

Contribution of Religiosity and Multicultural Attitude Towards Religious Fundamentalism of High School Students

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Abstract—Multiculturalism accentuates respecting differences in culture, race, ethnicity, and religion. Without mixing up entities of the religion and the nation, every religion bears universal tenets as its foundation in the life of the nation and state. The attitudes toward multiculturalism do not confine ones into religious fundamentalism acts because normatively, religion recognizes and values multiculturalism (diversity). The founding fathers of this nation understood the diversity of this nation; hence, Pancasila has been being legalized as the state ideology to accommodate its diversity. Arbitrarily, there are no Pancasila values that conflict with the values of any religion, including Islam. This research was conducted at vocational secondary schools in Probolinggo Regency in October 2019. The population was all students who were members of the OSIS (the Intra-School Student's Organization or student union board) of secondary school in Probolinggo, while some of them became the sample students whose responses were taken in this study. The number of data samples was based on the standard error value ($\sigma_{\bar{x}}$). As a first step, the questionnaires were distributed to ± 100 respondents from several schools.

Keywords— *multiculturalism, Religiosity, Fundamentalism*

I. INTRODUCTION

Religious fundamentalism became an important yet blatant, exacerbating issue after the shootings and arrests of Muslim "activists" as well as the discovery of weapons and explosives in the base regions of the "activists" [1]. The arrest of IR alias 35-year-old D, Jalan Sunan Giri RT 5 / RW 5, Sumbertaman Village, Wonoasih subdistrict, Probolinggo by Detachment 88 2018 who was suspected to be part of a terrorist network, has shocked the society in Probolinggo because of its reputation as a quiet and safe area from reported acts of terrorism (see <https://www.cnnindonesia.com>). At the same time, four suspected terrorists were also secured by the authorities in Probolinggo, namely 54-year-old AG, a resident of Sumberkedawung Village in Leces subdistrict; 52-year-old KL, a Wonorejo Village resident in Maron subdistrict; 49-year-old BI, a resident of Pengalangan Kidul Village in Maron subdistrict; and 42-year-old KS, a resident

of Wonorejo Village in Maron subdistrict (see <https://nasional.tempo.co>).

The arrest of the suspected perpetrators of a terrorist network in Probolinggo is a ramification of bomb terror acts that occurred in the cities of Surabaya and Sidoarjo. The bombing at the Surabaya Santa Maria Church on Sunday 15 May 2018 was carried out by a family that involved students, 18-year-old YF, and 16-year-old FH, who were actively participating as organization board members in their schools.

The release of other research results conducted by the National Agency for the Counter Terrorism (BNPT) found that 20.3% students who were included in the category of "caution" were targeted by radical ideologies.

There are symptoms of fundamentalism groups reaching among students and high school students. They have been propagating several methods of radicalism through cadre organizations, lectures in mosques managed within their control, publishing magazines, booklets and books, as well as various sites on the internet. If this is not immediately anticipated, it may foster an attitude of intolerance among students that is contrary to the purpose of religious education itself.

Thomas Meyer, as quoted by Sermada Kelen, in his article "Fundamentalism in Religion" defines it as an arbitrary movement of self-closure while tendering against modern processes characterized by open-mindedness, the openness of action, openness of life forms, and openness to the nature of shared life. This closure movement attracts people to absolute certainty, a firm grip, a trustworthy feeling of security and an undoubted orientation by condemning all other alternatives irrationally. This understanding covers all forms of fundamentalism, including religious fundamentalism. Humans live and practice religion in the spirit of hostility towards pluralistic society, as well as religious pluralism (Nampar, 2017; Sattar, 2013)

Religious fundamentalism actually conveys religion as a distinguishing force from other communities. Based assumptions that are attached to the character of religion and truth claims (truth claim) are followers of certain respective

religion stand themselves upon the most righteous position. According to its history around the world, this movement embarked on the ideas that grew and developed in various multicultural societies, especially those related to the emergence of awareness on the importance of more humane relations between different cultural groups, even different religions, both horizontally and vertically [4]

Many (Islamic) fundamentalist movements have been developed among followers studying in public universities, which do not have a strong religious foundation or a strong religious-based education. Consequently, the followers' comprehension of religion tends to be rigid and limits broadening perspective to themselves or their groups. If religiosity and religious awareness have become the center of a steady mental system, it will encourage, influence, direct, process and paint all one's attitudes and behavior. Although mature religious awareness shapes one's way of life, their attitudes and behavior do not indicate fanaticism, rigidity, extremism, and radicals. These attitudes actually portray an immature person's religious awareness.

Often the religious teachings contained in the sacred books that have universal value and impartiality turn into a sectarian and local understanding of religion. Oftentimes, the most sublime and most noble God is dragged by human subjectivity to justify the sectarian attitude. Such religious understanding ultimately thickens fanatical and intolerant attitudes towards differences in religious understanding, not only among different religious communities but also within similar religious communities [5]

Historically, the Islamic fundamentalist movement in Indonesia, compared to other similar movements in several Middle Eastern or Pakistani countries, for instance, has not shown or did not show sufficient influence and strength in the country. As a result, the contestation with other groups is not actually considered into account. Moreover, the New Order government implemented specific policies that were repressive to these elements. Contextually, it must be understood that in the world of social movements, there are various fundamentalist Islam currents that differ from each other between them in terms of doctrines, thoughts, methods, and goals of the movement [6].

One's religious life practice is proven to play a role in reducing conflicts that occur, especially conflicts related to dissatisfaction with himself or his environment [7]. Fundamental religious groups are inclined to only not actualize the values of religiosity in social life; they are apt to close themselves which leads to a willingness in winning themselves, blaming others, and even imposing their opinions by means of violence (terror).

People who internalize religious values and practice them in their daily life are likely to obey commands and avoid religious prohibitions (Rofi et al., 2019; Benny, Prasetya; Sofyan, 2017). One of them are avoiding violence in the name of religion, respecting differences of opinion, and spreading affection towards others. Their religious flexibility becomes more dynamic along the time [10].

If religiosity and religious awareness have become the center of a steady mental system, then it will encourage, influence, direct, process and color all one's attitudes and behavior [11]. Although mature religious awareness shapes one's way of life, their attitudes and behavior do not indicate fanaticism, rigidity, extremism, and radicals. These actually indicate an immature person's religious awareness.

Indonesia is one of the largest multicultural countries in the world (M. Ainul Yaqin, 2007). The truth of that statement is evident from Indonesia's socio-cultural and geographical conditions with around 13,000 large and small islands. Its population reaches more than 200 million people, consisting of more than 300 tribes and around 200 different languages. Not to mention the various existing religions, be it Islam, Protestantism, Confucianism, Buddhism, Catholicism, Hinduism, other religious sects and local customs.

Being tolerant is a solution to reduce dispute in practicing religion. Tolerance must become an internalized personal awareness in the form of social interaction. It, in religious life, becomes very absolute with the existence of various celestial religions and earthly (*Ardli*) religions in the life of mankind [12].

Thus far, research on fundamentalism or radicalism has been more approached with a qualitative approach. In Indonesia, research on radicalism has been carried out by many NGOs *concerning* on human rights, peace and equality.

Such topic has been scrutinized through more sociologically qualitative approach. Religious fundamentalism acts can be identified as 1) defying modernism including individual autonomy, rational hegemony and ideology of progress, including empiricism, scientism, and meritocracy, 2) believing that the scriptures, including ones' interpretation of the sacred texts, cannot and will never be mistaken as long as being only interpreted by ones' particular group, 3) only believing that their group is correct and being saved (by the Almighty), 4) becoming exclusive towards other groups, 5) rejecting the understanding of democracy, pluralism, religious tolerance, freedom of speech, and 6) prioritizing religion symbolically compared to the essence or substance of religious teachings.

The rejection of religious fundamentalism groups on diversity (pluralism or multiculturalism) is essentially their rejection of Gods' diverse creations. Contradictory, religion—especially Islam—teaches mutual respect and tolerance with other people encompassing multifaceted cultures, ethnicities, and religions.

A person who actualizes the values of religiosity in his daily life will certainly behave in accordance with religious teachings such as mutual respect for differences of opinion, do not commit violence and be compassionate to each other regardless of religious background, ethnicity and where he came from.

Multiculturalism accentuates respecting differences in culture, race, ethnicity, and religion. Without mixing up the core entities of the religions, every religion bears universal tenets as its foundation in the life of the nation and state. The attitudes toward multiculturalism do not confine ones into religious fundamentalism acts because normatively, religion recognizes and values multiculturalism (diversity) [13].

The founding fathers of this nation understood the diversity of this nation; hence, Pancasila has been being legalized as the state ideology to accommodate its diversity. Arbitrarily, there are no Pancasila values that conflict with the ones of any religion, including Islam.

Based on some of the reasons above, researchers try to discern the topic of religious fundamentalism by using a quantitative approach. In this study, researchers will look for a relationship between religiosity, multiculturalism attitudes towards religious fundamentalism among students in the City of Probolinggo.

II. THEORETICAL BASIS AND CONCEPTUAL FRAMEWORK

The term fundamentalism first appeared in Christian circles in the United States. It has been only found in various dictionaries and *encyclopedia* in recent times. However, it is not yet contained in *Robert's Great Dictionary* 1966 edition and *Universalist Encyclopedia* 1968 edition. *Larissa Encyclopedique Petite Small Dictionary* put it in its 1966 edition with a very general understanding, namely "The attitude of those who refuse the adjustment of beliefs to modern conditions".

The term fundamentalism was originally used to refer to movements in Protestant Christianity in the United States, which embraced Christian orthodox teachings based on certain fundamental beliefs. The beliefs are: 1. *The literal inerrancy of the Scriptures* (that the Scriptures literally have no fault at all); 2. *The second coming of Jesus Christ* (that Jesus will return to earth); 3. *The virgin birth* (that Jesus was born of the virgin Mary, not from an untainted conception or *immaculate conception*); 4. *The physical resurrection of the body* (that Jesus was raised physically from the dead); and 5. *The substitutionary atonement* (that Jesus atoned for the sins of all humans)^[14].

The belief in line with Muslims is only about the infallibility of the scriptures. At first glance, these beliefs do not necessarily proceed to a rigid attitude without compromise as imaged in the so-called fundamentalist group. However, these are understood in a way that there is little room for judgment or other different opinions. For instance, from the belief about the infallibility of the scriptures, the doctrine was developed as the only source of truth. There is no truth other than that which comes from the statement of the scriptures and that too must be an explicit statement, not implied and obtained on the basis of inference^[15].

The term fundamentalism was originally used only to refer to Catholics who reject modernity and maintain the orthodoxy of their religious orthodoxy. However, at present, the term is also used for followers of other religions that have similarities so that there is also Islamic, Hindu and Buddhist fundamentalism. In line with that, the use of the term fundamentalism raises certain images, for example extremism, fanaticism, or even terrorism in realizing or maintain religious beliefs. The so-called fundamentalists are often referred to as irrational, not moderate, and tend to commit acts of violence if necessary.

Bassam Tibbi defines fundamentalism not as a spiritual belief, but as a political ideology that is based on the politicization of religion for socio-political and economic purposes in order to establish God's order. Furthermore, according to this definition, this ideology is exclusive, in the sense that it rejects conflicting options, especially against secular views which reject the relationship between religion and politics. So according to its nature fundamentalism is absolutist, and because we are moving into the coming century, fundamentalism is apparently putting its imprint on the world's politics [16].

Muhammad Imarah utilized the word *ushuliyah* for fundamentalism. He found a clear and diametric difference between the comprehension and understanding of the term "fundamentalism" as Western Christians know, with this term understanding in the legacy of Islamic thought, as well as in

schools of Islamic thought, in the past, modern, and contemporary timelines. Furthermore, he says that the *ushuliyun* (fundamentalists) communities in the West are rigid and implicit people who are hostile to reason, full of metaphors, *takwil* and *qiyas*. They also withdraw from the present and confine themselves to the liberal interpretation of texts. While *ushuliyun* folks in Islamic civilization are the scholars who learn *Usul Fiqh*, who are the most prominent group of scholars in contributing to the study of rational thinking. They are experts in legal conclusions, *istidlal* (taking the proposition), *ijtihad* and renewal of the law interpretation [17].

According to Azyumardi Azra (1993), the characteristic of fundamentalism is scripturalism, which is a literal belief in the scriptures which are the word of God and are considered without error. With this belief, a basic idea was developed which stated that certain religions were held firmly in a literal and round form without compromise, softening, reinterpretation and reduction.

Fazlur Rahman revealed that the characteristics of fundamentalism, namely "*élan vitale*" (the spirit that initiated it) as in anti-Western spirit. Fundamentalists, according to Rahman, prefer and attach to the importance of slogans that are patterned in a distinctive fashion, however, they are essentially "anti-intellectual" groups. Fundamentalist thought is not rooted in the Qur'an and traditional Islamic contextual culture. The anti-Western spirit shown by fundamentalists is also portrayed in their attitude which condemns modernism because of the adaptation and acculturation style of the flow with Western intellectual culture (Rahman, Fazlur: 23).

Richard Nixon stated that, in Muhammad Imarah former American Presidents were those who had these characteristics: 1) Those who were driven by their great hatred of the West, 2) Those who insisted to restore the past Islamic civilization by resurrecting the past that, 3) Those who aimed to apply Islamic law, 4) Those who campaigned that Islam was a religion and state, and 5) even though they saw the past, they made the past a guide for the future. They were not conservatives, but they were revolutionaries[17].

According to Taylor and Horgan some typical understandings of Islamic fundamentalism are; 1) Islam is a universal religion, 2) the teachings can explain and solve all aspects of life, 3) it has clear laws and rules, 4) Muhammad has given an example of good governance in Madina, or commonly referred to as the golden age of Islam.

Religiosity comes from the Latin "*relegare*" which means tightly binding or togetherness. Religiosity is a spiritual expression of a person related to belief systems, values, applicable laws and rituals. Religiosity is an aspect that has been lived by the individual in the heart, the vibration of the personal conscience and personal attitude. The same thing was also expressed by Glock & Stark regarding religiosity, which is religious attitude which means there is an element of religious internalization into a person.

In HAR Tilaar, multiculturalism contains a very complex notion of "multi" which means plural, "culturalism" contains the notion of culture or culture. The term plural means various types, because pluralism is not just an acknowledgment of the kinds of things but it also reflects political, social and economic implications. The term multiculturalism means the institutionalization of cultural diversity owned by ethnic groups in a *nation-state* through the fields or systems of law,

education, government policy in health and housing, language, religious practices, and other fields [19].

Parekh suggests the notion of multiculturalism includes three things. First, multiculturalism is about culture; second, referring to the diversity that exists; third, with regard to specific actions on the response to diversity. The suffix "ism" denotes a normative doctrine that is expected to work for everyone in a culturally diverse context of society[20]. Musa Asy'arie argues that multiculturalism is the wisdom to see cultural diversity as a fundamental reality in social life [21].

Wisdom immediately arises, if a person opens himself to live together by seeing plural reality as a natural necessity of life, both in multidimensional self-life and in complex community life, and hence there is a realization that diversity in the dynamic reality of life is a necessity which cannot be denied, denied, let alone destroyed.

The essence of multiculturalism is the willingness to accept other groups equally as a unit, regardless of cultural, ethnic, gender, language, or religious differences. If plurality simply represents the existence of diversity (which is more than one), multiculturalism affirms that with all their differences they are the same in the public sphere. Multiculturalism has become a kind of new policy response to diversity. In other words, just having different communities is not enough; the most important thing is that the communities are treated equally by the state.

The attitude of multiculturalism is characterized by an attitude of pluralism. According to Ahmad Suaedy, pluralism is a form of human relations. This relationship never existed in empty space, but was always influenced by the context of place and time. Therefore, the direction of the pendulum to the right and left of the relationship will always be followed by changes from time to time [22]. HAR Tilaar says that multiculturalism is a supporter of pluralism, namely the existence of the same high and equally valuable culture in a pluralistic society [19].

III. RESEARCH METHODS

This research was conducted at a vocational high schools in the City of Probolinggo. This research used a quantitative approach and had a survey method framework. The population was all students who were members of the OSIS (*the Intra-School Student's Organization* or student union board) of secondary school in Probolinggo, while some of them became the sample students whose responses were taken in this study. The number of data samples was based on the standard error value ($\sigma_{\bar{x}}$). As a first step, the questionnaires were distributed to ± 100 respondents from several schools. If the standard error value ($\sigma_{\bar{x}}$) was still above one, then the sample was relatively not homogeneous either; thus, it was necessary to add more respondents until the standard error value ($\sigma_{\bar{x}}$) was below one. The sampling technique was *multistage sampling* which covered several techniques in sampling.

The dependent variable (y) in this study is related to the attitude of religious fundamentalism of secondary school students in the City of Probolinggo. Religious fundamentalism act is a school of religious thought that tends to interpret religious texts rigidly and literally (textually). The indicators of religious fundamentalism act include: 1) understanding the scriptures literally and closed to be

discussed which results on the final interpreted meaning of the Qur'an, 2) insisting that the government must be willing to be Islamic and imitate the rule of the Prophet Muhammad, 3) not accepting differences (intolerant) or exclusive, 4) putting forward religious symbols, and 5) making the Qur'an and Sunna the only source of law.

The first independent variable in this study was attitude religiosity (X1). It is a form of human relations with its creators through religious teachings that have been internalized in a person and reflected in their daily attitudes and behavior. Indicators of religiosity include: *Doctrine, Emotion, Knowledge, Ethics, and Community*.

Variable of multiculturalism attitude (X2) is the attitude or understanding of the recognition of cultural diversity, religion, race, and ethnicity. Indicators of multiculturalism: tolerance (*tasamuh*), mutual respect, trust (*khusnuzon*), mutual assistance, appreciation of cultural diversity, religion, thought, race and ethnicity. Furthermore, instrument indicators and grids are as follows:

The testing of research instruments for the variables of religiosity, multiculturalism, and religious fundamentalism was carried out with validity and reliability tests. The empirical validity test is calculated by correlating each questionnaire item with an item score. The formula used is the correlation formula product moment. To find the reliability of the instrument the independent variables and the dependent variable use the formula Alpha Cronbach. In accordance with the research objectives stated by researchers, the data analysis technique used was the correlation regression technique.

IV. DISCUSSION

Test Requirements Analysis. To conduct a regression analysis, correlation or hypothesis testing, firstly, was to examine analysis requirements. To test the hypothesis that proved a relationship between variables, there were several prerequisite tests before conducting the analysis test. The analysis requirements referred to were requirements that must be met so that the analysis can be carried out, both for the purpose of predicting and for the purposes of testing hypotheses.

A. Normality Test

Normality Test is used to determine the distribution of data, whether the data is normally distributed or not. Data normality test in this study used the Lilliefors method. Meanwhile, the significance level used as a rule for accepting or rejecting normality testing or not a data distribution was the significance level of $\alpha = 0.05$. The data was normally distributed if the significance value was greater than 0.05.

The results of the normality test analysis for each variable based on the output from SPSS were obtained as follows:

TABLE 1. NORMALITY TEST RESULTS

Research Variables	Kolmogorov-Smirnov ^a			The Score of α	Description
	statistics	df	Sig.		
Religiosity	1,002	100	0,268	0,05	Normal
Multiculturalism	1,042	100	0,227		Normal
Fundamentalist	0,705	100	0,704		Normal

Source: Researcher Processed Data 2019

Based on the Kolmogorov-Smirnov normality test shown in the table 4.8. about Relativity attitude (X₁) variable above,

the significance value (Sig.) of 0.268 depicted that the Sig. = 0.268 > $\alpha = 0.05$. It can be concluded that the distribution of data on the variable religiosity attitude is normally distributed. As for the Multiculturalism variable (X_2) above, the significance value (Sig.) of 0.227 indicated that the Sig. = 0.227 > $\alpha = 0.05$ or normally distributed. Likewise, with the variable of Religious Fundamentalism (Y) above, the significance value (Sig.) of 0.704 indicated that the Sig. = 0.704 > $\alpha = 0.05$ or normally distributed.

B. Linearity Test

Linearity test is used to discover whether two variables produce a significant linear relationship or not. Linearity test

TABLE 2. LINEARITY TEST X_1 WITH Y

			Sum of Squares	df
Fundamentalism * Religiusitas	Between Groups	(Combined)	5978,790	36
		Linearity	188,190	1
		Deviation from Linearity	5790,600	35
	Within Groups		8228,600	63
	Total		14207,390	99

Source: Researcher's processed data with SPSS 2019

Based on the Anova table above, it was recognized that the significance value of Deviation from Linearity was 35. Because the Deviation from Linearity value was greater than 0.05 (35 > 0.05), it can be stated that between the variable of religious fundamentalism and the variable of the attitude of

used in this study was to look at the value of Linearity and Deviation from Linearity. If the value of Linearity was less than 0.05 or Deviation from Linearity was more than 0.05, it can be said that there was a linear relationship between the two variables, namely the independent variable to the dependent variable.

1) *Linearity Test X_1 with Y*

The results of the linearity test with SPSS for the attitude religiosity (X_1) variable with the variable of religious fundamentalism (Y):

the religious relationship can be linear. With this, the linearity assumption between variable X_1 with variable Y was fulfilled.

V. LINEARITY TEST X_2 WITH Y

Linearity test results with SPSS for Fundamentalism variables (Y) with Multiculturalism variables (X_2) as follows:

TABLE 3. LINEARITY TEST X_2 WITH Y

			Sum of Squares	df
Fundamentalism * Multikultural	Between Groups	(Combined)	3247,068	22
		Linearity	15,725	1
		Deviation from Linearity	3231,343	21
	Within Groups		10960,322	77
	Total		14207,390	99

Based on the Anova table above, it was recognized that the significance value of Deviation from Linearity was greater than 0.05 of 21. Because the significance value of Deviation from Linearity was greater than 0.05 (21 > 0.05), it can be stated that between the variable Fundamentalism of religion (Y) and the variable Multiculturalism (X_2) there was a linear relationship. With this, the linearity assumption between variable X_2 with variable Y was satisfied.

Multicollinearity test is used to determine whether there is a perfect relationship between independent variables. A good regression model should not depict the correlation between independent variables. A regression model that is liberated from multicollinearity can be seen if it has a Variance Inflation Factor (VIF) value below 10 and a tolerance value above 0.1. The testing on multicollinearity in this research based on the outputs from the SPSS program was:

3. Multicollinearity Test

TABLE 4. DATA MULTICOLLINEARITY TEST

Model	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics	
				Tolerance	VIF
1 (Constant)		6,607	,000		
Multikultural	-,049	-,400	,690	,669	1,495
Religiusitas	,143	1,164	,247	,669	1,495

Based on the table above, the value of Variance Inflation Factor (VIF) of Relativity attitude (X₁) and Multiculturalism (X₂) variables was 1.495 which both were smaller than 10. Meanwhile, the tolerance value was greater than 0.1 (0.669). In other words, among independent variables there was no

linear effect or multicollinearity problems in the regression model did not occur.

Hypothesis test

Based on the results of regression analysis using SPSS, researchers obtained the following information:

TABLE 5. COEFFICIENTS REGRESSION OF VARIABLE X₁, X₂ TOWARDS Y

		Correlations		
		Multikultural	Religiusitas	Fundamentalis
Multikultural	Pearson Correlation	1	,575	,033
	Sig. (2-tailed)		,000	,742
	N	100	100	100
Religiusitas	Pearson Correlation	,575	1	,115
	Sig. (2-tailed)	,000		,254
	N	100	100	100
Fundamentalis	Pearson Correlation	,033	,115	1
	Sig. (2-tailed)	,742	,254	
	N	100	100	100

** Correlation is significant at the 0.01 level (2-tailed).

It can be stated that there was no significant correlation between religiosity and Y fundamentalism because the significance value was 0.254 > 0.05. Multiculturalism with fundamentalism produced significance value of 0.742 > 0.05 which meant there was no significant correlation. If the two variables were combined, there was also no significant correlation. From the equation, the overall independent variables: the attitude of religiosity (X₁) and multiculturalism (X₂), did not have a positive influence on the dependent variable of religious fundamentalism (Y).

VI. CONCLUSIONS

From the results of the above hypothesis test, religiosity and multiculturalism do not affect fundamentalism. This is not in accordance with some of the results of qualitative research which states that fundamentalism is often the basis of radicalism. As revealed by Mawardi (2013), that fundamentalism is a radical, militant, narrow-minded, over-enthusiastic (ultra-jealous) view and attitude or has a tendency to achieve goals by means of violence, thus radicalism and terrorism are intertwined within it.

The absence of this influence is consistent with the results of research conducted by Suminta, (2016) that the basic dimensions of religiosity consist of extrinsic and intrinsic. Extrinsic religiosity holds that individuals practice religion for personal purposes, such as social status, self-justification interests; and they are frequently selective in shaping beliefs to suit their own goals. They are individuals in religion who use religion as a tool to achieve self-centered goals.

The inclusive Islam is a religious understanding that is based on the view that other religions exist in this world to deliver the truth, provide benefits, and embrace safety for its adherents. In addition, it does not merely demonstrate the reality of pluralism, but rather an active involvement in the reality of pluralism.

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