



**EDUKASIA**

**JURNAL PENELITIAN PENDIDIKAN ISLAM**

<http://journal.stainkudus.ac.id/index.php/Edukasia>

P-ISSN : 1907-7254; E-ISSN : 2502-3039

Vol. 16 No. 1 Tahun 2021 | 1 – 14

DOI: 10.21043/edukasia.v16i1.8285

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## Integrating Pluralism and Multicultural Education to Prevent Radicalism at Universitas Muhammadiyah Kupang

Syahrul

Universitas Muhammadiyah Kupang, Kupang, Indonesia

syahrul@unmuhkupang.ac.id

### *Abstract*

*The study aimed to reveal how to integrate pluralism and multicultural education to prevent radicalism at Universitas Muhammadiyah Kupang. This qualitative research used purposive sampling technique to select the informants between students and lecturers. The data collections were analysed by using the Creswell method, such as data collection, organization, reading, memo, description, classification, interpretation, and visualization. The study showed that integrating pluralism and multicultural education was conducted through selecting content integration, using cooperative learning method, constructing knowledge, reducing prejudices, and evaluating the learning process. As a result, the outcome of the learning process shows that radicalism can be prevented through integrating pluralism and multicultural education into curriculum of sociology education.*

**Keywords:** *Pluralism; Multicultural Education; Radicalism*

### **Abstrak**

Penelitian ini bertujuan untuk mengetahui bagaimana integrasi pluralisme dan pendidikan multikultural di Universitas Muhammadiyah Kupang. Jenis penelitian ini adalah kualitatif dengan menggunakan purposive sampling dalam menyeleksi informan diantaranya mahasiswa dan dosen. Data dianalisis dalam bentuk lingkaran di antara pengumpulan data, organisasi data, pembacaan, memo, deskripsi, klasifikasi, interpretasi, dan penyajian. Hasil penelitian menunjukkan bahwa integrasi pluralisme dan pendidikan multikultural diterapkan melalui pengembangan materi ajar, penerapan metode kooperatif, konstruksi pengetahuan, pengurangan prasangka, dan evaluasi pembelajaran. Hasil yang dicapai dalam penerapan pendidikan multikultural adalah radikalisme dapat dicegah melalui proses integrasi pluralisme dan multiculturalisme dalam kurikulum pendidikan sosiologi.

**Kata kunci:** Pluralisme, Pendidikan Multikultural, Radikalisme

## A. Introduction

The radicalism groups said that pluralism and multiculturalism is a misguided ideology because both tend to unite and equate all religions, and they believe pluralism and multiculturalism working like liberalism and ignoring religions. According to the research, several campuses in Indonesia are vulnerable to grow radicalism, particularly lecturers and students who were anti-pluralism (Arifianto, 2019; Mubarak & Hamid, 2018). Moreover, it was proved by the Ministry of Research and Technology who received several reports that some lecturers and teachers asked students to follow their group. If students did not follow this group, they would not pass the final exams (Efendi, 2013; Rokhmad, 2012; Saidi, 2017). Based on this case, the government held the declaration of anti-radicalism in several education institutions particularly Islamic university to be aware of the lecturers and student organizations (Safitri, 2020).

The campus is the target of radical groups to spread their ideology because many students are still looking for self-identity, explore science and religion (Arifianto, 2019; Riany et al., 2019). The radical groups insert their doctrine and expand their network through the learning process and organizational studies (Arifianto, 2019; Zainiyati, 2016). It showed that students became a strategic target to encourage radicalism (Fanani, 2013). Therefore, Mas'ud Halimi, a member of National Counterterrorism Agency, said that the religious understanding of the society is at the alert level (66,3%), lecturers are at the dangerous level (15,4%), and the students are in high tension at the cautious level (20,3%) because they are the central target of radicalism (Sarpras, 2013).

From a sociology perspective, the students at Universitas Muhammadiyah Kupang are vulnerable to be trapped into radicalism because they are also looking for self-identity through religious organizations (Eisenlohr, 2011; Josefová, 2014; Parfin, 2020; Syahrul & Djaha, 2020). According to the research of LaKIP, educational institutions is the circle to grow radicalism because there is social capital from agencies of religious organizations (Qodir, 2013). Therefore, the government tries to prevent radicalism that may spread on campuses because it is the one stage to become terrorism. Generally, terrorists committed suicide bombings and destructive action after they involved in radical groups (Fanani, 2013). It is supported by data from a suicide bombing in several churches that someone did suicide bombing after he/she became a member of a radical group.

On the other hand, radicalism is not dangerous if it is in educational institutions because the lecturers and students essentially need radical thinking to critic inequal policies

(Nur et al. 2020). It is like the radical activists who committed by several educational philosophers; (1) the radical action by Paul Freire for a system of education in Brazil oppressed students (banking system education) although this policy from Brazil government; without radical action, good system and policy of education were very difficult to construct (Freire, 2017); (2) The radical action by John Dewey for the traditional educational system because he criticized the school which gave many subjects to students, while it only designed students into structuralism (Dewey, 2007); (3) The radical action by Ivan Illich for educational institutions due to narrow space of education. The government only recognized education held in schools, therefore, he criticized the school because the government obligated all students to study at public school (Illich, 2002); (4) The radical action by Neil Postman for the educational system was very conservative because educational institutions became particular places. The students were banned from liberal thinking because the schools were designed into an exclusive curriculum (Postman, 2011).

This is the way to reconstruct the educational system in Indonesia through radical action in several educational institutions to establish universities. So it has not only a negative impact but also a positive impact. It means that when we need to reduce the inequitable educational policy, we put this theory, but we should avoid radicalism groups that tend to extremism, fanaticism, and terrorism. However, several universities in Indonesia became public open access to disseminate radical ideologies because of too open (Arifianto, 2019; Muchith, 2016). Therefore, the radical groups utilized this space to spread their ideology and to enlarge their network (Arifianto, 2019; Fanani, 2013). Moreover, the research of the Center for Religion and Cross-Cultural Studies (Gadjah Mada University) and Institution of Social and Islamic Study/ *Lembaga Kajian Islam dan Sosial* (LKIS) found several educational institutions which tend to be radical in understanding religions. The radicalism grew because the mentors and seniors in this institution indoctrinate the students into radical ideologies (Qodir, 2013; Thoyyib, 2018).

According to several researchers, such as (1) Arifianto (2019) said that organizations of the Indonesian Muslim Students Islamic Union/ *Kesatuan Aksi Mahasiswa Muslim Indonesia* (KAMMI) and Hizbut-Tahrir Indonesia (HTI) are served as potential breeding grounds for radicalism, while they are willing to moderate its strategy and promote its agenda through secretive means although it formally rejects radicalism and extremism; (2) Zainiyati (2016) said that lecturers are the most important instruments within the multicultural curriculum implementation to strengthen students' ideology from radical groups; (3) Marzuki et al. (2020) and Riany et al. (2019) said that multicultural education is built up by the

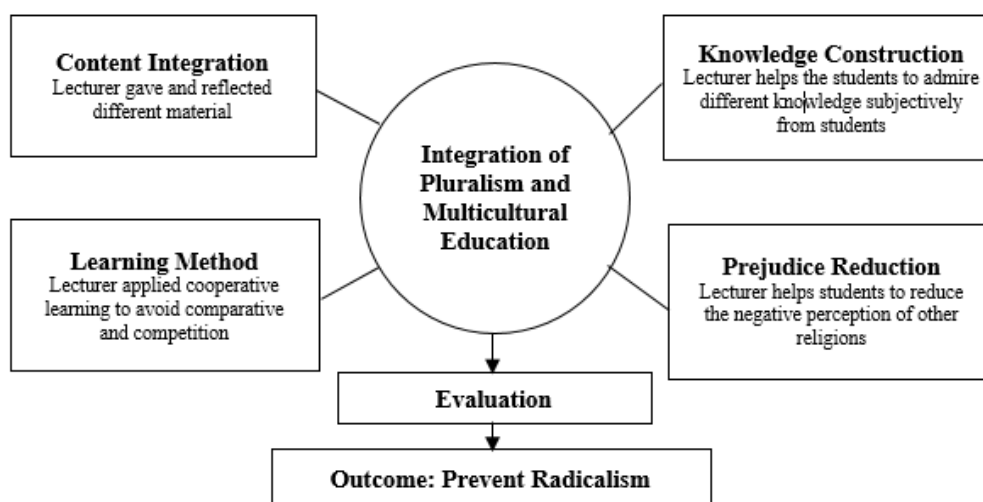
caregivers of the Islamic institutions that have been effective to prevent the growth and development of religious radicalism. Nur et al. (2020) said that the portrait of the beauty of Islam consisting of a blend of truth, goodness and beauty and recognition to the highest **respect of the preservation of man's religion, soul, offspring, intelligence and wealth**, need to be probed and presented forward. However, those are different from this research because most of them studied the development of radicalism in several educational institutions in Indonesia while this research focused on examining the integration of pluralism and multicultural education.

This shows that radicalism in Indonesia can give a negative impact at Universitas Muhammadiyah Kupang particularly on students. Therefore, it should be prevented through multicultural education if it tends to extremism and terrorism. This research is very important because Universitas Muhammadiyah Kupang puts multiculturalism as a vision and mission institution so this study needs to know how to internalize multiculturalism in the curriculum and how the outcome of multiculturalism vision and mission is. Although using multiculturalism as a vision and mission, only Sociology Education Department conduct multicultural education in the learning process. As a result, this study had two objectives. *First*, this study explored the integration of pluralism and multicultural education in Sociology Education Department. *Second*, this study examined multicultural education to prevent radicalism. Based on these objectives, the writer used a qualitative method to analyze multicultural education at Universitas Muhammadiyah Kupang. The data was collected through a sort of purposive sampling. The writer observed and interviewed lecturers and students to know the design of a multicultural curriculum and the learning process. Data was analyzed using Creswell method like flowing in a circle and intersecting with several data collections (Creswell, 2013).

## **B. Discussions**

The outcome of this study was that students can prevent radicalism at Universitas Muhammadiyah Kupang through integrating pluralism and multicultural education into the curriculum of sociology education. This research also shows that lecturers can integrate pluralism and multicultural education into the learning process. It seems like the revolution and reconstruction of the conservative and radical educational system becoming multiculturalism. Moreover, this introduced the relevance of multiculturalism values with pluralism at Sociology Education Department. It has been done by conducting Banks (2017) theory into the integration process of multicultural education. The implementation was

followed by four approaches, namely, content integration, learning method, knowledge construction, and prejudice reduction.



**Gambar 1.** Integration of Pluralism and Multicultural Education

### 1. Content Integration

This approach selected textbooks that were used as references. It requires all subjects containing religious and cultural diversity because students should know other cultures and religions outside without eliminating their religion and culture (Hiqmatunnisa & Zafi, 2020). Moreover, this develops pluralism awareness to students about religious and cultural diversity become an inclusive, open ship, tolerance, and objective. *First*, the lecturer chose the content of learning based on the religion and culture of Timor like choosing universally religious traditions. Therefore, the lecturers developed content material local wisdom in teaching multicultural education. They also conducted multicultural education by inviting students to know several religions through social activities, for example, students clean mosques and churches together in Kupang City. Moreover, the lecturers also introduced universalism and multiculturalism in Islam (*Rahmat Lil Alamin*) which is similar to Pancasilaism, particularly in the first point (the universal of God and pluralist of religion).

*Second*, contributing the learning object material which contained Muhammadiyah history when Indonesia became an independent country. The lecturer integrated the heroes of Muhammadiyah struggle in Indonesia independence such as KH. Ahmad Dahlan, Soekarno, and Sudirman. Soekarno was the proclaimer and first president of Indonesia who was from Muhammadiyah family. Moreover, he was the founder of Hizbul Wathan and the forerunner of Indonesian scouts. Thus the students admired that the most of heroes of Indonesia

independence were Muhammadiyah members. On the other hand, Muhammadiyah has a universal purpose, such as making social change, overcoming the backwardness of Indonesian, combating colonialism and slavery. It made students aware that Muhammadiyah is not only for Islamic people but also for all peoples because it exists to support liberty for all people although they did not believe in Islamic ideology.

*Third*, the lecturers gave material of social interaction about how the relationship between Islam and non-Muslim as long as the history of Islamic development in the Middle East. At this moment, Prophet Muhammad also lives in a pluralistic society and multi-religion in Madinah such as Jewish, Christian and others. However, he made appointments with non-Muslim (Medina Charter) to avoid religious conflict. All people involved decided to live together to keep security and peace in Madinah (Dsouli, Khan, & Kakabadse, 2012; Schultz, Baddarni, & Bar-Sela, 2011; Thomas & Ashraf, 2011; Yasin, 2016). As a result, this history showed that Islamic people were no hostility to other people, particularly Jewish and Christian.

## 2. Cooperative Learning Method

The lecturers applied the cooperative learning method to avoid competition and comparison. They avoid comparative religions between Islam and Cristian, and competition among students. The primary learning method is to grow pluralism and multiculturalism awareness for all students to prevent fanaticism of religion. Therefore, the lecturers conduct two learning methods, namely, *first*, the method of different recognition is emphasized to students to know that Islam recognizes religious diversity, but Muslim is no belief in all religions. It was clear when we gained information from a student's **statement**

although I study at Universitas Muhammadiyah Kupang, I feel that the learning process emphasize to grow tolerance because the lecturers did not discriminate against us, like prioritizing dominant religion, culture, race, and ethnic. Meanwhile, the lecturers extremely support Christian students, and we are also in good relation with Islamic students, and we are in good relation with them (Nautu, 2019).

This show that cooperative learning has grown pluralism awareness to students at Universitas Muhammadiyah Kupang. It should be done by the lecturers to prevent radicalism because this campus is an Islamic ideology, while most of the students are from the Christian religion. Therefore, although it was built by Islamic ideology, they should apply multicultural education to grow pluralism among students.

*Second*, the method of togetherness emphasizes the learning process to preserve social interaction through tolerance between Islamic and Christian students. After applying this method, there was a positive response from several students.

my experiences in the learning process at Sociology Education Department is my friends and my lecturers making a relationship without religious distinction, social distance, and social class. The learning process brings to understand religious values, social action, social relation, and social interaction at Universitas Muhammadiyah Kupang. Moreover, we are proactive as an agent of social change to improve democratic, humanism, and pluralism (Nelson, 2019).

The second student said that the learning process in Sociology Education Department is very interested because before the learning process, the lecturer gives us object materials, therefore we have times to ask questions and discussion (Kafomai, 2020). So the students often express their opinions before discussing them with their friends and lecturer. Meanwhile, the lecturers ask them to avoid the concept of religions, such as the existence and kinds of God and the popularity of religion. Although in this class, Protestant and Catholic students are the majority, the lecturers give them opportunities as well as Islamic students. As a result, they have kept a relationship among religious diversities.

### **3. Knowledge Construction**

This is used by lecturers to change the paradigms of students about how to be aware of religious diversities. They give a consciousness that religion is a tradition and experience from their parents when they were young to become a habit because it was internalized into themselves every day (Berger, 2014, 2017, 2018). Therefore, the religious diversities exist in themselves because of constructing in their life, for example, someone became Moslem because he was born and grow in an Islamic family, and it is also similar to other religions because most people believe their religion due to construction and habit (Arifianto, 2019; Marzuki et al., 2020; Riany et al., 2019). This is aimed to compare the knowledge and perspective of students for religious diversities in East Nusa Tenggara and to open their mind that several religions should be known, but they do not believe in all religions. Based on this, they can accept the religious diversities as knowledge construction, but it is no to change their ideology, while in the learning process, the students discuss with their lecturers and friends to build social interaction and to improve knowledge (multiple acculturations) (Banks, 2017; 2010; 2014).

The learning process was done in several ways; (1) making a group discussion from different backgrounds of the student such as religion and culture to know and accept the different background. After they did a discussion, many students were aware that their religion was the same purpose as well as the other religions although the concept of God and the holy book was different; (2) The lecturer invited the students to analyze social issues and new events such as suicide bombings and religious wars, after that the students tried to criticize and analyze radicalism. Meanwhile, the students did this process and they were conscious of other religions that it was not dangerous, like they did not generalize that Islamic people were

terrorism. Moreover, the students aware that the suicide bombing was done by people who were anti-humanity and religious diversity. Precisely they use religion as a cover to the destruction, whereas this way can reduce Islamophobia in Eastern Nusa Tenggara because many Christian students studied directly about Islam at Universitas Muhammadiyah Kupang.

After the students knew that all religions have the same purpose, they were aware that religion was the way to prevent radicalism which tends to extremism and terrorism. Moreover, the students awarded that religions are social control in society. It was caused by the students directly study and discuss what the religions is. They found that all religions have a similar purpose but they use a different strategy to make a welfare state and civilization. As a result, if the religion involved in radicalism (extremism, separatism, and fanaticism), it is no doctrine in all religion.

#### 4. Prejudice Reduction

The lecturer can help the students to reduce prejudice for other religions in the learning process. Based on the learning process, it is very important to do at Universitas Muhammadiyah Kupang because this campus is an Islamic university, while Christian students are more than Islamic students number (Islam 30% and Christian 70%). Therefore, this university has a vision and mission to realize students into multiculturalism awareness. It can be done by reducing the negative perspective of Christian students to Islam (islamophobia) and the negative perspective of Islamic students to Christians (infidel). This is a good strategy because the data showed that every year, the number of Christian students in this campus is increased. On the other hand, Sociology Education Department show the learning outcome of integrating pluralism and multicultural education. It was done by interviewing several students.

**I am a Protestant. Someone has asked me “why you continue to study at Universitas Muhammadiyah Kupang? It is an Islamic university”. I answered that “I knew that, but most of the students who studied on this campus are Christian and they also do not discriminate against Christian students (Yustina, 2019).**

In my opinion, there is a high tolerance at Universitas Muhammadiyah Kupang, and it is more rising. It makes us happy as Christian. We have never criticized and blamed other religions, and my lecturer also applied the learning proses like this. Therefore, I feel that on this campus there is tolerance between Islam and Christian students, and there is also multicultural value emphasised there, so I am very happy to study on this campus (Kodi, 2019).

I thought that Universitas Muhammadiyah Kupang has emphasised multicultural values because as an Islamic university he not only accepted Islamic students but also Christian students. I often hear critic outside of the campus that it is an Islamic university, but Christian students are more than Islamic students. However, I feel that in this university there is no distinction of religions. So we are from Christian very



happy and proud study there. I am also very proud to study at the Sociology Education Department because I can study the high values of differentiation, and I know how to accept it (Kamaleng, 2020).

At Universitas Muhammadiyah Kupang, I feel very good because I am from different religion and culture, but I can live together with others without conflict and discrimination. So we are as Christian students very proud study on this campus because there is no intimidation from Islamic students and lecturers. I feel that this university is a good institution because it is very welcome for us as Christian (Nautu, 2019).

It showed that Universitas Muhammadiyah Kupang has succeeded in reducing islamophobia for Christian in NTT province because many students from Christian studied in Islamic university. They also give good service without doing discrimination between Christian and Muslim. Therefore, there were many Christian workers in NTT province who were alumnus from Universitas Muhammadiyah Kupang. On the other hand, the lecturers support multicultural education on this campus as a way of socialization and interaction. Pluralism is emphasized in the learning process through multicultural education or curriculum. Moreover, Christian students can learn Protestant or Catholic education, similar to Islamic students. Thus the Christian students have an opportunity like Muslim students in the learning process, while pluralism and multiculturalism awareness is the priority although several lecturers do not understand how to emphasize these in the learning process.

Christian students particularly women are not required wearing the hijab, and they exist based on their ideology and culture. Forcing them to use the veil is similar to force them to convert to the Islamic religion, therefore, Universitas Muhammadiyah Kupang allowed Christian women to choose fashion. Meanwhile, this campus introduced to Christian that Islam is welcome to other religion, and he did not force others to convert to Islam. Many Christian students support this regulation and making them more interested to continue study this university as well as the interview with a Christian student. She said,

we need freedom of fashion based on our religion, and we don't want to wear the hijab, while we want to wear short sleeves and short skirts because we do not enjoy wear, and it is no habit in our religion (Kamaleng, 2020).

This is one of the reasons why Universitas Muhammadiyah Kupang put multiculturalism as a way of life. It should accept the different regulation with another Islamic university because this campus will exist to cover all religions in NTT province. Moreover, it exists to create religious harmony and to eliminate the negative prejudice that can lead to radicalism. As a result, for the harmony of Muslim and Christian in NTT province, this campus conducted pluralism and multiculturalism as a strategy to prevent radicalism which tends to extremism and terrorism.

## 5. Preventing Radicalism Through Multicultural Education

The lecturers carry out multicultural education to prevent radicalism and prejudice for other religions like emphasizing pluralism for all students. It was done by the lecturers due to many prejudices in the learning process, particularly blaming someone infidel if they are not Muslim. Therefore, they asked the Islamic students to avoid infidel word because it offends Christian students. On the other hand, the prevention is aimed to avoid the Islamic students trapped in radicalism that can make destruction and violence to other religions. The lecturers used a strategy to prevent it, like rising pluralism consciousness in the learning process and using discussion and dialogue through emphasizing the values of multiculturalism. Moreover, the data collections from the student's interview show that

the social condition at Universitas Muhammadiyah Kupang is not Islamic, therefore, Christian students felt comfortable and calm in carrying out all activities on campus. The learning process, seminars, and other conferences are universal, and they did not tend to Islamic studies. So I am a Catholic who is interested to join in several ceremonies (Djou, 2019).

This showed that in multicultural education, the lecturers gave materials that related to a universal perspective of religions. However, in the learning process, the students exist based on their ideology, and they should accept the differentiation, like when students discussed in the classroom, they said a greeting in their religion, while they did not say a greeting to all religions, for example, Muslim said *assalamualaikum* and Christian said *shalom*. As a result, Christian students did not said *assalamualaikum*, while they only said *shalom*, and Islamic students only said *assalamualaikum*, and they did not say *shalom*. It is done by students in Sociology Education Department because of representing the implementation of pluralism and multicultural education.

### C. Conclusions

Integration of pluralism and multicultural education is very important at Universitas Muhammadiyah Kupang because it is known as an Islamic university that is vulnerable to grow radicalism, while Christian students are more than Islamic students. Therefore, integrating pluralism and multicultural education gave a positive impact on the extension of Christian students because it can grow the pluralism and multiculturalism awareness at Universitas Muhammadiyah Kupang. The strategy of the learning process is selective like choosing the learning object materials (content integration). On the other hand, they use several approaches in the learning process like cooperative learning, knowledge construction, and

reducing prejudices for all students. As a result, the outcome of this study shows that multicultural education can prevent radicalism at Universitas Muhammadiyah Kupang.

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