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Living Islam as a Paradigm for Inclusive Education: Internalizing the Value of Rahmatan Lil Alamin at the Multicultural School of SMK RUS Kudus

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ABSTRACT

This article aims to analyze Living Islam as an inclusive education paradigm through the internalization of the Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) value. This study focuses on inclusive curriculum strategies, the instillation of moderate Islam, the synergy of creative industry culture, and the local wisdom of Gusjigang in shaping inclusive attitudes in students. The research location is SMK Raden Umar Said Kudus, Kudus, Central Java, Indonesia. The approach used is qualitative research. In-depth interviews were conducted with four teachers (PAI and PKn) and three students representing Islam, Christianity, and Catholicism. Other techniques used were observation and documentation. The issues raised were: 1) the rise of religious exclusivism and intolerance in educational settings; 2) the tendency for religious learning in schools to remain textual-doctrinaire. Data analysis techniques included data reduction, data presentation, and verification. The study concluded that the internalization of the Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) values at SMK RUS Kudus successfully transformed theological doctrine into a vibrant inclusive education paradigm. Success is realized through a fair curriculum, equal cultural encounter spaces, and the integration of a spiritual ethos into a collaborative creative industry work culture. The theoretical implication of this research is to shift the paradigm of inclusion from passive tolerance to productive collaboration. This paradigm updates the theory of multicultural Islamic education by integrating the universal values of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) and the ethos of professionalism into an adaptive scientific framework.

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1. INTRODUCTION

Indonesia is the world's largest laboratory of multiculturalism (Mulyadi, 2026), inhabited by more than 1,300 ethnic groups and more than 700 regional languages. This sociocultural reality makes Indonesia one of the world's largest social laboratories in terms of diversity. Multiculturalism in

Indonesia is not simply a demographic condition (P et al., 2023) but also an ideological challenge and opportunity in building national integration. (Mudalipa et al., 2025) If not managed properly, this rich diversity can trigger social exclusion, marginalization of minority groups, and even horizontal conflict that threatens national cohesion. (Lestari, 2015). Therefore, Islamic religious education (PAI) materials inspired by Islam rahmatan lil alamin (blessing for the universe) (Takim et al., 2022) are essential for shaping the character of the nation's children, especially given the increasing prevalence of radicalism and intolerance in education. (Masturin, 2022)

The challenges of religious exclusivism and intolerance in educational settings still frequently threaten national integration. (Azzahra et al., 2024) Schools, which should serve as spaces for cross-identity encounters, often become trapped in the formality of a cognitive curriculum without addressing the emotional aspects and concrete actions of respecting differences. This is where the urgency of inclusive education is pressing to be implemented comprehensively, (Anwar et al., 2025) where inclusivity is no longer reduced to physical accommodation for people with disabilities, but rather an awareness to embrace cultural diversity, beliefs, and social backgrounds.

To ground the concept of inclusive education, contemporary Islamic studies have begun to shift from a textual-doctrinal approach to a contextual approach, manifested in the phenomenon of Living Islam. Living Islam views religion not merely as a frozen text (Rusdiah, 2025), but as a living text, practiced, and experienced by society in everyday social realities. When Islam is positioned as a living paradigm in educational institutions, it transforms into a dynamic framework of thought in responding to plurality, rather than as a dividing barrier that triggers sectarian sentiment.

The core of the inclusive Living Islam paradigm (Abdillah & Timur, 2024) rests on the internalization of the Rahmatan lil 'Alamin value. (Alifah & Dasriansya, 2025) This value carries a universal theological message of compassion, (Hasan & Sofa, 2025) peace, and justice that transcend primordial boundaries (Alhasbi et al., 2024). In the context of multicultural schools, (Sutalhis & Novaria, 2023) internalizing the value of Rahmatan lil 'Alamin plays a crucial role as an ethical-spiritual foundation that ensures a sense of security (Saumantri & Afrian, 2024) and recognition of the rights of all school members regardless of religious dogma (Setiawan et al., 2025). Instilling this value is not sufficient through doctrinal learning in the classroom but must be integrated into all aspects of the school ecosystem.

Raden Umar Said Vocational School (RUS) Kudus (Shifwah et al., 2025) is a very unique and strategic locus to test this phenomenon. Located in Kudus Regency, which is rich in the heritage of tolerance values of local wisdom "Gusjigang" inherited from Sunan Kudus. (Alifah & Dasriansya, 2025). Gusjigang (traditional Islamic school) has become a proud self-image in the sociology of Kudus society. Gusjigang, pioneered by Sunan Kudus, is an acronym for "baik" (morals), "ngaji" (love of learning), and "niaga" (business). (Said, 2022)

The gusjigang ethos encompasses good morals, proficiency in reciting the Quran, and proficiency in commerce. This gusjigang ethos, when linked to the vision and mission of Raden Umar Said Vocational School, is to foster noble morals, proficiency in reciting the Quran, and entrepreneurship in students. Although there is no curriculum specifically addressing the gusjigang ethos, the curriculum implemented at Raden Umar Said Vocational School aligns with it.

A good moral ethos is implemented through religious activities both inside and outside the classroom. In-class religious activities include Islamic religious education and character education, and Pancasila education. Meanwhile, religious activities outside the classroom include Dhuha prayer, Sorogan recitation, and Tahtiman (Islamic prayer). The ethos of being a good trader is implemented through the provision of subjects that reflect business or enterprise matters, namely the PKWU (Entrepreneurship Education) and Work Ethics courses, a final project work exhibition event which is an event to showcase various student works and sell them at that moment.

SMK RUS is developing as a vocational education institution based on creative industries (Shifwah et al., 2025) with a very multicultural environment. (Falah, 2024) This school has succeeded in attracting the interest of young generations from various ethnic and religious backgrounds in Indonesia to study in a modern digital ecosystem. Based on the initial information obtained by the researcher, the beliefs

held by RUS Vocational School students are not only Islamic but also come from various religions such as Christianity, Catholicism, Confucianism, Buddhism, Hinduism and other beliefs. The uniqueness of SMK RUS lies in its ability to harmonize moderate religious spirit with an innovative school culture, so that Islamic values are present as an inclusive energy that supports creativity, not as a barrier.

Although the discourse on multicultural education has been widely researched, studies that examine how the operationalization of Living Islam based on the Rahmatan lil 'Alamin value forms an inclusive habitus in creative vocational schools are still very limited. Most previous research tends to focus on formal religious schools that take place in madrasah environments or conventional public schools. The implementation of Living Islam in a modern, heterogeneous digital creative industry vocational school is realized through the integration of dynamic and contextual Islamic values into a collaborative, inclusive, and adaptive learning ecosystem to technological developments and students' social diversity.

Therefore, this research is crucial to explore in depth how a religious paradigm is internalized into a living culture in modern vocational schools. Based on this urgency, this research was conducted with the title: Living Islam as an Inclusive Education Paradigm: Internalizing the Value of Rahmatan Lil Alamin at the Multicultural School of SMK RUS Kudus.

2. METHODS

This research uses a qualitative approach with a descriptive case study design. (Creswell, 2009). This approach was chosen because the researcher wanted to explore and understand in depth the contemporary phenomenon of Living Islam in the context of real life in a multicultural school ecosystem. The chosen research locus is SMK Raden Umar Said (RUS) Kudus, which is a creative industry-based vocational education institution with unique characteristics in the form of diverse student backgrounds, but still consistently internalizes inclusive religious values. The researcher's presence in this study served as the primary instrument for capturing meaning, directly observing social interactions, and holistically interpreting data in the field. (Sugiyono, 2013)

The data in this study were grouped into primary and secondary data. Primary data were obtained directly through in-depth interviews with key informants selected using purposive sampling, including religious education teachers and student representatives from various faith backgrounds. (Miles et al., 2019) The samples in this study were selected due to their level of involvement in collaborative creative industry projects, such as PLV as a delegate in the Tokyo Metropolitan Board of Education program, and EW as a vlogger in the BDI Denpasar Bali industrial visit activity.

In addition to interviews, primary data was also collected through passive participant observation to observe the manifestation of Rahmatan lil 'Alamin values in daily school culture, social interactions, and classroom learning processes. To obtain data on the Living Islam phenomenon in a creative industry setting, researchers conducted observations through the dynamics of student interactions in the animation laboratory for industrial project work, communication patterns that occurred during graduation moments, interactions while spending time during breaks and during guidance sessions with teachers. Meanwhile, secondary data was obtained through documentation studies, including school curriculum documents, activity photos, internal regulations, and other relevant supporting documents. (Sugiyono, 2013)

The data analysis technique used adopts the interactive model developed by Miles, Huberman, and Saldaña (Miles et al., 2019), which includes three simultaneous activity flows, namely data condensation, data presentation, and drawing conclusions or verification. The data processing process began with transcribing interview results, organizing field notes, conceptualizing themes related to value internalization, and presenting them in the form of analytical descriptive narratives. To ensure the validity and reliability of the data, the researcher employed triangulation techniques, including source triangulation and technical triangulation.

3. FINDINGS AND DISCUSSION

In Islam, many values are taught to each individual to support a harmonious life among adherents, including peace (Alifah & Dasriansya, 2025), harmony, and tolerance (Suheryeni & Chanifudin, 2025). This aligns with the Islamic principle of Rahmatan Lil'Alamin, which teaches the values of peace, prosperity, and tranquility for all creatures on Earth, both with God and with one another. (Alifah & Dasriansya, 2025) This principle is at the core of Islamic teachings and emphasizes the universal values of religion. (Anisah Setyaningrum, 2024)

Islam is a mercy for all the worlds, as affirmed in QS. Al-Anbiya, verse 107 (Wibowo, 2021). Islam is defined as a religious system that provides an extraordinary way of life for managing human life. Therefore, an important concept that should be applied by adherents of Islam is Islam rahmatan lil alamin, namely Islam is a religion that brings mercy (Alhasbi et al., 2024) and prosperity to all the universe, including animals, plants and jinn, and humans. Thus, religious maturity (Damayanti, 2021), which will ultimately give birth to peace and harmony across faiths, is the desire of Islam. (Fitrah Dinanti Massofia, 2023)

The results of the study show that the internalization of the Rahmatan lil 'Alamin value as an inclusive education paradigm at SMK RUS Kudus is not carried out through rigid textual indoctrination, but rather is realized through the formation of a school ecosystem that is adaptive and accommodating to differences (Living Islam). In line with the theory put forward by Amin Abdullah in his Integrative-Interconnective Approach (Dialogue between Hadlarah al-Nash, al-Ilm, and al-Falsafah), Islamic studies should not be merely theoretical and textual, but rather engage in dialogue with modern social sciences and humanities to address the realities of humanity. Amin Abdullah's message emphasized that the exclusive and rigid perspective on Islamic education should be abandoned and shifted to an inclusive paradigm as a form of real interconnection with the needs of the times. (Purnomo & Solikhah, 2021)

Islam rahmatan lil alamin emphasizes that the Islamic religion teaches the values of peace, prosperity, and tranquility for all people in the universe. However, Islam, Rahmatan Lil'Alamin, comes not only for Muslims but also for other living creatures such as animals, plants, and others. They receive blessings from their Creator and are intended for all humanity on this earth, regardless of any differences. (Soneli et al., 2025) The implementation of the internalization of the Rahmatan lil 'Alamin value as an inclusive education paradigm at SMK RUS Kudus is manifested in three main aspects: flexible curriculum policies, the creation of cultural encounter spaces, and the integration of spiritual values into the creative industry culture.

3.1 Curriculum Flexibility

A flexible curriculum policy is a strategic and adaptive solution to address the challenges of the dynamic era of globalization and digitalization. Through a contextual approach and 21st-century competency orientation, this curriculum shifts the educational paradigm from mere knowledge transfer to more meaningful learning. (Ajis & Karina Nasya Hartatika, 2025) The flexible curriculum policy at SMK RUS Kudus is realized through its ability to adapt the learning structure to align with the needs of heterogeneous students without sacrificing academic achievements or vocational competencies. In the context of inclusive education, this flexibility is reflected in the preparation of learning tools that are not rigid, where the value content of Rahmatan lil 'Alamin is not inserted as a new, burdensome subject, but rather integrated as a hidden curriculum that is inherent in all lines.

In terms of policy, SMK RUS Kudus implements an inclusive curriculum model that provides equal space for each student to express their religious identity. The value of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) translates into the school's commitment to providing equitable spiritual facilities and services for both Muslim and non-Muslim students. This is in accordance with the data that researchers obtained from MRI that even though SMK RUS Kudus is a vocational school under an Islamic foundation, namely the Raden Umar Said Foundation, the school prioritizes the principle of justice for every student who studies at SMK RUS Kudus. The school provides religious education

facilities for non-Muslim students by bringing in religious education teachers according to the beliefs held by the students. In line with this, non-Muslim students are also given the opportunity to deepen their religious understanding during their morning routines, both during sorogan activities and dhuha prayer activities.

This internalization forms what the postulates of educational sociology call cultural accommodation, where the religious majority group acts as a protector and guardian for the minority group, creating a sense of security in the learning environment. This relationship pattern proves that instilling moderate Islamic values in multicultural schools can erode the potential for exclusivism and build a strong sense of inclusiveness among the academic community.

The results of the researcher's interview with FAF as a PAI teacher at SMK RUS explained that he as a teacher at SMK RUS was given extensive opportunities to develop PAI materials. In this regard, in formulating teaching materials that will be delivered to FAF students, we refer to actual problems that are currently being hotly discussed in society.

The school prioritizes the principle of justice in fulfilling the spiritual rights of every student from various faiths, both in the evaluation process, assignments, and the provision of religious services. This flexible curriculum ensures that every student, regardless of their theological background, receives equal pedagogical treatment and feels accommodated by the educational system. Regarding spiritual rights, the researcher's interview with MSE on September 24, 2025, revealed that all students from diverse faiths have equal rights in religious education. Similarly, regarding assignments, the researcher's interview with MRI, the Islamic Religious Education teacher, revealed that team members for a work project are formed heterogeneously from various religious backgrounds. This grouping will enable collaboration between Muslim and non-Muslim students. It is hoped that this interaction will foster a sense of brotherhood and strengthen mutual respect.

3.2 Creating Cultural Encounter Spaces.

The creation of cultural encounter spaces is a deliberate strategy by schools to break down primordial barriers and social prejudices among students through direct interaction. These encounter spaces are not merely physical spaces such as classrooms, studios, or digital laboratories, but rather social spaces where students from various ethnicities, regions, and religions in Indonesia are positioned on equal footing to get to know one another, engage in dialogue, and exchange perspectives. Through these intensive and meaningful encounters, students are trained to go beyond the limits of passive tolerance that merely allows differences to be accepted, towards active tolerance, where they learn to empathize, appreciate the uniqueness of other cultures, and find common ground in humanity. This sociological process is an important foundation for the actualization of the Living Islam paradigm which emphasizes peace and openness amidst the plurality of the school community.

Based on the researchers' observations, there are five meeting spaces within the school that serve as a means of mingling and inclusive interaction between Muslim and non-Muslim students. First, the classrooms are intentionally designed heterogeneously without grouping students based on religious background. Second, laboratories or studio spaces are used for collaborative projects, such as animation creation, where groups are randomly assigned based on skill level. This process has been shown to foster strong collaboration and reduce prejudice among students.

Furthermore, the library serves as a platform for theoretical study and discussion, providing a varied learning environment outside the classroom. Meanwhile, the cafeteria serves as an informal space, fostering relaxed and friendly interactions across classes and faiths. Finally, the school grounds are used for formal activities such as national holiday ceremonies and as an exhibition area for works. By optimizing all these meeting spaces, harmonious, warm, and synergistic relationships between students from different religious backgrounds can be effectively realized.

Based on the observation data obtained by the researcher on April 7, 2026, it was concluded that there was warm communication between Muslim students and non-Muslim students when working on their final project. On a separate occasion, observations on March 31, 2026, via WhatsApp statuses revealed a warm atmosphere of interaction between teachers, Muslim students, and non-Muslim

students as they collectively checked the SNBP results. Cheers erupted in the room when they learned that the results indicated a passing grade.

The integration of spiritual values into the creative industry culture is a key sociological uniqueness at SMK RUS Kudus, where religious values synergize with modernity as the basis of professionalism. The essence of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin), such as compassion and justice, is naturally implemented in the work ethic of digital production, which includes animation and graphic design. In collaborative projects, the principles of mutual cooperation and respect for diverse beliefs are automatically adopted as moral standard operating procedures (SOPs). Thus, the school's spiritual values are not merely manifested through formal symbols, but rather manifest as a shared commitment to producing creative products that bring benefits, spread positive messages, and uphold global humanitarian values. An interview with EW, a Catholic student in the 12th grade animation department, revealed that collaboration on school projects requires cooperation and mutual respect to be key to success. Without this respect among team members, optimal results will not be achieved. Respect can emerge when each member has the opportunity to express ideas and remind each other when it's time to fulfill their religious obligations.

The school has successfully contextualized the friendly and peaceful teachings of Islam into concrete programs that engage all students, regardless of their religious background. This aligns with the conceptualization of Living Islam, which asserts that religion becomes meaningful when sacred texts can be transformed into ethical guidelines for responding to pluralistic social realities. (Nurhidayah et al., 2025) Integration of the Gusjigang Ethos and the Creative Industry.

The success of internalization is significantly influenced by the cultural climate of Kudus Regency, which is steeped in the theology of tolerance and local wisdom, "Gusjigang," founded by Sunan Kudus. Based on information provided by the researcher from Mr. MSE, a PAI teacher who teaches the Visual Communication Design (DKV) graphic design and software development classes for grades 10, 11, and 12, he revealed that the Gusjigang ethos is a motto deeply ingrained in the Kudus community as a guiding principle inseparable from Sunan Kudus.

The transformation of good elements (morals), ngaji (knowledge and literacy), and dagang (entrepreneurship and creative industries) at SMK RUS is realized in an industry-standard animation and game production ecosystem. Good values are internalized through a collaborative work ethic, discipline, and moral integrity among students in a heterogeneous production team. The ngaji aspect is transformed into a sharp digital literacy, mastery of cutting-edge science and technology, and in-depth research into visual aesthetics. Meanwhile, the trade element is actualized through a product orientation based on project-based learning that meets global market standards, where students are not only taught to design creative visual works, but also to manage project management, analyze industry needs, and produce highly competitive intellectual property.

RUS Kudus Vocational School revitalizes the local value of gusjigang to strengthen the Rahmatan lil 'Alamin paradigm, so that tolerance is no longer understood as passive coexistence (allowing each other), but rather active pro-existence (working together and supporting each other). Thus, the practice of Living Islam at SMK RUS Kudus has succeeded in positioning religion as a theology of liberation and unification, which transforms modern vocational schools into real laboratories for cultivating a multicultural, creative, and inclusive young generation.

Furthermore, field findings indicate that the creative industry culture adopted by SMK RUS Kudus accelerates the internalization of these inclusive values. The production of digital works, animations, and designs, which require collaboration across student boundaries, has successfully fostered a natural inclusive habitus. The values of compassion and mutual cooperation inherent in the principle of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) are fused into a professional work ethic. This phenomenon confirms the theory of social constructivism, where the internalization of moral values does not occur in a vacuum but is actively constructed through social interactions, teamwork, and collaborative problem-solving in students' daily activities.

The success of this internalization was also significantly influenced by the cultural climate of Kudus Regency which is full of the theology of tolerance of local wisdom "Gusjigang" inherited from

Sunan Kudus. RUS Kudus Vocational School revitalizes these local values to strengthen the Rahmatan lil 'Alamin paradigm, so that tolerance is no longer understood as passive coexistence (allowing each other), but rather active pro-existence (working together and supporting each other). Thus, the practice of Living Islam at SMK RUS Kudus has succeeded in positioning religion as a theology of liberation and unification, which transforms modern vocational schools into real laboratories for cultivating a multicultural, creative, and inclusive young generation.

However, the adaptation dynamics of non-Muslim students at SMK RUS Kudus often face unique challenges and obstacles within an Islamic-based school environment. The strong religious atmosphere and the application of Islamic traditions and values, such as the local wisdom of "Gusjigang," sometimes create cultural clashes or awkwardness for non-Muslim students adjusting to the daily school routine. In addition, the potential for cultural exclusivity or psychological barriers to participation in certain religion-based habituation programs requires extra adaptation efforts so that they do not feel isolated, thus requiring intensive dialogue space and moderation to maintain their psychological comfort and social harmony in the school environment.

4. CONCLUSION

This study concludes that the internalization of the Rahmatan lil 'Alamin value at SMK RUS Kudus has successfully transformed the face of religion from merely a normative theological doctrine into a living inclusive educational paradigm (Living Islam). This success is marked by the integration of moderate Islamic values into fair curriculum policies, the provision of equal cultural encounter spaces for all students, and the fusion of a spiritual ethos into a collaborative creative industry work culture. The practice of Living Islam at this school demonstrates that the universal values of Islam can transcend primordial boundaries and serve as a driving force for true inclusivity that embraces diversity of ethnicities, religions, and social backgrounds. The values of compassion and peace are no longer merely memorized cognitively but have become embedded in the daily social habits and behaviors inherent in the academic community.

Furthermore, these findings confirm that the modern vocational education ecosystem does not have to abandon religious values to meet global demands; instead, the Rahmatan lil 'Alamin values synergized with the local wisdom of "Gusjigang" typical of the Kudus community actually strengthen students' character and creativity. The creative industry environment at SMK RUS Kudus acts as a unique catalyst that educates students to practice active tolerance through collaborative production of digital works. Thus, the model of internalization of values at SMK RUS Kudus can be used as a reference or sociological-pedagogical example regarding how multicultural educational institutions are able to produce a young generation that is not only professionally competent, but also has a strong inclusive awareness in order to maintain national integration in the midst of the era of disruption.

The researchers acknowledge that this research has limitations, focusing only on one location, at SMK RUS Kudus. This is particularly true in the generalizability of the findings. The school's distinctive characteristics, creative industry ecosystem, and implementation of the "Gusjigang" philosophy cannot be directly generalized or replicated at other vocational educational institutions with different cultural, geographic, and industrial ecosystem backgrounds. Therefore, the scope of this research is context-specific, so that further studies involving multiple sites (multi-site studies) are needed to test and expand the validity of the inclusive religious education model in vocational schools more comprehensively.

Therefore, future research is highly recommended to conduct comparative studies involving non-creative multicultural vocational high schools (SMK). This approach is crucial for testing the validity and extending the generalizability of the current research findings beyond arts-based or creative institutions. Through a comparison of characteristics, institutional culture, and the effectiveness of the applied learning models, this study is expected to provide a more comprehensive understanding of the dynamics of curriculum adaptation and cross-cultural social interactions in a more diverse vocational education ecosystem.

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