



ANALYSIS OF SOCIO-CULTURAL CHANGE: THE CHALLENGES OF MULTICULTURAL AND RADICALISM IN ISLAMIC EDUCATION

Agus Sukamto¹, Nanik Nurvayanti², Zamroni³

^{1,2,3} Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia

Email: agussukamto@gmail.com¹, naniknurvayanti@gmail.com²,

iceisa.iainsmd18@gmail.com³

Abstrak:

Rapid social and cultural changes, particularly as a result of advances in information and communication technology, present various challenges for Islamic education. Islamic education must be able to adapt to multicultural dynamics without sacrificing the fundamental values of religious teachings. This study examines the challenges arising from the implementation of multicultural education in an Islamic context and the threat of radicalism that can disrupt social harmony. The research was conducted through a literature review that synthesized various current literature on multiculturalism, radicalism, and Islamic education. The results indicate that Islamic education plays a strategic role in instilling values of tolerance, moderation, and respect for cultural, religious, and ethnic diversity in pluralistic Indonesia. Furthermore, Islamic education serves as a primary bulwark in preventing radicalism through curriculum strengthening, teacher training, and family and community involvement. An inclusive and adaptive approach to the curriculum, along with cross-cultural and interfaith dialogue, are key to building a harmonious, peaceful, and just society. Deradicalization efforts through Islamic education need to be systematically and sustainably designed to foster a moderate and open generation.

Kata kunci: *Multiculturalism, Radicalism, Islamic Education.*

INTRODUCTION

Social and cultural change is a constant reality in every society, including Indonesia. The impact of this change encompasses not only changes in people's behavior and lifestyles but also extends to the religious sphere, particularly in the context of Islamic education. As a vital component of the national education system, Islamic education faces significant challenges in adapting to these changes while simultaneously maintaining its core values and fundamental principles and preventing them from being eroded by evolving social dynamics.

Islamic education plays a crucial role in character formation and strengthening religious understanding. With the increasingly diverse and pluralistic society, Islamic education faces significant challenges. The primary challenge is how to convey and instill the values of tolerance, respect for others, and the ability to live harmoniously and peacefully side by side among adherents of various faiths.

Rusydi & Zolehah (2020) explain that discussions regarding the integration of religious teachings with universal values are crucial in the context of Islamic religious education in the modern era. The increasing phenomenon of multiculturalism demands that Islamic education adopt a more inclusive and tolerant approach. Diversity in religion, culture, and ethnicity presents both a challenge and a strategic opportunity to build solid social harmony, grounded in the principles of Islam as a blessing for all nature (*rahmatan lil alamin*).

Kusumohamidjojo (2000) argues that Indonesia comprises various ethnic, cultural, religious, and other groups that are plural and heterogeneous, reflecting a diverse range of diversity. Indonesia holds great potential as a country with a rich multi-ethnic, multi-cultural, and multi-religious heritage that can serve as a key asset for building its identity as a multicultural nation. However, Tabi'in, As'adut, Lias Hasibuan, and Kasful Anwar (2022) emphasized that diversity in a multicultural society, although a national asset, also carries high risks that can trigger conflict and social division if not managed properly.

The various problems arising from a lack of understanding of the concept of multicultural education require us, as the younger generation and agents of change, to seek the best solutions to mitigate these negative impacts. Sopianasyah D., and Erihardiana, M., (2021) explain that the primary values of multicultural education are the highest respect for cultural diversity within society, recognition of the environment or the universe, and a positive contribution to strengthening national identity as the Indonesian nation.

The emergence of radical attitudes within some religious communities poses a serious challenge that threatens social harmony and peace. Closed-minded and intolerant radicalism has the potential to divide diverse societies, hinder social integration, and undermine religious values that emphasize peace and harmony. In this context, Islamic education serves as a crucial instrument for preventing and countering radicalism by strengthening multicultural education and character building. Through education that instills values of tolerance, respect for fellow believers, and interfaith dialogue, it is hoped that a more moderate and open generation will emerge.

Mukhlis & Bakri (2023) underscore the importance of implementing these values in Islamic religious education, echoing the views of Yasin, Agus, and Muhammad Iksan Rahmadian (2024), who stated that Islamic religious education plays a vital role in creating a harmonious society based on humanity and justice.

Furthermore, the role of educators and educational staff in Islamic education is crucial for internalizing national values, tolerance, and the rejection of radicalism. Well-developed policies can support comprehensive curriculum integration, provide funding for teacher training, and encourage programs that broaden cross-cultural understanding and collaboration. Jaana Juvonen et al. (2019) noted that inadequate or discriminatory policies can actually reinforce social divisions and prejudice, limit access to education for minority groups, and hinder the creation of a harmonious society.

Islamic educators also face the challenge of balancing respect for tradition with adapting teaching to reflect the pluralistic values of the wider society. Michael S. Merry (2013) states that this process often involves updating curricula and educational methods to encompass a more inclusive and broad range of perspectives, thereby fostering intercultural understanding and dialogue between communities.

Subhan Hi Ali Dodego et al. (2022) reveal that the pressure to respond to

radical narratives that often claim to be the sole representatives of Islam poses a significant challenge for Islamic educators and educational institutions. Such narratives not only challenge the integrity of Islamic teachings but also force educational institutions to continually defend and explain their positions within the overall framework of Islamic diversity.

Philip Suprastowo et al. (2018) emphasize that addressing these challenges requires Islamic education that goes beyond simply imparting religious knowledge, but also actively rejects and counters radical ideologies through the learning process. Furthermore, research and scientific studies related to socio-cultural change and radicalism in Islamic education must be continuously encouraged for their development. The data and analysis from this research can serve as an important foundation for designing more effective educational policies and practices.

This research aims to provide a comprehensive overview of how the dynamics of socio-cultural change pose challenges and open up opportunities for Islamic education in a multicultural context and efforts to prevent radicalism.

RESEARCH METHODS

The approach applied in this research is a literature study or library research that focuses on the collection, analysis, and synthesis of previously available information (Fazal & Chakravarty, 2021). Literature-based research is a type of research that makes written materials the main object of study (Kadir Sawarjuwono, T.A.P., 2004). Researchers studied various literature, writings, and other sources relevant to the problem being studied. Data collection was carried out by exploring information from various media such as books, scientific journals, and existing research results. The data obtained from this literature study were then processed using qualitative analysis methods with an interactive approach (M.B.A., Huberman M., Saldaña J., 2014), which includes the stages of data collection, data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

The results and discussion will be presented in accordance with the stated research objectives, namely to examine multicultural challenges in Islamic education, the phenomenon of radicalism, and deradicalization strategies. The author has developed a research framework detailed as follows:



The Concept of Multiculturalism in Islamic Education

Definition of multiculturalism

Multiculturalism is a concept, idea, or philosophical perspective that recognizes and values cultural, ethnic, and religious diversity, which shapes lifestyles, social experiences, individual and group identities, and educational opportunities. Banks & Banks (2001) and Asy'arie (2004) state that multicultural education is a learning process that instills respect, sincerity, and tolerance for cultural differences within a pluralistic society, and aims to build awareness, tolerance, and intercultural understanding.

According to Banks (1993) and Tofiqurrohman (2019), multicultural education integrates diverse cultures into the curriculum and learning methods with the aim of reducing prejudice and increasing appreciation for differences within society. This education also encompasses aspects of prejudice reduction, the implementation of equitable education, and the empowerment of school culture to support diversity as a social reality.

In line with the views of Andi Mappaenre et al., (2023), multicultural education aims to address these problems by introducing students to various perspectives and diverse experiences, so as to broaden their horizons while strengthening attitudes of tolerance.

Principles of multicultural education

Islamic education that upholds the principles of multiculturalism and focuses on deradicalization not only broadens intercultural understanding but also strengthens the foundation for a more peaceful and inclusive society. Ardhy, Andi Anugrah Surya., (2024) stated that this approach demonstrates a commitment to upholding the core Islamic values of tolerance and harmony, while also providing concrete solutions to address the problem of radicalism currently plaguing many communities.

Models and Approaches To Multicultural Education In Islamic Education

This approach emphasizes the importance of understanding and appreciating cultural diversity as part of the blessings of Islam and as a contribution to the development of a peaceful and just society. Sulaiman, Nurhayati., (2025) stated that this model focuses on inclusivity, cross-cultural dialogue, and respect for plurality in the context of Islamic education.

Multicultural Education Model in Islamic Boarding Schools

In Islamic boarding schools, multicultural education is implemented comprehensively and integratedly by exploring traditions, customs, and ideologies that instill the values of diversity. Suciati, Endang., (2025) stated that this model integrates diverse cultural values into the curriculum, learning process, and daily life of students, making Islamic boarding schools a space for implementing the values of tolerance and respect for cultural differences and Islamic schools of thought.

Multicultural Islamic Education Approach Based on Local Values

This effective model in a number of Islamic universities incorporates local cultural values, such as the concept of "sipakatau" from Bugis-Makassar culture, which embodies the principles of mutual respect, mutual cooperation, and tolerance. Rachmat, Muhammad., (2025) stated that this approach strengthens the inclusive and moderate character of students through habituation, reinforcement of values, regular studies, and assignments that support

harmonious interactions between students from different backgrounds.

Transformational Approach

Multicultural education in Islam is not simply about conveying facts about cultural and religious diversity, but rather a transformational process that instills the values of inclusivity, respect, and dialogue between cultures and religions. Junaidi (2018) states that this education encourages students not only to be tolerant but also to actively appreciate and respect differences.

Integration of Multicultural Values in Islamic Education Learning Materials and Methods

G Islamic Religious Education (PAI) teachers internalize multicultural values into their subject matter and teaching methods by emphasizing character development such as honesty, discipline, tolerance, and respect for diversity. The methods used include storytelling, comparative approaches, group work, and demonstrations. Febriani, Nur Aini (2022) explained that learning evaluations are also tailored to students' cultural backgrounds to respect and appreciate their diversity.

The Concept of Radicalism in Islamic Education

Definition of Radicalism

Ariwidodo (2017), Salim et al. (2018), and Hafid (2020) explain that radicalism in the realm of Islamic education can be defined as an ideology or movement that seeks to bring about massive changes to existing social and political structures, often using violent means or extreme actions based on rigid and closed interpretations of religion. Religious radicalism is usually characterized by harsh, intolerant, fanatical attitudes, and a rejection of diversity and differing views. In the context of Islamic education, radicalism often emerges in the form of misuse of interpretations of religious teachings to impose a single viewpoint, as well as the use of violence to achieve specific religious goals.

Patterns and Forms Of Radical Understanding In Islamic Educational Environments

Stijn Sieckelinck, Femke Kaulingfreks, and Micha De Winter (2015) suggest that radicalism in education can emerge in three main forms: from teachers to students, from students to teachers, and from parents or society to elements within the education system. Consistent with this view, Zainuddin et al. (2024) explain that the first form often occurs through the indoctrination of extreme ideologies by some educators. The second form emerges as a response of rebellion or rejection by students of the values taught. The third form reflects external pressure from society or parents that influences the atmosphere and dynamics of the educational environment.

Salim et al. (2018), as cited by Nafsiyah, Faizatun, and Khusnul Wardan (2024), state that manifestations of radicalism frequently encountered in Islamic education include rigid and textual attitudes in interpreting sacred texts, exclusive behavior that separates oneself from other groups, self-righteous fanaticism, and intolerance toward diversity. In addition, another characteristic of radicalism is the rejection of the values of moderation and the use of violence as a means to change the social or political order.

Moderasi dalam perspektif ke-Islaman

Hilmy (2013), as cited by Tambak & Sukenti (2019), outlines several distinctive characteristics of the application of the concept of moderation in the context of Islam in Indonesia, namely: 1) the spread of Islam through a non-violent approach; 2) the acceptance of a modern lifestyle and all its accompanying

aspects, such as science, technology, democracy, and human rights; 3) the use of rational thinking methods; 4) an approach that considers the social and cultural context in understanding Islamic teachings; and 5) the application of *ijtihad*, an intellectual effort to produce legal decisions when no clear guidance is found in the Qur'an and Hadith. These five characteristics can be expanded to include values such as tolerance, harmony, and collaboration between religious groups as part of the characteristics of Islamic moderation.

The Impact of Radicalism on Education and Society

Supian (2017) argues that the emergence of exclusive and intolerant attitudes in educational settings can hinder the instilling of values of tolerance, moderation, and harmony among religious adherents, as well as cultural diversity. Radicalism tends to lead to labeling other groups as deviant, social exclusion, and destructive internal conflict among Muslims. Nafsiyah & Wardan (2024) state that the negative influence of radicalism impacts the quality of education because it often prioritizes dogmatism and rigid ideology, thereby reducing the critical ability of students and teachers to appreciate moderate and inclusive values. This contributes to the formation of student characters who are less able to accept social and cultural diversity. According to Masruraini (2022), radicalism increases the potential for social conflict in society by deepening social segregation and triggering violence based on religion, which ultimately creates tension between groups with different beliefs or cultures. Wahyudin (2019) added that radicalism gives rise to groups that reject Pancasila and the Unitary State of the Republic of Indonesia (NKRI), which can weaken national unity and support ideologies that conflict with Indonesia's values of pluralism and nationalism. Hasbi (2024) stated that radicalism contributes to the spread of violence and acts of terrorism that disrupt socio-political and economic stability, as well as causing widespread harm to various parties.

Challenges of Islamic Education in the Context of Multiculturalism and Radicalism

Gozali, Fathurahman, Mahmud, and Mohamad Erihadiana (2024) revealed that resistance from some community members who view multiculturalism as a threat to traditional Islamic values is one of the main obstacles in contemporary Islamic education. Effective implementation of multiculturalism in Islamic boarding school curricula and activities is often hampered by limited resources. Furthermore, the lack of teaching staff with specialized skills and training in multicultural education also hinders the development of tolerance and inclusivity among students. The complexity of this challenge is compounded by the emergence of radicalism, which exploits a lack of understanding of diversity to justify extreme ideologies. Therefore, the development of Islamic education must be carried out in a planned and strategic manner so as not only to maintain traditional values, but also to equip students with critical thinking skills and in-depth insight into the importance of multiculturalism within the framework of religious moderation. Furthermore, strong collaboration between Islamic educational institutions, the government, and the community is crucial to provide adequate training and resources to prevent the spread of radicalism and strengthen interfaith tolerance. An inclusive and responsive curriculum approach to sociocultural change is believed to be able to bridge differences without neglecting the principles of moderate Islam and full of blessings for all of nature (*rahmatan lil'alam*).

Strategies and Mitigation Efforts

Koehler (2017) explains that deradicalization refers to preventive efforts or actions in countering terrorism, with strategies aimed at neutralizing potentially dangerous radical understandings or ideologies through a non-violent approach. According to Tamrin (2021), the primary goal of deradicalization is to redirect individuals with radical views to a more moderate and balanced mindset. Terrorism is considered a very serious global problem because it constantly threatens the national security of every country. Therefore, deradicalization programs are considered crucial as a solution to address and prevent the spread of radical ideas such as terrorism.

Tamrin (2021) also emphasized that deradicalization can be achieved through curriculum development that introduces students to the principles of peace, harmony, and tranquility, both among Muslims and among adherents of different religions or beliefs. This curriculum is expected to shape students' character to be anti-radical, yet maintain a strong religious foundation, and foster a high level of tolerance, a love of peace, and a commitment to maintaining the unity of the Indonesian nation.

Nur Adnan Saputra, Muhammad, et al. (2021) outlined several important aspects that support the implementation of deradicalization through moderate Islamic education, namely: 1) School policies, where every policy taken by the principal must be based on the values of moderation if it is the core value of the institution; 2) Learning materials and processes, designed by teachers so that moderate Islamic values are internalized in various learning activities, both inside and outside the classroom, as well as in the school environment; 3) The role of educators, who need to understand the steps to prevent radicalism through multicultural education, as well as being real examples in practicing moderate values so that students can grasp and internalize the message effectively; 4) Parental involvement, who are the first and foremost parties in moderation education from an early age, because the family is the main environment before children enter the world of school, so parents play an important role in shaping children's moderate character apart from teachers.

CONCLUSION

Rapid social and cultural changes, particularly as a result of advances in information and communication technology, present significant challenges for Islamic education. Islamic education is required to adapt and respond to multicultural dynamics while maintaining its fundamental values. The role of Islamic education is crucial in developing a tolerant, moderate, and inclusive character to address Indonesia's rich cultural, religious, and ethnic diversity.

The phenomenon of radicalism poses a significant threat, potentially disrupting unity and harmony within society. Therefore, Islamic education must act as a primary bulwark in preventing radicalism by instilling the principles of tolerance, moderation, and humanitarian values. Islamic education also faces various challenges, both internally, such as limited curricula and incomplete learning methods, and externally, such as the influence of globalization, social media, and socio-political pressures, which require a responsive and contextual approach.

Deradicalization efforts through Islamic education include curriculum reforms focused on the values of moderation, teacher capacity building through training, family involvement in the educational process, and inter-institutional collaboration and the judicious use of technology. Furthermore, Islamic

education must foster the development of students' critical thinking skills so they can discern and reject radical ideologies and strengthen tolerance and peace between religious groups.

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