



The Role of Multicultural Education in Countering Radicalism in Indonesia

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ABSTRACT

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A plurality of cultures (multi-cultures) is the reality of the Indonesian nation that must approach wisely. The basic nature of chemistry is the potential for integrative and disintegrative potential. The study is an attempt to analyze two of the many issues of multiculturalism - religion and ethnicity and its relation to radicalism. Some cases of conflict in Indonesia, as in some other countries, suggest that religious diversity and ethnic diversity have a potential for disintegrative action and often occur in radical action. Based on the above issues, the study is at identifying a problem of radicalism against exclusive religious affiliation and ethnic sentiment. Religion is understood by its members as a single truth and is a standard for assessing the religion of others. Both of these factors were the starting point for radicalism in Indonesia and some other countries. In the study, researchers use literature study methods by examining the scientific references of books, journals, and related documents. The results suggest that radicalism starts with an exclusive understanding of religious teachings and ethnic sentiments (ethicists) that form radical attitudes and actions. Because of its properties, radicalism is preventable, one is by building against radicalism narratives through multicultural education. The results suggest that radicalism starts with an exclusive understanding of religious teachings and ethnic sentiments (ethicists) that form radical attitudes and actions. Because of its properties, radicalism is preventable, one is by building against radicalism narratives through multicultural education. The results suggest that radicalism starts with an exclusive understanding of religious teachings and ethnic sentiments (ethicists) that form radical attitudes and actions. Because of its properties, radicalism is preventable, one is by building against radicalism narratives through multicultural education.

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Introduction

Indonesia is a country where the majority of the people are Muslim. The Indonesian Ulema Council (MUI) is an institution that has the authority to guide and protect Muslims in several views to understandings that contradict Islam itself. radicalism. Radical movements in Indonesia must be the focus that continues to be raised and watched out for because radical movements such as ISIS,

Jl, and Al-Qaeda can develop and expand thanks to the structural and cultural conditions of the Indonesian people. The open culture of Indonesian society can be used by supporters of the radical movement to spread their understanding by utilizing advanced technology and 'fluid' conditions in urban society (Hikam, 2016). From this openness, many Indonesian people have unknowingly become part of the radical movement. Cases of radical movements that often occur in Indonesia are Islamic radical movements. Factors for the emergence of this Islamic radical movement include internal factors, namely factors from within Muslims who have deviated from the norms of Islamic truth, then external factors that come from outside the people, such as from leaders who are in power and western hegemony (Khoiriyah, 2019). In addition, radical movements are triggered by intolerant attitudes coupled with identity politics so that young people are easily exposed to religious information that contains suspicion and even hatred that tends to lead to the form of denying and considering other groups as obstacles and minimizing feelings of killing each other because of differences that are voluntary in nature.

Indonesia provides strict regulations for everything that is considered to threaten the faith of Muslims, one of which is a threat to the aspect of the understanding. The strict regulation is due to the MUI's concern about the existence of the Islamic religion in the eyes of the world which often raises opposition to the citizenship rights of other groups that they do not like (Noble, 2019). Radical Islamic movements that often occur are the root of terrorism cases that hit Indonesia. It is undeniable that all kinds of terrors that have occurred in Indonesia in the past few years stem from radical ideas, either because they misunderstood the verse or become obsessed with a path that is considered to bring heaven's goodness, such as jihad. This kind of understanding is a threat to the state because it can subvert tens or even millions of lives from the obsession that comes from misunderstanding a verse. This can be seen from several acts of terror that occurred after 2009, in which the suicide bombers not only targeted liberal countries which were considered enemies of Islam but also targeted the authorities such as the police who were considered to be hindering their 'jihad' action (Agung & Zakso, 2018). From the various terrors that hit, the government finally acted decisively by choosing the method of eradication using law enforcement (Noble, 2019). Where the government swiftly makes laws regarding terrorism and its implementation. However, this government step must also be accompanied by preventive actions that can be taken by teaching multicultural education as an effort to build harmony and tolerance among others. With the implementation of multicultural education, it is hoped that the youth will no longer.

Method

The method used in this research is Library Research or library research methods. The library research method is a research activity carried out by collecting information and data with the help of various materials in the library such as books, similar previous research results, articles, notes

and various journals related to the problem to be solved (Sari & Asmendri, 2018). The context that becomes the object of this research is a case study in Indonesia, so the elaborated data is closely related to how multicultural education plays a role in countering radicalism in Indonesia.

Discussion

Multicultural education

In religious radicalism, it is based on the interests of a group of people to restore religious teachings which they consider to be true in all the principles of life. This group views that the pattern of life has deviated far from the truth. On the other hand, to compose the desires of people's lives, it is hindered by culture and government policies, so it is necessary to take actions that lead to acts of violence. Regarding this act of radicalism, in the end, it was suspected that other people who were not in line with their wishes were thought to be enemies. Radical groups in how to strengthen their network and existence make use of them through the beliefs of the holy book. This teaching is directed at changing the pattern of belief so that it is easy for people to take radical actions such as suicide bombings. Santri is a subject that is considered easy to be taught in-depth, therefore students experience conditions that are not psychologically deep. Santri still cannot distinguish certain information and teenagers tend to want to fight against injustice. Social media information is more effective in conveying radical teachings to santri. Therefore, in radical actions, students are very vulnerable to being possessed by extreme teachings. One solution that can be used to counter the issue of radicalism is the multicultural concept which is the basis for teaching at Darusallam Islamic boarding schools. Students' awareness of diversity and difference must be built massively. The shift in the concept of thinking experienced by students must be directed at positive things. Santri's understanding is protected from radical and irresponsible doctrines. In this way, students can be freed from a shallow understanding of the concept of jihad.

In terms of radicalism, it comes from the Latin "radix" which means root, base, bottom, or it can also mean comprehensive, all-out, and very hard to demand change. In English, the word radical can mean extreme, comprehensive, fanatical, revolutionary, ultra, and fundamental. While radicalism means the doctrine or practice of adherents of radicalism or extreme understanding. According to the Big Indonesian Dictionary (Depdiknas, 2008, p. 1151), radicalism means (1) radical understanding or flow in politics; (2) ideology or sect that wants social and political change or reform by violent or drastic means; (3) extreme attitudes in politics. In terms, radicalism is an attitude or position that craves a change to the status quo using destruction and replaces it with something completely new and different. Usually, the method used is revolutionary, namely twisting the values of violence and extreme actions. Therefore, radicalism is a common phenomenon that can occur in a society with various motives, whether social, political, cultural, or religious, which is characterized by violent, extreme, and anarchic actions as a form of rejection of

the symptoms encountered. Religious radicalism is capable of permeating all adherents of religion, not least among adherents of Islam. Usually, radical Islamic groups implement the understanding and values of religious teachings using violence, fanaticism, extreme or basic so that they carry out acts of violence by justifying any means to achieve their goals. Although neither are radical groups that are only limited to thoughts and ideology and do not use violent means in carrying out their teachings.

Tackling Islamic radicalism is not an easy problem. Therefore, Islamic radicalism is not merely a social movement, but on the other hand, it is also an ideology. Therefore, an approach to dealing with Islamic radicalism must be pursued and overcome using a deradicalization movement, which is an attempt to invite radical actors and their followers to abandon the use of violence, such as public diplomacy which aims to "win hearts and minds". In addition, in the world of education (especially campuses and schools) efforts to carry out deradicalization are using an inclusive and tolerant multicultural education process. It can be understood that multiculturalism is a perspective or point of view that recognizes and glorifies differences and phenomena of cultural pluralism, nation, ethnicity, ethnicity. In the reform era, which has lasted more than ten years, it seems that there are still many problems and threats, especially from within the country itself. Indonesian life today is heavily colored by social-communal conflicts which in the end provides freer space for radical groups to move. Thus, Indonesia's national life has progressed in various aspects of life. However, at the same time, there are various threats to the condition of the Indonesian nation's national security. This fact clearly shows the emergence of response that the condition of the country seems more secure than in the previous era and thus the government should increase its sense of national vigilance. It can be seen that the country is currently experiencing a crisis of national vigilance from the increasing number of emerging social problems and the growing number of radical groups.

Indonesia seems to enjoy the euphoria of reform to the point of neglecting its vigilance against threats and challenges that could ultimately weaken its national security. Thus, the current state of Indonesia's national vigilance must be given priority by the government and all its citizens to strengthen its resilience to face threats now and in the future. At the practical level, Islamic education in Indonesia has undergone very basic developments. Development is related to educational institutions organized through general education and religious education. This can affect the orientation and aspects of education as a whole, especially in setting goals and designing educational curricula. In the form of Islamic religious education and Islamic religious education can be implemented in PAI in primary, secondary, and tertiary education institutions. PAI must play a role in dampening the thoughts and understanding of radicalism in students from the beginning before it develops in a negative direction in the form of radicalism to various environments in

society (Rahman, 2015). At present, the impact of this radicalism has entered the area of government political policy so that the government has formed a body that works to promote the state ideology of Pancasila so that it becomes a guideline in society and the state. Religious multicultural education has big problems, especially in Indonesia, because its implementation must require deep thought and its implementation requires good resources. In the context of education in Indonesia, multicultural education has been taught and developed by not mentioning multicultural directly and using other terms. In essence, education lies in content and achievements, not only theoretically without values. Although the attitude of multiculturalism has been carried out for a long time by the founders of the Indonesian nation, the term multicultural strengthens when there are ethnic conflicts and disputes in Indonesia. Along with the times and changing policies, SARA nuanced conflicts always occur even though the motives and causes can vary. The idea of the Ministry of Religion through the Directorate General of Islamic Education, the Directorate of Islamic Religious Education in schools to make a Model Guide to the Multicultural-Based Islamic Education Curriculum as part of Islamic Religious Education (PAI) in basic education.

Primordialism as the Root of Radicalism

Several factors led to the emergence of radical movements involving religion. We can group these factors into two, namely; (1) internal factors; (2) external factors. Well, first we discuss internal factors. This internal factor itself is triggered by the internal condition of religious people who are seen by a group of radical groups, have deviations from religious norms and some adherents choose to leave religion and live without believing in the existence of God. This situation also encourages movements to return to the authenticity (fundamental) of religion and also create a new religion with a formalistic and totalistic attitude. Furthermore, external factors, these external factors themselves are more related to aspects, these aspects in which there are factors of power, justice, economy, national leadership crisis, people's sovereignty, law enforcement crisis, superpower hegemony, central and regional inequality countries. Every religious activity (religious action) will be associated with the framework of thought and religious understanding that is followed or adhered to by someone. This understanding is also what makes a reference or reference to each person's behavior or the movement of one of the groups. There is a positive relationship that occurs to the understanding of people who embrace religion with their actions, and religious attitudes. And also the common understanding, actions, and attitudes of some adherents will create a collectivity of adherents who are bound by their religious sentiments. Furthermore, in turn, the collectivity of the ummah also creates and influences one's religious thoughts and subsequently has implications for their religious actions (Nurjannah, 2013).

Other external factors that have also contributed to radical developments in Indonesia include the factor of young people who are thirsty for knowledge but seek it only through social media. This

is driven by technological advances that are loved by young people so that in seeking knowledge they choose to look for it online through social media. This fact is supported by the statement made by Arif Rahman, that technology has become a human need and has given birth to the "Y" generation. This generation filled with young people has a thirst for utilizing technology in various aspects of their lives (Rahman & Nuryana, 2019).

The Doctrine of Radicalism and Terrorism

The events of a group of religious groups in Indonesia, movements that occur outside the teachings of their mainstream religion, have attracted the attention of many groups. In the Indonesian context, this group is theologically defined as heresy. Misguidance because it is outside of worship, aqidah, and rituals as well as the authoritative beliefs of the majority of the people. The essence of the group is a group of actors who have a transcendental paradigm in religion, that makes them a form of religious authority that they understand and indoctrinate a particular religion. Actions that refer to a religious, philosophical, ethical, and spiritual belief. Their attitudes and behavior have shown that they seem to have a partial understanding. It is a pity that this partial understanding obliges them to make jihad, sacrificing all their wealth and body, even by sacrificing their souls. Their aim is only to suppress those who have a different understanding of them, including the disbelievers. These radical Islamic thoughts think based on the assumption that Islam is the basis of the state. In other words, Shari'a must be accepted as the state constitution: and political sovereignty is in the hands of God.

Transformation Patterns of Multicultural Education Dimensions in Islamic Boarding Schools 5 dimensions of multicultural education exist in the transformation of education in pesantren; (1) The first is the stage of cultural integration (content integration), this is how to use examples that we take in various groups and cultures that will illustrate the key designs, theories, principles, and generalizations that exist in the study. It is at this stage that the students will be guided by behaviors that develop the culture of the pesantren, such that it is integration following the development of an attitude of mutual respect for one another, togetherness, self-control, please help in the West in the 70s some scholars took this term to be replaced with the term the old cult (cult) and then developed and turned into the New Religious Movement. In principle, these movements are carried out for the deepest expression of understanding connected with the religion they believe in; (2) The second is the knowledge construction process (construction of culture in knowledge) lessons at Islamic boarding schools are not only mastering religious knowledge but also form students to change the outlook on life, behavior, and culture of these students who will later leave the Islamic boarding school and enter life in society. This process is expected to be able to help the students to find, understand, and determine their mindset to be open and egalitarian; (3) The third stage, the stage of equality of pedagogy or the stage of learning methods (Noorhayati, 2017)

Government Efforts to Prevent Radicalism in Indonesia

As in Law No. 2 of 1989, it is explained that everyone has the right to have equal opportunities in obtaining education regardless of gender, economy, religion, social status, or geographical location (Mujahidun, 2016). The implications for government programs from these regulations are; (1) Preschool Program and Basic Education Program, in equalizing education in Indonesia, namely by implementing pre-school programs by providing educational institutions such as Early Childhood Education (PAUD), Playgroups or Kindergarten and religious-based education, namely TPA, it is hoped that it can provide convenience and quality improvement for early childhood education; (2) Secondary Education Program, the main agenda in implementing the secondary education program is to provide facilities related to facilities and infrastructure in education, provide subsidized assistance to schools such as the BOS Fund to make schools of high quality and quality, and facilitate scholarships for achievement and also underprivileged families in their efforts to provide services. education for underprivileged communities or minorities in remote villages, carrying out educational revitalization activities in untouched areas; (3) Higher Education Program, In the higher education equalization program, it focuses on increasing the capacity of each study program so that it can contribute to economic progress and the quality of human resources, Increase the role of private institutions in the field of private universities, Provide scholarship facilities for outstanding students and scholarships for underprivileged students. So that the geographical distribution of the quality and capacity of education can contribute to the development and help underprivileged communities in the area.

Program for Increasing the Relevance of Education to Development Needs, by increasing the relevance of education to needs, it can be implemented equally in terms of efficiency, quality, and opportunity. National Education Quality Improvement Program, the program to improve the quality of national education is centered on the aspect of increasing the ability of academics by increasing the welfare of educators so that they can work optimally, Implementing changes to the education system, carrying out activities to empower formal and non-formal institutions, implementing changes to the principles of decentralization, autonomy or scientific management, providing development of human resources effectively and efficiently to implement partnership programs from universities so that graduates can compete in the world of work. Educational Efficiency Improvement Program, the function of the program is to increase the efficiency of education so that it is hoped that the results obtained can be maximized and the costs of expenditure are following the needs. National Education Development Program, this program held by the government is used as one of the ways to grow and improve the quality of human resources so that they can manage the wealth of natural resources available properly and maximally (Idrus, 2012).

Government Prevention Measures Against Radicalism with Multicultural Education The government's steps in responding to the growing radicalism in Indonesia through multicultural education in schools include; (1) Positioning multicultural education into curriculum development material, in curriculum development using 4 basic principles, namely philosophy, cultural diversity, sources and objects of culture, and curriculum in developing and maintaining culture in the curriculum; (2) Prioritizing multicultural education to solve problems in diversity, prevention of radicalism activities using multicultural education is very effective because multicultural education is given an understanding of the values of diversity or heterogeneity so that harmonious and harmonious human life is created even though different ethnicities, cultures, religions, and others are created; (3) Multicultural Education as an Activity to Instill Moral Values, the cultivation of moral values in multicultural education is focused on the aspect of tolerance, with tolerance, good relations will be established (Cahyono & Iswati, 2017). Efforts to Prevent Acts of Radicalism with Multicultural Education Outside School; (4) Convey knowledge correctly, by conveying knowledge correctly, it is hoped that it can prevent acts of radicalism among the younger generation who incidentally have a strong desire to know about something new. In conveying knowledge, it does not only focus on general knowledge but also the delivery of religious knowledge by the rules and the Shari'a so that the younger generation is not easily misled; (5) Convey an understanding related to science correctly, by conveying this understanding of science so that science does not focus on theory alone but can be carried out in plans to prevent acts of radicalism in Indonesia that threaten the sovereignty of the Republic of Indonesia; (6) Limiting Social Inequality, the government should take the initiative to overcome social inequality in society to prevent understanding radicalism that exists in society, the inequality between the government and the people can be overcome by using an approach to the media as an intermediary between the government and the people (Dirgantari, 2012); (7) Maintaining Unity and Unity, to prevent the understanding of radicalism, maintaining unity and unity is something that must be done, if there is no unity and integrity, it will be easy for understanding radicalism to enter the community; (8) Contribute to peace activities, the intended peace activity is an effort to prevent any movement or understanding of radicalism that exists in society, this activity can be carried out in an organizational or personal manner (Ningsih & Rohman, 2018); (9) Actively assisting in reporting activities of non-radicalism, this is done by reporting to the party dealing with radicalism if there are acts of radicalism or terrorism, both small and large scale. Of course, we must understand and understand the characteristics of the movement which includes acts of radicalism; (10) Socializing the understanding of life in a multicultural way, this activity can provide knowledge and understanding to the community so that they have an attitude of tolerance towards other communities who are different in religion, character, ethnicity, and culture; (11) Filtering about the information obtained, this filtering activity must be based on

Pancasila and the 1945 Constitution which are used so that we can choose various information so that it is not easily provoked by any party, to minimize the occurrence of divisions between groups and can maintain the integrity of the Unitary State of the Republic of Indonesia (Karolina & Sari, 2019).

Conclusion

In religious radicalism, it is based on the interests of a group of people to restore religious teachings which they consider to be true in all the principles of life. In terms of radicalism, it comes from the Latin «radix» which means root, base, bottom, or it can also mean comprehensive, all-out, and very hard to demand change. In English, the word radical can mean extreme, comprehensive, fanatical, revolutionary, ultra, and fundamental. While radicalism means the doctrine or practice of adherents of radicalism or extreme understanding. According to the Big Indonesian Dictionary, radicalism means a radical understanding or sect in politics; understanding or sect that wants social and political change or reform using violence or drastic; Solutions to Overcome Radical Understanding. Tackling Islamic radicalism is not an easy problem. 5 dimensions of multicultural education exist in the transformation of education in Islamic boarding schools. First, there is a cultural integration stage on hold. This is how to use examples that we take in various groups and cultures that will illustrate the key designs, theories, principles, and generalizations in the study. In the higher education equalization program, it focuses on increasing the capacity of each study program so that it can contribute to economic progress and the quality of human resources, Increase the role of private institutions in the field of private universities, Provide scholarship facilities for outstanding students and scholarships for underprivileged students. So that the geographical distribution of the quality and capacity of education can contribute to.

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