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# Multicultural Pedagogy Responds To The Problem Of Radicalism Entering Campus

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## Abstract

This research discusses about Multicultural Pedagogy Responds to the Problem of Radicalism Entering Campus. Our social conditions today are not good. The real threat of radicalism does not only target vulnerable institutions or communities that do not have adequate immunity to thought. However, the fact that campus communities are also exposed to forbidden ideology, radicalism, is an indicator that all institutions or communities have the same potential to be exposed. This reality urges all parties, especially education practitioners and all stakeholders, to fight together against the common enemy called radicalism. Multicultural pedagogy discussed in this article is one alternative solution that can be implemented in responding to the real threat of radicalism. In addition, the roadmap to support this solution is strengthening religious moderation and a collaborative spirit from all stakeholders. United we stand, divided we fall.

**Keywords :** Pedagogy , Multicultural , Radicalism, Campus

## INTRODUCTION

In mid-2018, Indonesian *mainstream media* , Kompas, published a report that shocked the national education world with the title, “Densus 88 Arrests Three Suspected Terrorists at Riau University. The Chancellor Expresses Gratitude”. The report revealed that the Special Detachment 88 Anti-Terror Police, in collaboration with the Riau Police, involving personnel from the fully armed Mobile Brigade (Brimob), Gegana, and Inafis, had successfully arrested three individuals suspected of being involved in terrorist activities. The three suspects were alumni of Riau University. This arrest marked a significant event in the context of campus security and highlighted the challenges faced by educational institutions in maintaining integrity and security [1].

It is common knowledge that the incident that emerged at the University of Riau in 2018 was a manifestation of the “iceberg” phenomenon—a condition that appears small on the surface but hides a much larger problem underneath. Based on a report from the State Intelligence Agency (BIN), in the same year, it was found that around 39 percent of students from various universities had been exposed to radical ideology [2]. The BIN survey showed that 24 percent of students and

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23.3 percent of high school students supported the concept of jihad as an effort to establish an Islamic state. These findings underscore the profound challenges in dealing with radicalization among school and college students, and emphasize the need for a more structured and comprehensive prevention strategy to protect the integrity of the education system and social stability [2].

Radicalism and even terrorism that continues to grow in the educational environment is one of the crucial issues (problems) that not only touch on, but also threaten the future of pedagogy in modern education. Instead of being glorified as a beacon of civilization, educational institutions are instead used as fertile fields for the growth and development of misleading ideologies. Educational institutions as "factories" for superior and noble-character young generations, instead of being used as palaces for terrorists. Therefore, the question is, how to design multicultural pedagogy in this era of modern education amidst the threat of radicalism? The author, in this article, tries to provide a response to this big question [3].

Since 2018, radicalism on Indonesian campuses has become a serious problem, starting with seven campuses exposed and increasing to ten campuses the following year. Radicalism actually develops in educational environments that should be places for free and open learning. When educational forums are limited, radical movements can infiltrate and develop. Misunderstandings between the government and students are often a factor causing radicalization among students, leading to the formation of radical groups outside of campus activities [5]. To address this problem, the Ministry of Education and Culture (Kemendikbud) launched the Merdeka Belajar and Kampus Merdeka programs. This program aims to make campuses and students more connected to relevant community issues and can reduce the potential for radicalization [4].

The issue of radicalism and terrorism in the area of education is the context of the problem discussed in this article, dissected with a sociological analysis knife, especially the sociology of education [5]. With a qualitative method whose data is obtained from various literatures, the author proposes the concept of multicultural pedagogy as an alternative concept in responding to the issue of radicalism and terrorism in the educational environment [7]. According to the author, in and through multicultural pedagogy that is inclusive, humanistic, and friendly to various differences (plurality), people who are exposed and also those who have the potential to be exposed to extreme, exclusive, and counterproductive ways of thinking will be enlightened. In addition, the author also provides a kind of roadmap *for* the same goal, namely education with a collaborative approach and strengthening religious moderation [6]. Radicalism and terrorism have always been a threat in our national and state life, and therefore pose a serious challenge to the plurality that is the characteristic of the contemporary political community. The two are always juxtaposed, even though it is acknowledged that radicalism is the embryo of terrorism. Terrorists begin their struggle by becoming radicalized militants. However, even though all terrorists are radicals, not all radicals become terrorists [7].

Radicalism is understood as a commitment to overall change, challenging the most fundamental basic structure. It does not only reach superficial layers, but also maneuvers to change a system from its roots. As a way of thinking, radicalism is revolutionary, wanting a socio-political change by violent means. Some of the characteristics of radicalism are: intolerant, fanatical, exclusive, and revolutionary [8].

Having a radical attitude and understanding alone does not necessarily make someone fall into the ideology and actions of terrorism. There are other factors that motivate someone to join a terrorist network. This motivation is caused by several factors. *First*, domestic factors: domestic conditions marked by poverty, injustice or feeling disappointed with haphazard government

policies. *Second*, international factors: the influence of the foreign environment that provides impetus for the growth of religious sentiment, such as global injustice, arrogant foreign policy, and modern imperialism of superpowers. *Third*, cultural factors, which are closely related to shallow religious understanding and literal interpretation of the Holy Scriptures. Up to this point, the idea of religious moderation becomes very relevant [9].

Terrorism is the “biological child” of radicalism. Terrorism inspires terrorists to always spread fear, both verbally and physically through criminal acts. Augustus Richard Norton is of the view that terrorism is the deliberate, unjustifiable, and random use of violence for political purposes [12]. According to Norton, acts of terrorism have nothing to do with any major religion. The term terrorism applies to certain categories of heinous acts and not to all acts of violence that are politically motivated [10].

Various thoughts about terrorism can at least be summarized in the following three points.

1. The method used is violence.
2. The target is to achieve as many victims as possible, random civilians and elite groups who are political opponents.
3. The main goal is to spread fear and for the sake of socio-political change. Because of that, the definition used as the basis by the Indonesian state in viewing terrorism is not separated from these three components [11].

## **METHOD**

This study uses the type or approach of Library Research. According to Mestika Zed, Library study can be interpreted as a series of activities related to the method of collecting library data, reading and recording and processing research materials [8]. Judging from its nature, this research is descriptive research, descriptive research focuses on a systematic explanation of the facts obtained when the research is conducted [9]. The data sources that are the material for this research are books, journals, and internet sites related to the chosen topic [10]. The data collection technique in this study is documentation, namely searching for data on things or variables in the form of notes, books, papers or articles, journals and so on [11]. To obtain correct and precise results in analyzing data, the author uses critical analysis techniques [12].

## **RESULT AND DISCUSSION**

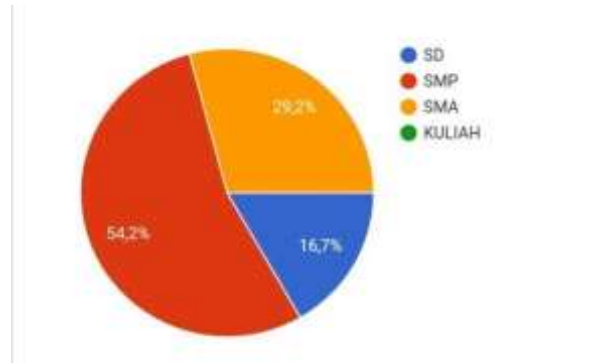
Radicalism can be traced to its roots which include several key factors:

1. **Political Pressure:** Authoritarianism, as in the New Order era, often triggers radicalization. When freedom is enforced in the reform era, radical groups use this momentum to spread their ideology, causing radicalism to grow rapidly.
2. **Religious Emotions:** Radicalism is often rooted in religious sentiment, where solidarity with a perceived oppressed group gives birth to extreme movements. These emotions are interpretive and subjective, not derived directly from the religious teachings themselves.
3. **Cultural Factors:** Attempts to reject cultural influences deemed inappropriate, such as secularism, often drive groups to return to religion as an integral part of their culture.
4. **Anti-Western Ideology:** Radicals see Western thought as a threat that must be eliminated in order to uphold religious law. Their motivations for opposing the West often involve violence, reflecting their inability to adapt to globalization.
5. **Mass Media:** Media that corners certain religious groups can trigger violent reactions from the aggrieved community. Media propaganda plays a major role in provoking religious-based conflicts.

## **Radicalism and Terrorism on Campus**

The research on radicalism was conducted using a questionnaire distributed to 30 students of Jenderal Achmad Yani University Yogyakarta from various departments. The survey results, as shown in Diagram 1, reveal that [15]:

1. 54.2% (16 students) began to be introduced to radicalism while in junior high school.
2. 29.2% (9 students) were introduced to radicalism in high school.
3. 16.7% (5 students) began to learn about radicalism in elementary school.



**Figure 1. Results of the Survey of Knowledge About Radicalism**

From the results of this survey, it can be concluded that the majority of students have been exposed to information about radicalism before entering college.

Campus is a small "heaven" for knowledge seekers, where the young generation is formed to become individuals who are faithful, have noble morals, and are qualified. In Indonesia, education aims to create democratic, creative, and responsible citizens, loyal to Pancasila and the 1945 Constitution, and able to apply knowledge in life [12].

However, serious problems arise with the presence of radicalism on campus. The State Intelligence Agency (BIN) reported that 39% of Indonesian students are exposed to radical ideology, and several universities have the potential to become centers for the spread of radical ideas. The Head of BIN, Budi Gunawan, revealed that 24% of university students and 23.3% of high school students agree with the implementation of an Islamic state in Indonesia. These figures indicate that campuses are potential targets for radicalization, which requires serious attention from all related parties [13].

The problem of radicalism on campus is not only a concern for the State Intelligence Agency (BIN), but also the National Counterterrorism Agency (BNPT). Hamli, Director of Prevention at BNPT, reported that seven State Universities (PTN) in Java have been exposed to radicalism. The pattern of spreading this ideology has now shifted from Islamic boarding schools to state and private campuses.

Muhamad Nasir, Minister of Research, Technology, and Higher Education (2014-2019), emphasized that radicalism can spread through various channels, including social media. To overcome this, Nasir is committed to working with PT leaders throughout Indonesia to prevent radicalization on campus, including by declaring an anti-radicalism ideology [14].

The arrest of suspected terrorists at UR (2/6/2018) should be a moment of introspection for the academic community. An important evaluation is not to blame each other, but to identify the shortcomings of the campus system and formulate solutions for improvement. The campus is not a prison of the past; post-reformation, it provides a space of freedom for the development of knowledge through lectures, discussions, and research. This freedom, if used responsibly, can lead to success. Conversely, abuse of freedom can lead to failure.

Lukman Hakim Saifuddin, Minister of Religion (2014-2019), emphasized that the arrest of suspected terrorists at UR tarnished the reputation of the campus. He reminded rectors and university leaders to ensure that the campus does not become a place for the development of radicalism. Academic freedom must be maintained, but it must not be used for terrorist activities [15].

### **Public Response to the Fact of Radicalism Entering Campus**

Efforts to counter radical movements on campus have actually been ongoing since 2017. In September 2017, thousands of university rectors throughout Indonesia declared their stance against radicalism and intolerance. The national declaration of universities against radicalism was read before President Joko Widodo (Jokowi) at the Nusa Dua Convention Center, Bali. In their statement, university leaders conveyed openly, objectively and realistically that there already exist in the world of campuses (although not all) tendencies and spaces for the development of radical teachings or understandings in Indonesia. Teachings that teach violence in achieving goals in the name of ethnicity, religion, race, and between groups, or that are contrary to Pancasila have infiltrated campuses [16].

In response to the strategic efforts taken by university leaders, President Jokowi plans to implement special regulations to address terrorism and radicalism in the Indonesian academic environment. Jokowi emphasized that these regulations will be designed in such a way as not to interfere with academic freedom. In addition, the President also ensured that the government has implemented various proactive steps to minimize radicalization on campus, including involving various state institutions such as the Ministry of Research, Technology, and Higher Education, the National Counterterrorism Agency (BNPT), as well as the police and military, together with community organizations.

The report received by the President shows the prevalence of radical ideology among students at all levels of education in Indonesia, indicating that radicalization in academic environments is not a new phenomenon. Therefore, close collaboration between the government and society is needed to prevent the spread and activities of these radical groups [17].

As harmonious as a melancholic melody, what was previously formed in the womb of President Jokowi's wisdom, was then born to the public in the form of intelligent ideas by Mohamad Nasir. Nasir gave birth to three ways to prevent Radicalism from Entering Campus [18]

1. Supervision. Strict supervision, especially of the learning system on campus, is an urgent way to ensure that lecturers and students are no longer contaminated by radicalism.
2. Be aware of the double impact of social media. The growth of radicalism is not only due to formal education on campus or school, but another influence that can penetrate the campus community is social media. For that, all new students must submit their social media account names when registering at college.
3. Supervision of the performance and activities of lecturers on and off campus [19].

Stakeholders who dedicate their lives to advancing education must be able to find creative ways to combat radicalism. The head of the academic performance evaluation team of the Ministry of Research, Technology, and Higher Education, Supriadi Rustad, for example, is of the view that one of the urgent alternative solutions to be worked on is the revitalization of religious education [20]. Supriadi argues that by revitalizing religious education on campus, students can be helped to grow and become rooted in an attitude of tolerance, and then they can help others in overcoming exposure to radicalism, both on and off campus [24]. The government, according to Spryadi, needs to formulate the learning outcomes of religious education in higher education.

However, according to Supriadi, the formulation of the issue of revitalizing religious education to overcome radicalism must be left to the Ministry of Research, Technology, and Higher Education. "In my opinion, at the university level, religious differences need to be taught, so that a sense of mutual respect grows," said Supriadi [21].

### **Multicultural Pedagogy**

The unnatural "marriage" between radicalism and the inability to think critically and act rationally can give birth to a serious threat in the form of terrorism. This is a complicated and complex issue, requiring a measured response from education practitioners and stakeholders. Their efforts must involve not only the search for effective and efficient methods, but must also prioritize humanitarian values. Nusantara religion and culture reject counterproductive approaches such as "an eye for an eye" and "a tooth for a tooth". Nusantara local wisdom rejects the culture of revenge, with the principle that evil should not be repaid with evil or murder with murder [22].

In addition to rejecting the culture of violence, it is important to realize that the response to radicalism and terrorism must be global and comprehensive. A comprehensive countermeasure strategy not only includes economic and socio-political aspects, but also requires a specific approach in the "design and construction" of a solid educational model. This model must be relevant and effective as an "efficacious medicine" to cure the educational environment exposed to radicalism and terrorism. The question is, what kind of educational model is expected by the affected campus community?

Every individual who consistently maintains social sensitivity and sanity in their way of thinking, does not find it difficult to see and read the conditions around them which are increasingly plural and/or multicultural. They agree that comprehensive education is always oriented towards efforts to avoid unbalanced development in society. On the one hand, there is progress in specific fields, but on the other hand, people lose the shared perspective whose "presence" is none other than to connect all forms of progress. Indeed, normatively, all educational institutions exist to form positive characters, such as tolerance, openness, inclusiveness, and compassion in students. However, the question is, why were feelings of compassion and tolerance manifested so well in our society in ancient times, when education was not yet so advanced, not many people had received education, and had not even known about college life in higher education institutions? Or, diametrically, why are tolerance and compassion currently fading, even though many of our citizens have received education at various levels? For Faishal Zaini, the main reason for the decline in tolerance, the attitude of respecting differences and actively appreciating differences through tolerance is the crisis of role models and the weakening of traditional values [23]. These reasons are considered correct, but do not touch on the substance of the problem related to the role or function of an educational institution. It must be realized and acknowledged that an educational institution does not operate from and in a vacuum. This means that all aspects of the teaching and learning process in educational institutions, such as teachers, curriculum and reading sources play a crucial role in the development of the personality of campus residents. It is alleged that everything from lecturers (teachers) to reading sources can, on the one hand, instill positive characters in students, but on the other hand, can indoctrinate students with intolerant, fanatic, exclusive and excessively revolutionary views. Therefore, to prevent educational institutions from becoming a safe and comfortable place for spreading radical ideologies, one role model *that* needs to be developed is education with a multicultural pedagogical approach [24].

There are many definitions of education with a multicultural pedagogical approach. James A. Banks, among others, defines multicultural education as an idea, an approach to educational institution reform and a movement to fight for the values of equality, social justice, and democracy [25]. Multicultural education is important to be cultivated so that stakeholders can carefully and intelligently reconstruct their institutions with a contextual approach so that the character of all students becomes more friendly to plural and diverse realities. All academics can then be expected to have within themselves the skills needed to live in a country rich in various differences (multicultural). Multicultural education, in other words, is designed to promote principles that are suitable for a pluralistic country, namely inclusivity, diversity, democracy, and critical thinking. This type of education accommodates an intercultural model that develops inclusive ideas, where different individuals and groups are valued equally and on an equal footing because of a collective perspective that cultural differences are a strength and a resource in the teaching and learning process, and not a specter that must be avoided [26].

Multicultural education is a broad concept because it contains so many different important aspects or dimensions. One of these dimensions is the campus community's efforts to develop a multicultural education model by transforming homogeneous educational institutions into heterogeneous ones. This means that educational institutions should accommodate or be open to accepting educators, education personnel or students from various ethnicities, races and religions. This is called the demographic imperative, which claims that educational programs must be relevant to the increasing number of students from other cultures, religions, races and ethnicities [27]. However, the need for multiculturalism in educational institutions goes beyond responding to changes in demographic patterns. Another important demand is to incorporate multicultural classes, where there is interaction between students from a particular school with groups of students from other schools. When students or learners interact with other racial or ethnic groups in or from other schools, they will gain extensive information about other people's cultures that they have never heard or received before (collaborative approach). In this regard, the responsibility of a lecturer is to present students with experiences about various cultures and not just tell them to read books or sources written by people from their own culture. James A. Banks asserts: "*The schools should help students to break out their cultural enclaves and to broaden their cultural perspectives. Students need to learn that there are cultural and ethnic alternatives within our society that they can freely embrace.*" The demographic imperative above must be complemented by the education system, and therefore James A. Banks puts forward several important dimensions of multicultural education, which are conceptually different, but in practice all relate to each other. These dimensions include: content integration, knowledge formation processes, prejudice reduction, and empowerment of school culture [28].

The dimension of content integration is closely related to the creativity of educators in providing illustrations of key concepts, principles, generalizations and theories in their teaching materials. It must be remembered that multicultural teaching will not be effective in the hands of educators who have negative attitudes towards different racial, ethnic, linguistic and cultural groups [33]. In addition to positive attitudes, educators must be creative in including examples and content from various cultures and groups into teaching materials. Educators must also be trained to be able to create discussions in class about cultures that are different from their own [29]. For this purpose, a multicultural educator is required to read the best available sources, prepare materials as well as possible, understand the scope and focus of the material to be taught, show interest in the field being taught, communicate with enthusiasm and always be open to new research and interpretations [30]. Educators should also practice critical literacy by asking questions that make students analyze, question and reflect on their reading materials. This



presupposes that educators go beyond mere awareness of, respect for, and general recognition of the fact that different groups have their own values or express the same values in different ways. This goal is achieved if educators are very careful in selecting reading literature, in the sense of literature that does not contain cultural stereotypes and discrimination, helps students to explore differences, enriches understanding of the history and life experiences of people in a particular culture, shows how people struggle to solve social issues, and explores the systems that exist in the culture being studied. Educators, as claimed by Henry Giorux, must be aware of themselves as cultural activists whose task is to provide theories, technical terms and skills that can reduce the dominance of the dominant culture and form a democratic culture. Educators like this will strive to maintain a democratic culture, educate students in a democratic direction and promote citizenship and moral education [31].

Related to the dimension of the knowledge formation process, it is emphasized the importance of students' awareness to produce their own knowledge and not just users of knowledge produced by others. Therefore, the teaching process in the classroom must be able to help students to realize that the knowledge they will have is a product of their activeness in understanding and investing assumptions, reference frames, and various cultural perspectives. Multicultural pedagogy seeks to reconceptualize and expand general or universal canons to make them more representative and inclusive of national diversity, and to reshape the reference frames, perspectives and concepts that shape knowledge [32]. [33]. The prejudice reduction dimension refers to efforts to help students develop positive and democratic behavior. This is related to the last dimension of school cultural empowerment, in the sense of restructuring the culture and organization of educational institutions so that students from various racial, ethnic, socio-economic and linguistic groups experience equality [39]. Empowering campus structures requires the creation of qualitatively different relationships between various groups on campus. Relationships are based on mutual and reciprocal respect for cultural differences that are reflected in cultural goals, norms and practices [40]. Situations and conditions in educational institutions like this can themselves reduce prejudice among students [41]. Or, to reduce prejudice, the atmosphere of educational institutions must be conducive, in the sense that students can relate in a cooperative rather than competitive spirit, all experience that they are treated equally, and every relationship that is built between students from different groups is approved or affirmed rather than criticized or blamed by others [34].

## **CONCLUSION**

Our social conditions today are not good. The real threat of radicalism does not only target vulnerable institutions or communities that do not have adequate immunity to thought. However, the fact that campus communities are also exposed to forbidden ideology, radicalism, is an indicator that all institutions or communities have the same potential to be exposed. This reality urges all parties, especially education practitioners and all stakeholders, to fight together against the common enemy called radicalism. Multicultural pedagogy discussed in this article is one alternative solution that can be implemented in responding to the real threat of radicalism. In addition, the roadmap to support this solution is strengthening religious moderation and a collaborative spirit from all stakeholders. United we stand, divided we fall.

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