



Multicultural Inclusive Education in the Deradicalization of Islamic Education in Indonesia

Fatoni^{1*}, Is Susanto², Heri Okta Pratama¹, Siti Julaihah¹

¹Faculty of Education and Teacher Training, Universitas Islam Negeri Raden Intan Lampung, Indonesia

²Faculty of Economy and Islamic Business, Universitas Islam Negeri Raden Intan Lampung, Indonesia

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*Correspondence Address:

aa.fatoni99@gmail.com

Abstract: It is projected that multicultural inclusive education will prevent acts of extremism and intolerance. This study aimed to examine how multicultural inclusive education could be used to deradicalize Islamic education in Indonesia. In June 2020, the researchers searched the Google Books database for library research. The prism technique was used to gather and extract data based on the established inclusion and exclusion criteria. According to the analysis, multicultural inclusive education can be employed as a substitute for instilling an understanding of peaceful coexistence in the contexts of nationality and humanity. If multicultural inclusive education is conducted properly by following the steps outlined, efforts to deradicalize Islamic education in Indonesia may be successful, as multicultural inclusive education is founded on consistency, openness, introduction, comprehension, recognition, and appreciation. This study illustrates that multicultural inclusive education can deradicalize Islamic education in Indonesia due to its adaptability to the primary material in Islamic education.

INTRODUCTION

In less than a decade, Indonesia was rocked by one bombing incident after another. The Makassar Cathedral bombing (2015), the Thamrin bombing (2016), the Malay Village bombing (2017), the Solo Police Headquarters bombing (2016), and the Surabaya bombing are just a few examples (2018). Three places of worship were targeted in the bombings: Santa Maria Church, GKI Diponegoro, and the Pentecostal Church. This episode has brought a lot of attention to the subject of terrorism and radicalization, particularly Islamic radicalism.

After the criminals attain physical strength and weaponry, they become radicalized in this violent and revolutionary form (Susilo & Dalimunthe,

2019). However, experts concur that radicalization is a process that occurs quickly (Asrori, 2019; Fadhilah et al., 2016; Ramadan & Kebun, 2018). This terrorist act coincides with a key internal process in personal psychology, namely the proclivity to accept influence due to being uninformed, which is linked to radicalization (Susilo & Dalimunthe, 2019). Education is the foundation for understanding how radicalization begins and how it impacts vulnerable populations such as women, children, and young people (Arifinsyah et al., 2020; Hasanah et al., 2020; Muqoyyidin, 2013; Niemi et al., 2018; Nurcahyono, 2018; Rokhmad & Susilo, 2017). Individuals get radicalized due to a mix of personal experience, culture, and social environment variables that cause them to undergo a process of

significant changes in attitudes and behavior (Aziz, 2016; Laisa, 2014). Because radicalization necessitates comprehension and active thought, education transforms knowledge and avoids radical comprehension (Fadhilah et al., 2016; Hasan, 2016; Ramadhan, 2015; Sobron & Bayu, 2019). Until now, radical behavior that arose due to a gap in the name of Diversity (Multicultural) has harmed the global community, particularly in Indonesia (Asrori, 2019; Azra, 2016). Even the difficulties relating to this difference are religious in nature, in this case, Islam.

Muqoyyidin, (2013) previously investigated the concerns of extremism in Indonesia and linked them to socioeconomic difficulties and realities in the country. In his analysis, he stated that the security services' repressive (hard) stance effectively eradicates terrorism and Islamic radicalism. Asril, (2017) raises awareness of diversity to present perspectives on terrorism and extremism in Indonesia. Ramadhan, (2015) highlights efforts to deradicalize religion, which cannot be removed but can be decreased by carrying out a process of understanding and establishing a mindset, specifically by imparting the ideals of Multiculturalism and Inclusivism through Islamic boarding school education. The reach of educational institutions, namely Islamic education, is broadened in this

work. The author believes extremism and terrorism necessitate a holistic approach, not only a repressive (hard) attitude from security services. Persuasive and humane approaches (self-approach) are also required from all parts of the nation. This article also provides an ideal format for multicultural inclusive education and a necessary inclusive mentality. The primary goal of this research is to examine the role of multicultural inclusive education in deradicalizing Islamic education in Indonesia.

METHOD

This study employed the qualitative approach by using documents as the subject. The subjects in this study were books written by teaching practitioners and scholars of Islamic education and teaching. Qualitative research data in the form of words were analyzed inductively by reading, taking notes, and processing research materials (Zed, 2004). The research data were collected using the prism method (Zhao, 2021) following the inclusion and exclusion criteria presented in Table 1. The search was performed in the books.google.com database using the keywords "Multicultural Inclusive Education" and "Deradicalization of Islamic Education." Next, the extraction process was carried out, as shown in Figure 1.

Table 1. The Inclusion and Exclusion criteria

Inclusion Criteria
The books are related to multicultural inclusive education in the deradicalization of Islamic education in Indonesia.
The books cover the situation regarding multicultural inclusive education in the deradicalization of Islamic education in Indonesia.
The books are ISBN certified.
The books are written in Indonesian.
The full version of the books are available.
Exclusion Criteria
The books are not related to multicultural inclusive education in the deradicalization of Islamic education.
The books do not cover multicultural inclusive education in the deradicalization of Islamic education in Indonesia.
The books are not ISBN certified.
The books are not written in Indonesian.
The full version of the books are not available.

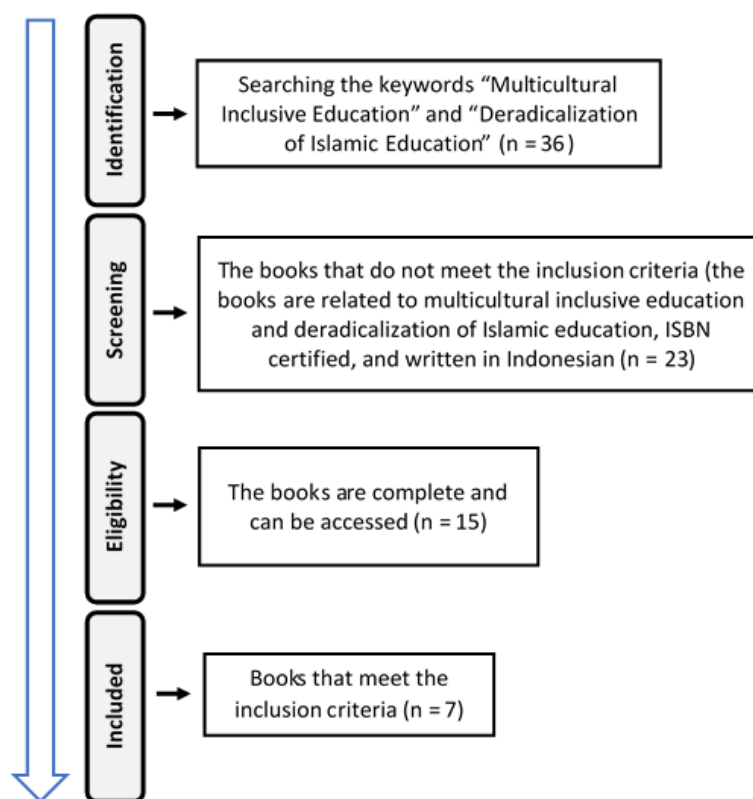


Figure 1. PRISMA: The Procedure of Data Extraction

RESULT AND DISCUSSION

In the first step, the researchers identified sources related to the themes "Multicultural Inclusive Education" and "Deradicalization of Islamic Education" on the internet and libraries. The researchers found 36 relevant sources based on the keywords. Furthermore, a selection process was performed on the identified sources and 23 sources were obtained.

In the third step, the researchers further checked whether the sources were accessible or not. Here, the researchers obtained 15 sources. The last step was a more rigorous selection to find sources relevant to the researchers' needs. The obtained final sources consisted of 7 items. The list of the final sources is presented in Table 2.

Table 2. The List of Analyzed Books

Author	Title	ISBN
(Hasan, 2016)	Multicultural Education as an Option to Counter Radicalism (<i>Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme</i>)	6028298271
(Azra, 2016)	Islamic Political Transformation (Radicalism, Khilafatism, and Democracy) (<i>Transformasi Politik Islam (Radikalisme, Khilafatisme, dan Demokrasi)</i>)	976020895871
(Mahfud, 2011)	Pendidikan Multikultural (<i>Multicultural Education</i>)	9789792458671
(Suryana & Rusdiana, 2015)	Multicultural Education is an Effort to Strengthen National Identity (<i>Pendidikan Multikultural Suatu Upaya Penguatan Jati Diri Bangsa</i>)	9789790765030
(Shihab, 1997)	Inclusive Islam Towards An Open Attitude In Religion (<i>Islam Inklusif Menuju Sikap Terbuka Dalam Beragama</i>)	9794331473
(Aly, 2011)	Multicultural Islamic Education in Islamic Boarding Schools (<i>Pendidikan Islam Multikultural di Pesantren</i>)	602903328X
	Religious Education with Multicultural Insight (<i>Pendidikan Agama Berwawasan Multikultural</i>)	9797415090

The Efforts to Deradicalize Islamic Education

Indonesia is an archipelago country with diverse cultures, wealth, races, beliefs, religions, regional languages, and other characteristics. Thus, the Indonesian national slogan is "Bhineka Tunggal Ika," which translates as "differences in people's lives but yet honors unity and the principle of great tolerance" (Zarbaliyev, 2017).

A strong attachment to religious ideals or traditions explains why Islam is not a religion that teaches or advocates radicalism. As a result, Islam's dominion becomes evident, and activities directed at the Islamic religion are not justified (Balakrishnan, 2017).

Although physical behaviors are associated with Islam, such as jihad or violent means, Islam does not allow for excessive actions. Wahhabis and Salafism have spawned modern radical movements (Stemmann, 2006). Islam urges its followers to be moderate or foster balance rather than condone extremist behaviors. The concept of moderation and balance is founded on the Qur'an and Sunnah, Islam's two primary sources. According to Abdullah, the five primary duties of Islamic (religious) education, particularly Islamic religious colleges, are the next alternative for deradicalization of Islamic education. Five major tasks should be understood:

1. Introducing contemporary Muslim issues while also discussing traditional Islam.
2. Focusing Islam's major emphasis on resolving human-relations issues.
3. Islamic Contextualization.
4. Criticizing religious education for focusing solely on the cognitive sphere.
5. To devote Islam to the development of individual morality and the development of public morality.

Multicultural Inclusive Education

Islamic religious education, a medium for raising awareness among the people, is confronted with the challenge of building a multicultural inclusive-based diversity pattern to foster religious knowledge that is tolerant, inclusive, and multicultural in the life of society.

The primary purpose of multicultural inclusive education is to give equal opportunity for all students without sacrificing anyone for the sake of unity. Furthermore, multicultural inclusive education can help students understand their own and other people's backgrounds, respect and appreciate cultural and socio-historical ethnic differences, resolve ethnocentric and prejudiced attitudes, and comprehend social, economic, psychological, and social factors. A history of ethnic polarization, inequality, and alienation Furthermore, this education enhances the ability to critically assess ordinary problems and concerns through a democratic process to actualize a vision of a better, fairer, and free society in the development of a meaningful identity for everyone (Rusdiana & Suryana, 2015). The authors acquire three features of multicultural inclusive education by paying attention to the notion of multicultural inclusive education, namely democracy, equality, and justice.

From an Islamic perspective, inclusive multicultural education focused on democracy, equality, and justice is compatible with Islamic beliefs and Muslims' historical experience, social relations between Muslims and other Muslims and non-Muslims, or fair treatment of Arabs and non-Arabs. In other words, Islam does not preach racism, which holds one group superior to another based on racial or ethnic considerations. The Prophet Muhammad (PBUH) used the Islamic theory of democracy (*al-musyawah*), equality (*al-musawah*), and justice (*al-adl*) to handle

the diversity of groups in Medina society. When the Prophet initially arrived in Medina, he produced a popular written agreement known as the Medina Charter, which stated that all Medinans had the same status or equality.

Multicultural Inclusive Education is one strategy for eliminating or reducing extremism. In the face of rising radicalism, educators must keep their optimism. Radicalism is common and is developed through the use of religious jargon. As a result, every religious follower should engage in a long-term educational process that is a response.

Bad knowledge leads to negative treatment, and positive understanding leads to positive treatment. As a result, positive understanding in children must be fostered from an early age through exposing children to socializing and interacting with their surroundings and paying attention to environmental factors to create a character. A good and healthy environment fosters a good and healthy

character, and vice versa (Hasan, 2016). The primary purpose of Inclusive Multicultural Education is to shift the approach to learning and learning to provide equal chances for all children. As a result, nothing is sacrificed for the sake of unity.

The Frame of Thinking

The concept of moderation and balance is founded on the Qur'an and Sunnah, Islam's two primary sources. The first source stated several phrases that advise Muslims to always be in the middle, to be moderate, to be balanced (*wasath*), and to avoid being extreme, *ta'addi* (going beyond limits), or *tasydid* (rigid or harsh). Similarly, even when carrying out religious teachings, the Prophet Muhammad often cautioned his people not to overdo it. The Prophet also forewarned the dangers that would befall anyone who went beyond the bounds of the laws (Hasan, 2016).

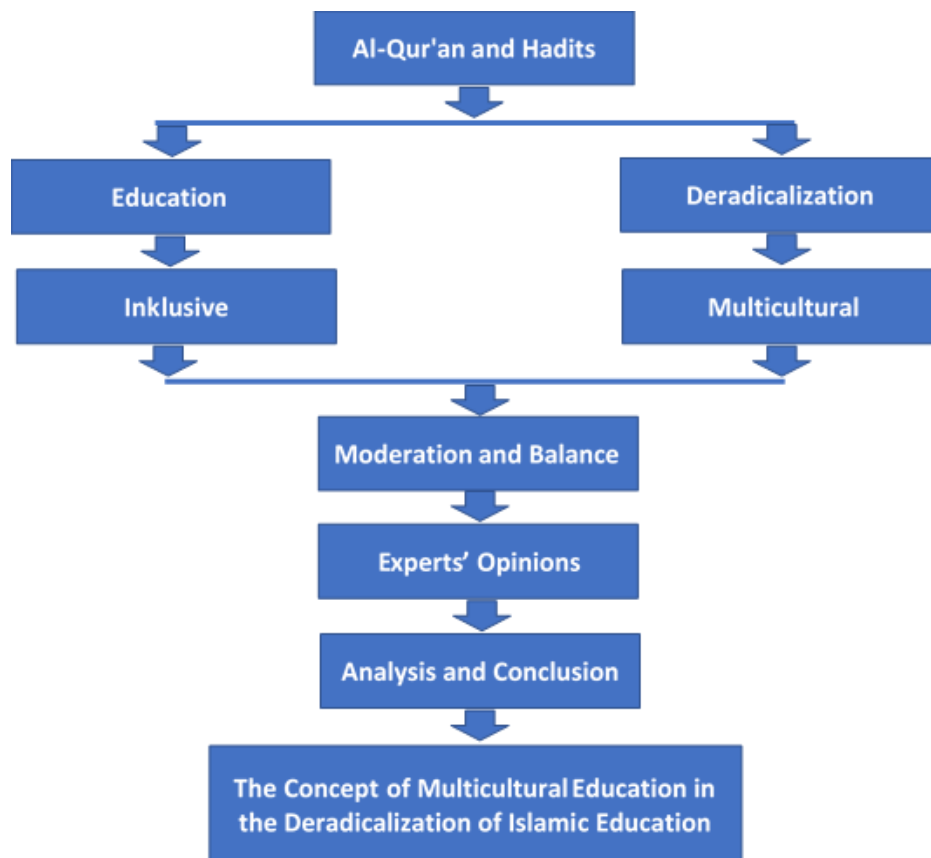


Figure 2. The Frame of Thinking

Efforts to Foster an Inclusive Attitude

Several attempts can be made to foster an inclusive mindset:

1. Recognizing that every person or group in society can realize the truth to avoid excessive primordialism toward supremacy of his group. Every individual or group has a weakness that necessitates collaboration with other individuals or groups by recognizing the existence of universal qualities that may have good value in other persons or groups with various religious beliefs (schools) to help realize community development ideals or missions.
2. Developing a sportsmanship spirit in interacting and living with other people/groups and being encouraged to manage differences ethically or build healthy competition while having different perspectives and ways of life.
3. Getting acclimated to speaking healthily based on observations and comprehension of existing differences, rather than restricted perceptions.

Instilling the Value of Inclusive-Multicultural Education

The key values of Inclusive Multicultural Education, according to Farida Hanum, are democracy, humanism, and pluralism.

1. Democratic value or justice is a broad phrase encompassing all aspects of religious, cultural, political, and social fairness. Justice is the process by which every human being receives something required rather than desired.
2. Humanism or humanity's value is essentially an acknowledgment of variety, heterogeneity, and human diversity. This diversity might manifest itself as ideology, religion, paradigm, ethnicity, mindset, requirements, economic status, and so on.
3. Pluralism is a value that recognizes a nation's diversity, such as in Indonesia. Plural means varied, yet pluralism does

not imply only acknowledgment. Pluralism has repercussions on the political, social, and economic levels. As a result, pluralism is linked to democratic principles. Many countries claim to be democratic yet fail to recognize the presence of pluralism in their lives, resulting in various forms of segregation.

The Ideal Format of Multicultural-Inclusive Education

In building inclusive diversity in schools, several Islamic religious education materials can be developed with multicultural nuances, including;

1. The content of the Qur'an and hadith in determining the selected verses. In addition to verses about faith, it is necessary to add verses that can provide the understanding and cultivate attitudes when interacting with people of different religions to instill a tolerant and inclusive attitude in students as early as possible, namely; (a) Materials related to the acknowledgment of the Qur'an about the existence of plurality and competing in goodness (QS. Al-baqarah verse 148); (b) Materials related to recognizing the consistency of peace in inter-religious relations (Q.S Al-mumtahanh verse 8-9); (c) Materials related to justice and equality (QS. An-nisa verse 135).
2. Fiqh material can be supplemented by studying Fiqh Siyasah (governance), which incorporates the concept of nationality exemplified during the Prophet's time. The multiethnic, multicultural, and multireligious Medina society was managed and led by the Prophet Muhammad (PBUH). The inhabitants of Medina were in a similar situation to the people of Indonesia, who are similarly multiethnic, multicultural, and multireligious.

3. The Aqidah Akhlaq content emphasizes the relevance of the basic concepts of nationality through studying good and negative behavior toward Allah, the Prophet, fellow human beings, oneself, and the environment. Morality is essential to a nation's survival. If a nation underestimates morals, it will become extinct, as the people of Lut did due to the collapse of morality. The role of Islamic religious education teachers is critical to the success of multicultural religious education. Islamic religious teachers must present examples and construct varied and non-routine teaching approaches.
4. The material for Islamic cultural history is based on historical truths and reality. These components can be seen in the social interaction techniques developed by the Prophet Muhammad in constructing the Medina community. From a historical standpoint, the Prophet Muhammad's constructing the Medina was founded on the awareness of plurality and tolerance.

CONCLUSION

Multicultural inclusive education can deradicalize Islamic education in Indonesia due to its adaptability to the primary material in Islamic education. Inclusive-Multicultural Attitudes can be established through education by instilling the belief that each individual or group of individuals has the potential to discover the truth to avoid excessive primordialism toward their own and their own groups' superiority. Furthermore, multicultural inclusive education can help students understand their own and other people's backgrounds, respect and appreciate cultural.

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