ANTICIPATING RADICAL UNDERSTANDING IN CHILDREN: STRATEGIES OF PARENTS IN DEVELOPING PLURALISM CHARACTER

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A B S T R A K

Aksi radikalisme kini mulai mewabah di semua kalangan. Hal ini dapat dilihat beberapa tahun yang lalu, terjadi bom bunuh diri di gereja Surabaya yang melibatkan anak-anak, dan tindakan lain yang mengarah pada pemaksaan ideologi kebenaran budaya, bahkan agama pada pihak lain di luar budaya atau agama tertentu. Isu radikalisme harus diakui dan upaya harus dilakukan untuk mencegah penyebaran klaim kebenaran. Fenomena konflik yang datang dan pergi akibat perbedaan membuat pemikiran mundur untuk mengaitkan kejadian tersebut dengan proses pendidikan yang telah dilaksanakan dari orang tua kepada anak. Parenting skills merupakan kemampuan yang dimiliki oleh orang tua dalam membesarkan dan mendidik anak yang sangat mempengaruhi perkembangan karakteristik anak di masa depan. Pengenalan keberagaman yang ada harus dimulai dari tempat anak berada. Karakter pluralisme dipandang penting untuk dikembangkan dalam rangka pencegahan gerakan radikal di Indonesia karena pengelolaan perbedaan yang begitu primordial dari setiap kebenaran kelompok masyarakat, maka perlu dilakukan tindakan preventif, misalnya dalam ranah pendidikan, terutama pendidikan non-formal dari orang tua. Penelitian ini merupakan penelitian kualitatif deskriptif dengan jenis penelitian studi kasus di Desa Srisawahan, Lampung Tengah. Informan dalam penelitian ini adalah masyarakat di Desa Srisawahan, Lampung Tengah. Penelitian ini bertujuan untuk menemukan strategi pengembangan karakter pluralistik dan toleransi pada anak guna pencegahan paham dan gerakan radikal sejak dini

A B S T R A C T

Actions of radicalism are now starting to become epidemic in all circles. It can be seen several years ago, there were suicide bombings in the Surabaya. church involving children, and other actions that led to the imposition of the ideology of cultural truth, even religion on other parties outside of a particular culture or religion. The issue of radicalism should be recognized and efforts must be made to prevent the spread of the claim of truth. The phenomenon of conflict that comes and goes due to differences makes thinking backward to relate these incidents to the educational process that has been implemented from parents to children. Parenting skills are abilities possessed by parents in raising and educating children which greatly affect the development of children's characteristics in the future. The introduction of existing diversity should start from where the child is. The character of pluralism is deemed important to be developed in the context of preventing radical movements in Indonesia because the management of differences is so primordial from any truth of community groups, it is necessary to take preventive action, for example in the realm of education, especially non formal education from parents. This research was a descriptive qualitative research with the type of case study research in Srisawahan Village, Central Lampung. The informants in this study were people in Srisawahan Village, Central Lampung. This study aims to find a strategy for developing pluralistic character and tolerance in children to prevent radicalism and movements from an early age.

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1. Introduction

The heterogeneity of Indonesian society often creates various conflicts that can cause the natural rights of each individual to seem displaced and ignored because of their differences. Conflicts in society that have occurred so far show the community's inability to accept differences, so that the seeds of radicalism will emerge when a person or group cannot manage it properly. Currently, radicalism is an issue that is increasingly being considered seriously by various groups, ranging from the government, academics, cultural activists, and clergy.

Radicalism is an understanding that rejects the existing order in society because it is not in line with what is understood. Not only that, the perpetrators of radicalism will try to impose the truth that is recognized personally to other people or groups outside of themselves under the pretext of creating changes for the better. This often triggers pressure and tension which ultimately results in physical violence. However, not only in the form of physical violence, the radicalism that is currently happening is also in the form of an ideology of thought. Children, more precisely students/students become "soft" targets in expanding the ideology of thought.

Actions of radicalism are now starting to spread in all circles. Seen a few years ago, there was a suicide bombing at the Surabaya church involving children in the family of the suicide bomber. Another event that emerged in 2018 was a Kindergarten (TK) in Probolinggo, East Java which held a carnival with the use of veils and holding replicas of weapons by kindergarten children. This phenomenon is one thing that always raises questions and concerns about instilling radicalism in children which will also lead to violence later on.

Violent behavior committed by children will not appear suddenly. There is a role for the family in influencing the formation of a child's character. The existence of doctrinal hatred towards ethnicity, religion, race, and other groups carried out by parents will have a bad influence on the character of the child. The nature of children who easily absorb information without thinking about whether the information is true or not, should not be filled with doctrines that teach radicalism.
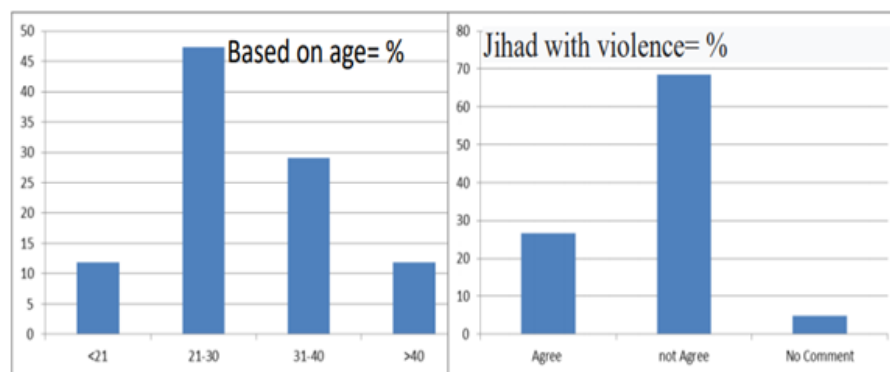

Figure 1. Potential of Radicalism in the Student Environment

The perpetrators of acts of terrorism and radicalism in Indonesia mostly come from students and students. Based on research on 110 perpetrators of terrorism in 2012, most were in the age range of 21-30 years (47.3 percent), after that in the age range of 31-40 years (29.1 percent) and 11.8 percent under age 21 years old.

Seeing the cases that have existed lately, the fact that more young terrorists are hard to disprove. The same year survey of potential radicalism in the student environment showed 26,7 percent agreed to jihad with the use of violence, while those who did not agree 68,4 percent. Besides that the facts also prove the results of a survey from the BNPT in 2016 saying that terrorists came from educated circles, such as the graph below.
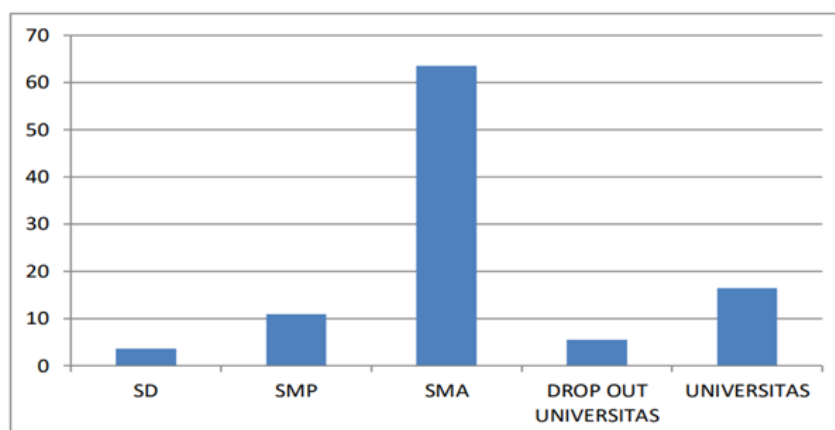
Figure 2. Facts: Terrorists are from Educated Circles

Lampung Province, which in 2017 was declared fourth in terms of radicalism by the BNPT, has a tough "homework" to deal with. The latest incident related to radicalism in Lampung is that in December 2020 there was an arrest of a suspected terrorist in East Lampung. The incident of the arrest of a suspected terrorist also occurred in Central Lampung around the beginning of 2021, and it turns out that there are still many other cases that have not been brought up to the public. The existence of these events is of course a special concern by the provincial government in suppressing the rate of growth of radicalism in Lampung. Synergy of all parties is needed in tidying up the "homework". Family or parents can be the first step in anticipating radicalism that leads to terrorism.

Developing the character of pluralism in children is possible to be effective through non-formal education in the family. As a starting place for children's learning, parents have a special role in setting themselves up as role models for their children. Parents should also be able to accurately determine what should be taught to their children. To be able to achieve the optimal target in anticipating radicalism, an appropriate strategy is needed from parents to develop the character of pluralism.

This research will look at the appropriate parenting strategies/patterns used by parents in shaping the character of pluralism. In addition, this research will also strengthen and become a liaison for previous studies (2018-2021) and plans for future studies (2022-2024). In summary, the research road map can be seen in the image below:

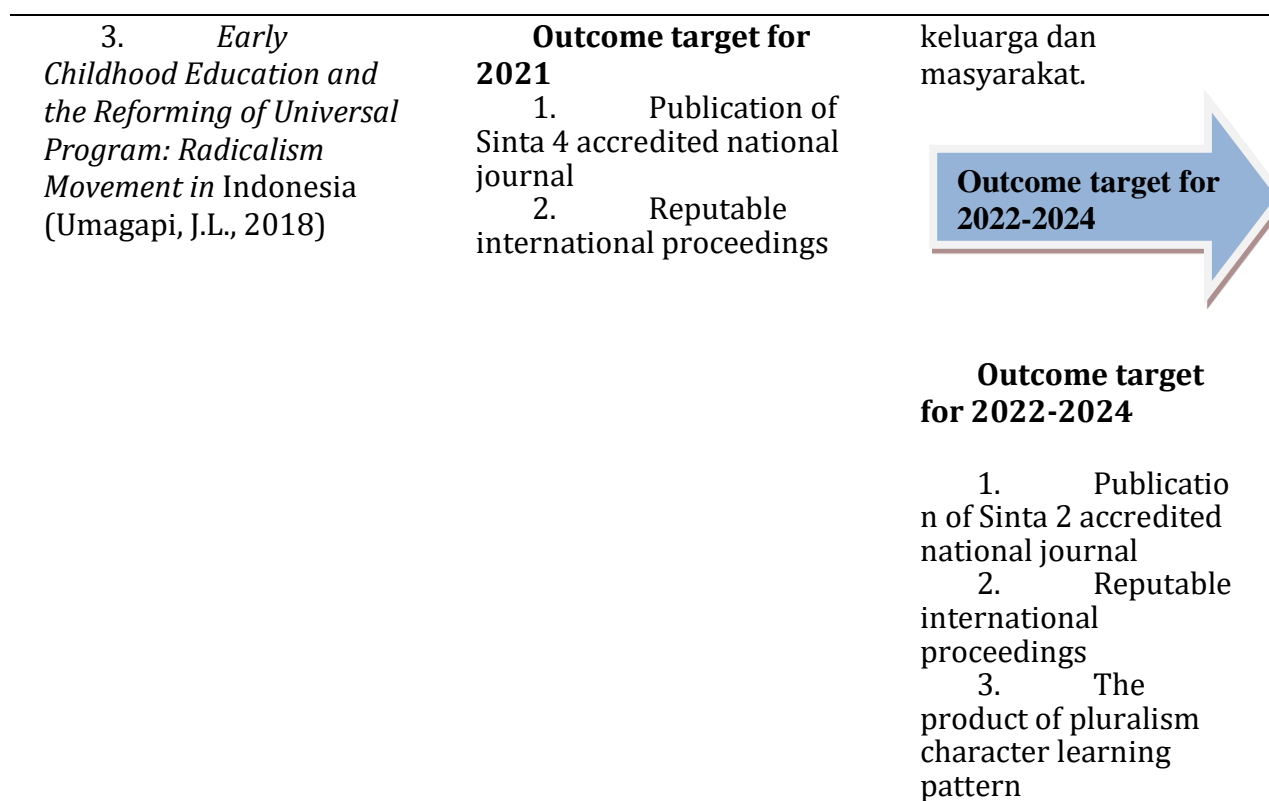| **Previous Research on 2018-2021**	**2021 Proposal**	**Research Plan on 2022-2024**
1. Redefinisi peran orang tua dalam pendidikan; penanaman sikap anti radikalisme sejak usia dini (Hardiyanti Pratiwi, 2018). 2. *De-Radicalization Program for Children's Victims of Terrorism Act at Social Rehabilitation Centre Handayani* (Novrita, M., Syauqillah, M., & Logahan, J.M., 2020)	Studi *parenting skill*: strategi mengembangkan karakter pluralisme dalam mengantisipasi paham radikal. **Outcome target for 2021**	1. *Preventing Radicalism*: Perancangan desain pembelajaran karakter pluralisme di keluarga dan masyarakat. 2. Pengembangan desain pembelajaran karakter pluralisme di keluarga dan masyarakat. 3. Implementasi pembelajaran karakter pluralisme di

| 3. *Early Childhood Education and the Reforming of Universal Program: Radicalism Movement in* Indonesia (Umagapi, J.L., 2018) | **Outcome target for 2021**
 1.   Publication of Sinta 4 accredited national journal
 2.   Reputable international proceedings | keluarga dan masyarakat. |

Outcome target for 2022-2024

Outcome target for 2022-2024

1.   Publication of Sinta 2 accredited national journal
2.   Reputable international proceedings
3.   The product of pluralism character learning pattern

Figure 3. The Research Road Map

PLURALISM: THE KEY TO COUNTERACTING RADICALISM FROM AN EARLY AGE

Radicalism is an understanding or flow in politics that wants social and political change or renewal by means of violence or drastic, as well as extreme attitudes in political flow. Views and lifestyles that differ from those of the group will easily be considered the most real "enemy", so they do not hesitate to be exterminated. From here, a very intolerant, closed and absolute perspective developed. The claim to the truth finally cannot be separated from the radicals. The emergence of this claim is not only due to the perspective of the radicals who are different from the non-radicals, but also because of the very textual-scriptural way of religion. Viewpoints determine how radicals behave and act in religion.

The phenomenon of radicalism will lead to the issue of terrorism and terrorism has always been an urgent and hot topic in Indonesia. The suicide bombing incident two years ago made Indonesia a headline in international media for a long time. From the past until now, Indonesia is still a victim as well as an "accusation" of terrorist attacks. Thus, the government continues to strive to deal with the problem in the best way. However, the government will not optimally handle the problem of radicalism if there is no synergy with other parties. One of the parties who also plays an important contribution in this phenomenon is the family, in this case are the parents.

As the main education known to children, parents have a fundamental role in educating in order to form the ideal character in children. The call to introduce pluralism to children is very important. The goal is none other than to teach children that differences exist and must be addressed appropriately, not even fought. In the realm of basic education, radicalism can be prevented by conditioning children to grow and develop in a friendly and loving religion environment. Children who get an education based on the love of their parents will grow up to be independent, mature, able to control themselves and have good social relationships. The results of research indicate the importance of parenting patterns for children.

In Novrita, et al. (2019) research, looked at how the deradicalization program at the Handayani Social Rehabilitation Center for Children with Special Needs Protection (BRSAMPK) handled children affected by acts of terrorism. Efforts made by BRSAMPK Handayani are

providing assistance, education, ideology, nationalism values, counseling about the dangers of terrorism, social rehabilitation, and social support for children who are doing social improvement in BRSAMPK Handayani. With these assistance services, it is hoped that children can be mentally recovered and of course have a more comprehensive understanding related to radicalism.

One of the important characters to be developed in children is the character of pluralism. Pluralism is an attitude of tolerance to restrain oneself so that potential conflicts can be suppressed, and pluralism actually does not merely refer to the reality of the existence of pluralism, but to the active involvement of the reality of pluralism. An important point to note is that the meaning of plurality and pluralism does not at all mean equating all things. Pluralism itself can also mean a willingness to accept diversity (plurality), that is to say, to live tolerantly in different ethnic groups, groups, religions, customs, and views of life. Alwi Shihab asserted that "The concept of pluralism cannot be equated with Relativism, because the consequence of this equation is that any religious doctrine must be declared true, there is no absolute truth, no one claims a single truth, all religions are the same. Eck, a director of Harvard University's "Pluralism Project", describes pluralism he understands as something active, not just an acceptance of diversity. For him, just tolerance is not enough, but pluralism demands "engagement with diversity" which means looking for interrelationships from aspects of difference.

If we see the news, every day we can see the story about brawl among the students, based on psychology perspective young people tend to do everything in a group and they are in the age to get influenced by people so easily, and they will believe others easily. That's why the people from a bad organization or bad environment tend to recruit their members to start from their child age or teenager because in that age young still cannot make difference between bad and good that's why it is so easy to influence them.

Radicalism will lead to the terrorism and terrorism issue becomes an important and hot topic right now, Indonesia suffers from this issue also. Like what happened in March this year, a terror happened, and suicide bombing makes Indonesia becomes the headline of international media for a long time. From the past until now, Indonesia still becomes a country that becomes a victim of a terrorist attack and the government still try hard to handle this issue in the best way. Terrorism also will harm many people because it is called the radical religion action that most people believe to protect their faith or own believes they must hurt other people. That's mostly many people make a wrong interpretation of this principle.

2. Method

This research was a descriptive qualitative research with the type of case study research in Srisawahan Village, Central Lampung. The informants in this study were people in Srisawahan Village, Central Lampung. This study aims to find a strategy for developing pluralistic character and tolerance in children to prevent radicalism and movements from an early age. In this research, the main technique in data collection was interview. Interview was used as data collection by asking questions orally (in depth enterview) to the community as parents. The interview used in this research was a semi-structured interview (semi-structured interview).

3. Results and Discussion

Parents as first educators have a big role for early childhood in internalizing the value of tolerance in early childhood. Previous research illustrates that the attitude of tolerance that owned by parents have influence which is significant to the formation of attitudes tolerance for the child to be brought to adulthood. In build tolerance in young children early, parents have a very important role significant, namely: (1) parents as an example or role models for children, (2) the role of supervisor, and (3) the role of mentor. As for the methods that can applied by parents in shaping children's tolerance attitude, among others: (1) familiarize children to speak politely and be polite, (2) let children to interact with friends peers, and (3) provide opportunities for children to socialize with other people and older people from him.

Efforts to internalize the value of pluralism in early childhood should pay attention to principles of early childhood education effective in order to achieve results maximum as expected. Previous research concluded that effective teaching in education and early childhood

care should be includes sensitive and warm interactions, responsive feedback, and communication verbal. In other words, the internalization of values tolerance in early childhood by people old at home holds one main key, namely ability to consider aspects psychology in establishing effective communication with early childhood, where in this case psychology tries to analyze all the components involved in a communication process.

Communication applied with the aim of achieving effectiveness communication characterized by: (1) understanding, which refers to acceptance careful attention to the content of the stimulus as what is meant by the communicator; (2) pleasure, which refers to how communication can be create pleasure that makes warm, intimate, and fun relationships; (3) affect attitudes, this is related to persuasive communication, namely the process of influence opinions, attitudes, and actions people by using manipulation psychologically so that the person acts as of his own free will; (4) good social relations; (5) action, where communication is intended for encourage people to act.

The education of children from their parents will be the best program for teaching how children behave in a social environment. They will be taught how to know other people who are different from them, so that in them they will grow an attitude of tolerance because they feel pluralism in their community daily environment. Home is the place where children spend the most time. So that, the opportunity for parents to educate the growth of the character of pluralism is very large through quality communication.

Internalization of the value of tolerance from an early age is important because it is expected to reduce the level of conflict and violence that occurs due to intolerance. If children have been able to understand and apply the values of tolerance in their daily lives from an early age, it is hoped that they will grow into tolerant individuals later. One of the things that parents can do to maximize the internalization of tolerance values in early childhood is to apply communication psychology in everyday life. The application of communication psychology is expected to be able to make early childhood children comfortably and voluntarily grow and develop into individuals who are able and willing to apply the values of tolerance so that being tolerant will become a habit and permanent character of them.

Based on the results of interviews conducted with several parents in Srisawahan Village, Central Lampung, it can be seen that parenting patterns in instilling a pluralist character and values of religious tolerance in children are carried out through several attitudes, namely, giving children the freedom to keep socializing and interacting with other communities who different religions. There are many reasons why parents let this happen, some parents consider interacting with the surrounding environment very important for the development of the child's personality so they keep it. Some older people think that religious differences are not a problem and are very common in society. Likewise, some other parents think that interacting is very important, but the interactions that are carried out are only limited to social relationships, not rituals, for their rituals remain separate according to their beliefs.

4. Conclusion

The tendency of parenting skill strategies that are applied in instilling pluralistic characters and values of tolerance, especially religious tolerance to children in Srisawahan Village, Central Lampung is to use an authoritative parenting style. This is manifested by the pattern of attitudes and actions of parents which 1) gives children the freedom to associate and interact with other people of different religions. This is done so that children can socialize and understand the environmental conditions in which they live. 2) Provide rules as control and supervision of children's daily interactions so that children do not fall into unwanted behavior and can learn discipline and be responsible with children's obligations. 3) Avoid giving punishment for mistakes made by children and prefer to provide educative actions such as reprimanding and advising children by communicating well, if forced to be given a punishment then the punishment given does not reach punishment that leads to physical punishment but only gives the child responsibility for doing housework such as sweeping, cleaning the bathroom and washing the bike. 4) Provide examples of mutual respect among religious believers and respect for celebrations of other religious holidays by frequently inviting children to stay in touch with

relatives and relatives of different religions, inviting children to stay mingled with the community, helping each other to other residents who are in trouble. Protect each other's religious rituals.

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