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Multiculturalism Education as the Social Approach for Deradicalization Program in Indonesia

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Abstract. This research examines multicultural education as a social strategy for deradicalization programs. This study aims to determine whether social approaches are beneficial for expanding deradicalization initiatives in Indonesia. Multicultural education is a social strategy that stems from the family, the surrounding environment, and the community, which can develop religious tolerance and cultural variety. Consequently, it can lessen conflicts that can escalate to violence and terrorism. Therefore, multicultural education is anticipated to create an attitude of tolerance, mutual understanding, and openness, in addition to all attitudes and values essential for social harmony and peace. In addition, According to this research, Islam is a religion of universal compassion (rahmatan lil 'alamin) that promotes education by protecting human values, bolstering human rights, valuing cultural diversity, and wishing for justice, peace, and a fair-minded perspective. This investigation was examined utilizing a qualitative methodology. Mendeley will perform an in-depth analysis and visualization of the data that the author discovered through the Scopus search engine, Publish or Perish.

Keywords. conflict, deradicalization, education, multicultural, social approach, terrorism

Introduction

Compared to other countries, Indonesia has the highest proportion of Muslims globally. Indonesia has diverse ethnic, cultural, linguistic, and religious diversity. Indonesia can maintain its state and national unity thanks to its national pillars, even though it is home to many distinct ethnic and religious groups. How adherents of these many religious currents and sects put their beliefs into reality varies widely, giving rise to intense feelings of group solidarity and fanaticism (Nudin, 2018).

Overzealous defenders of groups spring from this, convinced that their own is the only group and that all others are doomed to oblivion. These groups, which seek to preserve the distinctiveness of their stream and sect, often resort to religious justifications in support of their viewpoints and actively indoctrinate their members to ensure that they continue to fit in with the progress of prevailing ideas. Some Muslim communities go to such extremes to protect themselves from outsiders that they resort to radicalism and terrorism (Priyowidodo, 2019). Generally, radical Islamic groups put the values of Islamic teachings into practice by resorting to violent means, being fanatical about their beliefs, racist, and engaging in anarchy. They will not stop until they have accomplished what they set out to do.

In a nation where Muslims represent the majority of the population, education takes on increased significance as a means of preserving the Islamic religion along with all of its doctrines and ensuring that they are passed down in a manner that is beneficial from one generation to the next. For this reason, there is a requirement for educational institutions to ensure the smooth operation of Islamic educational programs (Wasino et al., 2019).

Multicultural education develops learners with local knowledge and tolerance traits; running an educational system that produces students with inclusive perspectives is essential. Multicultural education will make citizens with nationalistic values who will defend the nation's unity against threats of disintegration. If implemented in religiously favoured educational institutions, multicultural education is believed to assist pupils in developing reasonable and inclusive perspectives (Syahrul, 2021). Because of its diverse population, Indonesia must prioritize the development of inclusive societies. Elementary school is the right time to introduce students to multicultural education. The school need to foster a sense of belonging and tolerance from a young age. Several studies demonstrate that intercultural education substantially impacts the avoidance of extremist beliefs (Malla et al., 2021).

Multicultural education has been selected as a strategy to optimize the deradicalization program. A method of teaching and learning, multicultural education affirms cultural pluralism among multiple civilizations and an interdependent global community and is grounded in democratic principles and beliefs (Asroni, 2022).

In a multicultural country, the potential for conflict is significantly increased in a nation that embraces multiculturalism. Sometimes this causes people to run into an issue, which can lead to radical and anarchic conduct. To prevent extremist and anarchic actions from becoming a threat to the future of the Indonesian state, Indonesia needs to deradicalize the movement of followers of Islam by expanding a moderate, pluralist, and inclusive Islamic movement amid society. Multicultural education must also be implemented in educational institutions (Koten, 2018).

There are numerous motivating factors behind the significance of multiculturalism as an issue in Indonesia's ongoing efforts to advance its cultural landscape. Some of the reasons that have been proposed are as follows: first, to lessen the social conflicts that arise from the nuances of ethnic background, religion, and ethnicity that exist in this country. These social conflicts are closely related to cultural issues, such as the inability of some community groups to adapt to the presence of cultural diversity. Second, if humans can confront and solve future global problems, they must know multiculturalism. As a result, multicultural education in Indonesia has a significant amount of duty. That responsibility is to bring the Indonesian public state closer together and decrease extremist ideas and terrorist attacks (Hasanah et al., 2020).

This research is interesting to study and necessary to be discussed by authors because, in this case, one of the leading causes of acts of terrorism and radicalism is their lack of knowledge about religious tolerance. Considering one of the tragedies of acts of terrorism in the 2003 Bali bombings and several acts of terrorism that occurred in Jakarta and Surabaya, this was caused by terrorist combatants who thought that acts of terrorism were a part of jihad. Muslims must also understand the differences in people's lives (Gunaratna, 2017). Therefore, it is important to emphasize that a model of multicultural education needs to be developed in the context of deradicalization. To promote understanding and behaviour of recognition, tolerance, and cooperation with various parties for religious, religious understanding, cultural, and other similar reasons, this model needs to refer to an overarching scheme that includes: a philosophical foundation on Islam, theory, a learning model, and an environment (Firdaus, 2019). Cultural values from the East, which tend to be more ordered, courteous, and

comprehensive, can be deradicalized through the absorption of multiculturalism and inclusivism in religious life. Internalizing the values of inclusivism and multiculturalism is an antidote to the exclusive religious values that fuel extremism. Based on the explanation above, the author formulates a question for this research "Why is multicultural education important for deradicalization programs in Indonesia?"

Methodology

The investigation is classified as a research and development approach and uses qualitative research paradigms simultaneously. It has been determined that the design is pertinent since it addresses the processes used in creating and validating a product that is instructional content. In terms of length of time, the initial stage of the research project was carried out through qualitative investigation. It is hoped that by doing so, we will be able to obtain concepts and principles that can serve as the theoretical foundation of the model and the existing circumstances (Supratno, 2019).

There are two main stages: the first is the phase of empirical investigation, and the second is the phase of intensive study and development. A thorough evaluation of the relevant literature and an in-depth examination of the problem's needs and setting are all integral parts of the preparatory research process. Planning, prototyping, testing, and iterative model updates are all a part of research and development. Creating a multicultural theoretical paradigm is the sole emphasis of this study. An analysis of the obtained information yields a set of distinct categories of qualitative data (Stempień, 2020).

Qualitative information includes responses from instructors and students, as well as analyses of curricula and lesson plans, textbooks, and in-field evaluations. These records stimulate a qualitative study (Susanti & Rahmanto, 2018). This qualitative research methodology promotes a better understanding of an investigation's precise details. The primary data for this inquiry came from a variety of sources

This article employs a literature review strategy, focusing on secondary sources, including the Google Scholar journal, article search website, and the Harzing PoP 8 app, all of which were mined using the keywords Multicultural Education, Deradicalization, Terrorism, and Indonesia. The author also includes news articles as references to round out the topic. Multiple programs were used to analyze the data, including Mendeley, to enter all pertinent references and export them as PDFs.

Finding and Discussion

Radicalism and terrorism are among the most dangerous challenges and discussion points among people worldwide. The reality is that most terrorists begin their struggle as radicalized militants. All terrorists are radicals, but not all radicals are terrorists. The main reason for the emergence of radicalism is the attitude of not accepting differences. Even if it is taken, variety or the fact that we are different is sometimes neglected without understanding why we are others and focusing on our similarities or equality as humans (Asroni, 2022).

Generally, radicalism is a response to current social, political, and economic challenges or conditions. This results from the growth of radical resistance reactions, such as feelings of anger from humiliation, collective hardship, poverty, national or international injustice, and modern imperialism by the superpowers. In terms of objectives, radicalism rejects the order seen as unjust and oppressive and aims to replace it with a new one. In this context, radicalism is a perspective or movement that seeks social and political change (Zada et al., 2019).

The aforementioned connection between radicalism and the inability to think demonstrates the intricacy of the problem of radicalism as the precursor to terrorism. Therefore, the strategy to combat radicalism must be an all-encompassing one that emphasizes economic growth and the improvement of other sociopolitical relations, as well as the development of a plural and multicultural education model (Wasino et al., 2019).

Instead of being taught as a separate topic, multicultural education should be woven into existing curricula in social studies, language arts, civics, and ethics. More accurately, multicultural education should be regarded as an ongoing learning process, a continuation of developing a heterogeneous school culture. To put it another way, the term "pluralist-multicultural Islam" describes the Islamic perspective that sees multicultural education as tied to pluralism (Rudiatin, 2017).

The main goal of this instructional framework is to teach students about the diversity of world religions and cultures. Efforts to prevent ethnic-religious conflicts, religious radicalism, separatist tendencies, and national disintegration might complement the pluralist-multicultural Islam taught in schools. It is a further development of the previous point. Tolerance is the foundational virtue that should be fostered through this educational model (Marzuki et al., 2020).

The meaning of multiculturalism is characterized by a strong emphasis on the value of cultural variations and a commitment to cultural heterogeneity as an essential component of the fabric of society. The concept of multiculturalism functions as a bridge between different ethnic groups and cultures that coexist within a diverse community. Being multiple and different is considered *sunnatullah*, which literally translates to "the wish of God." It is a reality that cannot be disputed that there has been, and always will be, diversity among the religions and cultures of human beings. It has been true from the beginning of time (Firdaus, 2019). The term "religious and cultural pluralism" refers to the coexistence of many different religions and cultures. In the meantime, the holy text known as the Quran describes diversity as something that can be perceived visually since it is an integral component of the cohesion within Allah's creation. Only one book can be used as a source of authority in Islam, which is Qur'an and Hadist; but, when it comes to phenomena, Islam can take on many different forms. There are many different sects and schools of thought within Islam; each adheres to various Islamic tenets and possesses a unique set of defining traits compared to the others (A Asril, 2017).

As a result of multiculturalism, Islam has become more tolerant and accommodating of other cultures, shielding its members from radical interpretations of the faith. Islam is more tolerant than other religions in this regard, as its believers believe that all religions ultimately lead to good for their followers. Inclusive Islam not only emphasizes the significance of plurality but actively supports it. On the other hand, the worldview of exclusivism thinks that one's religion, thoughts, attitudes, and behaviours are correct. In contrast, others are incorrect and evil and must be avoided at all costs (Syahrul, 2021).

Causes of Terrorism and Radical Thinking

To be radical is to take a stance far from the norm or the fair middle ground. To think radical is to believe that a social structure must be uprooted and rebuilt from the ground up, even if it means resorting to violence. For radicals, the status quo of society and religion must be upended. It's only normal to want to improve things by implementing new developments (updates), which may even be necessary. On the other hand, Revolutionary changes frequently "take a toll" more despite having disproportionate success. Some researchers in the social

sciences argue that change is best implemented gradually but steadily and methodically rather than suddenly and haphazardly (Firdaus, 2019).

The factors of terrorism and radicalism are:

First, misinterpretation of the words of the Qur'an contributes to terrorism and radicalism. The knowledge of Islam derived from a single Qur'anic verse and not researched in depth gives rise to a distinct understanding. The period of Khalifah Ali Bin Abi Talib and the extremely extremist Khawarij, who murdered numerous Muslim leaders deemed to be infidels, has existed for a very long time (Lid, 2020).

Second, Islamic historical knowledge coupled with excessive idealization. Comparable to the Islamic movements of Salafism and Wahhabism. This movement began between the 18th and 19th centuries and has since spread. Salafism and Wahhabism desired purity of Islam, explicitly eliminating Western influences and rejecting secularism. They frequently avoid Islamic doctrines that are deemed heretical. As a result, many Salafis and Wahhabis employ violent measures to dominate and establish hegemony over the doctrinal and legal authorities of religion and religious leaders (Al-Hammadin, 2019).

Third, political, social, and economic deprivation endures in contemporary life. Simultaneously, sociocultural disorientation and dislocation, the excesses of globalization, and similar causes also play a significant role in creating radical groups. In addition, eschatological theological ideas and perspectives can provoke responses from mainstream faiths, resulting in social confrontations. Religious radicalism leads to increased intra- and inter-religious tensions and violence, as well as between religious communities and the state (Grip & Kotajoki, 2019).

Frequently, radicalism manifests as a revolt against social injustice produced by ineffective legal structures. The failure of the government to enforce justice prompted Islamists to seek to implement Islamic law. Using the Shari'a, they believe they can adhere to religious directives to uphold justice. However, secular nations frequently ignore the demands for the implementation of sharia, leaving the adherents disillusioned and compelled to resort to the violent method (Shidiq, 2018).

Azyumardi Azra emphasized that "Islamic radicalism" means Islamic ideas, thoughts, ideologies, and movements that lead to intimidation, violence, and terror activities. This can happen due to religious doctrine, self-defence, or as a form of response to political opponents that he appoints. In addition to rigid (physical) attitudes and actions, radicalism may also be understood as a sort of opposition that individuals can display toward other individuals or organizations that hold the opposing viewpoint through intimidating thoughts and behaviours (Supratno et al., 2019).

Some Muslims believe that radicalism is not an activity in and of itself but rather a response to the current global political order. It benefits the West at the expense of Islamic countries. Jihad *amar ma'ruf nahi munkar* and the enforcement of all of the Islamic law are two examples of what some Muslims see as violent acts done in the name of religion. Sociopolitical and theological radicalism exist on the same activity spectrum and at the grassroots and elite levels (El-Said & Barrett, 2018). In the first place, this comprehension appears to be expressed in the act of imposing his views in unconstitutional ways, even in the shape of mass mobilization for specific political objectives and leading to social strife. Second, religious radicalism is expressed in the destructive activities of anarchists in the name of religion from a group of people against groups of believers from other faiths (external) or religious groups (internal) who are different and are considered sinful. The use of violence to force one's religious beliefs, values, and goals is included in the definition of religious radicalism (Marzuki et al., 2020).

Diversity in culture, language, religion, race, and ethnicity characterize Indonesia as a pluralistic society. God has given us a rich and varied world full of beautiful differences. The nation of Indonesia is becoming multicultural thanks to its rich cultural diversity. Unskilled handling of this reality raises the risk of strife and conflict within the nation's many parts. Simply put, multiculturalism has both positive and negative effects on society. On the one hand, it enriches a nation's cultural heritage. On the other, it can lead to tensions between different communities. We perceive the many violent confrontations and clashes in our country as a result of people's inability to comprehend and appreciate one another's cultural backgrounds. Conflicts between people, villages, groups, elites, and tribes are inevitable throughout the vast Indonesian nation (Ejiofor, 2022).

Each social, political, religious, cultural, economic, and other subject's lack of comprehension and interpretation of the notion of cultural wisdom is one of the primary reasons for this conflict. Additionally, political turbulence and social distress contribute to the polarisation of religious intolerance. Even concludes that actions of Muslim religious organizations in schools, religious education materials, and comparable activities and instructional content in universities promote the emergence and development of this radical movement. Other empirical research suggests that radical beliefs emerge in the proximity of university campuses due to numerous presentations and discussions conducted by radical Muslim groups at the institution (Berry & Ward, 2016).

Therefore, to restrain and simultaneously sever the roots of this radicalism, each precipitating element must be eradicated, and efforts must be made to provide religious instruction free of extremism and exclusivity. Ali Imron, Ali Fauzi, Ayib Hidayat, Muhammad Salik Fiddaus, et al. (terrorist warriors) perpetrated the 2002 Bali bombing in the name of jihad in the path of Allah, which exemplified a strain of extreme ideology that evolved in Indonesia. Therefore, they believe that non-Muslims are enemies who must be eliminated (Mujib Ridlwan, 2019).

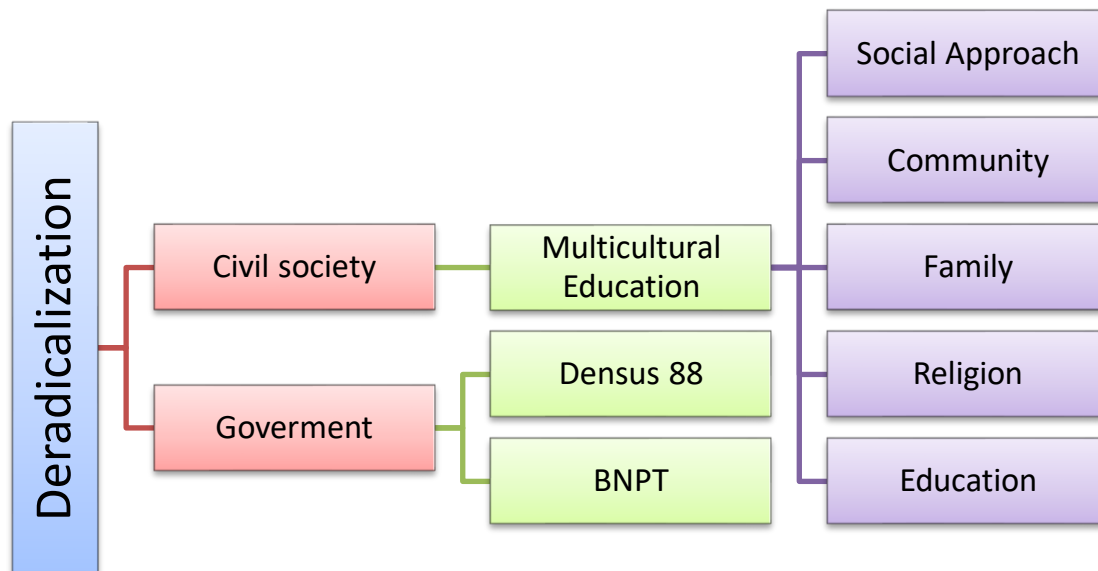
The Importance of Multicultural Education as a Social Approach to Optimize Deradicalization Program

A political discourse known as multiculturalism has lately come into existence as a response to the status and condition of a society that is becoming increasingly plural or to the cultural and religious variety in the country. The politics of multiculturalism come from the recognition that tolerance for group differences is no longer compatible with the concept of how to treat everyone the same way. This knowledge led to the belief that everyone should be treated equally regardless of background. This idea of multiculturalism can be characterized in some distinct manners. Descriptively, the term "multicultural" is used to characterize the reality of variety inside a society, whereas the phrase is employed within the context of a liberal democratic country (Huda, 2018).

Multicultural education is an essential educational perspective or strategy because it acknowledges the diversity of religious realities in human interactions. Multicultural education can also emphasize the significance of recognizing cultural diversity, race, sexuality, gender, ethnicity, religion, and social standing. In other words, multicultural education emphasizes the importance of cultural and social variables in its pedagogical orientation (Palasinski et al., 2014).

Multicultural education is an approach to teaching and learning that accounts for students' varying backgrounds (in terms of ethnic background, faith, language, identity, socioeconomic status, race, capacity, and maturity level) to streamline and improve instruction

and comprehension for all students. Without neglecting religious principles, a multicultural education also seeks to teach and develop students' character to be democratic, humanist, and pluralistic in their communities (Süld, 2022).



The table above shows the deradicalization program scheme in Indonesia. Indonesia's government and civil society can carry out programs and initiatives aimed at deradicalization and preventing terrorist acts. On the other hand, we can see from the table that was just presented that intercultural education that is carried out by civil society has a greater potential to optimize deradicalization programs in Indonesia through social, religious, familial, and community-based approaches (Ngiu, 2020).

Improving the family's ability to strengthen intercultural values in children is a primary goal of the deradicalization program. A community must warn its members if they hold false religious ideas to prevent them from engaging in harmful activities. The importance of family, education, and the correct theological worldview cannot be overstated. It can be seen that each part of the image has a specific purpose (Wahyudi & Kurniasih, 2018). (Wahyudi & Kurniasih, 2018). A different approach to crimes against humanity stemming from racial, ethnic, religious, and cultural differences is providing a multicultural education to every household. Multicultural education at home for kids is thought to help shape good citizens and nations. To create, educate, and teach the behaviour of mutual understanding, appreciation, and tolerance for all types of environmental variances, a multicultural education might begin as early as possible (Nudin, 2018)

In this sense, we might see Yayasan Lingkar Perdamaian as a platform for countering extremism through disseminating multicultural knowledge. Ali Fauzi, a former terrorist, was involved in the bombings in Bali in 2003 but later turned his life around and became a good person, establishing this foundation. A community or nongovernmental organization's impact on the repercussions can help society avoid becoming radicalized (Supriadi et al., 2020).

Multicultural education is an essential educational perspective or strategy because it acknowledges the diversity of religious realities in human interactions. Multicultural education can also recognize cultural diversity, race, sexuality, gender, ethnicity, religion, and social standing. In other words, multicultural education emphasizes the significance of cultural and social variables in its pedagogical orientation (Yeyen Afista, Rifqi Hawari, 2021).

Multicultural education is an approach to teaching and learning that considers pupils' varying backgrounds (in terms of ethnicity, faith, language, sexuality, socioeconomic status, race, capability, and age) to facilitate mutual understanding and success. Without neglecting religious beliefs, a multicultural education also seeks to teach and develop students' character to be effective members of a democratic, humanist, and pluralistic society (Muqoyyidin, 2017).

Multicultural Islamic education must be implemented to develop an understanding of mutual tolerance and regard for others. Through multiculturalism education, Islamic education should promote the building of characters with compassion, respect, admiration, and sensitivity for others. Sociologists concur that multiculturalism education is an effective means of fostering unity among a nation's diverse components. Amid widespread indoctrination, Islamic boarding schools and other educational institutions must implement humanist-based inclusive and multicultural education. Multiculturalist Islamic education emphasizes the significance of emotional control in addressing differences. Imam-Ghazali, in *Ihya ulum al-Din*, on the importance of emotional control ("*ila jal-ghadhab*") in valuing diversity (Firdaus, 2019).

Conclusion

The authors conclude that multicultural education has become a concern in optimizing deradicalization programs based on the earlier topic. In recent years, multicultural education has emerged as a viable alternative strategy for advancing democratic ideals, humanism, and pluralism. Deradicalization efforts are the best alternative solution for those involved in terrorist movements and radicalism groups. These efforts include correcting radical understanding through socialization to instil multiculturalism in various fields of life. These fields of life include areas in which there are values of tolerance, values of justice, values of democracy, and values of equality.

Learning to live with differences, establishing mutual trust, preserving a sense of mutual understanding, upholding mutual respect, maintaining an open mind, appreciation, interdependence, conflict resolution, and non-violent reconciliation are some indicators of multicultural values. In addition, fundamental values must be understood to understand multicultural values in general fully. These values include, first and foremost, a recognition of the reality of cultural plurality in society. Second, the acknowledgement of human rights and the dignity of the human person. Third, the cultivation of a sense of duty toward the global community. A fourth consideration is the maturation of human responsibility.

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