accordance with the values of moderate and inclusive religion. This refers to the cognitive aspect, where students understand the principles of religious moderation and are able to distinguish between what is appropriate and what is not appropriate (Saefuddin, Sumarna, and Rozak 2023).

The affective aspect of religious moderation education aims to provide emotional experiences and an understanding of good values. Students are invited to feel the importance of values such as tolerance, mutual respect, and interfaith cooperation. This helps in the formation of an empathetic and caring character in a diverse environment. On the psychomotor aspect, students are actively involved in applying the values of religious moderation in concrete actions (Muhammad and Imronudin 2022). With the LVE approach, students are encouraged to practice these values in their daily interactions, both inside and outside of school. This encourages students to consistently practice the

principles of religious moderation in their attitudes and actions. Therefore, religious moderation education is not only the responsibility of religious teachers but is also applied in all subjects. This concept is in line with the LVE approach, which integrates universal values such as tolerance, empathy, and cooperation into the curriculum so that it can form the character of students who are inclusive, ethical, and able to contribute positively to a multicultural society.

Through LVE, religious moderation education plays a crucial role in the development of student character. The concept of religious moderation is integrated into the LVE approach, which aims to form good character through an ongoing educational process. Religious moderation education not only encourages students to understand religious values in depth but also trains them to apply these values in various aspects of everyday life. As stated by Jasminto (2022), good character is not formed automatically but developed through teaching and habituation in everyday life.

Religious moderation education within the framework of LVE provides a significant contribution to the formation of strong and resilient character. This approach not only teaches religious values, but also involves students in dialogue, sharing experiences, and exchanging opinions. Character education that is integrated with religious moderation also requires reinforcement through spirituality education. This means that students are invited to have a consciousness of God and to connect every aspect of life with spiritual principles. Thus, students understand that all of their actions have a deeper impact and implications that are connected to the values that they believe in (Sutrisno 2019).

This spiritual awareness becomes the foundation for all learning activities, where students are trained to consider the impact of their every action and to understand that everything they do is an expression of the principles they believe in (Iin Nashohah 2021). Religious moderation education in the LVE approach enables students to become more responsible individuals, have discipline, and live life with deep moral principles, in line with the principles of values they believe in and the consciousness of God as the main guide in their lives.

Religious moderation education in LVE is very relevant in embracing 21st century education that also encourages spirituality education. In this context, religious moderation education provides an important foundation for the implementation of spirituality education as a framework that encompasses all subjects. Religious moderation education,

which teaches a deep understanding of diverse religions and ethical values, provides a strong foundation for spirituality education. The concept of religious moderation directs students to understand spiritual principles in an inclusive and harmonious framework, linking religious values with universal values such as tolerance, empathy, and mutual respect (Saumantri and Syafaah 2023).

Religious moderation education in the LVE approach provides a strong foundation for spirituality education that becomes a handle and a place for students to return to when facing social and psychological challenges. Thus, character education through religious moderation and spirituality education become key elements in forming young generations that are able to overcome the various problems of the 21st century in a positive and meaningful way. In this perspective, the 21st century is not only marked by uncertainty but is also considered to be the “age of spiritual awakening,” where religious moderation education plays a role in guiding students to understand and apply spiritual values in everyday life, as well as facing the challenges of modern times with a strong foundation based on moral and ethical principles (Arifin 2016).

The Implementation of LVE Based on Religious Moderation at *Sekolah Madania*

LVE as an alternative educational approach (Phye 2018) does not simply emphasize the dimension of teaching, but also the dimension of humanity. The LVE offered by Diane is an answer to the need for human values, especially in the field of education (Diane Tillman 2000). LVE is an educational approach based on values that are already embedded and aligned with human life itself, whose presence brings about a common good, both for nature and humanity itself (Diane Tillman 2000).

The practice of dehumanization has raised concerns among education observers and practitioners, as well as parents who are very concerned about the declining moral standards. This concern was quickly responded to by Thomas, who criticized the failure of moral education that has led to a crisis of character in all walks of life (Thomas Lickona 2016). In Indonesia, this concern was responded to through Law No. 20 of 2003, concerning the national education system, which mandates the importance of character education. However, in practice, there are structural problems that are quite complex in designing a learning system that truly touches the hearts of young people, especially schoolchildren (Duman 2014).

Several studies on character education have been conducted in a number of educational institutions, for example, by drawing on the experience of other nations in

building national character and culture. According to Hurlock, the development of thought on the importance of character education has shown convergence in several areas (Hurlock 2019). First, character education does not need to be given in a separate subject, but rather integrated with other subjects. Second, in addition to the form of teaching messages, the cultivation of national character education is sought through the creation of conditions (conditioning, exemplary) and habituation. Third, it is necessary to revitalize, elaborate, and strengthen the social values that become the nation's identity as the main message of character education. Fourth, character education is difficult to achieve if the education process only emphasizes the cognitive aspect, or is only oriented towards the acquisition of numbers. Fifth, although the family and school are recognized as the main institutions and agents of character education, the involvement of all parties is needed to promote good social values, while reducing views and actions that contradict the rules and values that are the reference in living in society, nation, and state (Bueno de Mesquita et al. 2016).

Through the LVE approach, universal life values such as tolerance, empathy, integrity, and a sense of responsibility are brought to life in daily activities. However, by integrating religious moderation, this approach becomes more relevant in the context of character and religious diversity in Indonesia. In religious moderation, attitude or character is a fundamental pillar that provides a strong foundation for harmonious and inclusive interaction between individuals from different religious backgrounds (Hidayatulloh and Saumantri 2023). Attitude or character in this context reflects the depth of understanding, tolerance, and mutual respect for religious diversity. The character that is formed through the approach of religious moderation includes important aspects such as an in-depth understanding of different religions, the development of an inclusive attitude in accepting differences, and the ability to communicate and collaborate effectively across religions. This character also reflects the balance between personal beliefs and respect for the views and beliefs of others (Hidayatulloh and Saumantri 2023).

Religious moderation in this context refers to an approach that promotes an in-depth understanding of different religions, teaches mutual respect, and builds awareness of the common ethical values that exist in various religious teachings (Saumantri 2022). Students are taught to see similarities, not differences, and to practice religious values with a moderate and inclusive attitude. This philosophy focuses on the integration and harmonization of religious values with universal principles in character education. Thus,

students are not only given universal values, but they are also empowered to become agents of change who are able to build bridges between religious groups, minimize conflict, and encourage interfaith cooperation (Hidayatulloh 2018). Therefore, the existence of character education is becoming increasingly important in the effort to reformulate and strengthen the behavior of society. This challenge is accompanied by the need to equip educators with sufficient competencies to teach and bring to life the values of character in learning (Erviana 2021).

In this context, religious moderation is implemented through the LVE approach. This approach offers an interesting alternative by not only focusing on character formation based on universal values but also integrating the dimension of religious moderation. This helps to create an inclusive and harmonious framework for character development, as explained by Harto (2018).

Sekolah Madania implements LVE which is attended by teachers and employees. This training aims to integrate *Madania* values through the LVE approach in learning activities. The basic principle of LVE is that every student has the right and responsibility to value education for their own lives. The role of educators or teachers is to raise awareness of every student of the values of life that they choose freely and responsibly (Adillah 2022).

LVE is implemented through a way of implementation that is designed to provide concrete simulations in applying these values in the students' daily lives. Thus, the LVE approach at *Sekolah Madania* becomes a forum that shapes character based on the values of religious moderation. Through LVE, each individual is invited to re-examine their values, emotional needs, cooperation, communication, and how to build positive behavior through an approach based on participatory principles and experience-based, because bringing values to life starts from the individual.

Madania has an approach to values education or character education, namely using an integrated or cross-curricular approach. Values education or character education is not a separate subject but is integrated into the entire educational curriculum. Therefore, participants in values education or character training are not limited to teachers who teach subjects that are generally considered to be the "most responsible" for character development, such as religious teachers and civics teachers. Values education is not only intended for teachers, but also for all school management staff and other support staff, such as gardeners, security guards, and office boys.

In addition to relying on a cross-curricular approach, values education at *Sekolah Madania* relies on a "values exploration" approach, not a "values inculcation" approach. The administrators of *Sekolah Madania* rely on the philosophy of man as a creature created in a pure state (*fitrah*) (Rahayu and Taufiq 2020b). The function of education is actually to guide humans to recognize, explore, and revive the values of goodness that are already embedded in themselves. Education is directed at developing the ability of students to acquire knowledge and use it to solve life's problems wisely, creatively, and responsibly (Sulhan et al. 2023).

The development of character education views subjects as both a message and a tool (as medium and message). It serves as a means of cultivating and empowering individuals. For example, in physics, the discussion of physics material is directed towards developing students' abilities to observe natural phenomena from the perspective of physics theory, exploring various sources and analyzing them to enhance their understanding, communicating that understanding to others, and understanding that such phenomena are not detached from the "role" of the Creator.

Co-curricular and extracurricular activities are becoming more meaningful through various value-laden activities that are interesting and beneficial for students. Many activities support personal growth and development. This depends on the guidance provided by educators who supervise students' activities. Therefore, character education activities are undoubtedly planned, programmed, and systematic. Each activity has a coach guiding its direction. Programs are presented in a very engaging manner, incorporating simulation techniques, role-playing, and discussions. In enhancing learning skills, students receive study techniques, mind mapping, and reading techniques. Meanwhile, thinking skills are focused on improving problem-solving abilities and decision-making. As for living skills, emphasis is placed on aspects such as self-management, building dreams, communication techniques, conflict management, and time management.

In the daily life at *Sekolah Madania*, religious moderation education is implemented comprehensively. Tolerance is not just a concept but becomes a tangible part of interactions and group activities. The formation of an anti-violence character is not only conveyed in words but is realized through the creation of an educational environment that supports it. The spirit of nationalism is reflected in everyday activities, fostering a love for the homeland and a sense of responsibility towards the nation.

The primary role of educators is not only as teachers but as life examples, creating inspiration through daily behavior. The surrounding environment of students is recognized to have a significant impact on shaping character, and *Sekolah Madania* actively creates an environment that supports the development of inclusive, tolerant, and dignified character. Religious moderation values are not just taught but integrated through habits and training. Students engage in activities that support the understanding and practical application of these values. Through this holistic approach (Saihu 2021), *Sekolah Madania* ensures that religious moderation values become an integral part of students' lives, shaping their character towards an inclusive, peaceful, and nationalistic attitude.

By implementing the LVE approach based on religious moderation, *Madania* proves that every aspect of the school environment can be an effective means of character education. Character education does not only occur through formal subjects but also every experience and interaction in daily life. Thus, this approach shapes students comprehensively, preparing them to face the challenges and complexities of the modern world with an inclusive, ethical, and value-driven attitude.

CONCLUSION

Living Values Education (LVE) reveals that values have been inherent in human beings since birth. The role of education is to present or bring forth these values in daily life. Education provides space for the expression of learners, stimulates reflective thinking, and encourages imagination to discover and apply potential in real-life situations. LVE strives to integrate the cognitive, affective, and psychomotor dimensions inseparably.

Madania, from the beginning, has recognized the importance of character education values and the paradigm of religious moderation. Therefore, it has undertaken a paradigmatic philosophical reorientation on how to build a more inclusive-pluralistic, multicultural, humanistic, dialogic-persuasive, contextual, substantive, and socially active religiosity in students. Additionally, *Madania* acknowledges that the basic needs of every student are to be accepted, valued, understood, and to feel worthy.

The LVE approach is highly conducive to developing character education, with its implementation strategies embedded in all subjects, bringing out the character content within each student, thus ensuring an effective learning process. The underlying idea behind the application of the LVE approach is that every child has the right and

responsibility for character values in their life. Students are encouraged to reflect and experience life values through personal appreciation and direct experiences.

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