

Deterrence of Radicalism through Multicultural Education among Students

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Abstract: Students who are in the age range of 18 to 21 years are in their late teens. They have a high curiosity, one of which is on the spiritual aspect. They are looking for their true identity to define the right way of life according to the guidance of the Qur'an and As-Sunnah. Viewed from a social perspective, students come from various regions, ethnicities with different religious understanding and diverse social backgrounds, so multiculturalism is reflected in Bhineka Tunggal Ika. Thus, there is a potential for integrative and disintegrative values among students. Efforts to define the life meaning and identity that is not fortified by correct religious understanding and the influence of friendship based on disintegrative values can lead to radicalism. Therefore, the purpose of this research was to counteract the understanding of radicalism among students through multicultural education, so that the true meaning of life according to the guidance of the Al-Qur'an and As-Sunnah through integrative values can be internalized in thoughts and attitudes and manifested in actions. The research method used was descriptive qualitative. The results of the study show that there is increased understanding of the dangers of radicalism so that exclusive understanding of religious doctrines can be minimized and radicalism can be prevented through multicultural education.

Keywords: deterrence of radicalism, multicultural education

INTRODUCTION

Radicalism is the forerunner of the emergence of acts of terrorism. Radicalism is an attitude that wants total and revolutionary change by overturning existing values drastically through violence or extreme actions. (Santoso, 2020). It cannot be denied that the spread of radicalism in Indonesia is increasingly widespread everywhere. The spread of radicalism has experienced many developments both in terms of mode, action, behavior, and the process of recruiting members (Widyaningsih et al., 2017; Zubaedi et al., 2021).

Apart from experiencing very rapid development in terms of mode, action, and behavior in the recruitment process, radicalism has also penetrated all levels of society and all units of life. The young generation of Indonesia is a very easy target for radicals to enter, including students who are in the age range of 18-21 years. Based on the latest survey conducted by the Badan Nasional Penanggulangan Terorisme (BNPT) in 2020, found that there is a potential for radicalism in Indonesian youth, namely generation Z of 12.7%; millennial generation of 12.4%; and generation X by 11.7% (BBC, 2022). Based on the report of the Badan Nasional Penanggulangan Terorisme (BNPT), in 2017 there were five provinces in Indonesia that were indicated to have a potential for radicalism above the 50% rate, the five provinces included (1) Bengkulu (58.58%); (2) Gorontalo (58.48%); (3) South Sulawesi (58.42%); (4) Lampung (58.38%); (5) and North Kalimantan 58.32% (Zubaedi et al., 2022). Besides that, Badan Nasional Penanggulangan Terorisme (BNPT) cited by Antara (2017) also reported that as many as 39 percent of students in 15 provinces in Indonesia who were respondents indicated that they were attracted to radicalism. The results of this survey reinforce the notion that the younger generation is the target for the spread of radicalism and campuses are vulnerable to being a place for it to spread (Jalwis, 2021).

When compared to adults or parents, students as the younger generation have a stronger tendency and are more likely to be involved in acts of radicalism. This is because in the growth of adolescence towards adulthood there is what is called a transitional phase which is prone to identity crises accompanied by unstable psychology. According to Quintan Wiktorowicz

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(2005), the transition period that occurs among youth is called a cognitive opening, which is a micro-sociological process that enables them to accept new, more radical ideas. In the identity crisis phase and the search for identity, it is usually followed by high curiosity, one of which is in the spiritual aspect.(Salim et al., 2018).

In addition, the fact that Indonesia is a plural country with various ethnicities, religions, races, cultures, and languages makes Indonesia prone to internal conflicts which can lead to the disintegration of the country. This has been proven in several regions of Indonesia where conflicts are caused by diversity, for example, the Sampit Tragedy that occurred in Sampit, Central Kalimantan in 2001 was triggered by ethnic differences, then the successive bombings such as the Bali I bombing, Bali II bombing, the Friday bombing at the Cirebon Police Headquarters mosque, or the bombing cases at churches caused by religious differences (Arisona, 2019).

Radical groups are very aware of these problems and can make good use of opportunities. Radical groups are targeting those who always feel dissatisfied, easily angry, and frustrated with both social and government conditions. The radicals come by offering and providing what they need in terms of justification teachings, solutions and strategies for achieving change, and a sense of ownership(Salim et al., 2018).

This shows that efforts are needed to fortify the younger generation, especially students from the teachings of understanding and invitations from radical groups which are certainly very dangerous for the life of society and the state. One form of effort to counteract or prevent radicalism among students is by providing multicultural education as a process to provide understanding and meaning to a diversity of ethnicity, culture, religion, ethnicity, and social status to be able to create personal characteristics that are tolerant and able to respect and respect any differences that exist (Zubaedi et al., 2022).

For this reason, this research activity aims to increase student's awareness and understanding of the dangers of radicalism in life and to raise awareness of the importance of multicultural education to develop adequate understanding and attitudes towards a diverse social environment so that they always behave tolerantly, humanely, pluralistically and democratically.

Several previous studies are considered relevant to this research, including research conducted by Nur Salim, Suryanto, and Agus Widodo (2018) which is outlined in a journal entitled "Prevention of Radicalism and Terrorism through Multiculturalism Education in Students of MAN Kediri I". In this study, multicultural education was given to students of MAN Kediri I with material that included aspects of national insight consisting of Pancasila ideology, NKRI, tolerance, unity, integrity, history of the archipelago, and socio-cultural aspects of the nation. The results of his research show that there is high enthusiasm and curiosity among students about the program and material presented by the PPKn Lecturer Team. Besides that,(Salim et al., 2018).

Furthermore, in the research of Syafruddin, Masyhuri, and Suud (2019) entitled "The Urgency of Multicultural Education to Prevent Radicalism in SMA AND MA Students in Dompu District". The approach method used in these research activities is a combination of counseling, simulation, mentoring, and problem-solving (MPS) methods. In their research results, Syafruddin, et al explained that the material provided by the team to the community was following the conditions and environmental conditions of the Dompu community, considering the many activities and victims of radicalism groups such as the shooting case by Densus 88 which killed one suspected terrorist in the village of O' OO in 2014, and in 2013 five suspected terrorists were shot dead in Dompu sub-district, O'OO village to be precise (Syafruddin et al., 2019).

Whereas in Eti Nurhayati and Yayah Nurhidayah's research (2019) with the title "The Role of Multicultural Education in Capturing the Radicalism Attitudes and Behavior of Santri at the Al-Mizan Majalengka Islamic Boarding School". The results of his research stated that internalizing the Multicultural Education of students at the Al-Mizan Islamic Boarding School was in counteracting radicalism in three ways, namely Manhaj al-Fikr, teaching the book, and ideal figures. Meanwhile, to ward off radicalism, two events are carried out, namely Manhaj al-Haraki and religious activities (Nurhayati & Nurhidayah, 2019).

Based on some of the descriptions above, it can be seen that the relevance of the three studies to this research is the same research object, namely efforts to deter radicalism through multicultural education. The difference between this research and previous research lies in the subject and location of the research, the materials provided, and the method of

implementation. The subjects in this study were students of IAIN Syekh Nurjati Cirebon majoring in Islamic Guidance and Counseling. Multicultural education is given to students through several courses such as Pancasila Education, Citizenship Education, History of Islamic Civilization, Hadith Science, Qur'an Studies, and Anti-Terrorism Counseling.

METHOD

The approach used in this research is qualitative. While the type of research using descriptive. Descriptive qualitative is a research method that aims to explore and collect information and describe and interpret an event or phenomenon that occurs in individuals or groups. In this case, research is directed at exploring and gathering information about the internalization of multicultural education as an effort to counter radicalism among students. The characteristics of descriptive qualitative itself are data or information obtained in the form of words, and pictures, and not in the form of numbers like quantitative research. (Rusandi & Muhammad Rusli, 2021).

This research was conducted in the IAIN Syekh Nurjati Cirebon campus environment. The informants or subjects in this study were 7th-semester students majoring in Islamic Guidance and Counseling (BKI) IAIN Syekh Nurjati Cirebon. Informants are research subjects who can provide data or information needed by researchers regarding the issues raised in the research (Heryana, 2018). Determination of subjects in this study using a purposive sampling technique. The purposive sampling technique is a technique for determining samples or informants using certain criteria or considerations (Sugiyono, 2016).

Primary data collection is done through: 1) Observation. In gathering data and information, the researchers made observations of the implementation of multicultural education activities given to 7th semester BKI students. The observations used in this study were participatory observations, in which researchers actively participated in these activities; 2) Interviews. The interviews used were semi-structured; 3) Discussion and question and answer. Discussions and questions and answers are intended to measure how far students as subjects understand the multicultural education material that has been delivered. While secondary data is obtained through documents either in the form of writing or pictures. In this case, the researcher obtained secondary data through literature studies such as scientific journals and physical books.

The data that has been collected will then be processed using data analysis techniques. In this case, the researcher uses the data analysis model of Miles and Huberman (Sugiyono, 2016), namely: 1) Data reduction, namely, data is first summarized, selected, and focused on important and main things, whose themes and patterns are following research this; 2) Data display or data presentation, namely the data in this study will then be presented in a narrative descriptive form. Presentation of data aims to obtain an overall picture or certain parts of the research data; 3) Concluding. After the data is reduced and presented in a descriptive narrative form, the next step is concluding. The conclusions in qualitative research are in the form of scientific research findings.

RESULT AND DISCUSSION

The results of a survey conducted by the Alvira Research Center with the Mata Air Foundation on 1,800 university students and 2,400 students regarding perceptions about the relationship between religion and the state. Regarding the Islamic state, as many as 23.5% of students and 16.3% of students agree with the Islamic state. Then regarding the Unitary State of the Republic of Indonesia vs the Khilafah, it resulted in a percentage of agreeing from students as much as 17.8% and from students as much as 18.3%. However, the majority of students and students agree more with the Unitary State of the Republic of Indonesia as a relevant form of state than with the caliphate. Apart from that regarding jihad the establishment of the caliphate as an Islamic state has a percentage of ready-to-wage jihad for the caliphate as much as 34.4% among students and 23.3% among students. This can cause anxiety regarding the impact of the spread of radical understanding that has entered young people, namely students (Detik.com, 2017). Apart from these data, the government should make efforts to anticipate the development of radicalism, especially in the world of education.

Badan Nasional Penanggulangan Terorisme (BNPT) pays special attention to the younger generation to curb the spread and development of radicalism through appealing to various posters, holding national seminars inviting rectors at various tertiary institutions regarding radicalism, and proposing to conduct surveillance on mobile phone numbers. and social

media accounts are rolled out among students to stop the spread of radical views. In addition, on other occasions, the BNPT also conducted outreach and seminars among the academic community and distributed posters both online and offline regarding the characteristics of student organizations that have been exposed to radical ideas (Beni & Rahman, 2019). In this case, The BNPT stated several characteristics of student organizations that were forced and indicated to have radical views, such as not being open or closed in the sense that they had different beliefs; it is easy to disbelieve other people even though they are fellow Muslims, have the ambition to establish an Islamic state, replace Pancasila as the basis of a state that they view as a thought or infidel government, determine the west with ideology and politics that can threaten the unity of the ummah, invite people to join its members and then carry out discussion studies with closed so that they secretly held allegiances, some were violent (radical terrorists) some were non-violent (radical ideas).

On the other hand, Islamic Guidance and Counseling students at IAIN Syekh Nurjati Cirebon are not only active in seminar discussions and socialization which they participate in to prevent exposure to radical views among students. But they also get multicultural education in several courses. The method of learning multicultural education in general is carried out by discussion and question and answer through several stages. The stages in providing a multicultural education to BKI IAIN Syekh Nurjati Cirebon students are first, determining the curriculum in courses that contain multicultural education; second, the preparation of RPS (Semester Learning Plan) by supporting lecturers; third, students are divided into small groups; fourth, giving assignments to each group of lecturers as material for discussion both theoretical assignments and assignments that are required to go into the field to find out the real situation in the field related to the discussion in the course; fifth, students are asked to explain or convey related matters that they encounter in literature studies or those that have been carried out in the field; sixth, conducting discussions and questions and answers; and finally evaluation and clarification as additional complementary explanations from the lecturer. The following are some courses that generally explain multicultural education, namely Pancasila and Citizenship Education courses that they get in the early semester, to be able to provide an understanding of Indonesia as a pluralistic country with various ethnicities, languages, religions, customs, and others. In addition, Indonesia consists of several religions that are recognized and depart from the history of independence, not only from Muslims who contributed to the struggle for Indonesian independence but also from non-Muslims. So it is appropriate for students as the younger generation to understand differences and instill an attitude of tolerance both in religious beliefs, differences of opinion, and customs of rest. This shows how unique the personality of the Indonesian people is because differences can unite them and become independent. So it is appropriate for students as the younger generation to understand differences and instill an attitude of tolerance both in religious beliefs, differences of opinion, and customs of rest. This shows how unique the personality of the Indonesian people is because differences can unite them and become independent. So it is appropriate for students as the younger generation to understand differences and instill an attitude of tolerance both in religious beliefs, differences of opinion, and customs of rest. This shows how unique the personality of the Indonesian people is because differences can unite them and become independent.

There are also courses on the History of Islamic Civilization, Hadith Science, and Qur'an Studies which BKI students study intending to understand Islamic development and civilization, then Hadith Science and Qur'an Studies which BKI students study can find out which hadiths are shohih and dhoif. , as well as verses of the Koran whose translations are in harmony with nahwu shorof. The goal is that BKI students are not consumed by the arguments of radicalism activists whose truth is not necessarily valid. In semester 7, BKI students receive important courses related to radicalism, namely Anti-Terrorism Counseling. In this course, 7th semester BKI students can understand what radicalism is and what to do when they learn about the rise of radicalism, both through social media and in person. This was proven when the question-and-answer discussion forum in the course took place. The impact of providing multicultural education, in general, is that 7th semester BKI students become actively involved in the community in providing an understanding of radical understanding and religious moderation education. This is done to prevent and minimize radicalism from developing in the surrounding environment.

CONCLUSION

From the findings in this study, it can be concluded that Islamic Guidance and Counseling students at IAIN Syekh Nurjati Cirebon already understand and are aware of how important it is to have an attitude of tolerance in differences and anticipate radicalism in the higher education environment. The results of the study in this study indicate that there is an increased understanding of the dangers of radicalism so that an exclusive understanding of religious doctrines can be minimized and radicalism can be prevented through multicultural education. In addition, BKI students took part in counteracting radicalism by educating the public about religious moderation in their surroundings

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