Multicultural Education as an Alternative to Countering Radicalism in the Era of Globalization: Thoughts of Prof Muhammad Tholchah Hasan

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Abstract*: This research discusses multicultural education as an alternative to counter radicalism in the era of globalization based on the ideas of Prof. Mohammad Tolchah Hasan. This study aims to explore Prof. Mohammad Tolchah Hasan's ideas and identify multicultural education concepts that can be a solution to counter radicalism in the era of globalization. This research uses a qualitative descriptive method by analyzing Prof. Hasan Mohammad Tolchah Hasan's writings and related literature. The results show that Prof. Mohammad Tolchah Hasan emphasizes the importance of multicultural education as a solution to counter radicalism in the era of globalization. Prof. Mohammad Tolchah Hasan emphasized multicultural education concepts, including understanding differences, respecting diversity, and strengthening national identity. In addition, multicultural education can enhance critical thinking skills, tolerance, and empathy. However, implementing multicultural education in Indonesia still needs to overcome various obstacles, such as a lack of support from the government and society and problems in the curriculum and teaching. Therefore, joint efforts from the government, educational institutions, and society are needed to strengthen the implementation of multicultural education as an alternative to counter radicalism in the era of globalization.*

Keywords: *Multicultural Education, Alternative, Era globalization, Radicalism*

Abstrak: *Penelitian ini membahas tentang pendidikan multikultural sebagai alternatif penanggulangan radikalisme di era globalisasi berdasarkan pemikiran Prof. Mohammad Tolchah Hasan. Tujuan penelitian ini adalah untuk mengeksplorasi pemikiran Prof. Hasan dan mengidentifikasi konsep-konsep pendidikan multikultural yang dapat menjadi solusi untuk penanggulangan radikalisme di era globalisasi. Penelitian ini menggunakan metode deskriptif kualitatif dengan melakukan analisis dokumen terhadap tulisan-tulisan Prof. Mohammad Tolchah Hasan dan kajian literatur. Hasil penelitian menunjukkan bahwa Prof. Mohammad Tolchah Hasan memandang pentingnya pendidikan multikultural sebagai solusi untuk penanggulangan radikalisme di era globalisasi. Konsep-konsep pendidikan multikultural yang ditekankan oleh Prof. Mohammad Tolchah Hasan antara lain adalah pemahaman terhadap perbedaan, penghormatan terhadap keberagaman, dan penguatan identitas nasional. Selain itu, pendidikan*

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multikultural juga dapat meningkatkan keterampilan berpikir kritis, toleransi, dan empati. Namun, implementasi pendidikan multikultural di Indonesia masih dihadapkan pada berbagai kendala, seperti kurangnya dukungan pemerintah dan masyarakat serta permasalahan dalam kurikulum dan pembelajaran. Oleh karena itu, diperlukan upaya bersama dari pemerintah, lembaga pendidikan, dan masyarakat untuk memperkuat implementasi pendidikan multikultural sebagai alternatif penanggulangan radikalisme di era globalisasi.

Kata Kunci: *Pendidikan multikultural, Alternativ, Era globalisasi, Radikalisme*

Introduction

In the current era of globalization, the challenge of radicalism is increasingly prominent and a significant concern of the world community. Radicalism, which has a specific ideological basis, can threaten the security and stability of a country, as well as disrupt the harmony between religious and ethnic communities. In Indonesia, radicalism takes various forms, including terrorism, which has occurred several times in recent years. Therefore, serious and sustained efforts are needed to prevent and address radicalism in Indonesia.

Education is one of the appropriate solutions to addressing radicalism, exceptionally multicultural education that reinforces the values of diversity and tolerance. Multicultural education is vital in shaping critical thinking and appreciating cultural, religious, and ethnic differences. However, implementing multicultural education still faces various obstacles in Indonesia, such as a need for more understanding about multicultural education, insufficient government and community support, and curriculum and teaching constraints.

Indonesia has a large diversity of cultures, ethnicities, races, religions, and languages. This has caused many issues or pros and cons as it is not always easy to promote multiculturalism for different religions, races, and ethnicities in Indonesia (Nurhayati and Nurhidayah, 2019). As a religion of mercy to all the world, the Islamic perspective does not discriminate against race, ethnicity, and others in education. Rather, what differs is the degree of the piety of individuals towards God. Islam has provided clear insights into differences and emphasizes the importance of mutual understanding and recognition (*lita'arafu*) (Ubaidillah and dkk, 2020). It is a place of an educational facility that teaches moderation in religion, society, culture, nationality, and country. This Islamic religious education teaches how to have a peaceful religion in

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the multicultural Indonesian society (Faozan, 2020). Education is one of the most important aspects of nation-building. In Indonesia's education system, education and multiculturalism are closely related to developing the individual potential to understand diversity (Fauziah and Nalva, 2019).

Ayudmardi Azra stated that multicultural education can be defined as "cultural diversity education that responds to demographic and cultural changes in a specific community or even the whole world." It is not surprising that in democratic and developed countries like the United States and Canada, multicultural education is implemented in the curriculum, from primary to higher education levels. In these countries, multicultural education is taught in schools or centers to eliminate racial differences between black and white people, giving rise to the fanaticism that damages national unity and progress. Multicultural education generally views society as a unit that must be respected and given expressive space that is not monolithic, full of prejudice and discrimination, but instead respects diversity in multicultural life. From a future perspective, society prioritizes humanity rather than divisive group sentiments (Ubaidillah et al., 2020).

The current radicalism in Indonesia is often marked by violence in the name of religion. This phenomenon can be observed from the Poso case until now. The adverse effects are caused by the lack of education on multiculturalism among the younger generation, which creates various problems in the world of education and delays the development of the quality of education itself. This includes the emergence of radicalism directly or indirectly through social media, school conflicts, criminal acts by school-age children, the fading of national cultural values among the younger generation, as well as intolerance and discrimination among fellow citizens, which still exist in the world of education today (Hakim, 2019).

Supporters of the research study by Farida Novita Rahmah entitled "The History of KH, the Thoughts of Muhammad Tholhah Hasan: Islam and Social Transformation" explain that one of the religious figures who, in the Islamic view, was very active in responding to the dynamics and challenges of social change was KH Professor Dr. Muhammad Tholha Hasan (1936-2019). He was a prominent figure whose biography, "Kiai Multitalenta," written by Prof. Nasaruddin Umar, depicts his youth spent serving in the NU organization at the branch level, enabling him to become one of its largest

officials. In addition, during the administration of Abdurahman Wahid, Prof. Muhammad Tholhah Hasan was appointed as Minister of Religion in the Unity of the Nation Government from 1999 to 2001. Furthermore, the renowned figure, known as Kiai, founded and developed several foundations at the Islamic University of Malang, such as the Sabiillah Foundation, the Al-Ma' Foundation for Islamic Education in Arif Singosari, the "Pesantren Ummatan Wasathan" Foundation, and others (Rahmah, 2021: 5). Prof. Muhammad Tholhah Hasan was a Muslim intellectual who mastered various religious sciences with a strong background in pesantren. He was born on October 10, 1936, in Sedayu Lamongan, East Java, and received an honorary doctorate in Islamic education. Gus Dur referred to him as the "Indonesian Al-Ghazali" due to his expertise in various studies of Islamic religion, political science, and sociology. This multicultural education aimed to minimize issues arising from differences so that individuals could respect and honor each other (Salsabila et al., 2022).

The purpose of this research is to analyze the thoughts of Prof. Muhammad Tholhah Hasan regarding multicultural education as an alternative to combat radicalism in the era of globalization. It also aims to identify the concepts of multicultural education that can be applied in the implementation of education in Indonesia. Furthermore, this research aims to provide an overview of the challenges faced in implementing multicultural education and the strategies to overcome them. Therefore, the results of this research can provide input for relevant parties in efforts to prevent and combat radicalism in Indonesia, mainly through multicultural education.

Radicalism can take various forms of religious, political, or sure ideological extremism that can threaten national security and stability and disrupt religious and ethnic harmony. In Indonesia, radicalism takes on several forms, including terrorism, which has occurred several times in recent years. Efforts to prevent and combat radicalism must be carried out through various strategies and approaches, including education.

Multicultural education is one of the appropriate solutions in combating radicalism. Multicultural education strengthens the values of diversity and tolerance and plays a vital role in shaping critical thinking and respecting cultural, religious, and ethnic differences. However, implementing multicultural education still faces various challenges in Indonesia, such as a lack of understanding of multicultural education, a

lack of support from the government and society, and obstacles in the curriculum and learning process. In this context, the ideas of Professor Muhammad Tolchah Hasan about multicultural education can serve as a reference to overcome the challenges of implementing multicultural education as an alternative solution in combating radicalism in the era of globalization. Therefore, research on Professor Hasan's ideas and concepts of multicultural education that can provide solutions to combat radicalism in the era of globalization is crucial to be conducted.

Research Method

This study employed a qualitative approach using literature review and content analysis methods. The literature review was conducted to obtain references on the thoughts of Prof. Muhammad Tolchah Hasan regarding multicultural education and the concepts of multicultural education that can be an alternative to countering radicalism in the era of globalization. Furthermore, content analysis was carried out to identify and analyze the concepts of multicultural education that were produced from the thoughts of Prof. Muhammad Tolchah Hasan.

The data in this study were sourced from primary and secondary sources related to the thoughts of Professor Muhammad Tolchah Hasan and the concepts of multicultural education. The primary sources used were the written works of Prof. Muhammad Tolchah Hasan, such as books, articles, and papers related to multicultural education and countering radicalism in the era of globalization. Meanwhile, the secondary sources used were journals, articles, books, and other relevant sources on the research topic.

The data analysis was conducted using the content analysis technique, which involved identifying themes and concepts of multicultural education from the written works of Professor Muhammad Tolchah Hasan. The results of the analysis were then presented in a narrative form and linked to the issue of countering radicalism in the era of globalization and the implementation of multicultural education in Indonesia. In this study, the triangulation technique was used to ensure the validity of the data and analysis results. This technique involved comparing and strengthening the findings obtained from secondary sources.

Results and Discussion

Definition of Multicultural Education

The root word of "multiculturalism" is culture. According to experts, the definition of culture varies greatly, but in this context, culture is seen as a guide to human life. In the perspective context, multiculturalism is an ideology that can be a tool or means to enhance humanity (Kharisma et al., 2021). In this context, individuals are seen as a reflection of the social and cultural units they belong to. Therefore, the guiding principle for Indonesian society is no longer the diversity of ethnic groups and cultures, but the diversity of cultures within Indonesian society (Arif, 2017).

Prof. Dr. Muhammad Tholhah Hasan defines multiculturalism as a concept where the existence of a community or group of people in the context of a nation can recognize diversity, differences, and cultural, racial, religious, and linguistic diversity. Multiculturalism also conveys the understanding that a multinational nation is composed of various ethnicities, cultures, religious traditions, and languages, living together and interacting in a peaceful atmosphere and respecting harmony. In addition, the paradigm of multiculturalism leads us to appreciate and respect the ethnicity, culture, religion, language, and traditions of others while still maintaining, believing, and preserving our own identity and personality. We can live together peacefully, respect, and cooperate despite our differences (Ahsantudhoni, 2018).

Multicultural education is a learning process consisting of two words: education and multiculturalism. Education is a conscious effort to develop the attitudes and behaviors of an individual or group of people through teaching, training, processes, activities, and educational methods. Education is also called the transfer of knowledge or the process of imparting knowledge from a teacher to students. Meanwhile, multiculturalism consists of two words, multi and culture. Multi means different or diverse. At the same time, culture refers to culture, tradition, etiquette, or food. Multiculturalism means understanding and respecting the cultural, ethnic, and religious diversity at the center of society.

Multicultural education as defined by Banks, as cited by Tilaari, is "a concept, framework, way of thinking, philosophical perspective, value orientation, and criteria for making decisions that serve the educational needs of students and people with different cultures." (Tilaar, 2004) From various experts' opinions on the importance of multicultural education, it can be concluded that multicultural education is an actual and

conscious effort to guide, educate, and encourage learners to always accept and respect the existence of cultural, racial, and ethnic diversity and religion without discrimination.

The purpose and principles of multicultural education. Simply put, multicultural education can be defined as "education that promotes cultural diversity as a response to demographic and cultural changes in a particular community or even the world." This aligns with Paulo Freire's view that education is not an "ivory tower" that tries to distance itself from social and cultural realities. According to him, education must be able to free people from the various problems of life that surround them. Freire says that education is one of the efforts to make human activities human again and to avoid various forms of oppression, ignorance, and even backwardness. Because humans are the center of education, humans must make education a means of liberation to make humans worthy. (Ibrahim, 2013).

The Concept of Multicultural Education in the Era of Globalization

Globalization has made Western culture a global cultural trend. Western culture, dominated by American culture, which is full of consumerism, hedonism, and materialism, has become a global culture and the cultural reference point in developing countries. This global culture captures the world shaped by the hegemony of lifestyles. In addition, modern times have brought about many creations from different spaces, making it easier to meet the needs of society. Advanced spaces and human-made devices convey new values from outside, namely the circulation and exchange of cultures.

Global perspective education or global learning means education that provides global understanding so that students can enter the era of globalization, enabling them to act locally based on global understanding. Education that integrates local and global interests in business, arts and culture, human resources (HR), language, ICT, ecology, and others into the school curriculum is ultimately beneficial for developing student competencies that can be used in global competition. Global learning is necessary because the world's communication and transportation advancements have narrowed the boundaries between countries and resulted in generalization processes in various aspects of life.

The concept of moderation and balance is based on two primary sources in Islam: the Quran and Sunnah. The five tasks of Islamic (religious) education, particularly in Islamic higher education, are as follows:(Suradi, 2018)

1. We present current issues and discuss traditional Islam.

2. The main focus of Islam is to solve problems related to relationships.

3. Contextualizing Islam.

4. Criticism of Islamic religious education that solely focuses on cognitive models.

Islamic religious education is a tool to raise awareness among the community to face the challenges of building a multicultural model based on diversity to promote tolerant, inclusive, and multicultural religious knowledge in social life. The main goal of multicultural education is to provide equal opportunities for all students without sacrificing anyone for unity. Inclusive multicultural education can help students understand their own origins and those of others, respect, and value ethnic, cultural, and socio-historical differences, break down ethnocentric attitudes and prejudices, and understand social, economic, psychological, and sociocultural factors (Fatoni et al., 2021).

Multicultural education is expected to be able to solve conflicts in society or at least raise awareness in society that nurturing conflicts is not good. In addition, education must provide educational opportunities, for example, by designing materials, methods, and curricula that can teach the importance of tolerance and respect for ethnicity, religion, race, tribe, and culture to realize the diversity of Indonesian society. Another reason for multicultural education is the existence of a society with different origins in terms of language and nationality, race or ethnicity, religion, gender, and social class. The diversity of individuals' backgrounds in this society affects the diversity of students' backgrounds in that educational institution (Haryati, 2009).

Multicultural Education Efforts as an Alternative to Counter Radicalism: Thoughts from Prof. Muhammad Tholcha Hasan

Among the factors that cause radicalism, multicultural education plays a vital role in preventing it. Implementing multicultural education as a countermeasure to radicalism requires the support of educators. Most importantly, teachers must understand what can be done to prevent radicalism through multicultural education. In addition, teachers can start explaining the values of preventing radicalism to students.

However, to maximize the role of multicultural education in preventing radicalism, teachers are also expected to be role models and examples of the implementation of those values in student activities, where students can better understand the teaching of those values.

The role of multicultural education in facing the growing trend of radicalism is crucial for students to understand the dangers of radicalism from an early age. In multicultural education, Islam teaches peace and the importance of peace. Islam also explains the wisdom that comes from knowing how to apply multiculturalism in daily life, firstly as a sign of Allah's greatness, secondly as a means of interaction among fellow human beings, thirdly as a test for humanity, and lastly, as a motivation to do good deeds. Multicultural education plays a role in preventing radicalism in daily life, which includes:(Anggraini et al, 2022)

1. Multicultural education serves as a provider of understanding about diversity.
2. Multicultural education is curriculum development.
3. Multicultural education plays a role as a defender of culture.
4. Multicultural education plays a role in conflict resolution.

People should accept religion for theological reasons, but because religion has become a source of violence today and in the past. Harris's words mean: Considering the terror and future reasoning because the emergence of various themes of violence, clashes, and hostility in the social-political realm often ended with religious themes. Religion can ignite the flames of violence, but mainstream media is also believed to be important in fueling this hostility. Not only that, the endless search for Islamic identity and socio-political pressures, as well as the Western history of depicting Islam as a terrorist religion, add complexity and negativity to how others perceive Islam. This requires an understanding that Islam is a peaceful religion that brings tranquility to other religions and beliefs. "Religion and belief may differ, but only one God exists." Based on this, it is hoped that there is no "right or wrong in my country," but only a statement that my religion is right.

Addressing radicalism and terrorism requires a comprehensive and multidisciplinary approach. It should be done through repressive measures by security forces (challenging approach) and persuasive and humanistic means (self-approach) involving all sectors of society. There should be synergy among community leaders,

religious figures, educators, social and community organizations, religious institutions, educational institutions, NGOs, media, and the general public. In the analysis of education, radicalism and terrorism in the name of religion indicate the failure of religious education, which needs to be reevaluated. Not all religions truly support radicalism and terrorism. In the 3rd International Symposium in Bali, the importance of multicultural education was highlighted as one of the ways to counter radicalism and terrorism.

Multiculturalism is a belief that recognizes and values differences both individually and socio-culturally. The founding fathers of our Indonesian nation used multiculturalism as a reference to design a "national culture" with the motto "Unity in Diversity". The character of the educated young generation who love their nation and fellow citizens is shown by acknowledging diversity within national unity, which is a basic necessity. Building a national and state life, both now and in the future, clearly requires the support and role of the younger generation, especially in recognizing the reality of multiculturalism.

Islamic education is a comprehensive process to develop the whole human personality, including intellectual, spiritual, emotional, and physical aspects. Hence, a Muslim is well prepared to fulfill his/her duty as Allah's Khalifah on earth. Therefore, Islamic education aims to form a complete Muslim personality, develop all human potential, and foster harmonious relationships between each individual with Allah, human beings, and the universe.

With globalization, national education and Islamic education hope for the functioning of an educational system that always tries to understand the development of the times and meets its demands. Therefore, Islamic and national education must be synchronized to respond to and solve various problems and challenges caused by globalization. Every good educational system always tries to prepare the society it serves to develop new knowledge to adapt to future changes.

Multicultural education is one option that can be used to eliminate or reduce radicalism, and optimism must be maintained among educational practitioners to avoid declining or dying in the face of radical developments. No problem in the world cannot be solved. Education is an ideal way to counter the onslaught of radical forces to spread their teachings. Because radicalism is more common and develops through religious

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jargon, anyone who believes in a religion or religious purpose must undergo continuous education (Hasan, 2016).

Anti-extremism education is vital in the home environment. Anti-extremism education can be implemented in the home environment as follows: (Alhair, 2017)

1. Firstly, families must instill a correct understanding of religion, not extremism.

2. Second, families should teach their children about compassion, not violence.

3. Thirdly, families should instill tolerance and respect for the opinions and beliefs of others.

The concept of anti-extremism education as a countermeasure against the emergence of terrorism, if done correctly, can sever extremist networks. The home environment plays a role in the family, while community leaders and all layers of society play a role in schools and communities as formal institutions that act against radicalism. If this process is done correctly, the reincarnation of extremists will be severed so that terror will not happen again in our country.

The main goal of intercultural education is to make the younger generation agents of reducing intergroup conflicts (SARA) infiltrated by radical movements that often occur in Indonesia. Teachers must be able to provide an example of accepting differences with complete tolerance. Then balance it with a comprehensive understanding of the concept of multiculturalism. Therefore, differences in ethnicity, customs, race, and religion do not become a gap for extremist movements because they have been gifted with mutual respect, tolerance, and sincerity toward the diversity in Indonesian society (Retnasari, 2018).

KH. Asep Saifuddin Chalim is a figure of moderate Islamic teachings with genetic, structural, and functional relations with the Moderate Islamic Organization in Indonesia, namely Nahdlatul Ulama, and is responsible for moderate Islamic teachings, education, and ethics. With this approach, an educational process related to humanizing humans is carried out. The learning process essentially involves transferring both learning and human values and principles. Additionally, Islamic moderation education is also conducted with a parental approach that has the same working principles as parents in a family environment, namely:

1. Responsible for maintaining the element of compassion from all forms of antagonistic behavior.

2. Responsible for overseeing children's education and setting behavioral boundaries.

3. Reduce all forms of excessive behavior.

KH Asep Saifuddin Chalim applies the parenting concept like this to Amanatul Ummah Islamic boarding school and international madrasah, especially by requiring teachers who teach in those institutions to treat the students like their own children so that the educational process is carried out with complete sincerity because fundamentally parents prepare their children to become capable and skilled individuals in the future.

They are preventing religious extremism through the educational approach taken by KH. Asep Saifuddin Chalim has been achieved by providing quality Islamic education to students. This Islamic education teaches Aswaja Islam as NU, the most prominent moderate Islamic organization in Indonesia, teaches it. To achieve this, teachers must bear greater responsibility as they are the only frontline defenders in preserving and instilling the existence of Aswaja teachings for future generations. Therefore, educational staff in the educational system is managed and developed by KH. Asep Saifuddin Chalim not only acts as a class teacher but also as a supervisor and mentor to students inside and outside the classroom.

In carrying out their responsibilities, teachers must do their best to support and encourage students to study harder to achieve the desired skills. So, if students do not meet their expectations, the blame should be on the teacher, not the student—the ultimate goal of KH. Asep Saifuddin Chalim's moderate Islamic education is to realize a civil society in Indonesia. The main essence of a civil society is expected to be a society that consistently leads the process of finding an identity and ensures freedom of individual development so that they have the capacity and opportunity to build culture. Citizenship is the foundation of civil society and a construct of civil society. Therefore, it is necessary to find ways to build an education system based on cultural factors that consider ethics, aesthetics, and religion. Education must educate young intellectuals who are diligent and accomplished, persevering and excellent in perception and emotion, which are all starting points for building a civil society.

Given that civil society is the essence and goal aspired by every Indonesian citizen, achieving this goal becomes the joint responsibility of all layers of Indonesian

society, including the government, the public, and the management of formal and informal Islamic educational institutions. This also includes managers of other organizations with social and cultural functions. Because one of the efforts to realize a civil society in Indonesia is implementing moderate Islamic education, KH. Asep Saifuddin Chalim is a prototype of moderate Islamic education that can be developed and implemented by leaders of Islamic educational institutions who want to prevent religious extremism and create a civil society in Indonesia through education.

Indeed, to further develop the archetype of moderate education by KH. Asep Saifuddin Chalim, there is a need for various efforts such as the development of schools and educational programs, teaching materials, teaching strategies, administration, and other areas to be ready for implementation. These efforts must be carried out with seriousness and consistency to produce quality education that can prevent religious extremism and create a civil society in Indonesia (Chalim, 2012).

Prof. Muhammad Tholchah Hasan's Ideas in Implementing Aswaja: An Alternative Solution to Prevent Radicalism from Becoming an Islamic Character in Multicultural Education

Islam is a peaceful religion that teaches peaceful attitudes and the pursuit of peace. Meanwhile, radicalism is outdated and often uses violence to propagate its beliefs. Islam never justifies using force to spread religious understanding or political views. However, it cannot be denied that throughout history, certain Islamic groups have used violence to achieve their political goals or to defend their rigid religious views, often referred to in the global civilization language as radical Islam as desired. The following verses of the Qur'an and some of the Prophet's Sunnah can be used to distinguish the attitudes and authenticity of Islamic characteristics. (Hasan, 2016: 131).

1. "O humanity, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

2. "So by the mercy of Allah, [O Muhammad], you were lenient with them. Moreover, if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask for forgiveness, and consult them in the matter."

3. "Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way."

4. "Allah allows you to deal kindly and justly with those who do not fight against you because of religion and do not expel you from your homes. Indeed, Allah loves those who act justly."

Lu'aiy Sophie (Professor of Global Civilization Studies), Indian University USA states: "However, the recent religious radicalism is a way of change that deviates from the general orientation of Islam that follows tolerance, openness towards the global community, to realize the divine message of humanity as called upon by Allah, and according to His will. Its mission is "rahmahan lil 'alamin". Throughout its history, Islam has carried a mission of justice, peace, and tolerance. They are the creators of civilization enjoyed by all people in the world, regardless of color, religion, and nationality. This character must be maintained."

The professor's statement indicates that Islam is certainly not a religion that allows or tolerates violence. Islam is a "Rahmatan lil 'alamin" or a religion that Allah dedicates to creating or implementing civilized life in society, in accordance with principles of respect for human dignity, tolerance, justice, love, and the preservation of human society in all its diversity. In Islam, there is no coercion for other religions to become "family," but rather a "human family" that Islam respects and protects.

Prof. Muhammad Tolchah Hasan's thoughts on Aswaja and multicultural education can be an alternative solution to counter radicalism in Indonesia. The concept of Aswaja, which stands for Ahlus Sunnah Wal Jamaah, is a religious concept that promotes moderate values and tolerance in religious life. Implementing the Aswaja concept in multicultural education can help strengthen moderate Islamic character and reduce tendencies towards radicalism.

Prof. Muhammad Tolchah Hasan also believes that multicultural education encompassing various cultures, religions, and ethnicities can help promote tolerance and reduce group conflicts. Implementing inclusive and Aswaja-based multicultural education can help shape a tolerant Islamic character and uphold the values of justice. However, in implementing Aswaja and multicultural education, Prof. Muhammad Tolchah Hasan emphasizes the importance of a correct and integrated understanding of Islamic teachings and Aswaja. Hence, there is no misunderstanding or misinterpretation.

Therefore, implementing Aswaja and multicultural education needs to be done carefully and supported by educators who understand the Aswaja concept and multicultural education values well.

Prof. Muhammad Tolchah Hasan is an expert in the field of Islamic education and has provided many ideas related to implementing Islamic teachings in multicultural life, including combating radicalism so that it does not become an Islamic character. The following is a discussion of Prof. Muhammad Tolchah Hasan's ideas on the implementation of Aswaja as an alternative to preventing radicalism from becoming an Islamic character in multicultural education:

1. Aswaja is the foundation for understanding Islamic teachings.

Aswaja or Aqidah Ahlussunnah Wal Jama'ah is the foundation of understanding Islamic teachings that cover aspects of faith and sharia, morality, and Sufism. According to Prof. Muhammad Tolchah Hasan, understanding Aswaja can be an alternative to counter radicalism in multicultural education because Aswaja teaches tolerance and moderate attitudes in practicing religion. Understanding Aswaja teaches that Islam is a rahmatan lil alamin religion, which brings blessings to the entire universe. With this understanding, Muslims are expected to appreciate and respect differences in religion and culture.

2. Inclusive Multicultural Education

Prof. Muhammad Tolchah Hasan also emphasizes the importance of inclusive multicultural education in combating radicalism. Inclusive education is education that pays attention to the diversity of individuals in terms of religion, ethnicity, culture, and abilities. In Islamic education, inclusive education can be realized by teaching all students a tolerant and moderate understanding of Aswaja, regardless of their religion and ethnicity. Thus, students will understand that Islam is a religion that respects differences and that there is no room for exclusive and intolerant attitudes.

3. Character education based on Aswaja

Aside from inclusive multicultural education, Prof. Muhammad Tolchah Hasan also emphasizes the importance of character education based on Aswaja in countering radicalism. Character education aims to shape students' good character, such as teaching honesty, caring, responsibility, Etc. In Islamic education, Aswaja-based character

education can teach values of tolerance, diversity, and moderate religious attitudes. Thus, students will be tolerant and not easily influenced by radical teachings.

4. Development of an Aswaja-based curriculum

Finally, Prof. Muhammad Tolchah Hasan also emphasizes the importance of developing a curriculum based on Aswaja in combating radicalism. A curriculum based on Aswaja will teach a moderate understanding of Islam and focus more on shaping students' character to have good morals and respect for differences. This curriculum can also teach national values and love for the homeland so that students are not easily influenced by ideologies that promote hatred towards the nation and country. Aswaja-based curriculum can also be developed by integrating Islamic teachings with existing subjects such as history, sociology, and the Indonesian language. In multicultural education, the curriculum can also objectively teach about religious and cultural differences so that students can understand and respect these differences. In conclusion, Prof. Muhammad Tolchah Hasan's ideas on implementing Aswaja as an alternative to countering radicalism in multicultural education can serve as a foundation in efforts to prevent and address radicalism among students. The tolerant and moderate understanding of Aswaja, inclusive multicultural education, Aswaja-based character education, and Aswaja-based curriculum development can be solutions in shaping students' characters to be morally upright, respect differences, and love their country.

Conclusion

Based on the results of research and discussion on the thoughts of Prof. Muhammad Tolchah Hasan, multicultural education can be an effective alternative to tackling radicalism in the era of globalization. Through multicultural education, students can learn to appreciate cultural and religious diversity and understand differences as a wealth that can enrich their thoughts and perspectives. In implementing multicultural education, Professor Muhammad Tolchah Hasan's thoughts invite us to integrate moderate and tolerant Aswaja teachings so that students can have a balanced understanding and not be trapped in extreme interpretations. Therefore, multicultural education can be an effective means of building Islamic character and preventing radicalism among students. According to the thoughts of KH. Asep Saifuddin Chalim, education is expected to solve the conflicts that arise in society or at least make people realize that conflict is not something good to cultivate. Education must be able to

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provide intellectual services, including material design, methods, and programs that can help society understand the importance of tolerance towards ethnic, religious, racial, ethnic, and cultural differences in the civil society of Indonesia.

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