

Designing Multicultural-Based Islamic Education to Counteract Student Radicalization in Indonesia

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Abstract

Student radicalization is a serious threat in Indonesia, especially within public universities. Data from the Indonesian State Intelligence Agency indicates that 39% of the students in public universities are exposed to radicalism. One way to prevent religion from becoming an entry point for radicalism and extremism is introducing changes to the religious education curriculum at the higher education level. However, a standardized religious education curriculum is currently not available at this level. Preventive measures against student radicalization are essential. One way they can be implemented is by providing Islamic Religious Education that incorporates multicultural insights. This study aims to analyze the effectiveness of preventing student radicalization through Islamic Religious Education with multicultural perspectives. The research employs a Solomon four-group experiment involving 80 university students in East Java. For this purpose, a radicalization scale developed from adaptations based on deradicalization theory and Moghaddam's staircase model of terrorism was used in this study. The data were analyzed using ANCOVA with SPSS software. The results indicate that the provision of Islamic Religious Education with multicultural insights significantly affects the levels of radicalization on the ground, first, second, and fourth floors, as outlined in Moghaddam's staircase model, while showing no effect on the third and fifth floors. This research has implications for understanding and providing empirical evidence that multicultural Islamic Religious Education can serve as an alternative to traditional Islamic Religious Education in universities, particularly in the following material: Islam and religion, Islamic law, Islamic politics, conflict and harmony, and civil society, as a means to prevent dimensions of student radicalization. It underscores that the prevention of radicalization follows a pattern where the higher is the level of radicalization, the more the prevention program must focus on self-concept.

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Introduction

Indonesia has faced various acts of radicalism and terrorism since the early 2000s. The Bali Bombing I on October 12, 2002, which killed 202 people, marked a turning point in the awareness of the threat of terrorism in Indonesia (Mbai, 2014). This attack was followed by a series of other terrorist acts, including the JW Marriott bombing in 2003, Australian Embassy

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bombing in 2004, and Bali Bombing II in 2005, which showed the strength of terrorism networks in Indonesia (Karnavian, 2015). Additional acts of terror occurred during the attacks on the JW Marriott and Ritz-Carlton Hotels in Jakarta in 2009. A new phenomenon emerged in 2015–2016 with an increase in ISIS-inspired attacks, including the attack in Thamrin Jakarta in 2016 (IPAC Report, 2018) and attacks on churches in Surabaya during 2018–2019, which implicated a family with children. This highlighted alarming acts of radicalism and terrorism in the country (Kompas, 2018). In recent years, the characteristics of terrorism in Indonesia have shifted with the increase of “lone wolf” acts and the use of social media for radicalization (BNPT, 2021). In addition, the COVID-19 pandemic has impacted the spread of extremist ideology online (Institute for Policy Analysis of Conflict, 2020). BNPT data shows that there were 1,200 instances of radical content on social media during the 2020–2021 period. This phenomenon demonstrates that the rapid development of digital and social media can be used as a means of spreading radicalism. The issue of radicalism continues to exist in Indonesia today. Perceptions related to radicalization remain a major topic in recruitment interviews for lecturers and employees at universities in Indonesia. Most recently, Tumanggor (2024) stated that the campus environment is a target for the spread of radicalism. This phenomenon indicates that radicalism persists and requires special attention in handling and prevention.

According to a survey conducted by the *PMPK* (Center for Personality Development Subjects) at X University (one of the largest universities in East Java) in 2018, 18.6% of students accepted and 3.7% supported the establishment of an Islamic state, while 1% supported the bombing in Surabaya. Furthermore, the The National Intelligence Agency of Indonesia (2018) reported that 39% of students in Indonesia are indicated to be radicalized (Tempo, 2018a). In 2018, students from a state university in Bandung were arrested while planning to attack police at Mako Brimob (Tempo, 2018b). The most recent case in Indonesia occurred in December 2022, involving a suicide bombing at the Astana Anyar police sector in Bandung (Detikcom, 2022). *BNPT* (National Counterterrorism Agency) (Nugraha, 2024) stated that between 2018 and 2023, while acts of terrorism decreased, radicalism increased. X University is one of seven universities identified as having high levels of radicalization according to *BIN* (The National Intelligence Agency of Indonesia) (Ali et al., 2021; Sirry, 2020). A study conducted by the NGO Setara Institute (2019) on ten state universities in

Indonesia found that the religious discourse and movements among students were characterized by, first, a tendency to adhere strictly to the Qur'an and hadith without a comprehensive understanding; second, a belief that Islam is in a depressed condition; and third, a tendency to harbor animosity towards individuals and groups with differing views (suara.com, 2019). These facts illustrate that the threat of student radicalization is a pressing concern (Sirry, 2020). Universities are allegedly places of transition, promotion, infiltration, and growth of radicalization (Baedowi et al., 2013; Bartlet and Miller, 2012; Brown and Saeed, 2015; Gambetta, 2016; Krueger, 2008; Pels and Ruyter, 2012; Rokhmad, 2012; Saifuddin, 2017). In Indonesia, most of the radicalization of these perpetrators (terrorism offenders/committing terrorist/extremist crimes) is found to take place in public universities (Saliyo, 2017), even though these students are educated middle-class individuals who will shape the direction of politics, policies, and bureaucracy in the future (Pranawati, 2018).

Numerous studies have explored interventions and prevention strategies for radicalization. For example, Aly et al. (2014) created a program for high school students in Australia aimed at fostering empathy for victims of violent extremism. Liht and Savage (2013) conducted prevention efforts in the UK to challenge black-and-white thinking and the dichotomy of “us versus them,” as well as to explore the values held by influential Muslim figures. However, these studies had limitations, such as the absence of a control group and an exclusive focus on communication scales. Research in Indonesia related to radicalization prevention has been conducted by Syahrizal et al. (2018), who developed Islamic Religious Education modules based on anti-radicalism and terrorism to provide students with a humanist and tolerant understanding of Islam. However, this study did not evaluate the effectiveness of the program, and the sample size was very small (only 12 students) without a control group for comparison. Aryati (2019) also employed a semi-experimental approach with medical faculty students in Bengkulu, showing effectiveness in preventing radicalization but lacking detailed explanations of the material provided and without a control group. At the university level, Burhanuddin and Khairuddin (2022) researched efforts to prevent radicalism in universities through the implementation of general policies, including rules related to the curriculum and all student activities on campus, but did not specifically investigate the curriculum used for radicalization prevention programs and their effectiveness. Marzuki et al. (2020) developed multicultural education that has proven

effective in preventing the growth and development of religious radicalism in four salaf pesantren (a traditional Islamic educational institution where students live together and study under the guidance of a teacher) in Indonesia. However, multicultural education has primarily been limited to secondary schools, particularly in pesantren, and there is no specific application of multicultural curriculum for Islamic Religious Education in universities as a means to prevent radicalism. Furthermore, research on radicalism prevention in universities remains scarce, with most studies focusing on elementary and secondary school, family, parenting, and community-based groups (such as Amin et al., 2022; Nuhayati, 2020; Sumbulah, 2019; Sadiyah, 2022). Given that most radicalization ideology in Indonesia are found in public universities (Saliyo, 2017), a crucial effort needed is to develop a multicultural-oriented Islamic Religious Education curriculum in universities to prevent the growth and development of radicalism. Therefore, this research will explore the effectiveness of Islamic Religious Education with multicultural insights in preventing student radicalism in Indonesia.

Islamic Religious Education plays a crucial role in preventing radicalization (Djamaluddin et al., 2024; Kagioglidis, 2009; Moulin, 2012; Gearon, 2013; Miller, 2013b, 2013a; Wainscott, 2015; Arifin, 2016; Quartermaine, 2016; Saifuddin, 2016; Zainiyati, 2016), especially considering that the majority of radicalization ideology in Indonesia are Muslim (Arifin, 2016). Although Islamic Religious Education learning approaches include exclusive, inclusive, pluralistic, and multicultural ideologies (Baidhawiy, 2018; Baidhawiy and Sekolah, 2014), the exclusive approach (Islamic teachings that reject other religions and are closed to local culture) still predominates in Indonesia (Hanafi, 2017; Sanaky and Safitri, 2016). Therefore, it is necessary to reorient the multicultural paradigm in learning (Maksum, 2011; Ghosh and Chan, 2017; Harto, 2014; Mušić, 2018; Stephens et al., 2018; Susanto, 2003). Educational institutions are tasked with developing curricula that promote diversity and tolerance, equipping students with critical thinking skills to identify and counter radical ideologies (Arya & Mittal, 2024). Effective deradicalization requires well-organized management and implementation strategies. However, current efforts often lack coordination, highlighting the need for structured programs based on Islamic teachings that emphasize repentance and commitment to improvement (Sholehuddin et al., 2024).

Moghaddam (2005) introduced the metaphor of a staircase to radicalization, illustrating that individuals must navigate a series of steps leading to terrorism, beginning with feelings of relative deprivation at the ground level, seeking solutions to perceived injustices on the first floor, and progressing to the second floor, where condemnation of the guilty party emerges through the displacement of aggression. The third floor involves embracing a morality that supports terrorists, separating from mainstream societal morals. The fourth floor begins to solidify the categorical us versus them mentality, while the fifth floor involves direct support for terrorism through acts of violence. This research refers to the radicalization process developed by Moghaddam (2005) because it elucidates the linear progression from cognitive radicalization to behavioral radicalization. Through this linear staircase concept, the study aims to assess how Islamic Religious Education with multicultural insights can reduce student radicalization at various levels based on Moghaddam's (2005) model.

Moghaddam's (2005) staircase for terrorism model remains a relevant and widely used theoretical framework in contemporary studies on radicalization, particularly in the Indonesian context. The main strength of Moghaddam's model lies in its comprehensive explanation of the gradual psychological processes that lead to radicalization, making it especially suitable for analyzing radicalization in higher education settings. The theory effectively explains how psychological factors, such as perceptions of injustice and the search for moral identity—particularly relevant to university students—interact with social factors in the radicalization process. Although newer models have been developed, Lygre et al. (2011) emphasize that Moghaddam's model remains one of the most effective frameworks for understanding radicalization in collective societies such as Indonesia, where group dynamics and the social environment play a crucial role in the radicalization process. The model also has the advantage of identifying clear intervention points at each stage, making it highly useful for developing education-based de-radicalization programs. In addition, an empirical study by Williams (2019) states that Moghaddam's theoretical model has the characteristic of revealing radical actions based on feelings of inadequacy in the group, which is very suitable for radicalization research in a floating country, such as Indonesia. This aspect is particularly relevant in the context of higher education in Indonesia, where students often undergo significant shifts in their worldview.

Students are the most appropriate subjects for prevention efforts, as the perpetrators of terrorism (terrorism offenders/committing terrorist/extremist crimes) often have higher education and spend most of their time on campus (Ghosh et al., 2017). Education plays a vital role in opposing, combating, and understanding terrorism in its various forms, serving both as counter-terrorism and as a form of human rights education (Peters and Besley, 2014). Similarly, Ghosh (2018) asserted that formal education is crucial in preventing radicalization, particularly among young people, as schools are also the best place for preventive interventions, especially if these programs are education-based (Sklad and Park, 2017). College students, typically aged 18-25, which is a critical period in the formation (Sklad and Park, 2017) and development (Stephens et al., 2018), often questioning their beliefs and origins (Aly et al., 2014; Davydov, 2015; Liht and Savage, 2013; Stephens et al., 2018). In their search for a positive identity amidst a sociocultural landscape that often contradicts their beliefs, young people may be drawn to radical views of Islam (Doosje et al., 2013). Therefore, universities must provide alternative identities (Milla et al., 2020) that promote moderation (Haval, 2017) by fostering tolerance and respectful dialogue, allowing for diverse opinions, and appreciating the coexistence of multiple identities (Rousseau et al., 2020).

Students at University X were selected for this study due to indications of radicalization based on various surveys and national data. University X students participated in a demonstration (Fizriyani, 2023), which suggests a stage of radicalization at the third level of Moghaddam's (2005) staircase model, where students direct their aggression towards perceived adversaries, attributing the radicalization of Muslims to external forces, particularly America. Findings from Mashuri et al. (2016) indicate that students believe radicalism is a conspiracy orchestrated by America. The subsequent level involves moral justification or moral disengagement, as evidenced by the PMPK survey, which found that 1% of University X students supported the bombing in Surabaya. The next level is characterized by the emergence of social categories, where individuals exalt their group while denigrating others (Almuiz, 2022), followed by conformity, where individuals align with terrorist groups (Ernis, 2022).

This study aims to determine the effect of multicultural Islamic Religious Education on the prevention of radicalization across the six dimensions outlined in Moghaddam's (2005) staircase model. The research posits that radicalization caused by identity crises among

college students can be mitigated by providing a moderate alternative identity (Haval, 2017) through the teaching of diversity values via multiculturalism. Multicultural education can increase group engagement (Sklad and Park, 2017), fostering interactions that prioritize commonalities. This approach can create an open space for differences, emphasizing human equality and potentially reducing student radicalization. Therefore, the hypothesis of this study is that Islamic religious education with a multicultural perspective can reduce radical intentions at each stage of Moghaddam's Ladder of Radicalization, from the ground floor to the fifth floor.

Method

Design. This study developed multicultural-oriented Islamic Religious Education learning materials that encompass not only aspects of aqidah, sharia, and morals but also the formation of open and egalitarian patterns of life and behavior (Satori, 2018). Learning was conducted over six meetings using project-based learning, jigsaw, and group work methods, covering topics such as Islamic culture, Islamic law, multicultural morals, civil society, religious harmony, and Islamic democracy. Teaching multicultural values is expected to enhance openness to differences (Grigoryeva and Grigoryeva, 2020) and reduce radicalization rates. This research employs a pure experimental design using the Solomon four-group method. The subjects in the experimental groups received treatment through multicultural religious education learning over eight meetings with the following materials/topics: Islam from the perspective of Indonesian culture, religious harmony, Islamic law/fiqh, morals, society, and tolerance in Islam. The control group received conventional Islamic Religious Education (Morgan et al., 2000).

The Solomon four-group design was chosen for its high accuracy compared to other experimental designs and has good external validity (Mahdalena et al., 2017). The research examines the effect of Islamic Religious Education with multicultural insights on the prevention of student radicalization, with one independent variable (the effect of Islamic Religious Education with multicultural insights) and one dependent variable (the prevention of student radicalization). This research has received an ethical certificate from the ethics

committee of the Faculty of Psychology, Universitas Negeri Malang with number 1.2.31/UN32.8/PL/2024.

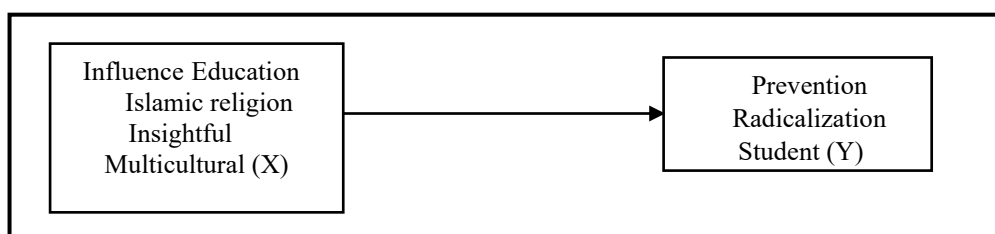


Figure 1: Dependent and independent variables

In this study, there was one treatment. The subjects were divided into four groups: two experimental groups and two control groups. The experimental groups were taught using multicultural Islamic Religious Education materials, while the control groups received conventional Islamic Religious Education materials. This research design employs a pure experimental method with the *Solomon four-group* design.

Table 1: *Solomon four-group design*

Group	Pretest	Treatment	Posttest
PAI ex 1	O1	X1	O2
PAI K1	O3	PAI con	O4
PAI ex 2		X2	O5
PAI K2		PAI con	O6

Description:

PAIeks 1: Experimental group 1 (given pretest and treatment)

PAIeks 2: Experimental group 2 (not given pre-test but given treatment)

PAIK1 : Control group 1 (given pre-test but no treatment)

PAIK2 : Control group 2 (no pre-test and no treatment)

X : Treatment in the form of application of Islamic Religious Education with multicultural insight

O1 : Initial measurement (pre-test) in experimental group 1

PAIcon : given teaching with conventional Islamic Religious Education

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- O2 : Post-treatment measurement (post-test) in experimental group 1
 - O3 : Initial measurement (pre-test) in control group 1
 - O4 : Final measurement (post-test) in control group 1
 - O5 : Measurement of post-treatment (post-test) in experimental group 2
 - O6 : Final measurement (post-test) in control group 2

Participants. The sample for this study was obtained using a *cluster random sampling* technique, which involves selecting a population consisting of individual cluster groups (Susilana, 2015). The stages for determining the sample included: (1) mapping undergraduate students from various faculties and study programs at X University, which comprises fifteen faculties, including: Faculty of Law, Faculty of Economics and Business, Faculty of Administrative Sciences, Faculty of Animal Science, Faculty of Engineering, Faculty of Medicine, Faculty of Fisheries and Marine Science, Faculty of Mathematics and Natural Sciences, Faculty of Agricultural Technology, Faculty of Social and Political Sciences, Faculty of Humanities, Faculty of Veterinary Medicine, Faculty of Computer Science, and Faculty of Dentistry; (2) determining the study programs within University X, which includes 76 undergraduate study programs (S1); (3) distributing the radicalization scale questionnaire to students via a Google Form link with the assistance of Islamic Religious Education lecturers, resulting in 824 students completing the questionnaire; (4) conducting data analysis to assess the level of student radicalization; (5) taking random samples based on the level of student radicalization (moderate) according to study programs, lecture times, and Islamic Religious Education lecturers; and (6) selecting faculties based on specific criteria, namely: FACULTY OF NATURAL SCIENCES statistics study program, FACULTY OF FISHERIES AND MARINE SCIENCE Aquaculture Study Program, and social science faculty, including FACULTY OF HUMANITIES with the study programs in English and Fine Arts. From this sampling technique, 80 respondents participated in this experiment, with each group containing 20 respondents.

The use of 20 participants per group meets widely accepted methodological standards in experimental research. This is supported by both theoretical and practical foundations in research methodology. VanVoorhis and Morgan (2007) state that for experimental research with multiple groups, a minimum of seven participants per group can provide adequate

statistical power. In a classic study, Cohen (2016) explained that for an analysis of variance with four groups, a sample size of 18–20 per group is sufficient to detect a medium effect size with a power of 0.80 and an alpha of 0.05. Meanwhile, in the context of experimental psychology research, Marszalek et al. (2011) state that the median sample size per group in many experimental psychology studies is 20 participants. Unlike survey research, experimental research does not always require large samples due to strict experimental controls and randomization, which help reduce error variation (Maxwell et al., 2008).

Measures

Treatment Guide Instruments. This study utilized two types of instruments: treatment guide instruments and data collection instruments. The treatment guide instrument serves as an operational guideline for implementing multicultural Islamic Religious Education learning, covering materials such as (1) Islam from a cultural perspective; (2) Islamic law/fiqh; (3) morals; (4) civil society; (5) tolerance in Islam; and (6) the history of Islamic civilization/civil society. The treatment guide was prepared by the researcher and subsequently validated by experts to assess its acceptability in terms of form and content. The expert evaluation of the treatment guide indicated that the multicultural Islamic Religious Education guidebook is generally feasible and beneficial for students.

Radicalization Scale. The measurement of student radicalization was conducted before and after treatment. The radicalization scale was designed through an adaptation process, incorporating the psychological dimensions of radicalization developed by Moghaddam (2005b). It was structured as a Likert scale with predefined answer choices to assess levels of agreement or disagreement. The scale consists of four response options, ranging from 1 to 4, with higher scores indicating higher levels of radicalization. The development of this scale was based on adaptations referencing established theories (Brislin, 1976).

Each level in Moghaddam's (2005) radicalization theory is represented by a measurement tool adapted from a similar variable measurement tool. The theory explaining the variables at each level is supported by the research of Lygre et al. (2011), who analyzed Moghaddam's (2005) theory based on empirical evidence from previous studies. Through a critical review, Lygre et al. (2011) stated that most of the processes in Moghaddam's (2005) Ladder of Terrorism are supported by empirical evidence. Furthermore, their study established that choice theory has been utilized to explain each floor of the ladder theory's dimensions of

terrorism. As a result, the radicalization measurement tool used in the study is based on a measurement tool adapted from a similar variable measurement tool, as described by Lygre et al. (2011).

The ground floor dimension, which represents the Psychological Interpretation of Material Conditions, was measured using the six-item Relative Deprivation Scale developed by Doosje et al. (2013). On the first floor, Perceived Options for Resisting Unfair Treatment was measured using the Perceived Procedural Injustice measure, which consists of two aspects: formal procedures (involving parties in decision-making and rule-making) and interactional justice (the extent to which authorities communicate effectively). This measure comprises eight items, also developed by Doosje et al. (2013).

The second-floor dimension, Aggression Displacement, was assessed using a measure of aggression displacement using a 10-item scale developed by Denson et al. (2006). This scale measures three aspects: Angry Contemplation, Revenge Planning, and Aggression Displacement Behavior.

The third-floor dimension, Moral Disengagement, was measured using a short scale developed by Bandura (1990). This eight-item scale covers aspects of moral disengagement, including moral justification and dehumanization.

The fourth-floor dimension, Stabilising Categorical Thinking and Perceived Legitimacy of the Terrorist Organisation, was measured using a combination of two instruments: Ingroup Favoritism, developed by Leach et al. (2008) and Dunkel and Dutton (2016), and Outgroup Derogation, developed by Van Prooijen et al. (2015). Ingroup Favoritism reflects a positive attitude toward one's own group (Muslims), even amid hardliners' desire to proselytize Islam. This aspect includes Ingroup Affect, which refers to emotional evaluations—both positive feelings toward the group and its members (ingroup) and negative feelings toward different groups (outgroup) (Leach et al., 2008). Ingroup Favoritism is measured to assess the extent to which individuals show pride in and attachment to the radicalized group (Dunkel & Dutton, 2016). Outgroup Derogation measures the extent to which individuals perceive non-Muslims as a threat and exhibit hostility toward them in the pursuit of upholding Islamic law and establishing an Islamic Caliphate (a government enforced under Islamic law). This dimension consists of a total of 17 items.

The fifth-floor dimension, Terrorist Actions and Inhibitory Mechanisms, is measured using a conformity tool that assesses favorable views toward radical group decisions and adherence to radical group leaders. This tool is based on a scale developed by Mehrabian and Stefl (1995) and consists of 11 items.

Validity and Reliability. The radicalization scale was tested on 150 X University students in the 2020/2021 academic year who were Muslim, resulting in a total of 60 valid items. No items were found to be invalid. The product-moment correlation calculation indicated that the score on each statement significantly correlates with the total score, as indicated by $r_{count} < r_{table}$.

Table 2: Instrument Validity Test

No.	Dimensions	Valid Items	Grain Fall	Validity
1	Ground-floor dimension (Psychological Interpretation of Material Conditions)	6	-	0.559-0.759
2	First-floor dimension (Perceived Options to Fight Unfair Treatment)	8	-	0.39-0.79
3	Second-floor dimension (Displacement of Aggression)	10	-	0.448-0.864
4	Third-floor dimension (Moral Engagement)	8	-	0.598-0.766
5	Fourth-floor dimension (Solidification of Categorical Thinking and the Perceived Legitimacy of the Terrorist Organization)	17	-	0.308-0.615
6	Fifth-floor dimension (The Terrorist Act and Sidestepping Inhibitory Mechanisms)	11	-	0.333-0.611

From the table, it is evident that the Alpha-Cronbach value for all variables exceeds 0.6, indicating that all questionnaire items are reliable and suitable for use as research data collection tools. The reliability of a psychological measurement instrument can be assessed using the Cronbach's alpha coefficient, with a minimum acceptable value of 0.60, so the Cronbach Alpha value must be ≥ 0.60 to prove that the measuring instrument is reliable

(George & Mallery, 2003; Kaplan & Saccuzzo, 2001; DeVellis, 2021). This threshold indicates adequate internal consistency for research instruments in psychology, although some researchers recommend higher values for clinical use.

Table 3: Reliability Test

Variables	Alpha-Cronbach	Description
Ground-floor dimensions (Psychological Interpretation of Material Conditions)	0.715	Reliable
First-floor dimension (Perceived Options to Fight Unfair Treatment)	0.832	Reliable
Second-floor dimension (Displacement of Aggression)	0.905	Reliable
Third-floor dimension (Moral Engagement)	0.822	Reliable
Fourth-floor dimension (Solidification of Categorical Thinking and the Perceived Legitimacy of the Terrorist Organization)	0.709	Reliable
Fifth-floor dimension (The Terrorist Act and Sidestepping Inhibitory Mechanisms)	0.611	Reliable

Stages of Implementation

This stage involves providing Islamic Religious Education treatment with multicultural insights over eight meetings. The implementation schedule for multicultural-based Islamic religious education implementation has been agreed upon by two Islamic Religious Education lecturers at X University. The implementation occurred on Mondays at 07.00 (Statistics class) and Wednesday at 07:00 (English class). For the control class, lecturers provided conventional Islamic Religious Education on Mondays at 15.00 (Fine Arts class) and Thursdays at 15.00 (Aquaculture class). The activities followed the previously designed scenario, starting with a lecture contract, pre-test, treatment, and post-test to measure the level of student radicalization. The meeting design is as follows:

- a. First meeting: Filling out the research questionnaire to measure the level of student radicalization
- b. In the 2nd to 6th meetings, the application of multicultural-based Islamic religious education for experimental classes and conventional Islamic Religious Education for control classes was conducted collaboratively between Islamic Religious Education

lecturers and researchers. During implementation, some obstacles arose due to online learning via the *Zoom application, which was recorded*. The learning process included discussions facilitated by the *breakout room* feature in Zoom, allowing students to engage in discussions on different themes by dividing them into six groups. No measurements were taken during these lessons to determine the increase, decrease, or success of the intervention.

- c. In the eighth meeting, post-tests and essay questions were administered to measure students' knowledge and affective responses.

Table 4: Treatment Overview of Experiments

Meeting	Category	Material	Methods
1	Pre-test	Radicalization Scale	Questionnaire
2 (2 x 50 minutes)	Knowledge and attitude	Islamic Religious Education and Culture	Cooperative learning and jigsaw
3 (2 x 50 minutes)	Knowledge and attitude	Islamic law/fiqh	Cooperative learning and jigsaw
4 (2 x 50 minutes)	Knowledge and attitude, skills	Morals in a multicultural society	Cooperative learning and jigsaw
5 (2x 50 minutes)	Knowledge and attitude	civil society	Cooperative learning and jigsaw
6 (2 x 50 minutes)	Knowledge and attitude, skills	Religious harmony and conflict resolution	Cooperative learning and jigsaw
7 (2 x 50 minutes)	Knowledge and attitude	Islamic democracy	Cooperative learning and jigsaw
8	Post-test	Radicalization Scale	Questionnaire

The final stage involved completing the experiment by administering the radicalization scale instrument. This measurement was conducted after all learning was completed. Following data collection, data processing from the experimental results, data analysis, research discussion, and report preparation were carried out.

Multicultural Islamic Religious Education provided through classroom learning for Muslim students must consider the multicultural dimension (Banks, 1993) by incorporating

curriculum integration (content integration). This involves integrating multicultural content into Islamic Religious Education by adding or expanding learning outcome competencies relevant to multicultural perspectives (Khisbiyah, 2002; Malla, 2017; Rosyada, 2006, 2014; Subhani et al., 2018; Syahbudin and Hanafi, 2018; Tilaar, 2004). Additionally, a learning strategy (equity pedagogy) should be implemented to develop teaching styles and strategies in order to maximize student potential. The methods used include social learning approaches such as Problem Based Learning), jigsaw learning, and group work. The knowledge construction of Islamic Religious Education should not only focus on teaching aqidah, sharia, and morals but must also emphasize the process of shaping life patterns and behaviors. This ensures that students develop an understanding, acquire knowledge, and cultivate an open and egalitarian mindset in life (Satori, 2018).

Data Analysis Technique. The analytical technique used to test the hypothesis in this study is ANCOVA (Engelenburg, 1999), aimed at determining whether there is an effect of providing multicultural Islamic Religious Education treatment on the prevention of student radicalization. After data collection, data processing was conducted using SPSS version 26 for Windows.

Results

Research Implementation. The multicultural curriculum in Islamic Religious Education at X University was developed based on a social cognitive theory approach and implemented over eight meetings. The primary objective is to enhance students' religious, social, and democratic citizenship competencies, focusing on positive identity formation, resistance to radicalization, development of non-biased thinking, and the ability to solve social problems democratically. The learning material is divided into several main topics: Islam and culture, morals, Islamic law, Islamic history, pluralism and conflict resolution, religious harmony, and Islamic politics. Each topic is designed to foster multicultural understanding and prevent radicalization among students. The effectiveness of learning is measured through a pre-test in the first meeting and a post-test in the last meeting using the radicalization scale.

The learning approach employs student-centered learning (SCL) with cooperative learning and project-based learning (PBL) methods. The learning process follows five stages

according to Duran and Duran (2004): engage, explore, explain, elaborate, and evaluate. Learning begins with the reading of relevant Quranic verses and hadith, followed by group discussions on controversial socio-religious cases. The implementation of learning is conducted through Zoom meetings, utilizing the breakout room feature for group discussions. Despite some technical constraints and variations in student engagement, lecturers consistently provide motivation and equal opportunities for all students to participate. Learning evaluation is carried out through portfolio/rubric assessment, including essay questions related to material and socio-religious issues.

Participant Characteristics

The identity of the respondents is described in Table 5, which includes faculty, study program, gender, and percentage.

Table 5: Characteristics of Research Respondents

Faculty	Study Program	Total	Gender	Total	Percentage
Faculty of Fisheries and Marine Science	Aquaculture	14/20	Female	14	80%
			Male	6	20%
Faculty of Natural Sciences	Statistics	16/20	Female	16	80%
			Male	4	20%
Faculty of Humanities	Language Education English	18/20	Female	18	90%
			Male	2	10%
Faculty of Humanities	Fine Arts	12/20	Female	12	60%
			Male	8	40%
Total	-	80	-	-	100%

Table 5 shows that respondents included 20 male students (25%) and 60 female students (75%), resulting in a total of 80 students participating in the study.

The next characteristic is the distribution of respondents by faculty, comprising 20 students (25%) from the FACULTY OF FISHERIES AND MARINE SCIENCE Aquaculture Study Program, followed by 20 students (25%) from the FACULTY OF NATURAL SCIENCES Statistics Study Program, and 40 students from the FACULTY OF

HUMANITIES, including 20 students (25%) from the English Education Study Program and 20 students (25%) from the Fine Arts Study Program.

Student Radicalization Level

Descriptive analysis of research variable data aims to explain the variables of relative deprivation, perceived procedural injustice, aggression displacement, moral disengagement, social categorization and conformity carried out by testing the parameters of maximum score, minimum score, mean, standard deviation of indicators and variables. It can be seen that the level of radicalization of the student sample participating in this study has a low category on the ground floor, second floor, third floor, and fourth floor. However, there is a high category on the first floor and a medium category on the fifth floor.

Table 6: Student Radicalization Level

Dimensi	Min/Max	Mean/St.dev	Kategori
Ground floor	6/24	11.63291/3	Low
First floor	8/32	25.87342/4	High
Second floor	10/40	16.11392/5	Low
Third floor	8/32	15.11392/4	Low
Fourth floor	13/42	25.17722/6.5	Low
Fift floor	11/44	30.08861/5.5	Medium

Hypothesis Test Results

The Effect of Islamic Religious Education with Multicultural Insights on the Dimensions of Radicalization.

To determine the success of Islamic Religious Education with multicultural insights in preventing student radicalization, an ANCOVA statistical test was conducted to compare results between group 1 and group 2 based on the dimensions of radicalization.

Data processing results for the ground-floor dimensions (Psychological Interpretation of Material Conditions)

Table 7: Results of ANCOVA between Experimental and Control Groups for the Ground-Floor Dimension (Psychological Interpretation of Material Conditions)

Source	Squares	df	Mean Square	F	Sig.
Treatment	26.212	1	26.212	5.227	.028
Error	185.536	37	5.014		

Based on the test results above, the significance value is $0.028 < 0.05$, indicating a significant difference between the experimental class and the control class on the ground-floor dimension (Psychological Interpretation of Material Conditions). This suggests that Islamic Religious Education with multicultural insights influences the prevention of radicalization on the dimension of the ground floor.

Data processing results for the first-floor dimension (Perceived Options to Fight Unfair Treatment)

Table 8: ANCOVA Results of Experimental and Control Groups for the First-Floor Dimension (Perceived Options to Fight Unfair Treatment)

Source	Squares	df	Mean Square	F	Sig.
Treatment	136.637	1	136.637	20.515	.000
Error	246.435	37	6.660		

The significance value is $0.000 < 0.05$, indicating a significant difference between the experimental class and the control class on the first-floor dimension (Perceived Options to Fight Unfair Treatment). This result demonstrates that Islamic Religious Education with multicultural insights influences the prevention of radicalization at this level.

Data processing results for the second-floor dimension (Displacement of Aggression).

Table 9: Results of ANCOVA between Experimental and Control Groups for the Second-Floor Dimension (Displacement of Aggression)

Source	Squares	df	Mean Square	F	Sig.
Treatment	119.285	1	119.285	4.345	.044
Error	1015.681	37	27.451		

The significance value is $0.044 < 0.05$, indicating a significant difference between the experimental class and the control class on the second-floor dimension (Displacement of Aggression). This analysis shows that Islamic Religious Education with multicultural insights influences the prevention of radicalization at this level.

Data processing results for the third-floor dimension (Moral Engagement)

Table 10: Results of ANCOVA between Experimental and Control Groups for the Third-Floor Dimension (Moral Engagement)

Source	Squares	df	Mean Square	F	Sig.
Treatment	7.090	1	7.090	.340	.563
Error	770.781	37	20.832		

The significance value is $0.563 > 0.05$, indicating no significant difference between the experimental class and the control class on the third-floor dimension (Moral Engagement). This result suggests that Islamic Religious Education with multicultural insights does not influence prevention at this level.

Data processing results for the fourth-floor dimension (Solidification of Categorical Thinking and the Perceived Legitimacy of the Terrorist Organization)

Table 11: Results of ANCOVA for Experimental and Control Groups for the Fourth Dimension (Solidification of Categorical Thinking and the Perceived Legitimacy of the Terrorist Organization)

Source	Squares	df	Mean Square	F	Sig.
Treatment	22.533	1	22.533	587	.048
Error	199.107	37	5.381		

The significance value is $0.048 < 0.05$, indicating a significant difference between the experimental class and the control class on the fourth dimension (Solidification of Categorical Thinking and the Perceived Legitimacy of the Terrorist Organization). This result suggest that Islamic Religious Education with multicultural insights has a significant effect on the prevention of radicalization at this level.

Data processing results for the fifth dimension (The Terrorist Act and Sidestepping Inhibitory Mechanisms)

Table 12: Results of ANCOVA between Experimental and Control Groups for the Fifth-Floor Dimension (The Terrorist Act and Sidestepping Inhibitory Mechanisms)

Source	Squares	df	Mean Square	F	Sig.
Treatment	5.368	1	5.368	1.086	.304
Error	182.954	37	4.945		

The significance value is $0.304 > 0.05$, indicating no significant difference between the experimental class and the control class on the fifth-floor dimension (The Terrorist Act and Sidestepping Inhibitory Mechanisms). This result suggests that Islamic Religious Education with multicultural insights does not influence prevention at this level.

Discussion

Effect of Multicultural Islamic Religious Education on the Dimensions of Radicalization

The research findings indicate that multicultural Islamic Religious Education significantly influences the dimensions of radicalization on the ground floor (Psychological Interpretation of Material Conditions), first floor (Perceived Options to Fight Unfair Treatment), second floor (Displacement of Aggression), and fourth floor (Solidification of Categorical Thinking and the Perceived Legitimacy of the Terrorist Organization). However, it does not significantly influence the dimensions of the third floor (Moral Engagement) and fifth floor (The Terrorist Act and Sidestepping Inhibitory Mechanisms). Islamic religious education with a multicultural perspective has had a psychological influence on students as shown by feelings of fairness, multicultural appreciation and cooperation between groups, as well as the ability of students to convey arguments on the issues discussed, but its influence on the prevention of student radicalization needs to be mediated by individual variables. The discussion of the results of the hypothesis tests is further explained in the following paragraphs.

The Effect of Islamic Religious Education with Multicultural Insights on the Dimension (Psychological Interpretation of Material Conditions)

Islamic Religious Education with a multicultural perspective has been shown to positively impact the dimension of the ground floor (Psychological Interpretation of Material Conditions). This may have been caused by adolescents learn behaviors through experience, observation, and interaction with the environment (Bandura, 1999). Empirical findings support the notion that teaching equity contributes to enhanced academic engagement (Upegui et al., 2022) and student well-being (Gerdin et al., 2021). R'boul (2021) emphasizes that faith and Islam strongly advocate for equality and justice for humanity. Pancasila (Five pillar values of the Indonesian Nation), as the foundation of social justice in Indonesia, also emphasizes the importance of justice in community life (Sugiono, 2020). The integration of curriculum content that includes ethics and religious diversity positions Islamic education as a crucial tool for teaching social justice (Kimanen, 2023). Classroom discussions on racism, equality, and justice can enhance student engagement (Hollond, Sung, and Liu, 2022) and

raise awareness of justice issues (Estaji & Zhaleh, 2022). Empirical findings (Harding et al., 2020) indicate that belief in a just world influences learning satisfaction (Liu et al., 2023), prosocial behavior (Kong et al., 2021; Yu et al., 2020), and is negatively correlated with cyberbullying (Donat et al., 2020). These findings of this study are consistent with experimental research (Cropanzano & Randall, 1995) demonstrating that advance notice treatment (prior to negative decisions) enhances perceptions of fairness and significantly reduces relative deprivation in cognitive and affective dimensions, although it has no impact on behavioral aspects. Thus, it can be concluded that integrating a multicultural curriculum plays a vital role in prevention at the basic floor dimension (Psychological Interpretation of Material Conditions) by facilitating discussions and interactions among students of diverse religious backgrounds, thereby equipping them to address discrimination effectively.

Effect of Islamic Religious Education with Multicultural Insights on the First-Floor Dimension (Perceived Options to Fight Unfair Treatment)

The results show a positive effect where students perceive fair treatment can affect the first floor dimension (Perceived Options to Fight Unfair Treatment). According to social cognitive theory, lecturer fairness as an environmental factor significantly shapes behavior and fosters positive social relationships within the academic community. The goal of teaching Islamic Religious Education extends beyond enhancing religious knowledge; it also aims to impart moral and democratic values to all students (Estaji & Berti, 2022). However, biases in assessment (Rezai et al., 2022) and intolerant attitudes toward diversity (Saputra, 2018) persist, impacting classroom management practices that tend to be authoritarian and lecturer-centered. Such lecturer-centered learning is usually carried out with limited discussions led by the instructor, restricting student participation and freedom to express opinions until prompted by the lecturer. Consequently, this approach does not prioritize principles of justice and equality, as those invited to share their thoughts are often high-achieving students, which undermines fair and equal treatment among peers. When students perceive procedural injustice, they may respond with academic dishonesty (Erçetin & Kubilay, 2019), diminished respect for lecturers (Madapathi et al., 2018), and more silence in class (Tarhan, 2018). Findings from Sabbagh (2021) suggest that procedural injustice mediates academic cheating. Research conducted in China reveals that students' perceptions of procedural justice correlate

with their views on the fairness of their grades, and those who perceive injustice may engage in knowledge-hiding behaviors (Ghani et al., 2020). Bali et al. (2020) highlight the important role of lecturers in altering students' perceptions of injustice. Pishghadam et al. (2023) argue that learning should be viewed as a student-centered relational and social process, where lecturers guide and facilitate learning through discussions, investigations, and collaborative projects. Student-centered learning allows access to arguments, facts, and opinions, enabling students to construct their own views (Moore, 2020) and fosters perceptions of equity (Mameli et al., 2020).

Fair treatment positively impacts various aspects of learning. In the Philippines, perceived teacher fairness correlates positively with student treatment (Clemente, 2018), reduces aggressive behavior (Resh & Sabbagh, 2017; Xu & Chen, 2023), and enhances academic engagement (Navarro et al., 2018), class participation (Goke et al., 2021), and academic achievement (Rasooli et al., 2019; Helm et al., 2020). Procedural justice must also be implemented at the faculty and university levels, as it predicts trust in authority and enhances organizational commitment (Prananda et al., 2019; Głowczewski & Burdziej, 2023). Equity theory (Adams & Freedman, 1976) posits that individuals evaluate relationships based on contributions and benefits received. When outcomes align with contributions, the exchange is deemed fair. This is supported by Varghese et al. (2021), who found that individual motivation is influenced by perceptions of equity, and Li et al. (2020) demonstrated a positive relationship between diversity management and job comfort, satisfaction, and achievement. Therefore, it can be concluded that classroom learning characterized by fair treatment (procedural justice) provides students with experiences of fairness, thereby enhancing their competence in justice. The findings of this study align with research (Killian & Floren, 2020) indicating that multicultural training enhances social justice competence. Fair treatment through multicultural-oriented Islamic Religious Education, coupled with a student-centered learning model, mitigates feelings or perceptions of injustice by involving students in classroom activities, such as contributing to addressing unfair situations.

Effect of Islamic Religious Education with Multicultural Insights on the Second-Floor Dimension (Displacement of Aggression)

The results of this study indicate that multicultural Islamic Religious Education significantly contributes to prevention at the second-floor dimension, specifically regarding the displacement of aggression. In line with findings by Reijntjes et al. (2013) on the diversion of adolescent aggression targeting out-group parties, the results reveal a decrease in the level of aggression displacement among students. According to social learning theory (Bandura, 1989), lecturers serve as role models for students in both academic and non-academic contexts. Negative attitudes from lecturers toward multiculturalism can adversely affect minority students' academic performance (Lorenz, 2021; DeCuir-Gunby & Bindra, 2022) and classroom interactions (Copur-Gencturk et al., 2022). Conversely, lecturers who support diversity can enhance academic performance (Kustati et al., 2020), promote prosocial behavior and social cohesion and cultivate students' open-mindedness (Eckstein et al., 2021). This finding is supported by Allport (1979), who posited that intergroup interaction can reduce negative attitudes, as evidenced by research from Amzalag & Shapira (2021) and Vezzali et al. (2022). In Indonesia, direct contact between groups has been shown to foster positive views toward ethnic Chinese (Sudiana et al., 2020). In the context of Islamic Religious Education, students from diverse religious groups and organizations can interact freely, fostering an inclusive campus environment.

Effect of Multicultural Islamic Religious Education on the Third-Floor Dimension (Moral Engagement)

This study reveals no direct influence of multicultural Islamic Religious Education on the prevention of the third-floor dimension (Moral Engagement), which contrasts with previous findings (Bustamante & Chaux, 2014; Kim & Park, 2019). This may have been caused by moral disengagement is affected by the mutual interaction between individual and environmental factors (Bandura, 2014), where environmental variables affect moral engagement prevention through individual variables. Moral learning that remains lecturer-centered renders students passive in determining and assessing morals, potentially resulting in weak empathy and moral judgment competence. Although individuals may possess extensive moral knowledge, this does not always correlate with moral behavior, as evidenced by the rise

in violence among adolescents (Syaputra et al., 2020). The multicultural-oriented Islamic Religious Education curriculum seeks to address this by centering moral learning on students through group discussions and academic debates on moral engagement issues, consistent with Kohlberg's (1977) theory of moral development. This approach has been shown to improve students' moral reasoning and decision-making skills (Wong, 2023; Alizadeh & Elahizadeh, 2021). However, engaging with moral conflicts in the classroom does not necessarily activate students' self-regulation mechanisms, possibly due to a mismatch with their stage of moral development. Its effect on preventing moral disengagement is likely mediated by individual variables. Waqar and Bibi (2019) found that self-concept mediates moral development, while Bandura (2014) asserts that internal (self-regulatory) factors play a role in preventing transgressive actions. Students in this study exhibited low levels of moral disengagement, indicating good moral standing and a low likelihood of radicalization. Choi and Yoon's (2021) research found that a positive self-concept is negatively related to radicalization, whereas a low self-concept is associated with a higher risk of radicalization. The students in this study had a moderate level of radicalization and showed no increase in radicalization after treatment. This suggests that they have a good level of self-concept, which helps protect them from radicalization. Based on this explanation, it can be tentatively concluded that the ineffectiveness of student radicalization prevention efforts is mediated by personal factors, particularly self-concept. The stronger a student's self-concept, the less likely they are to be exposed to radicalization.

Technically, the level of student radicalization on the third floor was already low before the intervention of Islamic religious education with a multicultural perspective. Therefore, it is suspected that the intervention did not significantly reduce this level, as the students participating in this study were already categorized as having a low level of radicalization.

Effect of Multicultural Islamic Religious Education on the Fourth-Floor Dimension (Solidification of Categorical Thinking and the Perceived Legitimacy of the Terrorist Organization)

The results indicate that Islamic Religious Education with a multicultural perspective significantly affects the fourth-floor dimension (Solidification of Categorical Thinking and

the Perceived Legitimacy of Terrorist Organizations). This educational approach aims to enhance knowledge and attitudes regarding diversity and unity. Consistent with research by Lisak et al. (2021), cultural diversity can enhance satisfaction and reduce aggressive tendencies. The Islamic Religious Education curriculum that integrates content on diversity and respect for cultural and religious differences yields various positive outcomes. Research by Zamroni et al. (2021) found increased competence and awareness of differences, achievement (Irawati & Zamroni, 2021), tolerance (Okagbue et al., 2022), and subjective well-being (Bai et al., 2020). The multicultural Islamic Religious Education curriculum also enhances academic engagement (Bonilla et al., 2021) and knowledge of race (Richardson et al., 2020) and reduces intergroup prejudice (Fairlamb & Cinnirella, 2021). According to social norms theory (Perkins & Berkowitz, 1986), students exhibit behaviors aligned with social norms and abandon those that conflict with them. Özdemir & Özdemir (2020) found that positive contact norms decrease ethnic victimization, while Pehar et al. (2020) demonstrated that social norms predict low discrimination. A meta-analysis by Kauff et al. (2021) confirmed that social norms are significant predictors of intergroup contact. The teaching of social norms occurs not only in the classroom but also in the university environment and the broader community through positive interactions and mutual cooperation. In the national context, the government promotes inter-religious brotherhood based on Pancasila. A survey by Ayu (2021) indicates favorable harmony conditions in Indonesia, aligning with findings by Pinho et al. (2021) that social norms significantly influence individual attitudes and behaviors. Students exposed to positive social norms are likely to exhibit behaviors consistent with religious, community, and state norms.

Effect of Islamic Religious Education with Multicultural Insights on the Fifth-Floor Dimension (The Terrorist Act and Sidestepping Inhibitory Mechanisms)

The results indicate that multicultural Islamic Religious Education has no effect on the fifth-floor dimension (The Terrorist Act and Sidestepping Inhibitory Mechanisms), which contrasts with previous studies (e.g., Jadidi et al., 2019; Michinov et al., 2020). According to Bandura's (1989) social cognition theory, environmental factors do not directly influence conformity but must be mediated by individual factors, particularly self-efficacy in the face of group pressure. Students engage not only in classroom activities but also in various

extracurricular activities that involve horizontal interactions with peers and vertical interactions with faculty/university. Maburri's (2013) research found that freshmen exhibit high conformity to their groups, while Pertiwi & Perdini (2022) demonstrated that conformity to lecturers affects study compliance and achievement. Fuentes et al. (2021) found that high academic engagement correlates with respect for authority. Students' interactions with the campus environment foster values of inclusiveness and togetherness, but their influence on radicalization prevention is mediated by individual factors. Crocetti et al. (2021) showed that self-efficacy mediates the relationship between a sense of control and critical reflection on the group. Students who conform to authorities advocating for Islam rahmatan lil alamin (Islam that is non-violent, anti-corruption, avoiding prejudice) tend to be critical of radical movements. The interaction of students with their environment has provided a psychological foundation by fostering inclusive values, togetherness and being part of the campus community and society, but its effect on radicalization prevention must be mediated by individual factors. This is as research (Crocetti et al., 2021) shows self-efficacy mediates the relationship between a sense of control and critical reflection in critical groups.

This study also provides insights into the prevention of radicalization, based on this study which uses Moghaddam's (2005) staircase from terrorism theory, it shows that the higher the level of radicalization of a person, the more prevention programs should focus on self-concept. The findings indicate that the upper levels of radicalization should be addressed through preventive programs that are more personal and self-focused. Conversely, lower levels necessitate broader prevention programs involving the environment. For instance, the fifth floor requires programs related to self-concept and personal counseling, while the fourth floor should expand beyond the "self" to include close environments, such as family. On the third floor, the prevention programs should widen to encompass friendships. The second floor should extend to include communities and social institutions, while the first floor can engage media, culture, and broader social life, ultimately involving macro systems such as laws, political policies, economics, and overarching values like Bronfenbrenner's (1989) ecological theory.

Previous research has shown that deradicalization programs adopt different approaches based on gender. Male-focused programs typically emphasize accountability and behavioral correction, often reflecting a paternalistic approach that may overlook the need for

emotional support (Brown, 2013; Thijssen et al., 2023). In contrast, female-focused programs often frame women as needing rescue, which can undermine their agency and fail to address their specific emotional and social contexts (Brown, 2020; Brown, 2013). This dynamic may have an impact on the predominance of female participants in this study. However, since this study did not focus on gender differences, this remains an assumption and a possible explanation.

There has been extensive research on radicalization intervention and prevention. Aly et al. (2014) studied high school students in Australia, targeting the process of moral disengagement to counter engagement in violent extremism by fostering empathy for victims. However, the study lacked integration with radicalization theories, and its theoretical assumptions have not been empirically tested. Liht and Savage's (2013) research on prevention in the UK is based on the understanding that a common feature of radicalization is black-and-white thinking, characterized by us versus them and right versus wrong distinctions. Their study explores the various values held by influential Muslim figures. However, it had limitations, such as the absence of a control group and a focus on the scale of communication. Research in Indonesia related to the prevention of radicalization has been conducted by Syahrizal et al. (2018) to prevent radicalism and terrorism by developing Islamic religious education modules based on anti-radicalism and terrorism, providing a humanist and tolerant understanding of Islam for students. The study only reached the practicality stage, not the effectiveness stage, the sample size was very small (only 12 students), and there was no control group for comparison. Aryati's (2019) research, which used a pre-experimental approach on Bengkulu medical faculty students with radicalization teaching, showed effectiveness in preventing student radicalization. However, there was no detailed explanation of the content of the material provided, and no control group for comparison. This research highlights the shortcomings of studies from these countries. The uniqueness of Eastern cultures, such as Indonesia, and the detailed stages of Moghaddam's theory make this study unique.

Implications of Research Results

This research has significant practical implications based on social cognitive theory (SCT). Bandura (1999b) explains that there is a reciprocal interaction between environmental,

personal, and behavioral variables in shaping new expected behaviors. Historically, the Islamic education curriculum has focused primarily on cognitive aspects (concepts, definitions, facts), assuming that good religious knowledge will automatically lead to changes in religious behavior. However, in reality, religious knowledge does not always correlate directly with behavioral changes. Chanifah (2020) found that Islamic Religious Education in the curriculum and evaluation remains limited to cognitive aspects, failing to foster diversity awareness. The research findings indicate that Islamic Religious Education with multicultural insights effectively prevents several dimensions of radicalization (relative deprivation, procedural injustice, displacement of aggression, and social categorization). This underscores the necessity of renewing the Islamic Religious Education curriculum in the context of digitalization and globalization by integrating a multicultural perspective. As Hidayah et al. (2017) assert, environment and culture significantly influence character building, particularly through strengthening multicultural perspective-taking skills. Collaboration between educational institutions, government agencies, and community leaders is essential to combat radicalization. A comprehensive teacher training program is recommended to improve educators' ability to prevent and reduce radicalization (Arya & Mittal, 2024).

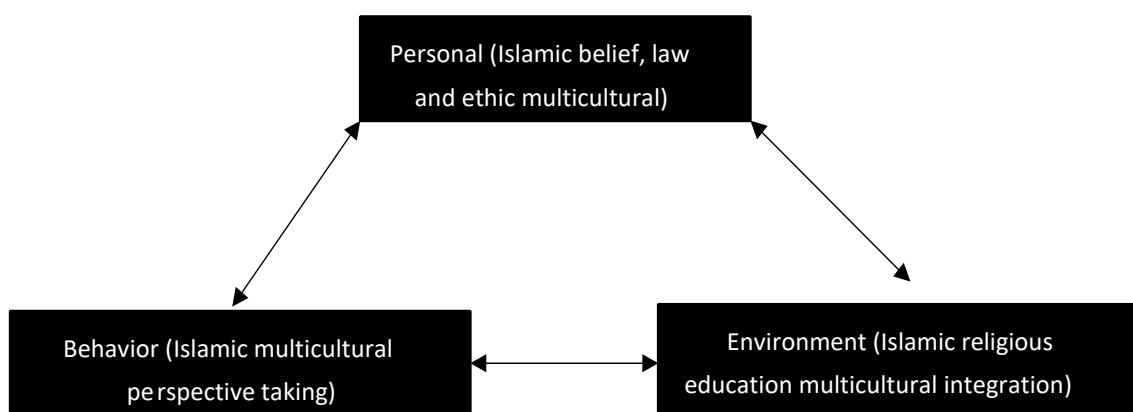


Figure 2: Triadic reciprocity in radicalization prevention

The results of this study indicate that multicultural Islamic Religious Education effectively prevents several dimensions of radicalization, including the ground-floor (Psychological Interpretation of Material Conditions), first-floor (Perceived Options to Fight

Unfair Treatment), second-floor (Displacement of Aggression), and fourth-floor dimensions (Solidification of Categorical Thinking and the Perceived Legitimacy of Terrorist Organizations). Therefore, universities should integrate multicultural values into the development of the Islamic education curriculum. These values can be used as a reference for prevention. Furthermore, educational institutions (universities) should foster resilience to radicalization by creating an environment that emphasizes caring, fair/equal treatment, and respect for diversity. Finally, it is important to conduct lecturer training that focuses on culture-based curriculum awareness (Rissanen & Sai, 2018; García, 2019). Such training can enhance lecturers' competence in managing diverse classrooms (Karadağ et al., 2021) by teaching differences, ethnic minorities, justice, and equality in learning (Tambak, 2021).

Strengths and Limitations of the Study

This research represents progress compared to the work of Rahmat and Yahya (2022) by developing a more systematic approach to preventing radicalization using the radicalization ladder model through multicultural Islamic Religious Education. However, this study has two primary limitations that warrant consideration. The first limitation pertains to potential sampling bias, as the need for participants' consent may have deterred students with high levels of radicalization from participating. Future research should aim for a more representative sample by ensuring participant anonymity and expanding the sample scope to include second- to final-year students. The researcher assumes that when potential participants are informed about the study measuring the level of radicalization, many with high levels of radicalization may choose not to participate due to fear. Therefore, a more intensive approach is needed to clearly explain the confidentiality of the data provided by respondents and ensure anonymity, such as permitting participants to fill out their information without supervision and collecting questionnaires randomly so that individual identities remain unknown. This approach maintains research ethics while ensuring participants feel comfortable taking part in the study. The second limitation concerns the insufficient consideration of local cultural influences in the study. While radicalization is a global phenomenon, its manifestations can vary across cultures. Research shows that societies with collectivist cultures, such as those in Asia, tend to be more vulnerable to radicalization than societies with individualist cultures, such as those in the West. Given that the research sample

was limited to Indonesian students, the results of this study should be generalized only to countries or regions with strong collectivist cultural characteristics and a majority Islamic religious background. Additionally, the study was dominated by female participants, which may have influenced the test results. Future research should aim for a balanced gender distribution to improve generalizability.

Conclusion

The results indicate that the provision of multicultural-oriented Islamic Religious Education significantly affects the dimensions of radicalization on the ground, first, second, and fourth floors, as outlined by Moghaddam, while having no effect on the third and fifth floors. Based on the findings and discussions presented, it can be concluded that Islamic Religious Education with a multicultural perspective has a psychological impact on students, as evidenced by feelings of fairness, multicultural appreciation, and intergroup cooperation. The integration of a multicultural curriculum plays a crucial role in preventing relative deprivation and displacement of aggression through interactions and discussions among diverse groups. Learning that emphasizes fairness and equal interaction within the campus environment enhances perceptions of procedural justice, reduces aggressive behavior, and encourages active student engagement in learning. Overall, students' interactions with the campus environment, grounded in multicultural Islamic Religious Education, have successfully fostered inclusive values and a sense of community. However, the effectiveness of these efforts in preventing radicalization still requires mediation by individual factors, particularly self-efficacy and self-concept.

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