Deradicalization Through Strengthening Religion Based on Multicultural Institutional Development

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Abstract: Indonesian society, which is considered to be the most religious country in the world, in carrying out multicultural-based institutional development programs certainly cannot be equated with multicultural-based institutional development programs in liberal countries like America. For this reason, this research aims to examine multicultural-based institutional development from an Islamic perspective with approaches that are more appropriate to the background and character of Indonesian society. The research applies library research methods with a qualitative approach, the data sources used are valid documents, including books, research results published in journals. The results of this research indicate that the concept of a multicultural-based institutional development program that is relevant to the majority of Muslims in Indonesia is through strengthening religious understanding, including the mandatory Madarasah Diniyyah program, provision and selection. pilot and adding Sufism material at the high school level and equivalent
Keywords: Multicultural; Institutional Development; Understanding of Religion

Introduction

Multicultural education in western countries such as the United States is an educational process that focuses on learning strategies by utilizing students' diverse cultural backgrounds to improve students' learning experiences in the classroom and school community. This step was taken to support and expand understanding of culture, differences, similarities and democracy in the context of national and state life (Alam & Daflizar, 2018). The implementation of multicultural education that occurs in liberal countries such as America makes student diversity a crucial element that can support the implementation and development of multicultural education more comprehensively.

In Indonesia, the population has a very different background from liberal countries in the west, Indonesian society is known as the most religious country. A survey released by the Statista website revealed that Indonesia is a country with objectively people who believe in God as the highest entity. This information became a topic of conversation again on Twitter social media after the World of Statistics account posted it on Tuesday, July 25 2023. With a percentage of 93%, Indonesia is in first place as the most religious country in the world (*Belief in God or Higher Power Worldwide by Country 2023*, t.t.). CEOWORLD Magazine and the Global Business Policy Institute have launched a survey assessing the level of religiosity in 148 countries. The survey shows the extent to which people in a country adhere to and are committed to the religion they follow. As many as 370 thousand people around the world were involved as participants. This study explores perspectives regarding the influence of religion on cultural, social and political systems in a society in a country, thus forming global civilization. According to information published by World Atlas on Sunday (27/8/2023),

Indonesia is included in the 10 most religious countries in the world with a Religiosity Score of 98.7 (*DATA*, t.t.)

Thus, Indonesia has the 1945 Law to guarantee that every citizen receives education. The state has the responsibility to provide educational services, including religious education. As a forum for fostering behavior change through practices that are in line with religious teachings, education must be a priority for the government of this country, including Islamic education (Masykuri dkk., 2020). However, unfortunately at present, Islam often seems to be far from the ideal conditions that are expected. Worship services such as prayer, fasting, zakat and hajj carried out by Muslims tend to be seen only as obligations that must be fulfilled and mere symbols of piety. Meanwhile, aspects of worship that prioritize social care are increasingly rarely seen. Religion is more often understood as a means for personal salvation, not as a source of collective social blessings. This seems to show that God is not present in the social problems faced by society. So far, Islam has more often been interpreted from a theological and normative perspective. For example, when someone experiences unlucky fate, this is considered to be God's destiny or the result of a fatalistic understanding of theology (Jabariyyah). Although theologically this view may be correct, the causes should also be seen from sociological, historical, cultural and other aspects.

A survey by BIN in 2017 reported that 39% of students at various institutions in Indonesia had been exposed to radical ideologies. Furthermore, 24% of university students and 23.3% of high school students stated that they agreed with jihad to establish an Islamic state or caliphate (*BIN*, t.t.). In other cases, as written in According to a report from The Wahid Institute, in 2019 there were 184 incidents recorded with 215 actions related to violations of freedom of religion and belief. These cases involved 91 perpetrators from state groups and 119 from non-state groups (*Wahid Foundation*, t.t.). Ironically, most of these acts of intolerance and violations were carried out by Muslim groups. This finding certainly hurts the ideal image of Islam, which is known as the religion of rahmatan lil `alamin and upholds tolerance and respects the rights and religious beliefs of every individual.

Therefore, developing multicultural understanding certainly cannot be equated. The Indonesian nation must have new innovations and approaches that are more relevant to the background of the Indonesian people themselves. In order to prevent existing humanitarian problems, a multidimensional approach must be used. Freeman (1992) in Gilling (1997) defines crime prevention as activities consisting of predictions and interventions carried out to prevent crime from occurring. According to Freeman, to prevent crime from occurring, the first thing that must be done is to predict where the incident might occur (Gilling, 1997). Then the second step is to implement appropriate interventions at the estimated points.

This is where the discourse on the implementation of multiculturalism in the concept of educational institutions needs to be studied from various points of view. Including one of them, here the author will discuss deradicalization through religious strengthening based on multicultural-based institutional development. For Islamic education institutions in Indonesia, various research summarized in the Foundations for the Development of Multicultural Islamic Education and the potential challenges that may be faced, can be a reference in determining strategies for developing multicultural Islamic education. The development strategy in question certainly needs to make the principles of values in Islamic teachings the main basis

Method

This study applies library research methods or *Library research* with a qualitative approach. Qualitative research is a particular tradition in the social sciences that relies fundamentally on observing people in their own relationships and relating to those people in their language and in their terms (Kirk & Miller, 1986). A qualitative approach was chosen because it is in accordance with the aims and objects of analysis which focus on the thoughts of characters, which requires in-depth study

of phenomena, events, social activities, attitudes, beliefs, perceptions and ideas of individuals and groups (Ghony, t.t.). As a result of choosing this method, the data sources used are valid documents, including books, research results published in journals, and other works.

After the data is obtained, the three analysis activities are carried out simultaneously and are interrelated, namely data condensation, data presentation, and drawing and verifying conclusions. Strategy to increase data credibility with research expansion, persistence, triangulation and member checking. The data obtained is then arranged based on predetermined themes and subjects. In this literature review, all types of written work, whether books, journal articles, research reports, or other works, are treated equally and have the same value. These works are then presented according to the themes, subtitles and discussion categories that have been formulated.

Results and Discussion

History of Multicultural Education

History shows that multicultural education has developed in Europe, America and other developed countries over a long time. The educational movement for multiculturalism reached its peak in the 1970s to 1980s, especially in educational institutions in the United States. In every educational institution in the United States, both at universities and in schools, the principles of ethnic and cultural diversity are implemented in the educational process as part of curriculum rejuvenation that supports the multicultural education movement. The concepts of ethnicity and nationality are clarified to determine the ethnic identity of each individual in the context of unity and integrity (Muhammedi, 2016).

The history of multicultural education began with the progress of the civil rights movement in the United States in the 1960s. This movement focuses on eliminating racial discrimination in various aspects of life, including in the field of education (Banks & Banks, 2010). At that time, communities began to realize how important it was to recognize and respect cultural, racial and ethnic differences in education. The civil rights movement had as its main goal the elimination of discrimination regarding public facilities, housing, employment, and education. Black Americans began to question their rights, especially regarding discriminatory treatment in schools. These discriminatory practices are especially felt by African American males, who experience unfair treatment and delays in school.

Apart from that, the progress of multicultural education in England is also related to immigration flows which cause immigrants to experience discrimination. It encourages efforts to recognize and respect cultural diversity, driven by liberal views, democracy and human equality. This movement originated from the ideas of a progressive group at the University of Birmingham in 1964, which emphasized the advanced thinking of isolated groups driven by labor. Multicultural education in England developed from the roots, involving various ethnic groups and liberal politics, similar to what happened in the United States (Nurasmawi & Ristiliana, 2021).

The idea of multiculturalism in Indonesia emerged again in 2002, when the reforms that began in 1998 took place and regional autonomy was implemented in 1999. The previous New Order government was centralized in political and cultural aspects, but decentralization after the New Order increased awareness of regional diversity. can have a negative impact on national unity and integration. Therefore, the idea of multiculturalism is very important in Indonesia, in line with the motto Bhinneka Tunggal Ika. Instilling the values of multiculturalism through education is very important to maintain Bhinneka Tunggal Ika. Multicultural education in Indonesia has experienced development, starting from the colonial period to the melting pot approach in the New Order era, and is currently being implemented with a democratic spirit in the reform era. Multicultural education today is inseparable from historical heritage, including cultural political slogans during the Majapahit

Kingdom and moments of reform that support equal rights in access to education for all citizens (Rakinaung, 2023).

At that time, multicultural education in Indonesia was still something new and did not have sufficient experience. Apart from that, regional autonomy has also just been introduced. Therefore, adequate preparation and time are needed to obtain the right form and approach in multicultural education in Indonesia. This requires not only academic intellectual thinking and cultural analysis of Indonesia's diverse and plural society, but also hard work and resilience to make it happen (*Nurhuda, A. (n.d.*).

Multicultural education is not only a challenge in creating awareness of diversity, but also an important foundation for maintaining unity and social integration in a diverse society. With in-depth knowledge of history and multiculturalism, as well as implementing an inclusive approach and respect for diversity, multicultural education can function as an effective means of strengthening an inclusive and tolerant national identity.

Multicultural Education from an Islamic Perspective

According to Islamic teachings contained in the Koran, Allah created humans with various fitrah or natural characteristics. However, from an Islamic perspective, existing diversity is not a trigger for conflict and an indicator of a person's honor, but is used as an opportunity to understand and respect each other (Muzaki & Tafsir, 2018).

As stated by Allah in Surah Al-Hujurat, verse 13: *O mankind, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you would know each other. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing and All-Knowing.* The verse explains that multiculturalism is a decision that has been determined by God or is a sunnah that must exist in this world. God created humans in various tribes, nations, races, and communities. According to the explanation given by Ibn Katsir in his interpretation, and Buya Hamka in Al Azhar's interpretation. The difference between people is not determined by the tribe, race, or language they use, but rather by how high their level of devotion to Allah SWT is (Prayoga, T., Bahri, S., & Shofiyah, S. (2021).

In the Islamic view, multicultural education in a diverse society, each group has certain roles and responsibilities in social interactions, both at the local and global levels, amidst various ethnicities, cultures and religions. Every person and group plays an important role in increasing solidarity, building togetherness to achieve collective existence and has the responsibility to preserve, create peace and prosperity in order to realize peace without looking at differences (Harahap et al., 2023).

In Surat Ar-Rum verse 22, there is a verse that discusses multicultural education. ``*Among His signs (greatness) are the creation of the heavens and the earth, differences in language and the color of your skin. Indeed, in that there are truly signs (of Allah's greatness) for those who have knowledge.*'' Ibnu Katsir Rahimullah explained the interpretation of verse 22 of Surah Ar-Rum that diversity is a necessity that cannot be avoided. And in his interpretation, he also emphasized that multicultural education is very visible in Islamic teachings. Because differences are highly respected and appreciated in Islam (Prayoga & Bahri, 2021).

In Islamic history, the Prophet Muhammad saw implemented a multicultural education system when he led in Medina. The Prophet Muhammad SAW succeeded in implementing the principle of tolerance towards other religions outside Islam. Since the era of the Prophet Muhammad SAW, Islam has built relationships with other religions such as Judaism and Christianity. In addition, when building a new social structure in Medina, the Prophet did not reject non-Islamic groups, but he cared deeply about their interests and invited them to collaborate. In historical records, this event is called the "Medinah Charter". One of the principles of freedom expressed by the prophet includes: equality,

justice, deliberation, harmonious cooperation, a sense of solidarity, a spirit of brotherhood, and rejection of violence. (Harahap dkk., 2023). The values of peace and harmony *washatiyah* This is also always consistently taught in the Muslim holy books and hadiths from the Muslim world.

Deradicalization Through Strengthening Religion Based on Institutional Development

Multicultural education is a very relevant concept in the Indonesian context. This concept is in line with the national motto "Bhinneka Tunggal Ika". Indonesian society is a multicultural society, with differences in culture, religion, language, etc. Apart from that, Indonesian people have different social classes in terms of economics, education, social status, work, and so on (Arifin & Wahyuni, 2024). This multicultural approach prioritizes respect for differences and diversity, thereby creating a more harmonious and respectful learning environment. Thus, multicultural education not only functions as a means of transferring knowledge, but also as a tool for building a more tolerant and broad-minded society. Principles regulated in Law Number 20 of 2003 concerning the National Education System. Article 4 paragraph 1 of the law emphasizes the importance of providing education that is inclusive and fair, and respects cultural diversity and community backgrounds (Nasional, 2003).

This is also in line with the teachings of Islam, which is the majority religion in Indonesia, which has teachings that are in line with the principles of a prosperous human life, both physically and mentally. It is believed that the presence of Islam brought by the Prophet Muhammad SAW can provide guidance for humanity to live life more meaningfully and in a broader context. Islam teaches a dynamic and progressive life by emphasizing the importance of reason through science and technology. This teaching encourages people to care about others, be open and democratic. Apart from that, Islam also teaches love of peace, emphasizes brotherhood, noble character, and various other positive attitudes.

In developing multicultural-based institutions with an Indonesian background *claim* As a religious nation, it is necessary to have concrete approaches and steps that are relevant to the background of the Unitary State of the Republic of Indonesia (NKRI), including:

1. **Diniyyah Madrasah Compulsory Education Program**

Madrasah Diniyah is one of the most important levels of education and plays a role in producing good quality human resources in terms of faith, morals and intellect. Law Number 20 of 2003 concerning the National Education System states that madrasas are formal educational forums that have Islamic characteristics (*UU No. 20 Tahun 2003*, t.t.). This law shows that madrasas have an equal position with public schools; However, madrasas are often considered as institutions that are of a lower position compared to state schools. This perception results in a lack of government support in terms of improving policies, funding, educational infrastructure and human resources. In fact, with the implementation of this education policy, madrasas have the potential to achieve the same opportunities as public schools.

If multicultural education is considered important amidst the plurality that exists in Indonesia, then the root of the foundation of multicultural education should be an understanding of religion. *kaffah*. According to Yusuf al-Qardawi, the emergence of radicalism or the "al-tatharruf" movement is partly caused by half-hearted knowledge of religion with a doctrinaire learning process (Hafid, 2020). These acts of radicalism, violence and moral deviation are proven to be caused by the low quality of people's religious understanding.

In 2016 Mohsen al Idrus, who served as Director of Religious Education and Islamic Boarding Schools at the Ministry of Religion, stated that the implementation of mandatory Madrasah Diniyah regulations must be in line with community needs. He emphasized the importance of Madrasah Diniyah as a vital solution to various societal problems, such as overcoming radicalism and preventing early moral decline. At that time, the mandatory Madrasah Diniyah program for elementary school

students had not yet been implemented nationally, so its implementation was limited to certain areas, such as Sukabumi, Serang, and (*Madrasah Diniyah Perkuat Pelajaran Agama*, 2016). The Madrasah Diniyah compulsory education program needs to be implemented widely as a preventive measure in preventing the emergence of embryonic radicalism and conflict among Indonesian people who have different ethnic, racial, religious and cultural backgrounds.

2. Preparation and Selection of Mualim

The gap between the ideal principles of Islam and the reality observed in life has attracted significant attention from scholars who are trying to identify the causes, as well as propose alternative solutions. In a book written by Abudin Nata entitled Islamic study methodology, Prof. Syafi`i Ma`arif explained that the gap between the ideal image of Islam and the reality that occurs in life is caused by two things, namely the low religious quality of the people and misunderstandings in understanding Islam (Abuddin, 2012). Poin This second point makes a person's central role *pilot* (Islamic teacher or educator) is very vital for the education of people's lives.

One of the steps taken by the government to prevent and overcome radicalism is to hold a certified preacher program. This program also involves several other institutions, such as Lemhanas, BNPT, BPIP, as well as various religious organizations and assemblies. This program aims to provide affirmation to preachers, increasing their understanding of religion and state ideology (Kemenag, t.t.). The certification policy implemented by the Ministry of Religion is certainly a commendable initiative, because it can significantly increase the knowledge and skills of preachers, both in religious and national contexts. Furthermore, if viewed from the perspective of siyasah dutsuriyah fiqh, this initiative is in line with religious principles in Islam. (Ihsanuddin, 2020). Even though there are still pros and cons to it, this is a good first step in preventing radicalism.

A very important figure in the world of education is the teacher, because the teacher is a very important figure in fostering the success of students in particular and education in general. No matter how well a system or curriculum is designed, it will not have a significant impact if there are no competent teachers who can be used as role models in its implementation. Furthermore, all efforts made in educational institutions will be meaningless without the presence of professional teachers. (Afrida, 2012). Because the professionalism of a teacher is also part of a student's rights (Sifa, 2020). In an institution, the role of a central teacher (Islamic teacher or educator) has a very significant impact in guiding generations of believers through Islamic education. Islamic education is not just a transfer of religious knowledge, but also an effort to shape individual character, morals and spirituality.

In this context, the central naumim has a big responsibility to form a strong religious understanding and practice in the younger generation (Indriani dkk., 2024). By being good role models, they inspire the younger generation to follow the right path in living their lives. In addition, encouraging Islamic leadership in education is an important step to create a just, harmonious and quality society. In this overall context, Islamic education has an important role in forming individuals who have faith, morals and are ready to face the diverse dynamics of the contemporary world. Sentral Mu'allim acts as an agent of change that helps realize this goal through multicultural Islamic education that is in-depth and oriented towards religious values

3. Teachings of Sufism at the High School and Equivalent Level

The younger generation, which in Indonesia is referred to as youth, includes citizens aged 16 to 30 years. This age range is a critical period for development and growth (RI, t.t.), which is characterized by the search for the meaning of life, experimentation, and highest self-actualization during human development. Therefore, it is not surprising that young individuals who have an inclination towards religion are more prone to joining Islamic movements that emphasize aspects of Islam *exoteric*. Research shows that youth religiosity is more vulnerable to radical movements. A study conducted by Rindha Widyaningsih, Sumiyem, and Kuntarto revealed that young people in

Banyumas are very vulnerable to radical ideologies, which are influenced by their psychological conditions and religious attitudes (Widyaningsih dkk., 2017). In addition,

This data should be some kind *warning* for all elements of both government and society. Indonesia, which is considered to be the most religious country, is apparently not directly proportional to the quality of sufficient understanding of religion. The fact that the majority of religious Indonesians still use religion as an identity is not a truth. Religious understanding that is only obtained from formal school/madrasah is considered insufficient as a provision for students' lives. For example, the number of PAI lesson hours in the Independent Curriculum provides opportunities for 72 to 108 hours/year for PAI. If calculated in one week, PAI subject hours are only 2-3 hours. This number has not been divided into various scientific disciplines such as Fiqh, hadith and so on. So that at the high school and equivalent level, the material on morals is only basic and does not touch the core aspects of the values of Sufism teachings which are considered as teachings on an inner attitude full of compassion and love, respect and sacrifice for the sake of others. For this reason, there is a need for concrete action in developing and evaluating religious education in Indonesia

In the contemporary era, which is characterized by a spirit of respect for pluralism, it is important to consider the promotion and presence of Sufi Islam. Efforts to uphold Sufism as an overwhelmingly positive aspect of Islam allow contemporary Sufis to reveal God's mercy and compassion, inherent in every human religion. Sufis strive to respond to religious diversity positively, by demonstrating divine compassion that encompasses all existence.

Conclusion

It is recorded in history that multicultural education has developed in Europe, America and other liberal countries. In every educational institution throughout the United States, both at the college and school levels, the principles of ethnic and cultural diversity are incorporated into the educational process as part of curriculum reforms that support the multicultural education movement. In Indonesia, it doesn't stop there, Indonesian people who strongly adhere to religious doctrine must be aligned with the quality of comprehensive understanding. the concept of a multicultural-based institutional development program that is relevant to the majority of Muslims in Indonesia, namely through religious strengthening, including the mandatory Madarasah Diniyyah program, provision and selection *pilot* and adding Sufism material at the high school level and equivalent. There needs to be synergy between institutional leaders, religious leaders, educators and academics in order to improve the quality of people's religious understanding, especially those in government, in this case the Ministry of Religion and the Ministry of Education and Culture as policy makers.

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