



# The Relevance of Multicultural Education to Deradicalization in the Perspective of Islamic Education

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## Abstract

Multicultural education has become a driving force in upholding democratization, humanism, and pluralism, carried out through schools, campuses, and other educational institutions. By instilling a multicultural spirit in schools at various levels of education, this is nothing more than an awareness movement for the younger generation to understand and accept the diversity of their society. Based on data analysis, it was found that: 1) Multicultural education cannot be separated from part of the curriculum itself. The internalization of multicultural values itself will be successful if the concept of multicultural education is realized in accordance with multicultural principles. This means that the programs created must reflect the objectives of multicultural education, the material contained in them must be integrated with the concept of multicultural education, the methods must be in accordance with approaches in multicultural education, an educator must have a strong multicultural character, and the evaluation design must be directed towards creating a school environment. multicultural. (2) Multicultural education, as the spearhead of deradicalization, is expected to display attitudes of pluralism, tolerance, and harmonization, as well as religious inclusivity. At this point, multicultural education as a driving force is very relevant if it has to be implemented and developed in the implementation of learning in schools.

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## INTRODUCTION

Radicalism is an ideology that demands change, replacement, and breaking through a system in society to its roots. If necessary, using violent methods. Radicalism wants total change to a condition or all aspects of people's lives. Of course, making changes (renewals) is a natural thing to do and must be done in order to move towards a better future. However, revolutionary changes often "take more victims" while their success is not comparable (Zuly Qodir, 2014).

The fundamental problem for the realization of Islamic culture is that this cultural capital has not been moved as a movement. It has only stopped as a way of life, which is often lived without awareness. This happens because culture does provide normative comfort at the social level so that it does not require reflection at the individual level. At this point, the formulation of Islamic cultural education is important to move this cultural capital so that social movement can be realized (Rasiyo, 2005).

Education is one of the important keys as an instrument for building human and national civilization. Its existence is still believed has a big role in shaping the character of the individuals it educates, and is able to be a guiding light for the young generation of the nation's successors. This is with a consideration that one of the functions of education is to increase the diversity of students with their own religious beliefs, and provide the possibility of openness to learn other religions as long as it fosters an attitude of tolerance (Syaiful Arif, 2010).

In the educational process, the purpose of education is the crystallization of values that are to be realized in the personality of the learner. Therefore, the formulation of educational goals is comprehensive, covering all aspects, and integrated into an ideal personality pattern (Heri Gunawan, 2014). Multiculturalism as a human reality has existed throughout the second millennium and has increased in intensity and existence at the beginning of the third millennium.

Multiculturalism as a real reality because various human groups have created their own cultures. And culture itself is part of the life of all human communities and their history on earth. Culture has existed since human communities were isolated from each other for a long time until then these communities interacted and began to adapt to different environments and cultures (Zakiyuddin Baidhaw). However, multiculturalism in a more appropriate and acceptable sense for contemporary needs is that people from various diverse cultures permanently live side by side with each other; many versions of multiculturalism emphasize the importance of learning about other cultures, trying to understand them fully and empathetically; multiculturalism implies a necessity to appreciate other cultures, in other words to value them. positively. Multiculturalism emerges whenever and wherever trade and the diasporas that live from it become important, and it requires mutual adaptation so that all groups gain from the exchange of material and manufacturing as well as cultural ideas from various parts of the world.

The understanding of multiculturalism as "cheek by jowl" which causes some people to live next door or very close to those who have completely different beliefs, behaviors, customs, and outward appearances, has both positive and negative consequences. One real advantage is access to new needs, skills, and knowledge or art systems (Zakiyuddin Baidhaw).

The importance of understanding multiculturalism in shaping and building national and state life, especially for countries that have similarities or similarities in the diversity of community cultures such as Indonesia, then this multicultural education is clearly one of the basic needs of every social subject and nation, which must be organized and developed. The implementation of multicultural education is expected to be able to achieve a peaceful, harmonious life and uphold humanitarian values as mandated in a constitution and laws and regulations (A. Rodly Makmun, 2016).

Ultimately, multicultural education is a way to teach diversity. Multicultural education requires ethical, intellectual, social and pragmatic rationalization in an inter-relative manner: that is, teaching the ideals of inclusivism, pluralism and mutual respect for all people and cultures is a humanistic imperative that is a prerequisite for ethical life and full civic participation. in multicultural democracy (Abdullah Aly, 2011). The existence of

multicultural education will create a community environment, especially the student environment as the next generation of the nation, which has a tendency to develop an attitude of tolerance towards differences in race, religion, and culture and is a forum for translating values, ideas, attitudes, and social actions that reflect a moral and dignified life as the main axis of the driving force of deradicalization.

Therefore, the most important thing to note in this multicultural education is that a teacher is not only required to master and be able to professionally teach the subjects or courses he teaches. More than that, an educator must also be able to instill the core values of multicultural education such as democracy, humanism, and pluralism.

## METHODS

The method in this study is library research. This research is classified into the category of qualitative research, namely research that produces descriptive data in the form of written words (Moleong, 2002). Library research or also called Library Research is a type of research that limits its activities only to library collection materials and document studies without requiring field research.

## RESULT AND DISCUSSION

### 1. Concept of Multicultural Education

#### a. Definition of multicultural education

The concept of multiculturalism is actually relatively new compared to the concepts of plurality and diversity. According to Bhikhu Parekh only around 1970s multicultural movements first emerged in Canada and Australia, then in the United States, England, Germany. In addition, all three have different points of emphasis. The concept of plurality assumes the existence of more than one (many); diversity shows that the existence of more than one is different, heterogeneous, and cannot even be equated. While multiculturalism provides an affirmation that with all their differences they are the same in the public space so that a willingness to accept other groups equally as a unity is needed without regard to differences in culture, ethnicity, gender, language, or religion (Zubaedi, 2006).

The word multicultural has a very broad meaning (multidiscursive), depending on the context of the definition and the benefits expected from the definition. In a multicultural culture, each individual has the ability to interact and transact even though their cultural backgrounds are different. This is due to human nature, including accommodating, associative, adaptable, flexible, and the willingness to share with each other. This view suggests that cultural diversity contains plural elements and values of wisdom. In the context of building a strong social order, these values of wisdom can be used as a binding axis in interacting and socializing between individuals or between social groups.

As emphasized by Andersen Cushner's opinion, multicultural education can be interpreted as education about cultural diversity. Then, James Banks defines multicultural education as education for the colored/minority (people of color). This means that multicultural education wants to explore differences as a necessity (God's gift/sunnatullah) ((Muhammad Thoyib, 2016).

Musa Asy'rie explained that multicultural education means a process of education on how to live respectfully, sincerely, and tolerate cultural diversity that lives in the midst of a pluralistic society so that students will later have the resilience and mental flexibility of the nation in responding to social conflicts in society. With multicultural education, students are able to accept differences, criticism, and have empathy and tolerance for others regardless of class, status, gender, and academic ability (Yaya Suryana et al, 2016).

According to Suparlan, efforts to build a multicultural Indonesia can only be realized if:

1. The concept of multiculturalism is widespread and understood to be important for the Indonesian nation, and there is a desire for the Indonesian nation at the national or local level to adopt it and make it a guideline for their lives.
2. Common understanding among experts regarding multiculturalism and the building of concepts that support it.

### 3) Efforts that can be made to realize this ideal (Yaya Suryana et al., 2016).

The reality of a society consisting of diverse cultures, languages, ethnicities, races and religions. The willingness to accept and acknowledge this reality. shows that society has an understanding of multiculturalism. And in its implementation, this will create an Indonesian society that accepts and tolerates each other. Multicultural education is able to foster values that can be instilled in the form of a way of life that respects, is sincere, and is tolerant of cultural diversity in a pluralistic society.

#### b. **The goals of multicultural education**

The main goal of multicultural education is to change the approach to teaching and learning towards providing equal opportunities to every child. So, no one is sacrificed for the sake of unity. For that, groups must be peaceful, understand each other, end differences, but still emphasize the common goal of achieving unity.

Students are instilled with lateral thinking, diversity, and uniqueness are valued. This means that there must be a change in attitudes, behaviors, and values, especially among the school's academic community. When students are among their peers with different backgrounds, they must learn from each other, interact, and communicate so that they can accept their differences as something that enriches them.

The goal of multicultural education is to help students:

1. Understand the background of self and groups in society.
2. Respect and appreciate the diversity of ethnic culture and socio-historical.
3. Resolve attitudes that are too ethnocentric and full of prejudice.
4. Understand the social, economic, psychological, and historical factors that cause ethnic polarization, inequality and ethnic alienation.
5. Improve the ability to critically analyze routine problems and issues through democratic processes through a vision of a better, fairer and freer society.
6. Develop a meaningful identity for all people

According to James A. Bank, the goals of multicultural education are formulated as follows:

“The goal of multicultural education is education for freedom. Multicultural education is intended to help students develop knowledge, attitudes, skills in participating in a free and democratic society. Multicultural education develops freedom, ability and skills in breaking through cultural and ethnic boundaries in participating with the culture of other groups.”

If explained in more detail, multicultural education has at least five goals.

1. Improve self-understanding and self-concept in a good way.
2. Improve sensitivity in understanding others, including various cultural groups in one's own country and other countries.
3. Improve the ability to feel and understand diversity, interpretation of nationality, and culture that sometimes conflict regarding an event, values, and behavior.
4. Open your mind when responding to issues.
5. Understand the background of the emergence of cliché or old-fashioned views, avoid stereotypical views and be willing to respect everyone.

Multicultural education as a space for the transformation of knowledge that is able to provide multicultural values by appreciating and respecting the reality of diverse differences, so that it becomes an important essence in multicultural education, namely being present as the most powerful instrument to provide awareness to students and society so that ethnic, cultural, and religious conflicts do not arise.

#### c. **Urgency of multicultural education**

To build a good national character is not an easy thing and one of the solutions offered and expected to be able to build national character from an early age is through multicultural education. Multicultural education is a policy that is born from a deep awareness that society must appreciate and uphold the existence of various differences, including the reality of the existence of various ethnicities, tribes, languages, and cultures of society, so that it requires the existence of a fair and equal education system and practice so that all students regardless of their background can get decent education services to achieve optimal achievement.

Through multicultural education, students are expected to easily understand, master, have good competence, behave and apply democratic values, humanism and pluralism in schools and outside of school. Education in a democracy like Indonesia must be oriented towards the interests of the nation with a multi-ethnic, multi-religious, multi-language background and others. This means that education providers must pay attention to the diversity of heterogeneous national conditions (A. Octamaya Tenri Awaru, 2017).

According to Suparlan, efforts to build a multicultural Indonesia can only be realized if:

1. The concept of multiculturalism is widely spread and its importance is understood for the Indonesian nation, and there is a desire for the Indonesian nation at the national or local level to adopt it and make it a guideline for their lives.
2. A common understanding among experts regarding multiculturalism and the construction of concepts that support it.
3. Efforts that can be made to realize this ideal.

The reality of society consisting of diverse cultures, languages, ethnicities, races, and religions. The willingness to accept and acknowledge this reality shows that society has an understanding of multiculturalism. And in its implementation, this will create an Indonesian society that is accepting and tolerant. Multicultural education is able to foster values that can be instilled in the form of a way of life that respects, is sincere, and is tolerant of cultural diversity in a pluralistic society. According to Farida Hanum, the core values of multicultural education are democratic, humanism, and pluralism.

## **2. Relevance of Multicultural Education as a Driving Force Deradicalization among Students**

This diversity is a gift from God that must always be appreciated. Because with this diversity, the Indonesian nation has become a multicultural nation. If this reality is not addressed wisely and prudently, it can cause clashes, disputes and conflicts between components of the nation. Because multiculturalism itself is like a double-edged sword, on the one hand it makes the nation rich in cultural treasures, and on the other hand, it is prone to causing clashes between groups that often end in conflict (Zakiyuddin Baidhaw).

The occurrence of this clash is very possible considering that differences often lead to conflict and anarchic radical actions. It can be seen that there are many clashes and violent conflicts in this country caused by the problem of the absence of understanding and awareness of life in the midst of this multicultural nation. The Indonesian Nation Indeed, it is impossible to be free from conflicts between individuals, between villages, between groups, between elites, and even between tribes.

### **a. The dangers of radicalism**

Radicalism can be understood as an attitude or position that longs for change to the status quo by means of total destruction, and replacing it with something completely new and different. Usually the method used is revolutionary, namely overturning existing values drastically through violence and extreme actions.

Radicalism occurs in religious adherents, including Muslims. In simple terms, Islamic radicalism is defined as any excessive act in religion. In the language of Akbar S. Ahmed, Islamic radicalism is a vulgar expression in religion that tends to use harsh and dirty words to corner political opponents, sometimes not even realizing that they are claiming and fighting for the truth in harsh, disgusting, and disgusting ways (Akbar S. Ahmed, 1993).



As for the level of action or action, radicalism can be in the socio-political and religious realms.

1. In the socio-political realm, this understanding is reflected in the existence of actions to force one's opinion in unconstitutional ways, and can even be in the form of mass mobilization for certain political interests and lead to social conflict.
2. At the religious level, the phenomenon of religious radicalism is reflected in destructive anarchic actions in the name of religion from a group of people against groups of adherents of other religions (external) or groups of the same religion (internal) who are different and considered heretical. Included in the actions of religious radicalism are activities to impose religious opinions, desires and ideals through violence (Rohani Shidiq, 2017).

Radicalism in the school environment in the social realm, for example, does not want to be friends with someone who is black or other discriminatory acts. While in the realm of religion, for example, mocking a certain religion. The development of radical Islam in Indonesia is actually a big challenge for the lives of religious people. Indonesia is a country that has plural characteristics. In fact, Indonesia is a country with the most plural society.

Therefore, it is not an exaggeration to say that Indonesia is a multi-ethnic, multi-faith, and multi-cultural political expression country. That is why the diversity that Indonesia has must be managed well, intelligently, and honestly. If its management can be carried out optimally, it can turn into a tremendous cultural wealth (Ngainun Na'im, 2015).

It is feared that if this kind of movement begins to spread to the younger generation of the Indonesian nation, especially the educated people, this will cause great losses in the future. If radical Islam develops in all directions, it is certain that their main target will be the nation's young generation, especially students.

Therefore, in order to realize the existence of inclusivity in the school environment, one of them is to instill multicultural values that can foster awareness of diversity and open the eyes of the nation's generation that attitudes of acceptance and tolerance must be developed. So the solution offered by the author according to the title that is carried that the effective way to suppress radicalization is with multicultural education. Because the values carried are very contrary to the concept of radicalization.

#### **b. Basic ideas of multicultural education**

The opposite of radicalism is deradicalization. Deradicalization is an effort to invite radical actors and their supporters to abandon the use of violence. One of the efforts of deradicalization is through the process of multicultural education. Multiculturalism itself can be understood as a perspective or way of seeing that recognizes and glorifies differences and phenomena of cultural, national, ethnic, tribal, racial, group, and religious diversity to interact or even contest within the boundaries of a country.

The idealism that is to be achieved with multiculturalism is social cohesion through understanding, appreciation, and recognition on the basis of social justice and human dignity. In multiculturalism there is no dominance of the majority culture and tyranny over minority cultures (Supardi, 2013). As a concept, multiculturalism has developed into an applied science, one of which is multicultural education.

Multicultural education is an educational strategy applied to all types of subjects by accessing cultural differences that exist in students such as ethnicity, religion, language, gender, social class, race, ability, and age so that the teaching and learning process becomes effective and easy. Multicultural education is also to train and build students' character to be able to behave democratically, humanistically, and pluralistically in their environment without forgetting the values of religiosity (Muhammad Tholchah Hasan, 2016).

The implementation of multicultural education is expected to be able to achieve a peaceful, harmonious community life that upholds human values. One of the reasons that

causes the implementation of multicultural education to become an important issue as a driving force for deradicalization is the alleged occurrence of social conflicts with ethnic, religious, and racial nuances that have hit this country, especially those that have infiltrated educational institutions whose targets are students.

Multicultural education as a perspective or educational approach is important as a driving force for deradicalization, this is because this educational concept can recognize the diversity of religious realities in the encounter of life between humans. Multicultural education can also be used as an educational vehicle in reflecting the importance of understanding the diversity of culture, race, sexuality, gender, ethnicity, religion, and/or social status. This means that multicultural education emphasizes its educational orientation on the meaning of cultural and social diversity.

The potential of multicultural education to be strengthened and developed in Indonesia is clearly important, because multicultural education teaches students as objective-rational educational subjects, as well as mature-religious religious subjects, to respect each other's differences, maintain an attitude of mutual understanding, and teach an attitude of openness in the diversity of religions in their society (Sumasno Hadi, 2015). This is what is significant for the reality of Indonesian culture. Multicultural education is very relevant to be implemented in schools and at every level of education because multicultural education accommodates and pays serious attention to the diversity of student backgrounds such as ethnicity, race, religion and culture.

### **c. Multicultural education: driving force of deradicalization**

#### **1) Multicultural education program**

This program is prepared in multicultural education to reform education that is not only to improve academic achievement, but also has a very significant influence in increasing cultural tolerance among fellow people and establishing relationships among ethnic and racial groups in joint learning programs without distinguishing the differences that exist in each individual.

The program referred to here is the vision and mission in the world of Islamic education, while the vision of Islamic education can be interpreted as a long-term goal, future ideals, and ideal dreams that Islamic education wants to realize. In relation to multicultural education, Islamic education programs must have a vision and mission to create a school environment that is able to internalize multicultural values in everyday life.

#### **2) Multicultural education materials**

Materials related to multiculturalism, students are expected to gain some knowledge about multiculturalism, students will have a comprehensive understanding of the richness of diversity in each ethnic group. To support the success of multicultural Islamic education, learning materials need to be improved. The materials needed are materials that enlighten and open the eyes of students in responding to differences.

Therefore, Islamic religious education materials taught in educational institutions must contain the values of tolerance and the spirit of inclusivity, so that Islam will be able to appear in a pluralistic, tolerant and humanistic manner.

#### **3) Multicultural education method**

A method that allows students to intensively experience human relationships. Conflicts that are based on differences in race, religion, ethnicity, political beliefs, and economic interests that still often occur need to be avoided. Therefore, the method carried by multicultural education pays close attention to the existence of each individual.

In creating a method of religious education learning, it must be in accordance with the needs and objective conditions of its students. This method must be designed properly so that it can motivate students to internalize and actualize the values of tolerance into everyday life.

#### **4) Educators or teachers**

Teachers who do not understand the cultural background and are not culturally sensitive or do not have cross-cultural understanding cannot be expected to succeed in implementing multicultural education. Therefore, it is very important to prepare teachers who have cross-cultural understanding so that they are able to organize multicultural education well. Islamic education based on multiculturalism can only be realized when supported by inclusive-multiculturalist educators.

There are several ways that can be taken to produce inclusive-multicultural educators.

- a. Organizing various training, workshops, seminars, and activities that have a multicultural perspective for educators.
- b. Organizing religious dialogues with religious educators, leaders, or other religious communities. Thus, educators can mingle and get to know each other, which will give birth to an appreciative and tolerant attitude towards other religions.
- c. Introducing various readings or references with nuances of multicultural education from an early age to educators (Muhammad Thoyib, 2016).

## 5) Evaluation

Evaluation of multicultural education is conducted to test the success of the program offered by the school in planning to implement multicultural education. Evaluation is needed to measure the extent to which Islamic religious education is successful in teaching multicultural values. The quality of education is not only determined by achievements based on numbers, but in fact education goes beyond cognitive boundaries that only emphasize aspects of knowledge.

Educators must have a wise benchmark. The benchmark is the extent to which the students' knowledge develops and enters into the students' daily routines about self-awareness of the importance of tolerance values in matters related to multicultural education.

From the description above, the paradigm of multicultural education is very useful for building cohesiveness, solidity, and intimacy among the diversity in the school environment. Through the instillation of a multicultural spirit in schools, at various levels of education, it is none other than a movement to raise awareness for the younger generation to understand and accept the diversity of their society. At this point it can be said that multicultural education as a driving force for deradicalization is very relevant if it must be implemented and developed continuously for the sake of realizing peace and comfort, especially in the implementation of learning in schools.

Various approaches, strategies, learning methods and techniques, as well as various changes to the educational curriculum must be based on the spirit of strengthening multicultural education. The arguments and ideals to be achieved with multiculturalism are social cohesion through understanding, appreciation and recognition on the basis of social justice and human dignity. Because in multiculturalism there is no domination of the majority culture and tyranny over minority cultures (M. Amin Abdullah, 2005).

To support all of that, it must be proven that there are values from multicultural education which will later be the driving force or front axle of deradicalization among students. The values of multicultural education as a driving force of deradicalization are believed to be effective weapons. Some multicultural values at least have the following indicators: learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, being open in thinking, appreciation and interdependence, conflict resolution and non-violent reconciliation (H. A. R. Tilaar, 2005).

In addition, to understand multicultural values in general, there are core values, including: First, appreciation of the reality of cultural plurality in society. Second, recognition of human dignity and human rights. Third, development of world community responsibility. Fourth, development of human responsibility towards planet earth.

Multicultural education has become a driving force in upholding democratization, humanism, and pluralism which is enforced through schools, campuses, and other



educational institutions. Deradicalization efforts are the best alternative solution for those who involved in terrorism movements and radical groups, by correcting radical understandings through various socializations to instill multiculturalism in various areas of life. Deradicalization is expected to display pluralistic behavior, tolerance, and harmony as well as religious inclusivity. So that parties who suspect radicalism in the school environment can not get room to move.

## CONCLUSION

From the discussion above, the following conclusions can be drawn:

1. The concept of multicultural education contains educational programs, educational materials, educational methods, educators, and evaluations. Schools must design the learning process, prepare the curriculum and evaluation design, and prepare teachers who have multicultural perceptions, attitudes and behaviors, so that they become a part that provides positive contributions to the development of multicultural attitudes of their students. method, gradual teaching method (gradually), punishment method, qira'ah method, tarjamah and bayyan.
2. The relevance of multicultural education as a driving force for deradicalization among students. Deradicalization efforts are the best alternative solution for those involved in terrorist movements and radical groups, by correcting radical understandings through various socializations to instill multiculturalism in various areas of life in which there are values of tolerance, justice, democracy, and equality.

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