
DEVELOPMENT OF A MULTI-MATOBÉ LEARNING MODEL TO PREVENT RADICALISM IN THE DIGITAL ERA

Rasimin

e-mail: rasimin@iainsalatiga.ac.id

Universitas Islam Negeri Salatiga, Indonesia

Abstract

Develop a multi-matobé learning model (multicultural based on the problem of religious tolerance) to ward off student radicalism. Use a Research and Development (R&D) approach with three steps, namely: 1) preliminary studies, 2) model development, and 3) model testing. The developed products were tested on UIN Salatiga, Indonesia students and analyzed by t-test using SPSS 22 software. The multi-matobé learning model uses five main syntaxes, namely: (1) determining and mapping problem priorities, (2) problem orientation, (3) social-digital investigation of religious tolerance issues, (4) group and classical discussions, and (5) presenting and developing works. The paired sample t-test showed a significant difference between the control and experimental classes in the limited-scale trial 1, limited-scale trial 2, and large-scale trial. The multicultural learning model based on the problem of religious tolerance can be used in Social Studies learning (IPS). However, applying this learning model to other subjects has a great opportunity to form a tolerant student character. The multi-matobé learning model has five syntaxes that have been tested to be effective in providing real experiences in solving religious tolerance problems. This learning model can be an alternative solution so that the younger generation is not easily exposed to radicalism in the digital era.

Keywords: digital era; multicultural; tolerance; and radicalism.

Preliminary

The condition of diversity of ethnicities, races, cultures, religions, and languages in society is a picture of multiculturalism. In multi-culture, there is a recognition of human dignity with all its unique differences and responsibility for living together in the community (Jupp & Espinosa, 2017). The purpose of multi-culture is to build cooperation and equality and to appreciate the increasingly complex conditions of life in society. Multi-culture sees differences positively by being aware of all attitudes that can reduce multiculturalism (Zhang, 2017; Sudigdo, 2018; Castillo, 2020). In multi-culture, there is also an attitude of willingness to accept other groups as a single unit without differences in cultural backgrounds. Multiculturalism also affirms that they are the same in the public sphere. The awareness of diversity is a plurality relationship in which there is an existential struggle for recognition, justice, equality, and equality (Jupp & Espinosa, 2017).

Indonesia is a country with a diversity of ethnic groups, cultures, customs, languages, and religions that live and develop side by side. This diversity is challenging to find in any country in the world. According to Doerr-Stevens & Buckley-Marudas (2019), diversity has two different and opposite potentials. One side shows a positive potential, namely the potential to be proud of the diversity of religions, ethnicities, and cultures, which are the unique treasures of an Indonesian nation that provide nuances and dynamics of life. However, a negative

potential is also prone to clashes, conflicts, and splits (Cho, 2017; Diem & Abdullah, 2020). Therefore, multicultural countries require systematic pedagogical engineering through a school system that considers cultural and religious elements to achieve stability in social life, including through multicultural education (del Carmen Salazar, 2016).

On the other hand, the digital era has brought about many changes in various aspects of life. Information technology is developing very fast and spreading to various joints of society. As a result, students' study habits and communication methods shifted. Most students feel comfortable with digital technology. However, students use social media more to connect and interact with friends than for academic activities (Gallardo-Echenique, Bullen, & Marques-Molias, 2016). This shift in communication across countries, cultures, and religions is prone to exposure to radicalism. Through multicultural education, democratic values, humanist values, and diversity values can be instilled in students. Education has a critical role in instilling multicultural values. Thus, the cultivation of multicultural values can be transformed through a multicultural learning model based on the problem of religious tolerance, shortened by the acronym "multi-matobe", which is expected to be able to minimize the occurrence of religious radicalism.

Literature Review

Characteristics of problem-based learning (PBL)

According to Schmidt & Tawfik (2018), the characteristics of problem-based learning are: (1) Focusing on the problem, where the learner begins his learning which is aimed at simulating the original problem or the problem structured as the original; (2) Student-centered learning, where the lecturer cannot dictate learning; (3) Learning on their own accord, where students individually and in groups are responsible for determining learning issues through self-assessment and peer assessment, as well as obtaining their learning materials; (4) self-reflection, students monitor their understanding and determine their learning strategies; and (5) Tutors as facilitators (not delivering materials) who support and facilitate group processes.

Multicultural character and religious tolerance

Multicultural character consists of six things, namely (1) self-concept and understanding; (2) sensitivity to and understanding of other parties; (3) the ability to understand and feel diversity; (4) the ability to take action and make effective decisions; (5) open to developing issues; and (6) understanding of low stereotypical thought processes and pride in respecting others. These characteristics are developed into specific competencies related to attitudes, knowledge, skills, and participatory competencies (Yasemin & Mehmet, 2015).

Tolerance is accepting other parties and appreciating differences (Bakar, 2016; Kamil, 2018; Bystray, 2019).

Tolerance develops because of the diversity of life (Casram, 2016). In the life of society, nation, and state, tolerance has an essential meaning, namely creating nationalism, feeling the same as the same, recognizing human rights, unity, and unity, and not vilifying ethnicity, religion, race, and between groups. This meaning means that tolerance is a minimum essential measure that can reject the existence of violence (Nida'Fadlan & Saputra, 2017; Astuti & Prajana, 2019). Furthermore, it can be interpreted that tolerance can foster strength between fellow humans which evolutionarily can foster peaceful life and anti-radicalism.

Multicultural learning and religious tolerance are very relevant to social studies education, a study of a set of events, facts, concepts, and generalizations related to social issues (Al-Muchtar, 2015; Rasimin, 2016). There are essential components in forming a quality character in social studies: wisdom, justice, fortitude, self-control, love, positive attitude, hard work, integrity, gratitude, and humility (Kamil, 2018). In particular, all religions teach love and peace (Wahid Foundation, 2018). Violence in the name of religion (religious radicalism) is against religious teachings. Since the beginning of the development of Islam, Islam has been able to keep in touch with other civilizations and religions. Functionally education is aimed at preparing people for the future so that they live more prosperously, either individually or as a group as citizens of the community, nation, or between nations. For religious believers, the future includes life in the world and happy life in the hereafter (Rasimin, 2017; Kamil, 2018).

In general, the factual conditions of social studies learning are less than optimal, namely: (1) learning is still oriented towards material and cognitive, aspects of attitudes and skills are not getting a portion, (2) it has not maximized the social environment as a source of learning, (3) the learning strategy has not been oriented to the problem of religious tolerance in real terms, (4) lack of development of inquiry and investigation, (5) still oriented towards individuals, group interactions are still neglected, (6) do not develop students' independence in learning, (7) the assessment is still results-oriented, not process, and (8) the material on religious tolerance has not been explicitly developed in social studies learning.

Therefore, the community must be used as a foothold in social studies learning to achieve its goals and objectives. IPS is extracted from the social life of the community in practical terms. Social studies that are not based on social realities are not maximal in achieving their goals and objectives and are even less able to meet the demands of people's lives (Sharp, Green, & Lewis, 2017). In this case, the "multi-matobe" learning model is expected to increase

the optimization of social studies learning on multicultural material to prevent the exposure of student religious radicalism in the digital era.

Method

The type of approach used in this research is Research and Development (R&D). The instrument used was through preliminary studies, model development, and model trials (Sugiono, 2015; Saputro, 2016). Data collection methods use documentation techniques, interviews, observation, questionnaires, and tests (Rasimin, 2018). The products developed were tested on students at UIN Salatiga. The product developed is declared effective at warding off radicalism if the test results show a significant difference, namely t count less than 0.005 with statistical analysis (paired samples t -test) using SPSS 22 software.

Results and Discussion

Based on the research results, the "multi-matobe" learning model (multicultural based on the problem of religious tolerance) is effectively presented in five syntaxes in Figure 1 below.

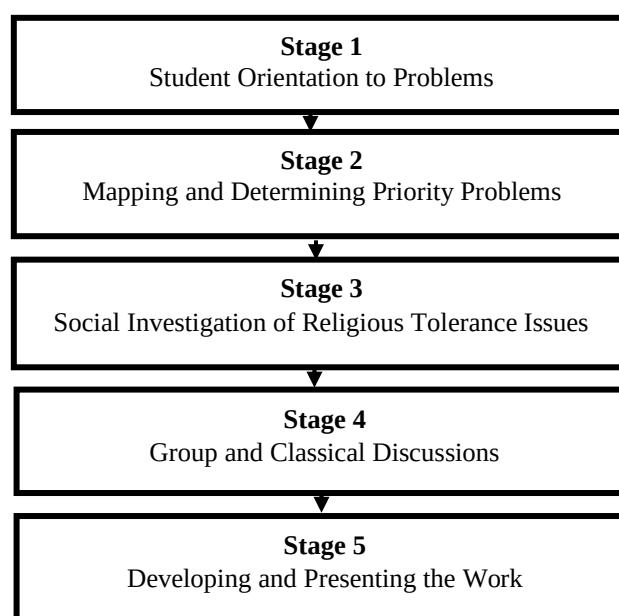


Figure 1: Syntax of "multi-matobe" learning model

Source: Authors' documentation

Analysis of test data results is presented in table 1, table 2, table 3, table 4, table 5, and 6 below.

Table 1. Limited Scale T-test Results 1 Before Treatment

Aspect	Initial State		Significance	Description
	Control	Experiment		
Knowledge	68.50	70.00	$0,153 > 0.05$	No difference
Attitude	68.52	69.78	$0.389 > 0.05$	No difference
Skills	69.94	68.66	$0,257 > 0.05$	No difference
Participation	70.70	69.70	$0,271 > 0.05$	No difference

Source: Authors' documentation

Table 2. Limited Scale T-test Results 1 After Treatment

Aspect	Initial State		Significance	Description
	Control	Experiment		
Knowledge	69.42	70.72	0,218 > 0.05	No difference
Attitude	69.38	72.62	0,048 > 0.05	No difference
Skills	72.08	74.76	0.002 < 0.05	There is a difference
Participation	73.76	74.68	0,320 > 0.05	No difference

Source: Authors' documentation

Table 3. Limited Scale t-Test Results 2 Before Treatment

Aspect	Initial State		Significance	Description
	Control	Experiment		
Knowledge	68.62	68.60	0,984 > 0.05	No difference
Attitude	69.00	70.46	0,191 > 0.05	No difference
Skills	69.22	79.80	0.000 < 0.05	There is a difference
Participation	72.48	78.50	0.000 < 0.05	There is a difference

Source: Authors' documentation

Table 4. Limited Scale T-test Results 2 After Treatment

Aspect	Initial State		Significance	Description
	Control	Experiment		
Knowledge	70.94	77.00	0.000 < 0.05	There is a difference
Attitude	71.02	78.20	0.000 < 0.05	There is a difference
Skills	72.04	79.80	0.000 < 0.05	There is a difference
Participation	73.72	78.50	0.000 < 0.05	There is a difference

Source: Authors' documentation

Table 5. Wide-Scale T-test Results 1 Before Treatment

Aspect	Initial State		Significance	Description
	Control	Experiment		
Knowledge	71.62	72.80	0,222 > 0.05	No difference
Attitude	68.82	71.02	0,042 > 0.05	No difference
Skills	74.08	68.92	0.000 < 0.05	There is a difference
Participation	69.32	70.28	0,418 > 0.05	No difference

Source: Authors' documentation

Table 6. Wide-Scale T-test Results 1 After Treatment

Aspect	Initial State		Significance	Description
	Control	Experiment		
Knowledge	78.24	85.86	0.000 < 0.05	There is a difference
Attitude	71.02	83.22	0.000 < 0.05	There is a difference
Skills	73.62	86.62	0.000 < 0.05	There is a difference
Participation	74.78	81.02	0.000 < 0.05	There is a difference

Source: Authors' documentation

DISCUSSION/ANALYSIS

Learning media in the digital era

In responding to the digital era, Indonesia needs higher education institutions that not only develop the nation's culture but also function as the conscience of the nation. Tertiary education institutions must be able to spur the development of an independent workforce, have a high work ethic, be professional, have high competitiveness, and be responsive to technological changes. The results of a study conducted by Kastolani (2019) on various literature show that the reorientation of Islamic education in the digital era can be done through a historical approach, using an actual education diversification model, and blended learning methods. This digital era also demands a paradigm shift and teaching methods from educators in utilizing various hardware, software, and internet networks (Susilayati, 2019; Susilayati, Mufiq, & Syamsiyah, 2019; Susilayati, Toifur, & Sulisworo, 2017). Educators must adjust their teaching methods which may be different generations of students, so that learning takes place effectively. Learning media must be the primary consideration in laying the foundation for a more meaningful learning process (Kastolani, 2014).

Based on a report from Hootsuite (We are Social) (2020) for Indonesia, there are 160 million active social media users, 59% of the entire population. There was an increase in social media users by 8.1% from the previous year, namely more than 12 million and 99% accessing social media via mobile. The average duration of social media use ranks second after internet use. The top five most active social media platforms rank among them: YouTube was 88%, WhatsApp was 84%, Facebook was 82%, Instagram was 79%, and Twitter was 56%. Social media such as Twitter, Instagram, WhatsApp, and so on can be effective learning mediums in the digital era.

A "multi-matobe" learning model in counteracting religious radicalism

This “multi-matobe” learning model is a solution to the potential for religious radicalism (Sodiq & Santoso, 2020). The initial design construction of the MBMTB consisted of: (1) a social system, (2) syntax, (3) a support system, (4) reaction principles, and (5) instructional and accompaniment impact. The "multi-matobe" learning model develops a comprehensive social system built through a learning process (Sergeeva, 2019) which can foster positive interactions between students and students, students with educators, and students with the community. The principle of reaction developed for “multi-matobe” learning is carried out by identifying problems of religious tolerance, namely: (1) problem orientation; (2) organizing learning; (3) presenting information; (4) organizing groups; (5) mapping the problems; (6) guiding group investigations; (7) guiding the discussion; (8) develop and present

the work; (9) problem solving (Savery, 2015; Tanjung & Nababan, 2018). "Multi-matobe" learning develops inductive thinking, filtering information gathering; creating hypotheses, providing solutions to various problems; conceptual idea building; and changes in knowledge into practical skills, which are the essence of the inductive process (Taylor, 2017).

Meanwhile, value education is an approach to developing multicultural character through "multi-matobe" to increase the competence of religious tolerance. Value education is based on the assumptions of humanitarian education that are not taught rationally (Nida'Fadlan & Saputra, 2017), namely analyzing conflicting values. Students need to be trained to practice responding to differences in society (Isnaini, 2011).

The "multi-matobe" learning model uses learning principles that are presented systematically, namely (1) Moral Knowing; (2) Moral Feeling; and (3) Moral Action (Witro, Putri, & Oviensy, 2020). The "multi-matobe" learning model was developed based on constructivist principles by optimizing students' potential through classroom activities. The purpose of developing a "multi-matobe" learning model is to improve the multicultural character of students. A "multi-matobe" learning model is developed using a problem-based learning (PBL) approach.

The development of competence in religious tolerance can be carried out well, as shown in developing the character of religious tolerance. Tolerance characters can be developed by accepting opinions, ideas, and input in the learning process. This, seen at the time of delivery of lecturers' learning, strongly reflects their ability to help students form more mature behavior and problem-solving abilities and help avoid selfishness, domination, and jealousy. It can also develop an attitude of care, attention, help, respect, compromise, and the like.

In a large-scale trial, five syntaxes were effectively used to develop the "multi-matobe" learning model, as shown in Figure 1. The five syntax needs to be done sequentially to obtain optimal results. Syntax implementation starts from (1) student orientation to problems, (2) mapping and determining problem priorities, (3) social investigation of religious tolerance issues, (4) guiding group and classical discussions, and (5) developing and presenting works.

Based on the results of the limited scale trial one presented in table 1 shows that there is no significant difference between the control class and the experimental class. This means that both the control and experimental classes have the same start in the four competencies studied, namely knowledge, attitudes, skills, and participation. However, compared to the post-test scores in Table 2, both have significant differences in skill competencies. This shows that the use of the "multi-matobe" learning model is effective in sharpening student competency

skills. The experimental class showed a significant increase between the pre-test and post-test, as presented in Figure 2 below.

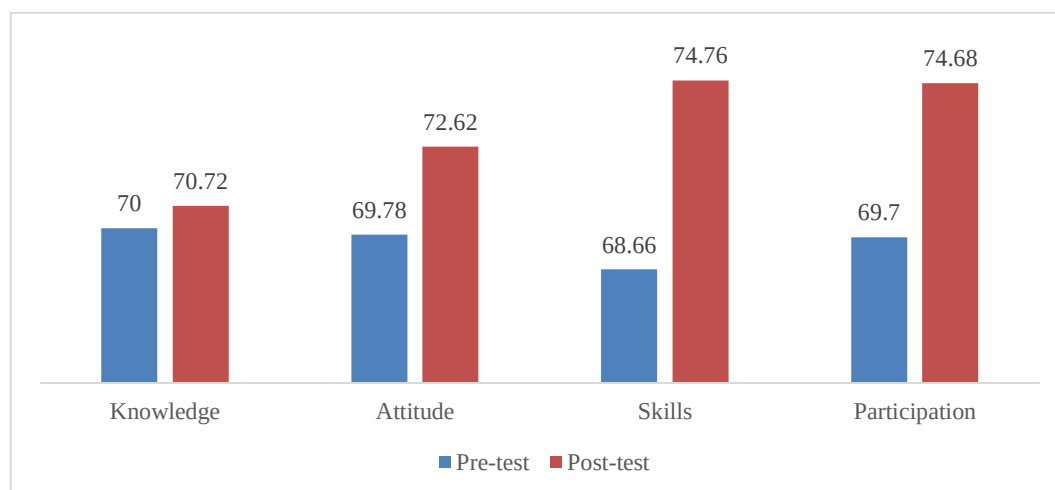


Figure 2: Mean Value of Pretest and Post-test Experiment Class in Limited Trials 1
Source: Authors' documentation

Based on the results of the limited scale trial two presented in table 5 between the control class and the experimental class, it shows that there are no significant differences in the aspects of knowledge, attitudes, and participation. However, there are significant differences in skill competencies. This means that both the control and experimental classes have almost the same start in the three competencies studied, namely knowledge, attitudes, and participation. However, the experimental class was superior to the skill aspect. Compared to the post-test results in Table 6, both have significant differences in the four competencies studied. This shows that the use of the "multi-matobe" learning model is effective in honing the four competencies of students. In addition, the experimental class showed a significant increase between the pre-test and post-test, as presented in Figure 3 below.

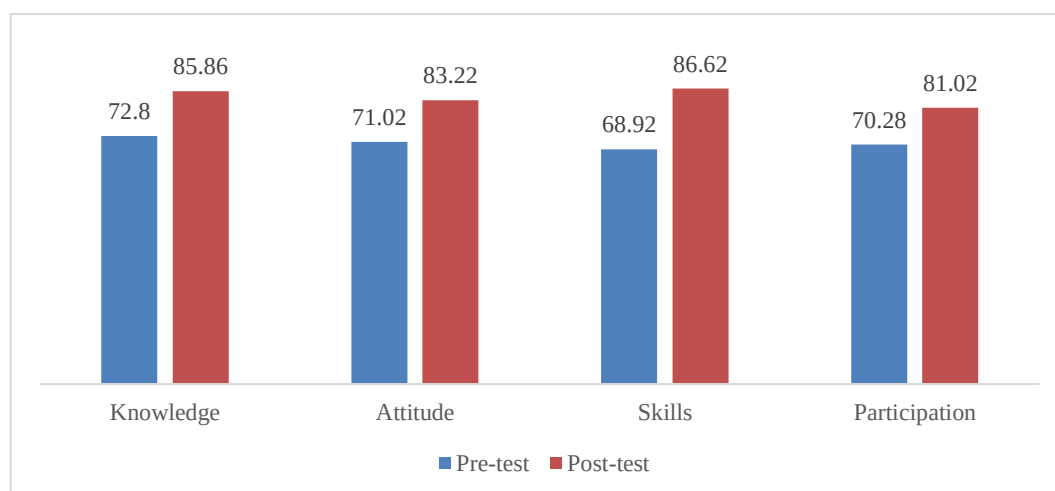


Figure 3: Mean Value of Pretest and Post-test Experiment Class in Limited Trials 2
Source: Authors' documentation

Based on the results of the broad-scale trial presented in table 5 between the control and experimental classes, it shows that there are no significant differences in knowledge and attitudes, but there are significant differences in skills competence and participation. This means that both the control and experimental classes have the same start on the two competencies studied, namely knowledge and attitudes. However, the experimental class has excelled in skills and participation. Compared to the post-test results in Table 4, both have significant differences in the four competencies studied. This shows that the use of the "multi-matobe" learning model is effective in honing the four competencies of students. The experimental class showed a significant increase between the pre-test and post-test, as presented in Figure 3 below.

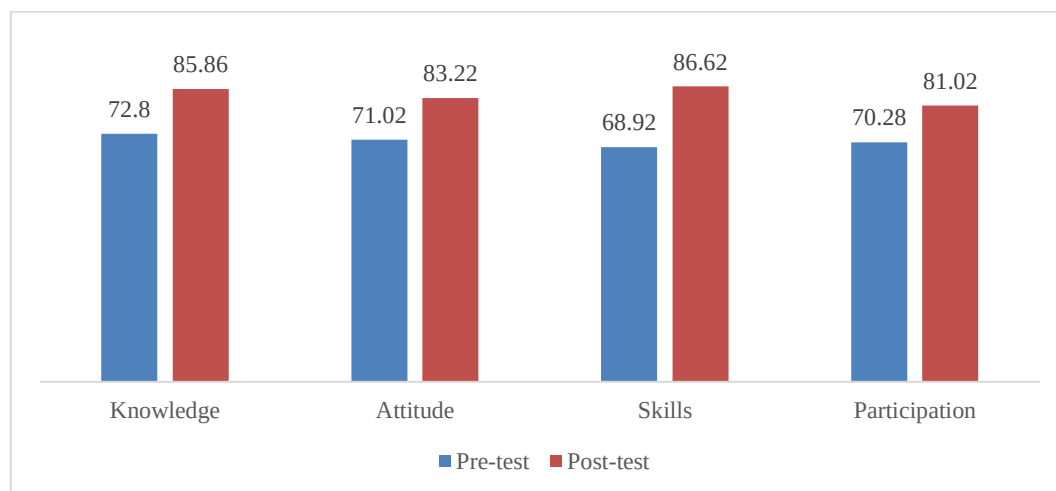


Figure 4: Mean Value of Pretest and Post-test Experiment Class in Wide-Scale Trials
Source: Authors' documentation

Knowledge Aspect

In the cognitive aspect, there were significant differences between the experimental and control groups. However, the experimental group's average score was better than the control group. This shows that the "multi-matobe" learning model effectively increases students' competence of religious tolerance in cognitive aspects. The "multi-matobe" learning model is developed through students' experience and initial knowledge. The learning developed is diverse and multi-interpretative so that students can construct various concepts, facts, and generalizations of learning material. The "multi-matobe" learning model provides students with a comprehensive understanding and knowledge to study the fundamental problems of religious tolerance.

Students can directly analyze facts, events, and social problems by implementing this model. Students build knowledge based on what is known from the beginning to the end of learning. Therefore, the results obtained are more complex, more durable, and integral in understanding the problem of tolerance. Students and the environment create positive interactions that stimulate students' thinking processes. Learning by analyzing the problems of religious tolerance around student life makes learning more meaningful. Meaningful learning is learning that connects new phenomena and experiences into the structure of knowledge that a person already has in learning, actively finds out about learning, and gives better results in learning (Ediansyah, 2019).

In the context of social studies, education is an effort to emphasize the growth of knowledge of moral values, social character, and religion to understand, formulate, implement, evaluate problems, and provide solutions (Tarnoto, Tentama, & Pranungsari, 2019). The competence of religious tolerance aspects of knowledge possessed by students include knowledge about problems of religious tolerance in everyday social life, causes of problems of religious tolerance, the impact of the problem of religious tolerance, prediction of problems of religious tolerance in the future, knowledge of alternative solutions to problems of religious tolerance, and knowledge of mutual respect and respect between religious adherents.

Attitude Aspect

Implementing the "multi-matobe" learning model in social studies effectively improves learning outcomes in aspects of student attitudes. The competence of religious tolerance in attitude shows a significant difference between the experimental and control groups. The average value of the experimental group was better than the control group, both before and after Treatment.

This shows that the "multi-matobe" learning model can effectively increase the competence of religious tolerance in the attitude aspect. Implementing this learning model can form a better caring attitude for students toward various problems of religious tolerance. Student attitudes are well developed, for example, how students respond to problems of religious tolerance by showing what they are and how students should do. Besides that, students' thoughts on issues of religious tolerance are also better. An attitude of concern for the problems of student religious tolerance grows in students. Students can already respond to actions that can damage religious tolerance.

The formation of student attitudes is well-honed when the problems of religious tolerance that occur in the surrounding environment are presented. The impact and consequences of these problems inspire students to have a positive attitude towards religious

tolerance among fellow religions in society. This attitude can instill a positive self-concept in students seeing themselves and their environment.

Skill Aspect

The competence of students' religious tolerance in the overall skills aspect has increased, although not significantly. Religious tolerance skills require a very long process and period; this condition cannot be fully seen from the impact of the treatment implementation of the "multi-matobe" learning model, which is carried out briefly. Although there is no significant difference in religious tolerance skills, there is an increase in both limited trials, extensive trials, and model effectiveness testing. Before and after Treatment, the skill aspect of the experimental group was better than the control group.

The problem of religious tolerance stems from a negative self-concept within humans in social systems. Understanding social interactions can shape human self-concept to be more positive in understanding the nature of oneself and society. Students generally realize that it is essential, but it is not implemented enough in real action. The activity of religious tolerance skills is still limited to the scope of the class. Social life activities have not been seen to be carried out by many students, only limited to activities of respect and respect between religious adherents, not to collective activities with religious nuances.

Participation Aspect

The competence of religious tolerance in participation has increased, although not significantly. There has not been a significant difference in the participation of students' religious tolerance in the experimental and control groups. Participation in religious tolerance is closely related to students' behavior. Participation in religious tolerance requires a long time and process; it cannot be seen only from the impact of the Treatment in implementing the "multi-matobe" learning model. Although the increase was not very significant, there was an increase in the competence of religious tolerance in the participation aspect, both in limited trials, extensive trials, and testing the effectiveness of models before and after Treatment. The average value of the participation aspect of the experimental group is better when compared to the control group.

The findings in the field show that students have good religious tolerance participation, but the participation in religious tolerance is still low. Implementing the "multi-matobe" learning model gives students the understanding that they are more concerned about religious tolerance. Competence in knowledge, attitudes, skills, and participation in religious tolerance is synergized to become a human being who is intelligent in religious tolerance. Tolerance intelligence is an actual implementation in various forms that students own. Tolerance

intelligence is formed through emotional intelligence in the form of empathy for all life. Even intelligence of tolerance encourages a sense of care that is not limited to humans but extends to all forms of life (Siregar, 2016).

Implementing this "multi-matobe" learning model in limited trials 1 and 2 has proven that students' values of religious tolerance are still maintained. In society, it is quite varied, describing some still maintain and some have faded the sense of tolerance of various kinds. However, implementing the "multi-matobe" learning model in social studies has increased students' competence in religious tolerance.

Conclusion

The "multi-matobe" learning model has five sequential syntaxes, namely: (1) determination and mapping of problem priorities, (2) student orientation to the problem, (3) social investigation of issues of religious tolerance, (4) group and classical discussions, and (5) presenting and developing works. The "multi-matobe" learning model that was developed was effective with significant t-test results in the experimental group, before and after Treatment in limited scale one trial, limited scale trials 2, and large scale trials. The "multi-matobe" learning model can improve students' competence for religious tolerance, knowledge competencies, attitudes, skills, and participation. Effectiveness refers to the student's ability to analyze various facts, explore issues, map problems, and think logically, critically, and creatively in solving various problems of religious tolerance through social media. Implementing the "multi-matobe" learning model is appropriate to prevent exposure to religious radicalism in the digital era. The new multi-matobe learning model is used in social studies learning.

Further research can be carried out on other materials and courses to make it more comprehensive. The authors wish to thank all students who supported this study in testing the product. All co-authors contributed to this article. The first author developed the theoretical framework, collected data, and analysis. The second author collected and reviewed the literature. Finally, all co-authors discussed and developed the product.

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