

The Effectiveness of Multicultural-Based PAI Student Worksheets (LKPD) as a Media for Internalizing the Value of *Rahmatan lil 'alamin*

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ABSTRACT

This study aims to describe the effectiveness of the *multicultural-based Islamic Religious Education (PAI) Student Worksheet (LKPD) as a medium for internalizing the value of rahmatan li al-'ālamīn* in the learning process. This research departs from the need for PAI teaching materials that not only convey cognitive material, but are also able to foster an attitude of tolerance, respect for diversity, and an understanding of inclusive Islamic values. The research approach used is qualitative with a *case study design* so that the researcher can delve deeply into the students' learning experience, class interaction, and the process of internalizing values through the use of LKPD. The data collection method was carried out through participatory observation, in-depth interviews with teachers and students, open questionnaires, and analysis of learning-related documents. Data were analyzed using the Miles & Huberman model which includes data reduction, data presentation, and conclusion drawn. The results of the study show that multicultural-based LKPD PAI effectively supports the internalization of the value of *rahmatan li al-'ālamīn*. This effectiveness can be seen through increased tolerance, the ability to understand differences, the ability to work together across backgrounds, and a more inclusive pattern of class interaction. Teachers also stated that LKPD helps facilitate multicultural discussions and provide a more contextual learning experience. This research is useful for the development of PAI teaching materials that are able to instill the value of religious moderation, as well as become a practical reference for educators in designing multicultural-based learning in various school settings.

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Introduction

Islamic Religious Education (PAI) has a fundamental role in shaping the character of students, especially in the context of Indonesian society which is plural, pluralistic, and rich in cultural diversity. PAI not only educates students to understand theological concepts, but also guides them to be able to practice Islamic teachings in a humanistic, inclusive manner, and bring benefits to their social environment. In this context, PAI actually bears a great responsibility to instill peaceful and tolerant Islamic values, which is reflected in the concept of *rahmatan lil 'alamin* as a universal principle of Islam. This value needs to be internalized through an educational process that is systematic, structured, and close to the real experience of students.

The reality of PAI learning in schools often faces quite complex challenges. As explained by mujahida in his writings which states that although the curriculum has emphasized the

importance of strengthening character, the implementation of learning in the classroom is not uncommon to be stuck in patterns *Teacher-Centered* which emphasizes memorizing material and delivering information, rather than on learning experiences that encourage deep understanding. This condition causes students to be proficient in answering cognitive questions, but do not fully have social sensitivity, the ability to appreciate differences, or moral awareness in applying Islamic values harmoniously in daily life. (Mujahida, 2019)

In the midst of the development of globalization and the rapid flow of digital information, students are increasingly faced with issues of diversity, identity conflicts, intolerance, *Stereotip*, to social bias. This situation can affect their perception of differences, especially if it is not balanced with a strong values education. Therefore, a learning strategy is needed that is able to bridge the religious concepts learned in the classroom with the challenges of diversity they face in real life. (Fatimah Azzahra, 2024)

One of the learning media that has great potential to support the process of internalizing grades is the Student Worksheet (LKPD). The LKPD not only serves as an assignment sheet, but is a pedagogical instrument that can be creatively designed to encourage students to think critically, practice problem-solving, discuss, and reflect on social experiences. When designed with a multicultural approach, LKPD is able to present a learning situation that facilitates students to understand the meaning of diversity, show empathy, and foster mutual respect.

Multicultural education, as affirmed by , is not only about understanding diversity, but also about developing students' ability to live productively in a pluralistic society. Meanwhile, he emphasized that multicultural education is an urgent need in the Indonesian education system to prevent the emergence of fanaticism and discrimination in the younger generation. In the context of PAI, multicultural values are in harmony with the message of the Qur'an which teaches respect for fellow humans, social justice, and universal brotherhood. Concept (Alif Alfi Syahrin, 2023)(Teri Andrian, 2025)*Rahmatan Lil 'Alamin* It is the essence of Islamic teachings that emphasize the principles of compassion, peace, and respect for human dignity without distinction between ethnicity, culture, or religion.

Although the urgency of multicultural education in Islamic Religious Education (PAI) has been widely recognized because it is in harmony with the universal values of religion to build tolerant character, until now there is still a significant gap between multicultural theory in education and actual implementation, especially in the development of teaching materials. Claims regarding this gap are not based on assumptions, but rather are supported by empirical findings from various relevant studies. (yesi Arikarani, 2024)

Some studies, such as by and , have consistently shown that the PAI curriculum in the field tends not to be optimally integrated with multicultural values, causing teachers to face difficulties in implementing such inclusive approaches. This gap is increasingly evident in the Student Worksheet (LKPD) which is one of the main learning media. The results of the analysis of the study conducted by indicated that the LKPD used in many schools is still conventional and fails to accommodate multicultural values explicitly.(Wahyudi, 2024)(Baehaqi, 2025)(Misnar, 2024)

Concretely, LKPD rarely contains learning activities that effectively stimulate empathy, cross-cultural dialogue, social interaction, or deep reflection on values *Rahmatan Lil 'Alamin* in the social context of students This shows that there is an inconsistency between the ideal goals of PAI to produce individuals with character (Awalita, 2024)*Moderate* (wasatiyyah) with the teaching tools used. In fact, LKPD should be a media that "revives" religious values in the social reality of students

Therefore, this condition shows the need for the development of an innovative and integrated LKPD PAI. This development should focus not only on the emphasis on understanding cognitive material, but also on the sustainable development of learners' multicultural character in response to data-proven gaps.

Research related to the integration of multicultural values in PAI learning has actually been conducted by several researchers, such as those who suggest that multicultural-based

learning can increase students' tolerance attitudes. Similarly, research shows that contextual teaching materials based on multicultural values have a significant impact on the development of humanist character of students in secondary school. However, research that specifically develops grade-based LKPD PAI (Aziz Setiawan, 2024)(Adri, 2023)*Rahmatan Lil 'Alamin* is still very limited, especially in Islamic educational institutions based on pesantren.

It is in this context that this research becomes relevant and has important urgency. This study aims to examine in theory how the concept of multiculturalism, the value of *rahmatan lil 'alamin*, and the development of LKPD can be integrated into an effective LKPD PAI model as a medium for internalizing values. Using a *library research* approach, this study not only focuses on literature analysis, but also seeks to build a strong theoretical foundation for the design of LKPD that can be applied in the context of PAI learning in pesantren-based schools.

This research is specifically focused on MA Darul Amanah Bedono, an Islamic educational institution under the auspices of Islamic boarding schools with a very heterogeneous environmental character. The students come from various regions in Indonesia with different cultural backgrounds, customs, languages, and family traditions. This diverse social interaction between students makes MA Darul Amanah Bedono an ideal space to develop multicultural-based learning. In addition, the education system in Islamic boarding schools emphasizes the formation of morals and character, so that the development of LKPD based on the value of *rahmatan lil 'alamin* will be very aligned with the vision of the institution. In other words, this research not only follows academic needs, but also the practical needs of schools in enriching PAI learning media that are relevant to the conditions of students.

It is hoped that the results of this study can make a concrete contribution in the form of a conceptual model of LKPD PAI that not only meets the cognitive needs of students, but also instills noble multicultural values. LKPD, which was developed through the synthesis of literature, is expected to be able to become a learning medium that encourages MA Darul Amanah Bedono students to understand Islamic teachings more deeply, inclusively, and compassionately, so as to give birth to a generation of students who are moderate, tolerant, and able to become agents of peace for the surrounding environment.

Method

This research was designed using a qualitative approach with a focus on a single *case study design*. This approach was chosen because the researcher aims to conduct an in-depth and intensive exploration of the learning process of Islamic Religious Education (PAI), the dynamics of classroom interaction, as well as the mechanism of internalizing multicultural values and *rahmatan lil 'alamin* through the use of Student Worksheets (LKPD) in a specific and real environment. The case study design allowed researchers to capture the complexity and richness of data in the context of social life at MA Darul Amanah Bedono, a pesantren-based madrasah with a heterogeneous student background. This location was chosen deliberately (*purposive*) because it is an ideal context to test the relevance of diversity-oriented LKPDs. The research subjects (*informants*) consist of PAI teachers as key informants who are directly involved in the development and implementation of the curriculum, as well as students as the main respondents who provide direct experience about the learning process and their interaction with the teaching media studied.

Data collection is carried out through triangulation methods to ensure the depth and validity of the findings. The first method is participatory observation, in which researchers are directly involved in PAI teaching and learning activities to carefully observe students' behavior, teachers' teaching patterns, and how the value of tolerance and *rahmatan lil 'alamin* is manifested in classroom situations. The second method is an *in-depth interview* aimed at teachers to explore their perspectives on the challenges of teaching materials and the need for contextual LKPD development, as well as for students to understand their personal learning experiences. Third, an open questionnaire was used as a complementary instrument to capture descriptive data from the wider student population regarding learning preferences and initial feedback on the LKPD concept. Finally, the researcher analyzed formal documents such as

lesson plans, syllabus, and LKPD that already existed in madrasas, which served to verify and contextualize field data with institutional teaching tools.

All data that has been collected is then processed using qualitative descriptive analysis techniques that are interactive. The analysis began with the data reduction stage, where the researcher conducts screening, focusing, and abstracting of raw data relevant to the focus of the research, namely the integration of multicultural values and *rahmatan lil 'alamin* into the LKPD PAI. Furthermore, data *displays are carried out* in the form of theoretical narratives and thematic matrices to make it easier for researchers to see patterns, relationships between concepts, and key findings. The final stage is the drawing of conclusions and verification, where the provisional findings are cross-confirmed with various data sources (*triangulation*) to produce a synthesis of the theory. The final result of this analysis process is the formulation of a multicultural-based LKPD PAI conceptual model that is applicable and contextual, which can be used as a medium for internalizing the value of *rahmatan lil 'alamin* for students in the pesantren environment.

Results and Discussion

1. The Context of Multicultural Education in PAI Learning

Multicultural education is one of the most relevant approaches in the modern education system, especially when educational institutions are dealing with the reality of the diversity of cultures, characters, languages, and social backgrounds of students. In the pluralistic context of Indonesia, multicultural education is not only a pedagogical need, but also a strategy to build a peaceful, tolerant, and civilized civilization. Define multicultural education as an educational process that aims to help students understand cultural diversity while developing the ability to coexist harmoniously in a pluralistic society. In the Islamic paradigm, diversity is a *sunnatullah* that must be addressed wisely, as emphasized in the Qur'an. Al-Hujurat verse 13 about the creation of human beings of nations so that they can know each other ((Muhammad Tang S, 2020) *Ta'Arafu*).

Islamic Religious Education (PAI) learning has a strategic position in strengthening the multicultural character of students. This is because PAI is not only oriented towards mastering religious materials, but also on the development of character, moral values, and social ethics. emphasizing that Islamic education must be able to be a bridge between religious texts ((Saepudin Mashuri, 2024) *Nash*) with the social reality of students full of dynamics. This means that PAI with a multicultural approach plays a role in instilling the value of empathy, respect for differences, and awareness that Islam brings a message of peace to all nature.

Concept *Rahmatan Lil 'Alamin* is a core value that must be emphasized in multicultural learning. According to , this value is not only in the form of theological teachings, but also an educational principle that emphasizes compassion, respect for human dignity, non-violence, and inclusivity. Multicultural-based PAI learning views each student as a unique individual who brings different personalities, traditions, cultures, and experiences. From a pedagogical perspective, this diversity is not an obstacle but rather a social capital that can enrich the learning process.(Mustafida, 2020)

A review of various literature shows that multicultural education in PAI provides three main functions. First, the transformational function, which is to change the perspective of students to be more open to differences and prevent them from exclusive, intolerant, and discriminatory attitudes. Second, the integrative function, which is to unite universal Islamic values with diverse social conditions without eliminating the religious identity of students. Third, the function of character education, which is to form the personality of students who have noble character, have a peaceful spirit, and are able to interact in a pluralistic society with full responsibility.(Aslan, 2025)(Nur Fais, 2025)

Furthermore, multicultural-based PAI learning helps students understand that Islamic values highly value diversity and respect differences. In the hadith of the Prophet it is stated that "A Muslim is a brother to another Muslim" (HR. Bukhari and Muslim). However, in a multicultural context, *ukhuwah* does not stop at fellow Muslims, but extends

to *ukhuwah insaniyah* or the brotherhood of humanity. This value is an important basis in the formation of a tolerant and inclusive attitude in the school environment and the community.(Muhammad Shohib, 2024)

In the context of this research, multicultural values are very relevant applied at MA Darul Amanah Bedono. This madrasah has students with different cultural backgrounds, coming from various regions in Indonesia. This diversity results in rich social interaction while requiring education management that is able to maintain tolerance, mutual respect, and solidarity between students. Thus, the integration of multicultural education into PAI learning is not only theoretically relevant, but also very much needed practically in the dynamics of education in pesantren-based madrasahs.

2. The Need for Multicultural-Based LKPD Development in PAI

Student Worksheets (LKPD) are consistently defined as an essential learning tool, where according to the Ministry of National Education (2008), LKPD is a sheet containing structured assignments and step-by-step instructions aimed at forming concept mastery in students. This view is reinforced by Trianto (2010), who classifies LKPD as a printed teaching material that contains summary material and assignment instructions that students must do, with the main emphasis always on the targeted Basic Competencies (KD). Furthermore, Prastowo (2011) considers LKPD as the simplest form of printed teaching material that contains instructions for the implementation of assignments, with the central function of guiding students to achieve the competencies that have been set in the curriculum(Nirmayani, 2022) (Syukriamsyah, 2019) (Zumratul, 2023)

The development of multicultural-based LKPD PAI not only requires the existence of material content, but also emphasizes the importance of the structure and components that make up LKPD that function as a means of internalizing values. In this literature research, these components are analyzed based on the literature, LKPD preparation standards, and their suitability for the context of multicultural education. The results of the analysis are then visualized through a graph to show the level of relevance between the components to the main goal, namely the internalization of *the value of rahmatan lil 'alamin*.

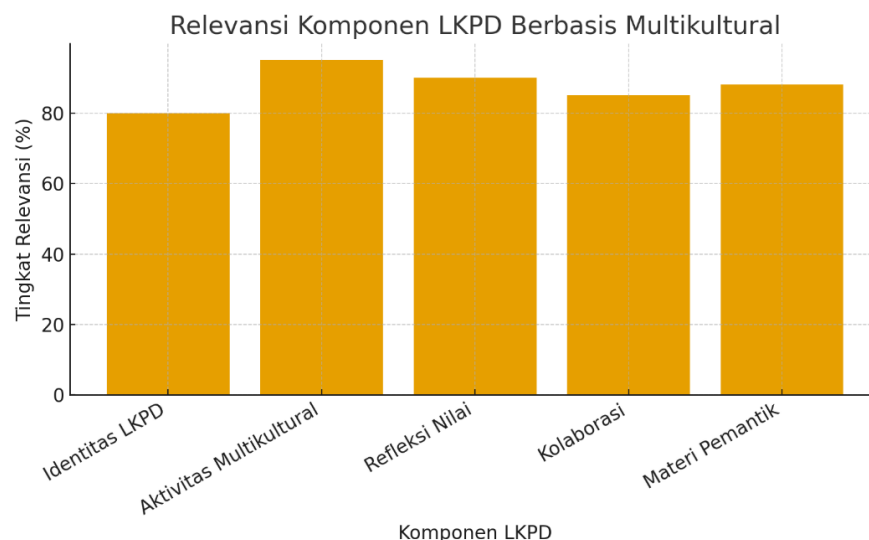


Figure 1.1 LKPD Components

Figure 1 shows that the Multicultural Activity component obtained the highest level of relevance (95%), followed by the Value Reflection component (90%). These findings show that the process of internalizing values cannot occur only through the transfer of religious materials, but must be through learning experiences that provide space for students to internalize, analyze, and practice tolerant attitudes in real-life situations. According to multicultural education should offer (Saepudin Mashuri, 2024)experience

diversity in a safe and constructive context so that students are able to build empathic awareness and dialogue skills. This is realized through the design of activities in LKPD.

The strong urgency of multicultural activities in LKPD is in line with the opinion that multicultural-based learning activities play an important role in improving students' ability to understand different cultural perspectives and foster empathy and mutual respect. In the context of Islamic Religious Education, the value of (Muchlis, 2023) *Rahmatan Lil 'Alamin* should be translated into learning assignments that are applicative, such as case studies, cross-cultural dialogues, and collaborative problem-solving so that students are able to practice inclusive values in daily social interactions. Furthermore, LKPD, which is designed with a multicultural approach, serves as a means to build students' reflective abilities and moral awareness when facing the reality of diversity. The integration of multicultural activities has also been proven to help students develop social competencies in the form of empathy, cross-cultural communication, and the ability to resolve conflicts constructively, so that PAI learning is not only informative but also transformative.

The Value Reflection component, which obtained a high score in the graph (90%), showed that the internalization of values requires space for students to conduct self-contemplation. explained that the internalization of multicultural values in PAI learning is not only through the delivery of material, but especially through a reflective process that encourages students to evaluate their attitudes and responses to diversity. This reflective approach helps students develop moral awareness, social empathy, and the value of tolerance as a form of implementation of Islamic teachings that are *rahmatan lil 'alamin*. (Evita Yuliatul Wahidah, 2025)

The Collaboration component (85%) is also an important part because group interactions encourage the growth of empathic communication skills and mutual respect. Multicultural-based LKPD applied in collaboration creates the conditions for *Learning community* that are in line with the principles *Ta'aruf* in Islam, namely getting to know each other and building constructive relationships. This is in accordance with the study that states that a multicultural approach in PAI learning is crucial to form a moderate and tolerant student character, where learning tasks such as dialogue, case studies, and social simulations not only introduce differences, but allow for the deep internalization of the value of *rahmatan lil 'alamin*. (Nur Fais, Integrasi Nilai-Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam (PAI) untuk Membentuk Karakter Moderat dan Toleransi Siswa di Era Digital, 2025)

Meanwhile, the components of the Lighter Material (88%) such as case studies, diversity narratives, or citations of relevant verses, became the cognitive foundation that led students to a conceptual understanding of multiculturalism in Islam. The verses of the Qur'an such as QS. Al-Hujurat: 13 and QS. Al-Anbiya: 107 is often used as a reference in multicultural education because it contains the spirit of diversity and universal compassion. When the triggering material is arranged with the context of students' lives, the process of internalizing grades will be easier to achieve.

Finally, LKPD Identity, even though it obtained a lower relevance score (80%), still has an important role as an administrative foundation that provides clarity about learning objectives, competencies to be achieved, and instructions for using LKPD. A clear identity structure makes it easier for teachers and students to understand the direction of learning.

Through the analysis of these components, this LKPD can be said to have been prepared with a holistic approach that combines cognitive, affective, and psychomotor elements in a balanced manner, and combines the main values of PAI with multicultural educational practices. Thus, LKPD is not only a learning tool, but also a strategic means to

strengthen the internalization of the value of *rahmatan lil 'alamin* in the context of schools that have high diversity such as MA Darul Amanah Bedono.

3. The Multicultural-Based LKPD Development Process in the Perspective of *Library Research*

The effectiveness of multicultural-based LKPD PAI can be analyzed through the suitability between the learning objectives, the structure of the LKPD components, and the learning experience provided to the Participants educate. Referring to the effective LKPD is one that presents meaningful activities, has relevance to the context of students, and is able to move the thinking process from understanding to appreciation. This is very necessary in Islamic Religious Education, especially when the learning orientation is directed at the internalization of values (Sugeng widodo, 2022)*Rahmatan Lil 'Alamin*.

In this study, based on literature analysis, it is able to increase the effectiveness of LKPD as evidenced by mapping the structure of LKPD components and the level of relevance to the formation of multicultural values and *rahmatan lil 'alamin values*. The data is formulated in Table 1, which contains the five main components of the LKPD and their level of relevance.

Not	LKPD Components	Relevance (%)	Information
1	LKPD Identity	80%	Provide administrative structure and learning direction
2	Multicultural Activities	95%	Contextual learning activities based on dialogue, case analysis, and cultural empathy
3	Reflection on Values	90%	Encourage moral awareness and affective strengthening of students
4	Collaboration	85%	Foster positive social interaction and tolerance
5	Lighter Material	88%	Providing a cognitive context to understand the values of inclusive Islam

Table 1.1 Main Components of the MFA

After looking at the structure of the table, it can be seen that the component with the highest relevance is Multicultural Activity (95%). This figure shows that the activity dimension is central to value formation. The activities designed in the LKPD are not only cognitive, but also provide space for students to experience diversity. This is in line with Banks' (2017) thought, that multicultural education should offer learning experiences that encourage cross-cultural understanding through empathy-oriented interactions, dialogues, and activities.

The second component with a high score is Value Reflection (90%), indicating that internalizing values requires not only material understanding, but also self-awareness. Reflection points in LKPD through open-ended questions, attitude evaluation, and reflection on the value of *rahmatan lil 'alamin* are able to encourage students to interpret learning in a more personal way.

Component Material Lighter (88%) also has a significant influence on the effectiveness of LKPD. The material is in the form of verses of the Qur'an (QS. Al-Hujurat: 13; QS. Al-Anbiya: 107), diversity case studies, or inspirational narratives become the conceptual foundation that brings together Islamic teachings with social reality. This is in

line with the idea that emphasizes the importance of contextually reinterpreting Islamic values in education.(Misbakhur Surur, 2024)

Meanwhile, Collaboration (85%) showed that interaction between students has an important role in strengthening tolerance. In this LKPD, collaborative assignments facilitate students to discuss with each other, solve problems, and build a shared perspective. This is relevant to Vygotsky's theory of social constructivism which states that meaningful learning occurs through social negotiation and collective interaction.

The last component, LKPD Identity (80%), although the lowest value, remains an important element. The LKPD identity provides clarity of orientation and instructions for use that make it easier for students to understand the direction of the activity. This function is necessary to ensure that learning runs systematically and in a directed manner.

If it is associated with the context of MA Darul Amanah Bedono in an educational institution characterized by a pesantren, then this LKPD becomes very effective because the values that are built are in harmony with the culture of pesantren education: discipline, togetherness, respect for others, and the ability to live in a diverse community. Pesantren is basically a small multicultural space, so that this LKPD can strengthen existing diversity practices. The social environment in the madrasah which has a strict schedule, a centralized pocket money system, and a typical communication culture of students, provides an ideal space for the implementation of LKPD that integrates inclusive and multicultural Islamic values.

Thus, the effectiveness of multicultural-based LKPD is not only proven through its component structure, but also through its suitability with the educational context and character of students at MA Darul Amanah Bedono. This LKPD works as a tool that connects the universal values of Islam, students' social experiences, and the goal of multicultural character education that is the need of education today.

4. The Relevance of LKPD Development for MA Darul Amanah Bedono Students

The development of multicultural-based LKPD PAI has broad implications for the learning process, pedagogical strategies, and character formation of students. Theoretically, these implications can be seen from three perspectives: (1) pedagogical implications, (2) psychological and affective implications, (3) social and cultural implications and (4) practical implications of learning management. These four are the basis for understanding the extent to which this LKPD not only functions as a learning tool, but also as a means of internalizing values and shaping Indonesian people who are moderate and have the character *of rahmatan lil 'alamin*.

1) Pedagogical Implementation: Transforming PAI Learning Methods

The pedagogical implementation of multicultural Islamic education at MA Darul Amanah Bedono shows a significant transformation in the learning method of Islamic Religious Education (PAI). This transformation is not only related to changes in teaching techniques, but also to a change in the educational paradigm that is more humanistic, inclusive, and contextual. PAI teachers are starting to shift from a traditional *teacher-centered* learning pattern to a participatory learning pattern that prioritizes *the student-centered learning experience*. This shift became the main foundation for the implementation of multicultural Islamic education in madrasahs.

One of the prominent forms of transformation is the use of a dialogical approach in learning, especially in materials related to morality, social jurisprudence, and Islamic cultural history. Teachers are no longer the only source of information, but act as facilitators who open a dialogue space for students to express their views on issues of diversity, tolerance, and social relations between groups. This dialogical approach is in line with the thinking that emphasizes the importance of education as a praxis of liberation through dialogue and critical awareness. In the context of Islamic education, dialogue is a method of *da'wah* and *tarbiyah* that has been exemplified by the Prophet on various occasions, including in resolving differences of opinion in the plural society of Medina.(Ratnasari, 2022)

Pedagogical transformation is also seen through the use of *cooperative learning* that accustomed students to working in heterogeneous groups. This method is used especially in materials that encourage social analysis, such as the study of Qur'anic verses about humanity, the history of Islamic civilization, to case studies of contemporary fiqh. Collaborative learning allows students to listen to each other's different perspectives, giving each individual an equal opportunity to contribute, while also developing interpersonal intelligence.

In addition, PAI teachers also develop project-based methods (*Project-based learning*) to build multicultural awareness through real activities. For example, a project to document local culture associated with Islamic values *Rahmatan Lil 'Alamin*, the creation of a moral tolerance campaign, to the assignment of observation of social diversity in the environment around the Islamic boarding school. This method is considered effective because it integrates the cognitive, affective, and psychomotor domains simultaneously. According to , project-based learning is able to develop high-level thinking skills, creativity, cooperation, and abilities (A, 2020) Troubleshooting competencies needed in a multicultural society.

In line with modern pedagogical developments, PAI learning at MA Darul Amanah Bedono has also begun to utilize the *Contextual Teaching and Learning (CTL)*. Teachers try to relate PAI material to the reality of students' lives, especially their context as students living in the pesantren environment. Practices such as associating the value of *ukhuwah Islamiyah* with dormitory life, connecting the concept of *adab* with daily activities, and explaining the importance of tolerance in the framework of diversity between students from various regions are real examples of effectiveness *CTL*. states that (Hidayatulloh, 2022) *CTL* making learning more meaningful because students understand the relevance of the material to their lives.

This transformation of learning methods is also inseparable from the role of teachers as central figures in Islamic education. PAI teachers are required to be role models in moderation, openness, and respect for differences. Model example (*Example*) is a very relevant pedagogical approach, considering that in Islam moral education is not only through teaching, but also habituation and example. This concept of exemplary is in line with the view that teachers are figures who must show noble character so that moral values can be effectively internalized in students. (Adib, 2024)

Furthermore, the pedagogical transformation that occurred at MA Darul Amanah Bedono was influenced by the characteristics of madrasas that are in the pesantren culture. The dormitory system allows teachers to combine formal pedagogy with a habituation approach. Activities such as congregational prayers, class deliberations, mutual cooperation, and daily moral building activities are integral parts of the multicultural education method. Thus, PAI learning does not stop at the theoretical level, but is manifested in social practices that strengthen students' character.

This pedagogical transformation shows that multicultural Islamic education not only changes the way teachers teach, but also changes the way students learn and interact. Students become more active, critical, open to differences, and have higher social sensitivity. With this approach, PAI functions not only as a religious subject, but as a strategic instrument to instill the values of humanity, tolerance, and morality in multicultural life. This transformation is an important foundation in strengthening students' character and supporting the goal of madrasas to form a generation with noble character, moderation, and ready to live in diversity.

2) Psychological and Affective Implementation: Strengthening Moral Awareness and Social Empathy

The implementation of multicultural values in the learning of Islamic Religious Education (PAI) does not only depend on the transformation of pedagogical methods, but also on the internal processes that occur in students, especially on the psychological and affective sides. At this stage, the internalization of the value *of rahmatan lil 'alamin*

must be able to touch the realm of moral awareness, the formation of social empathy, and stable character development. In the context of MA Darul Amanah Bedono, a psychological-affective approach is very important considering the pesantren environment is conducive to intensive behavioral habituation and social experiences between students from various cultural backgrounds.

Theoretically, effective multicultural education not only emphasizes the cognitive aspect, but must also touch the affective realm of students. This domain includes the development of attitudes, empathy, moral sensitivity, emotion management, and the ability to reflect on behavior in the context of diversity. Learning that targets the affective domain has been proven to be more able to form tolerant attitudes and social awareness. This emphasis on affective aspects is in line with the dimension of prejudice reduction within Banks' framework of thought, although many contemporary studies explicitly affirm the importance of affective in multicultural education.(Rukiyati, 2023)

It is this affective process that allows grades to become part of a student's personality, not just cognitive knowledge. In the context of Islamic education, this is in line with the concept of tazkiyatun nafs, which is the process of purifying the soul through moral practice, habituation, and positive social experiences. Therefore, multicultural-based PAI learning through LKPD encourages students to understand, feel, and appreciate human values.(Kurnianingsih N, 2025)

Habituation of social empathy is one of the important aspects in affective implementation. The multicultural-based LKPD that has been developed contains self-reflection activities, case studies, and social observation tasks that are directed to open students' awareness of the experiences and feelings of others. For example, when students are given a case study of cultural differences in their daily lives, they are required to position themselves in the situation of others (*Role-taking*). According to , this process is the first step in the formation of empathy through the mechanism (Saputra, 2024)*Taking perspective* which allows individuals to understand the emotions of others and develop prosocial responses.

In addition, the strengthening of students' moral awareness occurs through the integration of moderate Islamic values listed in the LKPD, such as justice, compassion, equality, and tolerance. These values are not only understood cognitively, but are also guided through reflection on students' personal experiences. The reflection stage is key to the internalization of values, as it is suggested by the fact that effective character formation requires a combination of morals (Rahmat Nur, 2021)*KnowMoral feelings*, and morals *action*. LKPD provides a systematic space for all three by providing concept understanding activities, self-assessment, and action responses.

The environment of MA Darul Amanah Bedono as a modern pesantren makes a strong contribution in supporting this affective process. Cross-regional interaction between students, dormitory life, and routine activities such as deliberation, mutual cooperation, and daily cults are natural stimuli for the formation of empathy and solidarity. Multicultural-based learning through LKPD then deepens the experience by providing a value framework and reflective context. Thus, there is a harmonization between real social experiences and the cultivation of inclusive Islamic values.

From a psychological perspective, this approach also builds self-awareness (*self-awareness*) students against their position in diverse social realities. In the theory of moral developmental psychology, moral consciousness develops through stages when individuals are able to see morality not only as external rules, but as consciously chosen internal principles. The LKPD is designed to encourage higher levels of moral development through the stimulation of moral dilemmas, reflective questions, and discussion activities that require students to consider a variety of perspectives.(Budiman, 2025)

Furthermore, the affective implementation of multicultural-based PAI learning also strengthens students' emotional regulation. When students are introduced to

differences of view or background, they learn to manage emotional responses such as offense, prejudice, or defensiveness. This process is in accordance with emotional intelligence in the perspective of educational psychology Islamic education in the process of forming children's emotional and moral intelligence sourced from the Qur'an and hadith. Islamic education seeks to enable humans to instill religious and moral values. Emotional intelligence is important in self-control and how attitudes and behaviors in dealing with the environment are in harmony with the goals of Islamic education. The implementation of Islamic education in optimizing emotional intelligence is to build Islamic morals, namely by training oneself to be sincere, trust, patient and do everything according to the level and ability. (Nidaa'an Khafiyya, 2023)

This affective implementation does not stand alone, but rather supports each other with the pedagogical method that has been described in the previous sub-discussion. The combination of reflective, dialogical, collaborative, and experiential approaches makes PAI learning not only teach concepts, but also shapes the personality of students who are tolerant, empathetic, and have strong moral commitments.

Thus, the psychological and affective implementation through multicultural-based LKPD PAI plays a major role in strengthening students' moral awareness and social empathy. Through a process of reflection, real social experiences, collaborative interactions, and value stimuli from Islamic texts, this learning is able to produce a generation of students who not only understand the value of *rahmatan lil 'alamin*, but also bring it to life in daily actions.

3) Social and Cultural Implications: Strengthening Moderate and Contextual Islam

The implementation of multicultural-based Islamic education through the development of Student Worksheets (LKPD) at MA Darul Amanah Bedono not only has an impact on pedagogical and psychological aspects, but also has significant social and cultural implications. The strengthening of moderate, inclusive, and contextual Islamic values is created through a learning process that places diversity as an inherent part of social reality. In the context of a pluralistic Indonesian society, multicultural-based PAI learning is an important strategy to instill the value of *rahmatan lil 'alamin* as a basic principle of social life.

Socially, multicultural learning encourages the creation of healthy, egalitarian, and non-discriminatory interpersonal relationships between students. LKPD, which contains collaborative, reflective, and exploratory activities, directs students to engage in interactions that enrich their experience in interpreting differences in culture, ethnicity, language, and region of origin. This is in line with the view that multicultural education serves to build a collective awareness of the importance of social justice, tolerance, and respect for plurality. Collaborative activities in LKPD are not only learning strategies, but also social practices that teach students to formulate decisions together, listen to each other, and make room for differences of opinion. (Tri Wahyudi Ramdhan, 2024)

In the cultural context, madrassas act as a space for cultural dialogue where Islamic values are met with diverse local cultures. MA Darul Amanah Bedono students come from various regions in Indonesia, so they bring their own traditions and cultural customs. This multicultural-based LKPD designed to stimulate an understanding of diversity helps students see Islam as a religion that is compatible with different cultures, as well as a flexible view of Islam in the archipelago that respects local diversity. Learning that links Islamic values with local cultural practices allows students to understand that diversity is not a threat, but a wealth that can strengthen a broader Islamic identity. (Ansari, 2024)

The strengthening of moderate Islam is an important implication of this multicultural approach. Religious moderation or *wasathiyah* is an Islamic principle that rejects extremism and emphasizes balance, tolerance, and justice. Through the LKPD which systematically contains Qur'anic verses, hadiths, and case studies on moderate

behavior, students are encouraged to interpret Islamic values in a proportionate and contextual manner. The internalization of this value of moderation is then reflected in the way students respond to social issues, both in the madrasah environment and the wider community. This is in line with the idea that moderation is an integral part of Islamic teachings, so it must be instilled through reflective and dialogical education.(Mansur Mansur, 2023)

In addition, cultural implications can also be seen from students' increased sensitivity to broader social diversity issues such as intolerance, discrimination, radicalism, and inequality. When students become accustomed to discussing differences and solving social problems in LKPD, they learn to internalize anti-violence attitudes and uphold universal human values.

In the context of madrassas and Islamic boarding schools, the strengthening of moderate Islam through multicultural-based LKPD also has a broader cultural impact, namely the creation of a harmonious and inclusive educational ecosystem. Teacher-student and fellow students are formed through interaction experiences that respect differences, thereby reducing potential conflicts and increasing a sense of community. Multicultural dormitory life then becomes a social laboratory that strengthens the implementation of the values learned in the classroom. This experience enriched students' understanding that Islam teaches the brotherhood of all human beings (*ukhuwah insaniyah*), not just the bond of fellow believers.

Broader social implications are also apparent when students bring these moderate values into the community environment. Habituating empathy, inclusiveness, and the ability to manage differences are important provisions for them to contribute as agents of peace (*Peace Builder*). This is in line with the perspective that emphasizes that moderate Islamic education is a strategic effort to develop the younger generation who are able to maintain social harmony, especially in a pluralistic society such as Indonesia.(Syarif Muhammad Abid Maulana, 2024)

Multicultural-based PAI learning through LKPD not only functions as a pedagogical medium, but also as an instrument for social and cultural change. The values of moderation, tolerance, social justice, and respect for diversity are embedded not only in the mindset, but also in the social behavior of students. This impact strengthens the position of Islamic education as an important pillar in building a peaceful, inclusive, and civilized society as the spirit of *rahmatan lil 'alamin*.

4) Practical Implications for Learning Management at MA Darul Amanah Bedono

The implementation of multicultural-based LKPD PAI not only has a theoretical and conceptual impact, but also brings significant practical implications for the management of learning at MA Darul Amanah Bedono. As a pesantren-based educational institution that has a multicultural social background, learning management requires an adaptive, innovative, and measurable strategy so that the value of *rahmatan lil 'alamin* can truly be internalized in students. The development of this LKPD is one of the important instruments in strengthening learning governance, both in terms of teachers, students, and the madrasah environment as a whole.

Practically, the use of multicultural-based LKPD encourages PAI teachers to innovate learning methods. Teachers no longer rely on conventional lecture patterns that are oriented in one direction, but are required to be facilitators who are able to build spaces for dialogue, collaboration, and critical reflection. These changes have an impact on learning planning, where teachers must prepare learning scenarios that facilitate multicultural group dynamics, manage diverse perspectives, and create inclusive classroom situations. This is in line with studies that emphasize that teachers in the modern era must have transformative pedagogic competencies to deal with the complexity of heterogeneous classrooms.(M. Agus Kurniawan, 2025)

Classroom management has also undergone adjustments. LKPDs that are designed based on activities require flexible and collaborative-oriented classroom

settings. The use of LKPD encourages students to work in culturally and character-diverse groups, so teachers must be able to manage the dynamics of social interaction, anticipate potential for minor conflicts, and ensure that each student has an active role in discussions. In the context of MA Darul Amanah Bedono, the experience of living in the dormitory is very supportive of this process, because students are used to facing diversity in their daily lives. However, teachers still have an important role in providing direction so that interactions in learning groups take place constructively and ethically.

In terms of learning evaluation, the existence of multicultural LKPD requires the use of a comprehensive assessment system, not only focusing on cognitive aspects, but also covering the affective and social domains. Teachers need to develop assessment rubrics that assess critical thinking skills, tolerance, social empathy, cooperative skills, and moral reflection skills. This is an important step in ensuring that the internalization of values *Rahmatan Lil 'Alamin* It is not only represented in written answers, but also reflected in students' learning behavior. This assessment principle is in line with the authentic assessment approach recommended by the assessment that measures student competence in a real context. (Eva Safitri, 2024)

In addition to the implications for methods and evaluation, the implementation of LKPD also has an impact on curriculum development policies in madrasahs. MA Darul Amanah Bedono needs to strengthen the integration of multicultural values in the PAI curriculum and habituation activities. Strengthening this curriculum can be done through internal MGMP meetings, curriculum supervision, and teacher training so that they have a theoretical and practical understanding of multicultural education. In the institutional context of pesantren, values such as tolerance, *ukhuwah insaniyah*, and simplicity have actually become strong traditions inherited in pesantren culture. However, multicultural LKPD can be an instrument to structure these values in a more measurable way and supported by modern pedagogical tools.

Another practical implication is seen in increased collaboration between teachers in various subjects. Multicultural LKPDs that raise social, cultural, and humanitarian issues encourage teachers to integrate cross-disciplinary learning (*Interdisciplinary Learning*). Teachers of Indonesian language, sociology, history, and even other religious maps can collaborate in providing context enrichment in learning activities. This collaboration not only enriches the student learning experience, but also improves the quality of overall learning management. Studies have shown that curriculum interconnections are able to improve students' holistic thinking skills and strengthen their social competence. (Kaharuddin, 2025)

The dormitory environment at MA Darul Amanah Bedono has its own additional implications. Multicultural learning through LKPD provides scientific and reflective reinforcement of social practices that have been running in the dormitory, such as mutual cooperation, cults, group discussions, and student organization activities. Thus, LKPD not only functions as a classroom tool, but also strengthens the culture of Islamic boarding schools that are friendly to diversity. LKPD facilitates students to understand the reasons why certain social practices are important in building harmony and brotherhood across cultures. This bridges the gap between Islamic normative values and their application in daily life.

Overall, this practical implication shows that the development of multicultural-based LKPD PAI is not just an update of teaching tools, but is part of a strategy to improve learning governance at MA Darul Amanah Bedono. This LKPD strengthens curriculum transformation, improves teacher competence, enriches learning methods, expands the dimension of evaluation, and optimizes the role of the madrasah environment as a space for character formation. The management of inclusive, dialogical, and transformative learning like this will ensure that the value of *rahmatan lil 'alamin* is not only taught, but also revived in the madrasah culture, so that it can give birth to a generation that is moderate, empathetic, and ready to face pluralistic social realities.

Conclusion

The main purpose of this research is to develop a conceptual model of multicultural-based Islamic Religious Education (PAI) Student Worksheets (LKPD) as a strategic medium for internalizing the value of *rahmatan lil 'alamin* in students. Based on the literature analysis (*library research*) combined with contextual studies at MA Darul Amanah Bedono, the conclusions that can be drawn are:

1. Conceptual and Contextual Relevance: There is a very strong relevance between the development of multicultural-based LKPD PAI and the need to strengthen character in MA Darul Amanah Bedono. This madrasah, with a very heterogeneous background of students, needs learning tools that are able to translate the universal Islamic principles of compassion and peace (*rahmatan lil 'alamin*) into a practical attitude of tolerance, social empathy, and moderate Islam (*wasathiyah*).
2. The LKPD model as a Means of Value Internalization: The LKPD developed must be holistic, as evidenced by component analysis showing that Multicultural Activities (95%) and Value Reflection (90%) have the highest level of relevance. This emphasizes that the internalization of values cannot be achieved only through cognitive transfer (memorization), but through dialogical, collaborative, and reflective learning experiences. This LKPD acts as a pedagogical tool that transforms the conventional *teacher-centered* method into an active and *student-centered learning model*.
3. Implications and Contributions: The development of multicultural-based LKPD PAI makes significant contributions, especially:
 - a. Pedagogical Implications: Encourage the transformation of PAI learning towards a dialogical, contextual, and inclusive approach, so that PAI material becomes "alive" and relevant to the social reality of students.
 - b. Cultural-Affective Implications: Effectively facilitate the formation of moderate Islamic attitudes and diversity awareness, making religion a source of peace and benefit, in line with the essence of *rahmatan lil 'alamin*.
 - c. Practical Implications: Provide a conceptual model of LKPD that can be implemented directly by PAI teachers at MA Darul Amanah Bedono to enrich teaching materials and improve the quality of character education.

Overall, this study emphasizes that multicultural-based LKPD PAI is a strategic tool that has great potential to create humanist and moderate learning, and is effective in instilling the noble values of Islam in the generation of students.

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