
ENCULTURATED EDUCATION FOR STRENGTHENING CHARACTER EDUCATION IN PREVENTING INTOLERANCE AND RADICALISM

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Abstract

Intolerance and extremism have recently increased in the academic atmosphere or among students. The purpose of this study was to discover the origins of intolerance and radicalism among students, identify the core cause of educational problems, and examine the role of cultural education in building the character of Indonesian students. The Delphi approach was used to assess data gathered from a variety of expert informants. The study's findings revealed four significant causes of intolerance and radicalization: personal factors, education, economic-social-political-cultural issues, and a lack of religious comprehension. The study also found that religious education is less in-depth, with less reading, weak persuasive logic, and a focus on binary truth. Cultural education begins with establishing superior national identity through the Pancasila character ("gotong-royong" or cooperation, empathy, and good critical-thinking abilities); fosters the habit of reading texts critically and comprehensively. Both serve as the foundation for pupils' capacity to solve complex challenges. This study makes recommendations for promoting pupils' religious belief in God and tolerance values.

Keywords: intolerance; enculturated education; critical reading habit; character pancasila

Abstrak

Intoleransi dan ekstremisme akhir-akhir ini meningkat di lingkungan akademik atau di kalangan mahasiswa. Tujuan dari penelitian ini adalah untuk mengetahui asal mula intoleransi dan radikalisme di kalangan siswa, mengidentifikasi inti penyebab masalah pendidikan, dan mengkaji peran pendidikan budaya dalam membangun karakter siswa Indonesia. Pendekatan Delphi digunakan untuk menilai data yang dikumpulkan dari berbagai informan ahli. Temuan penelitian mengungkapkan empat penyebab signifikan intoleransi dan radikalisasi: faktor pribadi, pendidikan, masalah ekonomi-sosial-politik-budaya, dan kurangnya pemahaman agama. Studi tersebut juga menemukan bahwa pendidikan agama kurang mendalam, dengan bacaan yang kurang, logika persuasif yang lemah, dan fokus pada kebenaran biner. Pendidikan budaya diawali dengan pembentukan jati diri bangsa yang unggul melalui karakter Pancasila ("gotong-royong" atau kerjasama, empati, dan kemampuan berpikir kritis yang baik); menumbuhkan kebiasaan membaca teks secara kritis dan komprehensif. Keduanya berfungsi sebagai dasar bagi kapasitas siswa untuk memecahkan tantangan yang kompleks. Kajian ini memberikan rekomendasi untuk mempromosikan keyakinan agama siswa kepada Tuhan dan nilai-nilai toleransi.

Kata kunci: intoleransi; pendidikan enkulturasi; kebiasaan membaca kritis; karakter pancasila

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Introduction

Education is the most instrumental aspect of human life, national development, and national defense. Ki Hajar Dewantara, one of Indonesia's founding fathers, carried the lifelong education idea or lifetime education (Muchith, 2016). He stated education is a learning process to be an ideal human by learning from facilitated life experiences and developing a culture. Furthermore, education has to encourage the students to recognize and develop their unique potential. Education enables us to identify and develop the culture to form the identity and typical character. Therefore, good character (*Budi pekerti*) must be developed in education. Education of *budi pekerti* (good character) is enculturated education, which means the education that unites thought, feeling, and human will that encourage the effort to deliver creation and good deed, proper and beautiful (Latif, 2020).

Based on the census of 1930, it was recorded at least 137 ethnics in Indonesia territory or formerly known as Hindia Belanda (van Klinken, 2008), and the census in 2010 reported 633 major ethnic groups were identified in Indonesia (BPS, 2010). The fact indicates that Indonesia was formed from diversity. Thus, the religion and beliefs embraced by the Indonesians are very diverse. Besides the six religions, namely Islam, Christian, Catholic, Hinduism, Buddhism, and Konghucu, there are beliefs such as Baha'i, Sikh, Jainism, and other beliefs, not yet mentioned religions from Indonesia that are still applied locally. The belief and religions originally from Indonesia are acknowledged by the state as expressed in the decree of the Constitutional Court on the 7 November 2017, No. 97/PUU-XIV/2016 (Sutanto, 2018) (Marshall, 2018)

Some researchers reported the escalated intolerance and radicalism in the education forum recently. Radicalism refers to the definition from the National Counter-Terrorism Agency (Badan Nasional Penanggulangan Terorisme/ BNPT) as an attitude towards radical changes and revolutionaire by turning the current values upside down through violence and extreme actions (Darni, 2020). As shown in Table 1, several surveys from 2010 to 2013 show the intolerance act in education forums in Indonesia. The intolerance act is described as not appreciating other opinions and beliefs. Intolerance includes discriminations against other religions, discourage other religions from spreading, exclusivism in practicing faith. Followers of intolerance also enforce the idealism of sharia in Indonesia and longing for the Islamic state. They consider Pancasila for not being relevant. The latest PPIM (Islamic and Community Studies Center) survey of UIN Jakarta in 2021 on religious tolerance in the tertiary institution shows the unstable value of external and internal empathy in almost all circles, both students, lecturers, and educational staff. The survey conducted nationally in 34 provinces showed that 24.89% of students had a low religious tolerance attitude, and 5.27% were deficient.

Table 1. Survey shows the existence of intolerance in education forums in Indonesia - in percentage (%) (Nurudin, 2013)

Year	Research Institute	Setara Institute	Uhamka	LSI	LaKIP	Puslitbang Kemenag RI
2010	60,9					
2011	76-77		76-77	49-69	49-63	
2013						37-79

Supported by other research findings and surveys about radicalism in education forums, radicalism supports the Islamic radical movement, appreciation or admiration to the suicide bombing actors due to religious reasons, and eventually the readiness to join the Islamic radical movement.

Radicalism concerning the freedom of religion and belief is reflected in violence to other faiths and beliefs. Radicalism is also implied in the practical expression by imposing a specific belief on others and manifest in violence, terror suicide bombing (Nurudin, 2013). The relevant surveys in 2010 and 2013 show radicalism in education forums in Indonesia, as seen in Table 2.

Table 2. Survey shows the existence of radicalism in education forums in Indonesia (Nurudin, 2013)

Year	Research Institute
	Setara Institute Puslitbang Kemenag RI
2010	8,5 %
2013	21% - 31%

For this reason, what are the obstacles of the Indonesian higher education system? The education curriculum's central pillar is the improvement of cognitive skills, affective and psychomotor. The curriculum design is orientated to industry, global, urban biased, and introduced to Indonesian cultural values' richness (Nurjanah, 2016). Muhammad Hatta expressed the idea that education delivers culture, whereas education is the enculturation activity (Latif, 2020). Has Indonesia's Minister of Education and Culture unleashed the Curriculum of mindful and enculturated education?

Based on Law No.20/2003, Article 36 verse 3, stated 'Curriculum is arranged based on the education level in the frame of Union State of Republic of Indonesia by considering, i.e., improvement of faith and devoutness, noble morals, religion, and others. The decree of the Minister of Education and Culture No.20/2018 on the strengthening of the education of character on the formal education stated:

Verse (1). Strengthening of the Character Education (*Penguatan Pendidikan Karakter/ PPK*) is conducted by implementing the Pancasila values, particularly on religious matters, honesty, tolerance, discipline, hard-working, creativity, independence, democratic, curiosity, nationalism spirit, patriotic spirit, appreciation of achievement, communicative, peacefulness, reading habit, environmental care, social care, and responsibility.

Verse (2). Values expressed in verse (1) are the manifestation of the five primary values interconnected, i.e., religious, nationalism, independent, collaborative action/ communal work and integrity, thus integrated into the Curriculum.

Suppose that implementing the values mentioned in the character education strengthening above aligns with the original objective. The Indonesian student character will be aside from the radicalism attitude as stated in the articles above on the tolerance values, democratic, peace, that are against radicalism. Policy on the PPK generally divided into five principles has included the religious values' tolerant aspect. The nationalism value embraces homeland loyalty education (patriotic values), nationalism spirit, and diversity appreciation (Budhiman, 2017). However, the research results mentioned informed the contrast that beliefs and actions contradict the values.

Given that Indonesia is very diverse and there is an increase in intolerance to freedom of religion, education remains the vital solution to developing harmony in diversity. Therefore, it is essential to study the PPK policy to determine how efficient the policy can mitigate intolerance and radicalism in the education forum. None of the former research examined on character education in Indonesia focused on the enculturated education to reduce intolerance and radicalism concerning the PPK policy; therefore, this study would conduct a new perspective. This research was inspired by the book 'Enculturated Education,' authored by Yudi Latif, recently published in the fourth quarter in 2020 by applying policy theory and analysis. This research focuses on the policy analysis of PPK concerning attitude and exclusivism, intolerance and radicalism among higher education students and universities.

Based on the review of the former relevant studies, this study compares the scientific papers discussing similar topics. For example, an earlier study offered a solution by applying the *ahlus sunnah wal jamaah* ideology strategy through the moral, religious aspect, yet has not provided the enculturated education strategy. Another earlier study looked at the students' cultural values but did not relate them to the intolerance and radicalism threat.

Research on the PPK implementation at the Primary School in Sleman, Central Java, indicated that PPK changed most students' character (Safitri, 2019). However, what was defined as a good character in that study is limited to politeness. They did not involve radicalism and intolerance issues among the students. A similar study evaluated the PPK implementation among secondary and high school students thus reported juvenile delinquency, e.g., bullying, gambling, free sex, abortion, physical violence, pornography, serious crime, kidnapping, murder (Basyaruddin, 2020). The study was not concentrating on radicalism and intolerance issues. The survey of the PPK by applying the Context, Input, Process dan Output (CIPP) model describing the failure of the educational institutions to juvenile delinquency, degradation of togetherness, collective work (gotong royong), honesty, and nationalism (Djuanda, 2020) did not propose the enculturated education as an alternative either. The research only suggested a policy evaluation.

Earlier studies mentioned above have not yet emphasized the character deviation of intolerance, exclusivism, and radicalism, particularly in religion and belief diversity. Nur Said conducted an almost identical survey of intolerance. The study emphasized religious tolerance from philosophical approaches and Islamic education history (Said, 2017).

Earlier studies indicated intolerance and radicalism as the main issues in education and the importance of character education. But there is a gap missed from the earlier researchers' attention, connecting the PPK policy evaluation with the recommendation on the enculturated education in preventing intolerance and radicalism in the educational environment. Furthermore, a lack of concrete and practical formulation offered to be the instrument to mitigate intolerance and radicalism.

The purpose of this study was to ascertain the causes of intolerance and radicalism among students, to identify the underlying causes of educational issues, and to assess the components of cultural education that contribute to the development of the character of Indonesian students.

Method

The research method used was a qualitative method with data collection techniques in in-depth interviews and FGD (Focus Group Discussion) to seven expert sources. Expert resource persons consisted of specialists in education, culture, Pancasila, and theological philosophy.

Table 3. Expert resource persons in this study

No	Name	Bio
1	Yudi Latif, PhD	Expert in Pancasila, the former Head of BPIP (<i>Badan Pembinaan Ideologi Pancasila/ Pancasila Ideology Development Agency</i>), the author of <i>Enculturated Education</i> book
2	Prof. Dr. Komaruddin Hidayat	The former rector of UIN Syarif Hidayatullah, now as the rector of UIII (<i>Universitas Islam Internasional Indonesia</i>)
3	Prof. Dr. Unifah Rosyidi, M.Pd.	The Chairlady of Indonesia's Teacher Association (<i>Persatuan Guru Republik Indonesia/ PGRI</i>)
4	Henny Supolo Sitepu	Education practitioner, Chairlady of Cahaya Guru Foundation
5	Dr. J. Haryatmoko SJ	Author of educational books, teacher of Theology and Philosophy
6	Dr. Haidar Bagir, MA.	Author of Islamic philosophy books
7	Dr. Ngatawi Al Zastrouw	Cultural practitioner, sociologist

Data analysis in this study used the Delphi Analysis approach. This analysis aimed to analyze data from various expert informants. The stages in designing the Delphi Method were; in-depth interviews with every expert individually. The result of the interviews was then reported back to each expert respondent for them to examine further. Finally, the respondents were allowed to provide responses or add on their comments. Thus, the statements were improved based on their information and thoughts; this process continued through the discussion resulted in consensus. Furthermore, this research summarized and formulated the causes of intolerance and radicalism among students based on the FGD result. The discussion also identified the root causes of education problems. Therefore, the Delphi Method's final result was data to be analyzed as the elements of cultural education in strengthening the character of Indonesian students.

In the first round of interviews, there were five questions asked to the informants:

1. Why are students easily influenced by intolerance ideology and imply the intolerance attitude especially related to the freedom of religion?
2. What are the reasons for the students to agree to radicalism?
3. Then to understand the implementation of PPK Policy in preventing intolerance and radicalism.
4. What are the experts' opinions on the performance of the PPK in preventing intolerance and radicalism?
5. Lastly, how should education play a role by exploring the meaning and essence of enculturated education?

After getting all the initial responses from the informants, grouping was attained of several similar keywords from several informants. This grouping was a result of the matrix method in categorizing responses. This analysis then classified keywords to determine indicators. Some keywords with similar meaning that appeared the most from the initial responses are; normative, verbalism, instructive, memorizing, and cognitive. These keywords were mostly in relevance described the implementation of the PPK policy. Other keywords that appeared several times were reading habit, social deprivation, meeting forum, low-order thinking, rebel, intellectual actor, religious purification, textual, critical thinking and experience. These are

The second round, Focus Group Discussion (FGD), asked informants' opinions regarding the outcome of the in-depth interview. Due to the pandemic situation and time management, it was impossible to gather everyone in one place simultaneously. Therefore, the FGD was held separately for each informant. As a result, some informants accepted the first round's outcome. However, some other informants shared diverse opinions throughout the FGD, such as disagree with few findings to be embedded as one of the indicators. The FGD also resulted in an arrangement of a priority or hierarchy of the outcome keywords. Therefore, this study could differentiate the roots of the problems from the consequence of the problem roots. In this FGD step, the informants developed mutual understanding to explain the initial five questions into no more than three main problems, as follow:

1. What are the reasons the students are easily influenced by the intolerance ideology and then continues to approve radicalism, especially in the freedom of religion and belief?
2. How is the implementation of PPK in preventing intolerance and radicalism among university students?
3. How the education supposed to be delivered to prevent the intolerance and radicalism among students and how the enculturated education can support this.

Invalidating the answers of informants and assembling correlations between indicators, this study used various works of literature that were relevant to the keywords studied. Several genuine hypotheses were generated to find the relationship between indicators; therefore, this research could conclude a causal relationship between some indicators and discovered the problem's equation.

Results and Discussion

Data retrieval was obtained from in-depth interviews and the FGD process in two rounds. The variety of the respondents' answers does not contradict one another. The second round was due to several different ideas regarding substance-based categorization of the research problem.

Overview

The first stage of the analysis explained the information related to the problems of interest and related to the enculturated education principle. This step was taken to represent the information associated with PPK Policy and areas for improvement. At this stage, the informants were first briefly explained the meaning of Enculturated Education. After that, however, the informants were free to refer to any concept of enculturated education in describing their opinions regarding appropriate educational strategies.

The second stage of the Delphi Analysis is an in-depth interview with the respondents. The discussion was initiated to allow the experts to respond and review and provide any additional insights based on their knowledge and experience concerning intolerance and radicalism. This study explored how education should be delivered to prevent radicalism and intolerance among students and how the enculturated education might support it.

The first inquisition was concerning why the students were easily influenced by the intolerance ideology, especially in the freedom in religion. We then separated the various

outcomes into the following segments; Personal/ Individual, Education, Religious Education (Islamic Education), Social, Economic, Politics, Law and Culture, and Religion Commodification.

First, we need to add a disclaimer that the students who are easily exposed to intolerant and radical notions should not be generalized. For example, Haidar Bagir believed that students of Islamic universities such as IAIN (State Islamic Institute) or UIN (State Islamic University) are more likely to be tolerant than students of PTN (State Universities). On the other hand, he also mentioned a tendency for science students to become more intolerant than students in the social or humanities disciplines. Regarding this issue, several informants' responded in further arguments in in-depth interviews.

Table 4. The factors and indicators that caused the students are easily influenced by the intolerance ideology and then continued to accept radicalism, especially in the freedom of religion and belief.

No	Factors	Indicators
1	Personal/ Individual	Internal Factor <ul style="list-style-type: none"> • Primate instinct • Radical evil • Corrective attitude
		Student's Characteristics <ul style="list-style-type: none"> • As a cause of monolithic viewpoint • The psychological crisis • Critical nature (opponents)
2	Education	<ul style="list-style-type: none"> • Lack of reading habit • Inadequate critical thinking and limited problem-solving skill • Inability to accept diversity of thought • Weak abductive logic • Trapped in the level of Lower Order Thinking • Experiencing Muller-Lyer Illusion • Trapped in an echo chamber • Lack of meeting forum to meet liyan (someone who is different or opposite to himself)
3	Religious (Islamic) Education	<ul style="list-style-type: none"> • Wrong religion education • Lack of in-depth understanding of religious arguments
4	Economy, Social, Law, Politics, and Culture	Economic indicators: <ul style="list-style-type: none"> • Social deprivation • Perceptual poverty • Disparity factor • Politicised Resentment by populism. • Change of social status also causes resentment.
		Social indicators: <ul style="list-style-type: none"> • Non-robust community cohesion
		Law indicators: <ul style="list-style-type: none"> • Discriminative law
		Political indicators: <ul style="list-style-type: none"> • Intellectual actors
		Cultural indicators: <ul style="list-style-type: none"> • Cultural changes because of disruptive era and globalization
5	The shallow religion interpretation triggers intolerance and radicalism	Religious Commodification: <ul style="list-style-type: none"> • The concept of <i>nahi munkar</i> and <i>jihad</i> mission • Misconception of <i>Dajjal</i>

Table 4 shows the identification of the causes of intolerance and radicalism among students. Within the Personal Factor, there are internal factors and student characteristics. According to Yudi Latif, the internal subfactor is the primate instinct that forms the selfish, exclusivist,

dominative attitude, obedience to the strongest leader. There is also radical evil or animal evil within a man (as described by Immanuel Kant). Other findings were as follows: There was a corrective attitude due to the guilty feeling concerning sins from the past. Vulnerable students' character would also imply the monolithic view. Students were not fully mature. On the other side, they were enthusiastic about finding the meaning of life or in the process of finding identity. Hence, they were inexperienced, had a simple monolithic view, and had not been collided or exposed to different perspectives. Students were in a psychological crisis stage of life or experiencing emotional imbalance, either mild, moderate, or severe. There was a tendency to be critical and opposed to an established system and sometimes tends to be radical.

Secondly, The Educational Factor. The indicators of the educational factor; first, low reading habits. Schools did not develop the reading habit intensively from an early age. Therefore, students tends to take instant information from social media or digital media, which are more easily accessed. This bad habit causes limited intellectual cruising. Second, the attitude of blaming the scapegoat on any problems indicating limited critical thinking and problem-solving skills. Third, the inability to accept diversity of thought. Fourth, weak education in abductive logic, not only deductive and inductive. Fifth, the delivered education is only to the Lower Order Thinking level (remembering, knowing, implementing) and has not yet reached into the Higher Order Thinking (analyzing, evaluating, creating), according to Bloom's Taxonomy. Sixth, the phenomena of experiencing the Muller-Lyer Illusion. One has to consider "why" to think critically and not easily be influenced by fanaticism. Hence one will keep looking and tries to verify the information.

Reasoning "why" would bring one to see things from different perspectives, yet thinking to place one at another's position (empathy). Seventh, trapped in a post-truth phenomenon, trapped in an echo chamber. Instead of believing in the truth, people trapped in the echo chamber tend to justify their beliefs. The echo chamber phenomenon causes one to be vulnerable to fanaticism. "People in the same room will listen to the same echo." Hence a wrong statement can be believed as the truth. The consequence of the echo chamber is the group's attitude. In morals and religion, groups marginalize rational thinking and prioritize fanaticism to their group. And the last from educational factor is lack of meeting forum. A meeting forum might allow one to meet the rival or liyan (someone who is different or opposite to himself).

Thirdly, the Religious Education Factor. Wrong religion education causes symbolism, religious belief instead of the spiritual substance. The religious interpretation stops at the level of syariat, implying the vision of black and white. This is contradictory with Islam *ahlusunnah wal jamaah*. There is also a lack of in-depth understanding of religious arguments (*mutasyabihat*).

Fourthly, Economic, Social, Law, Politics, and Cultural Factors. Economic factors embrace social deprivation due to material issues. More causes are resulting from family factors, marginalization experiences, and trauma in the family. The cause of social deprivation can also be due to material problems. The problem is absolute poverty and perceptual poverty, which is over-expectation and lack of guarantee to meet the disparity factor due to unequal wealth distribution. Unfairness and corruption are triggering criticism from the students. These cause the growth of protest movement to the government or the winner. Resentment in emotion psychology is jealousy of the groups blocking one's vertical mobility. Change of social status also causes

resentment. There is an impact of two sociological groups, namely the rising middle class experiencing initial mobility to the middle class. In this increasing process, the expectations are also getting higher. When they see that a handful of people or groups controls the economy, it results in resentment. The second group is the falling middle class or the falling upper class. This group was previously economically established but then experiencing a decline, perhaps because they used to be supporters of once victorious groups but no longer.

The social Factor is non-robust community cohesion. Polarisation in the community is bolder in liberal democracy. Law unfairness factor implies discriminative law or enforcing the uniformity. This discrepancy is contradictory to the values delivered by the education provider. Such as the legalization intolerance, i.e., a particular pathway given to the Quran hafidz instead of a university admission test in public schools. Another example is a public school's current case that requires non-Muslim female students to wear hijab.

Political Factor is a politicization by the intellectual actor who brings monolithic thought to influence students. They are the actors who "hold the flag of truth," which misleadingly teach the religion's purification and anti-critic practices. The spread was through the campuses' study groups from 1980 to the 90s and continues until now. According to Yudi Latif, the network's intellectual actors in radicalism and violence originated in the past, i.e., DI/TII (Islamic State/ Islamic Army) and separatism. Lastly, the cultural Factor due to disruption and globalism is vulnerable to disintegration.

The shallow religious interpretation triggered intolerance and radicalism among students, including religion commodification, mentioned by Komarudin Hidayat, i.e., using what was right and forbidding (*Nahi Munkar*) violence approach and Jihad conception in the context of war. Henny Supolo also mentioned the heaven lure's trigger at the end of life to the martyr casualties in the *Nahi Munkar* and *Jihad* mission. There exists a misconception of *Dajjal* who will come at the end of time. Eventually, Western culture is considered the *Dajjal* era or Apocalyptic. Then, there are stories of the black flag, led by Imam Mahdi, who will fight the *Dajjal*. According to Haidar Bagir, these are the most abused and misinterpreted.

On the other hand, radicalism is the next level of intolerance, extremism caused by intolerance. Intolerance is generally a gateway to violent radicalism. However, acts of intolerance generally do not use violence, while radicalism does. When one already has an intolerance ideology and coincidentally meets an intellectual actor, following a group alike, eventually, fanaticism might increase, entering the next level of radicalism.

The next question was how is the implementation of PPK in preventing intolerance and radicalism among university students? Substantially, PPK policy and The National Education System article 4 verse 1 (UU Sisdiknas/ National Education System Law No.20/2003 Pasal 4 Ayat 1) is clear and explicit. The policy's content has covered the aspects of tolerance and appreciating differences. The law says Education is conducted in a democratic and just manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism. This rule vocalizes religious values-not just religion, cultural values, and national diversity. Alternatively, the problem is within the inadequate national educational system, mainly on the teaching system, which is oriented only to the lower order thinking ability,

not emphasizing the critical thinking capacity, and simply focusing on monolithic exact teaching material.

Furthermore, there is an implementation problem of PPK, which misses the expected objective. Firstly, education is normative, verbalistic, formalistic, and one-directional instructive way. Second, PPK implementation is not comprehensive, thorough, and holistic; it is still partial. The implementation does not cover the three centers; family, formal education, and social environment. It has not yet covered the modality in the execution of the policy. Third, the PPK implementation is exploitative, logic focussed, marginalized other than logic. PPK implementation is targeting only cognition and abstains from the fundamental dimension of humanity.

The problem in religious education is the aspect of strengthening character education. Religion education is just a formality, does not yet cover tolerance and human relation education, and eventually intensifies the tribalism instinct.

Then how is education supposed to be delivered to prevent intolerance and radicalism among students, and how can enculturated education support this? There are some factors and indicators as follows table 5.

Table 5 shows the key elements of cultural education in strengthening the character of Indonesian students. Based on the results of in-depth interviews with the respondents, we categorized the ideas into the root of the problem. At the origin of the problem, it brought back the fact that humans naturally have primate instincts. However, in this case, there is an awareness that humans are the only primates who can develop values and beliefs. Besides, there are some ideas on cultural value education.

Table 5. Factors and Indicators of how education is supposed to be delivered to prevent intolerance and radicalism among students (based on priority scale)

No	Factors	Indicators
1	Finding out the roots of problems	<ul style="list-style-type: none"> • A morality crisis • Humans as primates who are able to develop their beliefs and values. • Disruptive era
2	Cultural value education	<ul style="list-style-type: none"> • Value education from an early age • Enculturated education Education on processing sensory functions • Reading habit • Affective and Psychomotor aspects in addition to Cognitive • Pluralism education • Liberal arts • The importance of science in reasoning • Experiential learning • Five pillars of character education • Global citizenship education • Local knowledge education • Community service
3	Pancasila education	<ul style="list-style-type: none"> • Interpretation of Pancasila
4	Religious education; Religion as	<ul style="list-style-type: none"> • Spiritual education • Moral education • Rationalism education • <i>Ilmu, ngelmu, kawruh</i> • Universal fraternity

No	Factors	Indicators
5	Education for facing disruptive era	<ul style="list-style-type: none"> • Nationalism education • Islam as reflected in everyday life • Bloom's Taxonomy • The Theory of Truth Criteria • (Value) Education on how to use technology • Education about post-truth • Media literacy and digital literacy • Generalist (big picture) rather than specialist
6	Supportive campus life and environment	<ul style="list-style-type: none"> • The important role of teachers • The campus is a place of expression • Recognizing bias • Systemic ethical implementation in campus environment • Academic freedom • Unbiased regulation • The importance of Role Model • The important role of campus officials • Student involvement

Then character (*Budi Pekerti*) education is described by teaching good manners and the essence correlated. The term *Budi* is originated from *Budidaya*, and *Budi* signifies mind, feeling, and will. Awareness and purpose are the essential elements of the soul and spirit of humankind. The soul and the power of humankind's spirit are minds, feeling, and will. The mind produces logical thought, which forms the ethic or spirituality and further develops creativity or purpose (*karsa*). The term *Pekerti* indicates force or energy to build effort. Soul and spirit will never be actual with the absence of force and energy to actualize into action. Therefore, building physical skills and developing individual strength and courage are also essential. Thus, *budi pekerti* is the education to unite mind, feeling, and determination to create an enculturated, excellent and beautiful humankind.

Those are the complete processes of holistic education based on the expert respondents' responses. Character (*Budi pekerti*) education is essentially an enculturated education. The discussion did also mention the importance of cultivating the values of Pancasila in education since Pancasila is the ideology of Indonesia. Pancasila education embraces Global citizenship education and the essential values of citizenship. In addition, Cultural Education is critical in shaping character. In a greater context, Cultural Education is the fundamental awareness that we are global citizens. Cultural Education enlightens one as a part of the universe, conscious of the importance of peace and togetherness. Cultural education delivers international fraternity, global reality furthermore understanding of pluralism. Pluralism education is a component of Pancasila education. In a national context, cultural education prompts us to understand that building this nation has been through a long struggle, that Indonesia originated from pluralism. Hence education has to celebrate diversity.

The following discussion is the Local knowledge education. Local knowledge contains moral messages; therefore, Local knowledge education embraces the understanding of culture and religious acculturation in culture. One of the expert respondents further mentioned concerning the importance of Liberal Art Education. Liberal Arts Education generally covers four areas; natural sciences, social sciences, arts, and humanities.

Almost all the respondents agreed on the crucial of proper religious education. They believe that proper religious education will be able to prevent intolerance and radicalism. This adequate

education refers to the religious education covering the spiritual, morality, rationalism, universal fraternity, nationalism, and holistic oriented. Religious education should not be focusing only on ritualism, piety formality, as this will further polarize the unhealthy communal identity. What is required is spiritual education, not simply religious education.

Respondents then explained more profound about religious education. The moral-oriented religion education delivers morals (akhlak) and wisdom by emphasizing humanity. As described in the Holy Quran, rational-oriented religious education is relevant to scientific logic. Religious education has to relate to logical science to create a thinking space. Religious education should orient to nationalism. Eventually, Religious Education has to be holistic. Islam is differentiated by science (ilmu), learning (ngelmu), and knowledge (kawruh). Means mentioned above that education integrates the substantive with a literal interpretation of religion. Nationalism education that respects and appreciates diversity must be cultivated from an early age.

One of the respondents, Ngatawi Al Zastrouw, emphasized the need for interpretation of Pancasila, indicating that Pancasila is part of Islamic teaching. He assumed that one could be an excellent Muslim by practicing Pancasila values. Therefore, education policy must integrate Pancasila education with religious or character education. Pancasila education embraces values education from an early age to transcendence from the primate instinct. This value is instrumental to be delivered at the golden period (to 10 years old). Value education means constructing humanity.

Respondent Romo Haryatmoko gave several technical suggestions regarding education in facing the disruptive era. It is essential to teach Bloom's Taxonomy education to understand Higher Order Thinking, not solely Lower Order Thinking. Likewise, according to Haryatmoko, it was necessary to conduct the Theory of Truth Criteria to understand binary truths and other types of truth. There are five main 'Theories of Truth': correspondence, coherence, pragmatic, redundancy, and semantic theories (Walker, 2017). The binary truth in question is indeed the correspondence truth. A correspondence theory of truth states that for an idea (belief, proposition, propositional attitude, statement, sentence, or so on) to be accurate, it must correspond to an object or fact (David, 2015). Most commonly, truth is viewed as the correspondence of language or thought to a mind-independent world. This understanding is called the correspondence theory of truth. The correspondence theory of truth is the root cause of modern fundamentalism (Tune, 2013).

Meanwhile, Yudi Latif comprehended that instead of prioritizing technical skills and expertise in facing technological advances, critical was how moral or ethical aptness was in the face of technological advances. Thus, ethics education to prevent violence due to technological advances is the best approach.

Thus, the opinion of the respondent Yudi Latif was similar to Romo Haryatmoko's thoughts that in the present time, education, which produces people with generalist abilities, was more critical than a specialist. Of course, this does not apply entirely to every case. Due to the rapid advancement of technology, computers or artificial intelligence can replace many technical expertise positions. Meanwhile, robots can not replace people who think strategically using the big picture view. However, generalist thinking skills there include wisdom too.

Critical Thinking and Problem-Solving Skill

The third stage of the Delphi Analysis was opinion exploration, opinion clustering, and generating consensus. Furthermore, it was to compare and contrast the perception of each expert's respondents. There were several responses from FGD expert sources at this stage so that an agreement emerged on the core problems in education. The essence of the problem then also had the causes and effects. Thus, this second round resulted in the main answer to intolerance and radicalism in education.

Some of the inputs in the FGD came from respondent Ngatawi Al Zastrouw. The term Liberal Arts suggested by the respondent, Romo Haryatmoko, should be given additional information that the education meant is creative and critical skills education. Liberal Arts were the following stage of Ancient Greek methods of inquiry that began with a "desire for a universal understanding." (Tubbs, 2014). Originally these subjects or skills were held by classical antiquity to be essential for a free person (liberalism, "worthy of a free person") (Curtius, 1973). The purpose of this subject is to acquire an active part in civic life, including participating in public debate, defending oneself in court, serving on juries, and participating in military service. However, in the context of this research, Liberal Arts refer to general knowledge and general intellectual capacity building, in contrast to professional, vocational, or technical curricula. (Wende, 2011).

In one of his books concerning Liberal Arts, Haidar Bagir said that Liberal Arts traditionally includes grammar, logic, rhetoric/communication (*Trivium*), arithmetic, geometry, astronomy, and music (*Quadrivium*). Rational societies concerning character education typically use liberal Arts through rationality. If someone has rationality, then according to reasonable people, they will be motivated to act ethically. Meanwhile, other societies consider the need for engineering or socio-cultural strategies such as the Mental Revolution or Pancasila Ideology Development (Bagir, 2019). He believed that the two schools' approaches needed to be combined simultaneously. Synergic efforts between various socio-political and educational institutions were a necessity.

In connection with one of the elements resulting from the interview, namely resentment, according to respondent Haidar Bagir, this was in the form of politicized resentment by populism. Thus, populism politicizing societies that experienced bitterness in the past. However, societies did not realize the phenomenon.

According to Bagir, religious education, which was limited only to formalism, had shortcomings. Among others, it does not include the value of tolerance as a form of maintaining relationships between humans (*habluminnas*). Therefore, *Habluminnas* was an essential element in religious teachings. Moreover, Bagir also added about the importance of Adiluhung Cultural Education. Bagir said it was vital because it contained much local wisdom.

Responding to the importance of education in facing disruption, Haidar Bagir further shared his opinion in the FGD. Bagir suggested that the detail about how to face disruption was not relevant to answering this research question. Therefore, a specific separate article regarding education on facing disruption would be more suitable. Likewise, Haidar Bagir argues in responding to ideas about campus life and supportive environment factors. According to Bagir, if

the other factors above had fully implemented, the impact would be to create an ideal campus life environment, reflecting the values taught in the classroom. Creating an environment cannot be imposed by the government but is the impact of values implemented. In short, campus life and a supportive environment is the outcome. This argument contradicts what Latif believed in educating pupils through a reliable curriculum and a supportive environment.

Komaruddin Hidayat contributed an approach to find the root of the problem first to understand further intolerance and radicalism. This approach coherently follows Yudi Latif and Haidar Bagir's insights in discussing primary human characters and student characteristics. Bagir clarified the core of education problems, namely the lack of critical thinking and problem-solving skills. Meanwhile, other educational factors were the roots and the consequences of a lack of critical thinking and problem-solving skills.

After passing the second round, namely FGD, a consensus occurred that there appeared factors causing the main problem and other factors as the impact of these causal factors. Table 6 shows the identification of the root causes of education problems.

The first aim was to identify the causes of intolerance and radicalism among students. First, we needed to find the root problem of education, which caused intolerance and radicalism. The essence of the Educational Factor problem is the weakness of critical thinking and the limitations of students' problem-solving abilities. What is the explanation for this phenomenon? There are several causative factors and impacts because there is a lack of reading habits since an early age, weak abductive logic, lower-order thinking, and correspondence truth mindset (binary truth). The correspondence truth mindset often occurs in science students. Exact science is accustomed to thinking in black and white, inflexible, and everything appears in a specific formula. Thus, this way of thinking is not open to accepting other answer options in overcoming problems.

Thus, what are the consequences of those causative factors? Students become unable to accept diversity of thought, experiencing the Muller-Lyer Illusion, are trapped in an echo chamber, and lack meeting forums to meet someone different or opposite to himself.

The fact that flawed critical thinking and limited problem-solving skills as the main problem influences students' understanding of Religious Education. This condition is exacerbated by religious education, which is dogmatic and low-level thinking. The impact of this phenomenon is the lack of in-depth understanding of religious arguments. This whole situation might cause a person easy to be intolerant and even radical.

Table 6. The root problems of education (including religious education) causing intolerance and radicalism among students (based on priority scale).

The causative factors	The impact
1. Lack of reading habit	1. Inability to accept diversity of thought
2. Weak abductive logic	2. Experiencing Muller-Lyer Illusion
3. Trapped in the level of Lower Order Thinking	3. Trapped in an echo chamber
4. Correspondence truth mindset (binary truth)	4. Lack of meeting forum to meet liyan (someone who is different or opposite to himself)
Inadequate critical thinking and limited problem-solving skills also influence understanding of Religious Education	
The causative factor: Religious education which focusing on dogmatic and low-level thinking.	The impact is lack of in-depth understanding of religious arguments

Analysis of Research Results

The fourth step of Delphi Analysis was analyzing the respondents' response to assess the convergence or consensus. Convergence or consensus opinions were the final result of the Delphi method. This study described the causes of intolerance and radicalism among students, describing the root causes of education problems, and describing the elements of cultural education in strengthening the character of Indonesian students. In this analysis part, the discussion's beginning reinforced the respondents' opinions on research findings with supporting literature.

To fulfill the first aim of this research; identify the causes of intolerance and radicalism among students; there were five main factors based on respondents' answers; Personal, Education Factor, Religious Education Factor, Economic, Social, Law, Politics and Cultural Factor and Shallow religious interpretation.

Included in the Personal Factor was the existence of Primate Instincts in humanbeing. Yudi Latif stated about the primate instincts issue; biologically, humans were social primates with an innate tendency in hierarchical social and political structures despite millions of years of evolution. Confirming this argument, scientific literature from Somit and Peterson mentioned that social primates almost always form groups, armies, tribes, and societies characterized by striking individual differences in status, domination and submission, command, and obedience (Somit & Peterson, 2005).

This study discussed the Educational Factor's grounds in looking at the various causes of students embracing intolerance and radicalism. The Internal Factor conditions before-mentioned as primate instincts genetically inherited; this fact was beyond our ability to change. For the similar reason, this research would not discuss external factors, including economic, social, political, legal, and cultural problems. Instead, this study would further analyze the Educational Factor's causes, which includes Religious Education to fulfill the aim of identifying the root causes of educational problems. Thus, it would not touch except for cross-referencing through the other elements on character education such as its implementation (or detailed explanation) and evaluation.

The second aim of this study was to identify the root problems of education problems. Therefore, we needed to study the applicable regulations. For example, UU Sisdiknas (National Education System Law) No.20 / 2003 Article 4 Paragraph 5 says Education is held by developing reading, writing, and arithmetic culture for all society members. Furthermore, it shows that the policy regarding character education has been stated. So then, what was the problem? All respondents had a uniformity of answers that the education problem was in the policy, and the policy's problem occurred in the implementation.

Previous research results showed that some teachers in several senior high schools in Indonesia stated that they still had difficulty implementing character education. It appeared that teacher training in character education helped the teachers deepen their understanding. However, the teachers still needed further training on integrating character education into the school subjects. As the teachers and principals admitted, there was no specific evaluation conducted for character education (Zurqoni, 2018).

The implementation obstacle is due to several things—first, ineffective socialization. Policies were only limited to being excellent in the narrative on paper, but policymakers' socialization to curriculum makers might not be optimal. Likewise, there was a lack of socialization from curriculum makers to teaching staff and all educational institutions. Second, it was necessary to evaluate educators based on the policy's values. Policy implementation will not be perfect if the educators themselves do not believe in the values and methods embodied in the policy. Therefore, regular evaluation of the values held by educators is critical to do. Likewise, educators must continue to provide training to refresh these values. Since the focus, in this case, was education that prevents intolerance and radicalism, it was necessary to restore the importance of the teaching staff and education staff. Then evaluations are needed to be done periodically to the teachers and staff. This process Department of Education needs to collaborate with several parties such as the Ministry of Religion, religious leaders, interfaith philosophers, and BNPT (Badan Nasional Penanggulangan Terorisme/ Nationalism Counter Therorist Agency). This collaboration also needs to be established with the Ministry of Religion in terms of Religious Education and various religious life policies in Indonesia. In this case, the Ministry of Education and Ministry of Religion must continue to increase cooperation in teacher recruitment, teacher certification, and evaluation.

In the field of prevention, BNPT uses a counter-radicalization strategy in addition to deradicalization. BNPT carries out the counter-radicalization activity in collaboration with various elements of society. For example, the Ministry of Education and Culture collaborates with BNPT, launched in 2018, including disseminating related information, developing numerous activities, strengthening materials, and increasing teachers' and education personnel's capacity. Besides, cooperation is also established to exchange data and information and experts related to prevention, family involvement in the prevention process, and developing family education materials. However, based on observations of the researcher's experience, the collaboration's intensity and continuity have not been optimal in terms of implementation.

Third, there needs to be an overhaul of the educational curriculum that pays more attention to character education from an early age. The government should focus on implementing education that prioritizes critical thinking and problem-solving skills and fosters reading habits in the early days of formal education. The national education curriculum must reflect PPK policies, especially instilling an understanding of tolerance and love of peace from an early age. This study believes this can be a solution to implementing PPK policies. Education is not something instantaneous. To create humans who can think critically, have good problem-solving skills, not quickly become victims of the post-truth era, we must start by instilling these values into habits. Thus, habits will form character. When students enter adolescence in campus life, their feelings are the results of the education they get from early childhood, kindergarten, and so on.

It goes without saying that character education above would not be effective if we do not pay enough attention to education implementers' welfare, especially teachers. Their welfare must be guaranteed. Thus, the teacher will focus on activities conveying knowledge and values education. Teachers no longer worry about their economic problems, so they are vulnerable to intellectual actors. Meanwhile, those actors provide solutions to their problems.

The government also needs to continue to ensure that laws are not discriminatory. Good character education will be ineffective if the applicable law is not following the value of tolerance being taught. The role of the central government needs to be assertive. Now is the right moment for the government to focus on implementation. A Joint Decree (SKB) of Three Ministers has been issued triggered by a school case that requires non-Muslim students to wear the headscarf (hijab).

Furthermore, the Ministry of Education determined three major sins in education: intolerance, sexual violence, and bullying. Minister Nadiem said that implementing the field would not be successful if only the government were involved. This statement means that movements that speak of tolerance must be continuously improved to become dominant voices. Civil society is the key to this success. For the collaboration between the government and civil society to occur effectively and sustainably, this is the right time for the government to formulate various implementation strategies.

What about the implementation? Table 6 above describing the answer to this question. The core problems are flawed critical thinking and limited problem-solving skills, which influence the understanding of Religious Education. The causative factors for these core problems are lack of reading habit, weak abductive logic, trapped in the level of lower-order thinking, and correspondence truth mindset. The impact of this situation is a lack of in-depth understanding of religious arguments. Here are some supporting literature for these arguments:

Abductive reasoning is an inference mechanism such that given a knowledge base and some observations, the reasoned tries to find hypotheses that, together with the knowledge, explain the observations (Baral, 2000). Abductive reasoning is typically understood as the process of looking for an explanation for a surprising observation (Aliseda, 2006; Magnani, 2001). Knowledge discovery, legal reasoning, and many other intellectual tasks need strong abductive logic, making abduction one of the most crucial reasoning processes in human learning. This fact underlies the thought that problematic abductive reasoning is one of the causative factors causing intolerance and radicalism among students.

The development of academic abilities-including logical-analytical thinking skills, scientific-observational skills, curiosity, and vocational skills or life skills, must be based on the spiritual, moral, and aesthetic perspectives. Thus, Religious education is vital in the formation of character. The teaching of spirituality and morality in this context should not be just a routine of worship and moral teaching that is purely cognitive but based on an understanding of the inner meaning of the teachings of religion and morality (Bagir, 2019). This fact underlies the thought that religious education is vital and, therefore, misunderstanding of religious education is one of the root problems causing intolerance and radicalism among students.

Since Religious Education was considered the most critical factor in causing intolerance and radicalism, this study would go deeper to understand religious education and how the wrong understanding of it might cause severe damage to one's ideology.

Discussing Religious education is essential for practical spiritual practice (riyadhah nafsiah), not just ordinary cognitive-academic lessons, let alone just emphasizing rote memorization. Therefore, it is crucial for every educational institution, not only religious

education institutions, to combine the two approaches of tarbiyyah (care and management) and ta'dib (civilization) and make ta'dib the ultimate goal of every educational process. It is only with a spiritual-religiously oriented educational approach that acute humanitarian problems can be expected to be resolved from the root. Thus, religious lessons must be emphasized on the development of character or morals, the education of human beings full of compassion. The practice of developing affectionate morals needs to involve efforts to help weak people in society because this will touch more on the affective (inner attitude) and psychomotor (habit) aspects of students (Bagir, 2019). In short, we can call it Critical Religious Education.

The 2013 National Education Curriculum had mentioned the Integrated Thematic learning system. In the Curriculum, the government had integrated material on morality education into various subjects in schools. Thematic learning is a learning approach that incorporates multiple competencies from multiple issues. The integration is carried out in 2 (two) things: the integration of attitudes, abilities/skills, and knowledge in the learning process and integrating various related basic concepts. For example, even in the details of the Basic Competencies of Islamic Religion Subjects, it says, 'Having tolerant behavior and respecting differences in relationships in schools and communities as an implementation of understanding QS. Al Hujurat (49): 13, as well as related Hadith'. Likewise, in the Christian Religion Subject, it says, 'Understanding and showing tolerance among religious believers following the teachings of the Lord Jesus'. The Buddhist Religion Subject states, 'Developing tolerant behavior in interacting with the social and social environment.' Whereas in the Pancasila subject, one of the essential competencies is 'Showing a tolerant attitude towards the diversity of ethnicities, religions, races, cultures, gender within the framework of Unity in Diversity. Here it can be seen that the competence regarding tolerance is included in the National Curriculum. In addition, the 2013 Curriculum includes Higher Order Thinking Skills, which are intended to produce critical and creative children.

The third aim of this study was to identify the elements of cultural education in strengthening the character of Indonesian students. For that purpose, this research used formulating competencies or expected characters to prevent intolerance and radicalism.

The character education embraces competency formulation, the expected characters, detail in the teaching and learning education, practice activity, and evaluation. Therefore, answering the third aim of this research which was analyzing the elements of cultural education in strengthening the character of Indonesian students, this paper concentrated solely/ exclusively on the aspects of the substance/ the material's formulation, including theoretical and practical aspects of the program. As mentioned in the previous literature, the only way to solve the nation's serious problems is to change our educational paradigm in theory and practice from rational-scientific and vocational-centered to spiritual, moral, and aesthetic orientation (Bagir, 2019).

In formulating the graduate competencies, the required educations were enculturated education, including Pancasila Education, Local Knowledge education, and Liberal Arts Education.

Based on the data above, there is a concept of integrating Pancasila Education with the whole project of education itself, including character education, as well as Religious Education. Religious Education should not be separated from Character Education and Pancasila Education

itself. As the Indonesian nation's ideology, Pancasila is also a guideline for state life. The First Precept explained that we could not part humans from their relationship with God in carrying out their lives. Whereas the second to fifth precepts it is a reflection of humans who have noble character. The second to fourth precepts explain the relationship between fellow human beings living in the world. In Islam's perspective, *Hablumminannas*, or harmonious relations among fellow humans around the globe (Samputra, 2018).

However, unifying the values of Pancasila and Character Education into Religious Education does not mean that the lesson hours are merged. Because the unification of the hours of this course will have an impact on the reduction and marginalization of the noble teachings in the religiously-friendly principles of Pancasila ideology (Kompas, 2010: 9-12; Azra, 2002; Azra & Idris: 2002) (Khalimi, 2020) Moreover, so many terms in each of the Pancasila principles are very much borrowed words from Arabic, the language of the Qur'an. Likewise, the content of Pancasila values related to tolerance and unity is a conception of unity identical to the Islamic idea of *ukhuwah*. Therefore, the Indonesianness dimension reflected in Pancasila must also be linked to the concept of religions or beliefs and concurrently with the concept of the state. By explaining the realm of theology, Indonesianness in Pancasila Education can also be linked to more complex and comprehensive legal terms (Khalimi, 2020).

For the purposes of formulating graduates' competencies, this research already had some summary from the respondents' ideas, as follows: Henny Supolo stated in an in-depth interview that the inability to think critically was one of the problems for a person to become intolerant and even radical. Romo Haryatmoko further confirmed the same thought. Yudi Latif appended that limited problem-solving abilities also lead to easy exposure to biased and extreme understandings. Haidar Bagir opined that the inability to think critically and problem-solving limitations were the core of the problem. This condition further affected religious education. The failure to analyze critically leads to a misunderstanding of spiritual teachings, as announced by Komaruddin Hidayat and Ngatawi Al-Zastrouw. Meanwhile, Unifah Rosyidi similarly stated that there must be a critical culture. Thus, based on the second-round results, there was an agreement that the main underlying problems were the inability to think critically and problem-solving limitations.

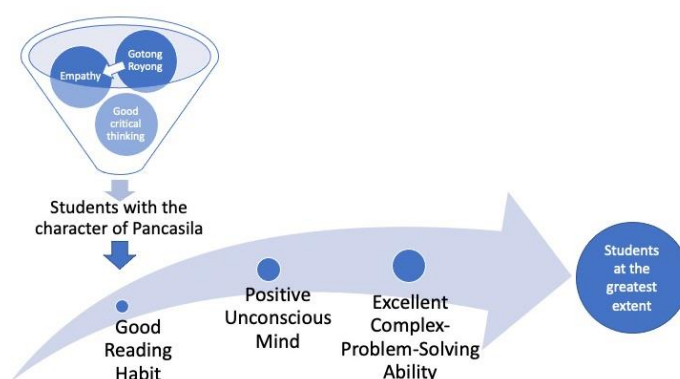
One of the essential competencies, according to the respondents, was good critical thinking ability. Critical thinking includes the mental processes, strategies, and representations people use to solve problems, compose decisions and acquire new concepts. The interpretation of critical thinking is rational, logical, and consequential evaluative thinking in terms of what to accept (or reject) and what to believe in, followed by a judgment; what to do (or not to do) about it; resulted by an accordingly responsible action (Zoller, 1993). Thus, critical thinking skills include interpretation, analysis, evaluation, inference, and explanation (Facione, 2011).

Previous research results showed that critical-thinking abilities had an essential role in making decisions and learning new concepts. Critical thinking determines whether someone will acquire or refuse an idea to decide what person will take. A person's weak critical-thinking ability will influence a person's interpretation and analysis in various ways. Misinterpretation also led to the increase of intolerance, as described above. Meanwhile, interpretation is the ability to understand or explain the intentions of critical thinking skills. Thus, low interpretation skills may cause misunderstanding of religious teachings.

On the other hand, analytical skill identifies the relationship between a statement, question, concept, and data. Students with good analytical skills can analyze arguments and examine ideas in solving problems. They can reason in response to a statement or a question, using concepts and logical data that they have previously understood. Good critical thinking provides the capability of assessing the credibility of an idea that offers an explanation or description. Good necessary thinking skills also allow a person to identify and define the thought points needed to provide a logical conclusion. Therefore, essential thinking skills impact cognitive aspects; besides that, it also affects social and emotional development in society (Orr, 1991).

As mentioned in Table 6 that one of the causative factors is lacking reading habit. Cultivating reading habits from childhood can influence a person's character. By being accustomed to reading, a student gets various thoughts. In the reading material, many things can enlighten and provide motivation. The books infuse someone's life with as much affirmation and inspiration as possible. Students who regularly read will have a chance to receive various lessons more than once. These lessons might seep into students' brains over time, and eventually, the wisdom received from those who are where they want to be will be reflected in their actions. This process forms the unconscious mind.

Accordingly, what is the correlation between lacking reading habits and problem-solving abilities? Previous research results showed clear evidence that individuals facing simple decision-making situations perform well when making conscious and deliberate thoughts. In contrast, participants who were facing complex and, so far, unknown decision-making situations perform better when making unconscious and intuitive thoughts (Neuert, 2013). Furthermore, students who previously possess the character of Pancasila, among others, can be empathetic and live together peacefully; collaborating with others (gotong royong) will be at the greatest extent when they also have excellent reading habits. Finally, as described in the previous paragraph, reading habits can form the unconscious mind. Thus, the high reading habit may improve students' complex problem-solving skills. Graph 1 illustrates this correlation clearly.



Graphic 1. The enculturated education process in creating students to the greatest extent

One of the aims of this research was to analyze the elements of cultural education in strengthening the character of Indonesian students. There were several answers in defining educational strategies in preventing intolerance and radicalism. Pancasila indeed covered each of these strategies. Thus, we could assume Pancasila Education was the comprehensive foundation

for Character Education as a whole, including Religious Education. Pancasila holds in divinity, while divinity is closely related to religion. Every religion's foundation is divinity.

There are types of religion that exist in Indonesia. Institutional religion (or organized religion) is a religion in which belief systems and rituals are organized systematically and formally. Meanwhile, indigenous and folk religions, such as traditional Sundanese religions, prehistoric religions, are not considered organized religions.

Sir Hamilton Alexander Rosskeen Gibb FBA, known as HAR Gibb, a Scottish historian, stated that Islam is more than just a religion. Islam is the way of life. Likewise, every other principle is an expression of national character ideals by the Indonesian founding fathers. The fact underlies why it is more suitable to cultivate Pancasila Education in every phase of Character Education, including in daily life, on campus, and in society.

Based on the various arguments above, it was evident that Religious Education, Pancasila Education, and Character Education must go hand in hand, integrated because they were mutually reinforcing. Thus, what is the role of Citizenship Education? Someone who implies Pancasila character will have a good understanding of Citizenship values. The value of citizenship contained the value of tolerance as the primary requirement. In citizenship values, the spirit of peace, and the spirit of maintaining unity in a country with various diversity such as Indonesia, an attitude of tolerance is a must.

Previous research results showed that developing creative citizenship attitudes and skills was a reinforcing element for the successful implementation that can revitalize Citizenship Education as Pancasila Education and integration in formal and non-formal education curricula. Citizenship Education in Indonesia is a citizen who has the Pancasila character (Mughtar, 2014), and what is equally essential is tolerance. Tolerance is the only sure way to practice Pancasila (Suharyanto, 2013) (Dewantara, 2019).

After formulating the competencies, the next stage was the education method, i.e., emphasizing learning by experiencing and practicing reading habits. Early caretaking experiences are instrumental in character development. Early childhood educators can positively impact healthy character development in young children, including induction, nurturance, democracy, facilitating child understanding, teaching humane values, fostering caring relationships, emotion management, respect (Berkowitz, 2000).

Respondent Romo Haryatmoko suggested the importance of community service in character education. The importance of community service is a multicultural meeting forum and an actual practice form of student involvement. One of the intolerance issues is disliking or even being hostile to differences due to the lack of spaces for encounters with others (forum to meet liyan-someone who is different or opposite to himself). The idea of educational methods such as community service is also a way of creating meeting spaces. Education that accustoms students to meeting friends of different ethnicities, religions, and cultures is also called multicultural education. Multicultural education will give students the experience of getting along with others, hanging out with friends outside their home group. These experiences of getting along with others will prevent students from being hostile to differences, including differences of opinion.

Conclusion

This study aimed to identify the causes of intolerance and radicalism among students, identify the root causes of education problems and analyze the elements of cultural education in strengthening the character of Indonesian students. The research results showed five main problems causing intolerance and radicalism among students: personal factors, education, religious education, economic-social-political and cultural factors, and shallow religious understanding.

The root cause of education problems is in the implementation. The implementation of the character education does not align with the underlying aims stated in the education policy, KKP policy, and The National Education System Article 4 verse 1. Because of this implementation problem, character education in Indonesia results in students with low critical thinking skills and poor problem-solving abilities, moreover complex problem-solving. What are the elements of cultural education in strengthening the character of education can be arranged on a priority scale as follow Table 7.

Table 7. Educational strategies that prevent the development of intolerance and radicalism (based on priority scale)

Competences	Method
1. Education that fosters reading habits from an early age	1. Character education must start at an early age
2. Education of the promotion of Higher-Order Thinking Skills	2. Integrate Pancasila education with Religious Education and Character Education
3. The teaching of Critical Thinking about Truth	3. Practicing abductive reasoning
4. Education facing the post-truth era	4. Multicultural education
5. Critical Religious Education	

Future studies may involve, first, research about the role of government which should have strong connections with influential global actors, such as Facebook, YouTube, Twitter. Second, the government needs to implement digital policy changes that consider intellectual actors' factors. For example, the intelligent actors mentioned in the above study use technological advances in spreading the notion of intolerance and radicalism. As this study states, the influencing factor is formal education, but many external factors play a role, so this is urgently needed. Third, further study may explore each indicator of this study's results to formulate an appropriate part of the character education curriculum to prevent the growth of intolerance and radicalism among students.

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