The Impact of Minority Extremism in Multicultural Societies on Islamic Economics in Indonesia

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Abstract

Tolerant attitudes have actually been deeply rooted in the psychology of the Indonesian people. The trans-national extremism movement is just a form of failure in religious thinking that will damage religion from within. We can see several cases of bombings in Indonesia in the last two decades carried out by certain Islamic groups, their way of religion is not typical of Indonesia, they do not have an attitude of nationalism and love for the country, they only think that anything that is not "Islamic" deserves to be destroyed. Even so, it needs to be realized that the extremism movement in Indonesia has actually grown so fertile, as the saying goes "one lost grows a thousand" and "one lost grows another". These actions have a huge impact on Islamic economics in Indonesia. The goal of Islamic economics in Indonesia is to make Indonesia independent, prosperous and civilized by becoming the world's leading Islamic economic center. With a strategic program plan with a focus on developing and strengthening the halal industry, Islamic finance, Islamic social finance, and Islamic business and entrepreneurship can experience obstacles. Islamic economics is built on religious principles, oriented to the world and the hereafter. In Islamic economics, the principle that takes precedence is the characteristics of decision-making not only for individuals but also encourages community economic activity. The purpose of this study is to determine the impact of minority extremism in a multicultural society on Islamic economics in Indonesia. This research uses qualitative research methods. This qualitative research method is used as a research procedure that produces descriptive data in the form of written or spoken words from the people observed. The results of the study state that the impact of minority extremism in a multicultural society on the Islamic economy in Indonesia is very large. The Islamic economy that Indonesia hopes to achieve and become a goal according to the Preamble of the 1945 Constitution is disrupted. As the commitment to make Indonesia the center of Islamic economics in 2024. Indonesia, which has diversity, will certainly not be free from conflict. Minority extremism as attitudes and actions that advocate, involve, prepare or support ideologically motivated and justified acts of violence to achieve religious, social, economic and political goals. Multiculturalism in Indonesia certainly has its own challenges and obstacles because Indonesia has a very wide variety in it. Multiculturalism is an ideology that must continue to develop and must be fought for because it is a foundation for the establishment of democracy, human rights, and the welfare of society. The role of the economy is a permanent way of life for the state. In fact, Islam teaches its followers to become individuals who are experts in economic development as a means of contributing to realizing the vision of building a multicultural Indonesia. This research contributes to how we maintain Unity in Diversity so that the goals of the Indonesian Nation are achieved. Indonesia can be the center of the sharia economy.

**Keywords**: Minority Extremism; Multicultural Societies; Islamic Economics

Introduction

Indonesia is a country of plurality and is one of the characteristics or uniqueness of the Indonesian nation. In other words, Indonesia is a pluralistic society. Naturally, the plurality can be seen from religion, culture, regional language, race, ethnicity. While structurally it concerns varied economic conditions. As a plural or plural country, Indonesia proves its identity as a united nation and it is enshrined in the ideology of Pancasila (Alwi, 2020).

Pancasila makes Indonesian people united under the same umbrella or motto Bhineka Tunggal Ika. In terms of life, together Pancasila becomes the main ideology that has been conventioned together to unite relations and common will in the midst of differences that exist (Karmini, Dyatmikawati, & ..., 2020).

For Indonesia's founding fathers, this power of unity transcended sectarian or identity-based interests. Differences and distances between territorial islands are no longer called them but us. Since the founding of Indonesia, this ideology of togetherness is a legacy that needs to be maintained and nurtured by the next generation of Indonesians. After all this time to live under the auspices of Pancasila, it is at this time that various kinds of problems arise in common life that question this unity again (Botma & Abdullah, 2022).

The growth of inclusivism has narrowed the space for togetherness. A very complicated face of Indonesia is the issue of religious identity. We can see that some time ago there was a form of discrimination against those who are minorities (Nurhayati & Agustina, 2020).

Keep in mind that the wealth of diversity that Indonesia has is like a blade, if it is not wise it will destroy it, but if it is responded wisely it becomes the privilege of this country. This makes the existence of diversity will have two impacts, namely positive and negative. The negative impact that often arises related to diversity is that it can increase the sense of intolerance and conflict. Intolerance and conflict, for example the conflict between the Dayak and Madura tribes that occurred in Sampit, Kalimantan. For example, the conflict between Dayak and Madurese tribes that occurred in Sampit, Central Kalimantan, which developed into an conflict in 1998, the conflict in Poso in 1998-2001, the Talikora riots in Papua in 2015, and the case of the freezing of churches in Aceh Singkil in 2015, PILKADA in Jakarta, even cases of intolerance began to appear in the school environment, schools that should be a place to foster tolerance instead. The above mentioned is one small example of the negative effects of diversity. Then the positive impact is that with the existence of diversity, the community has concern, can increase cooperation, this will result in a sense of tolerance in the community (Muthia, 2019).

Tolerant attitudes have actually been deeply rooted in the psychology of the Indonesian nation, trans-national extremism movements are only a form of failure in the way of thinking in religion that will actually damage religion from within. We can see several cases of bombings in Indonesia in the last two decades carried out by certain Islamic groups, their way of religion is not typical of Indonesia, they do not have an attitude of nationalism and love for the country, they only think that anything that is not "Islamic" deserves to be destroyed. Even so, it is important to realize that the extremism movement in Indonesia has actually grown very fertile, as the saying goes "one lost grows a thousand" and "one lost grows another" (Nursal & Fallis, 2016).

The crackdown on the extremism movement does not necessarily make it disappear, it often reappears unexpectedly, quickly and the government through its apparatus is often missed in tracing the new embryos of the birth of extremism. It can be understood that the extremism movement cannot be imagined as an act of violence in the name of religion carried out by certain groups or actors. Extremism is more of an ideological movement, a form of belief in divine reasoning that is projected to change all orders to be in line with God's will (Fajrussalam, Ruswandi, & Erihadiana, 2020).

As an ideology, extremism is more accurately referred to as a system, a system that comes from heaven. This means that positive law, secularism, democracy and modernism, which are born out of the upheaval of humanity throughout history and find their peak momentum in this contemporary era, are considered by extremists to violate divine nature. Thus, the ideological system of this extremist movement is so difficult to eradicate (Jamaluddin, 2022).

Islamic economics is built on religious principles, oriented towards the world and the hereafter (Anwar, 2020). In Islamic economics, the principle that prioritizes the characteristics of decision-making is not only for individuals but also encourages community economic activity. Islamic economics introduces four main objectives based on maqashid sharia, namely (1) ensuring basic human needs, (2) increasing human capabilities and dignity, (3) ensuring the sustainability of human life in the long term, and (4) fostering and ensuring spirituality. This means that all policies taken in an Islamic economic perspective must aim to maintain and develop these four things. So, the measure of the development of Islamic economics ideally is not only financial parameters, but the measure of general benefit, both in terms of spirituality, well-being, and the measure of the fulfillment of basic human needs. This is where the importance of examining the impact of minority extremism in a multicultural society on Islamic Economics in Indonesia.

Literature review

A. Extremism

1. Definition of Extremism

Extremism is a set of ideas or strong beliefs in something that exceeds reasonable limits even to the point of breaking the law. The first time the term extremism was used was in 1865. Extremism itself can also be interpreted as doctrine to oneself or others which includes political or religious indoctrination. To be able to achieve its goals, it uses many methods even though it is quite dangerous. Extremism appears in the face of fanaticism or violent movements (Nurhayati & Agustina, 2020)

2. Characteristics of Extremism

The characteristics of extremism that we can recognize are as follows:

1. Feeling threatened or disturbed by its existence

Extremists are convinced that their existence is completely right, and will go to great lengths to defend it. The underlying insecurity that accompanies this certainty comes from the fear that the element of doubt from others will negate its principles and existence. Both extremism, fanaticism and obscurantism originate and arise from a lack of security. So someone who feels their existence and beliefs are secure will not become an extremist (Fajrussalam et al., 2020).

1. Thinking that their views are the most correct

Such insecurity drives extremists to claim that not only are their views correct, but they think that their views are the only ones that have absolute truth compared to others.

1. May do harm to anyone who threatens its existence.

In its most extreme form, it will silence, and even kill, those who present the possibility that it might be wrong, to keep it from ever revealing the fragility of its own position.

1. Seeks to impose its views on the state

All extreme views are convinced of the truth of what they hold and sometimes ruthlessly eradicate those who do not believe in them. Extremists think that what they are doing is right, even if it means taking lives. The main goal of extremism is to equalize and unify the views of all human beings, especially the state, based on the views they consider correct (Moeis, 2008).

1. Attacking anyone who disagrees with their point of view

The hallmark of an extremist is the language that is often used to attack those who disagree or have a different point of view, especially blaming the other party for all the problems that occur. However, an extremist cannot allow himself to see people who disagree as fellow human beings. Those who threaten their beliefs or the essential needs, desires, and hopes that extremists hold, extremists will take any action (Firda Nurjanah, 2020).

1. Ignoring external truths

Feeling that their principles and understandings are the most correct. Everything that contradicts their teachings is wrong and must be eliminated. Factually, they reject the truth that comes from outside their teachings. This extremism has eliminated the value of tolerance that should be possessed.

1. Only being open to one's peers

Lack of trust in other teachings and understandings causes them to have a closed character. Extremists only trust and are open to people who are members of their group (Botma & Abdullah, 2022).

1. Having a closed network both at home and abroad

Extremists usually do not only live in one country. Many extremists are located in various countries that are organized in a closed manner. Through networks in various countries, they expand members and raise funds for the sustainability of their group (Susanti, 2022).

3. Factors that Lead to the Development of Extremism

Things that can cause the development of extremism include the following:

1. Propaganda through the internet

Extremism and its people use the internet and social media to issue propaganda statements, coordinate training (including combat training), organize travel to attend protests and other events. In addition, through the internet extremists raise funds, recruit members, and communicate with others.

The internet and social media provide unparalleled opportunities to reach a wider audience and thus the network of extremism is growing. The reach is not only adults, but also teenagers who often use the internet (Mahfud, 2022).

1. Exchanging views with peers abroad

Extremists are increasingly traveling abroad to meet and exchange views with like-minded individuals. These foreign connections provide extremist groups in different countries with opportunities to improve their tactics. They seek to develop better counter-intelligence techniques. The aim is to harden their extremist views, and expand their global network in pursuit of a broader network (Nursal & Fallis, 2016).

B. Minorities

Minorities are social groups that do not make up the majority of the total population of the politically dominant vote of a given society. Minority group membership is usually based on differences in observable characteristics or practices, such as: ethnicity (ethnic minority), race (racial minority), religion (religious minority), sexual orientation (sexual minority), or disability. Utilizing the intersectionality framework, it is important to recognize that an individual can simultaneously hold membership in multiple minority groups (e.g. racial and religious minorities). Likewise, individuals can also be part of a minority group in terms of some characteristics, but part of a dominant group in terms of others (Al Husaini, Rosyada, Abd Wahab, & Nur Afifah, 2022).

The term "minority group" is often applied in conjunction with the human rights and collective rights discourse that emerged in the 20th century. The term "minority" is also often associated with "the other". The term arises because of the majority's stigmatization and objectification of the "other". Budi Hardiman in his work Mass, Terror and Trauma sees the "others" as socially marginalized groups, such as minorities and homosexuals. In the context of religion and belief, the "others" are constructed as those who are non-majority religions, such as Christians in a Muslim environment or vice versa, and majority religions but with different backgrounds, such as Ahmadiyah, Liberal Islam, and so on (Arif, 2014).

C. Multicultural

1. Definition

Multiculturalism is an ideology that calls for the unity of various cultural groups with equal socio-political rights and status in modern society. Multiculturalism is often used to describe the unity of different ethnic communities within a country. Multiculturalism implies recognition of the reality of cultural diversity which includes traditional diversity and diversity of life forms or subcultures (Nurish, 2019).

Part of traditional diversity is ethnicity, race and religion. Meanwhile, the diversity of life forms is everything that is related and appears at every stage of the history of community life outside of traditional diversity. Multiculturalism becomes a worldview that can then be translated into various cultural policies that emphasize acceptance of religious reality, plurality, plurality contained in community life. Thus, it can be said, a multicultural society is a society that consists of several kinds of communities and cultures with all their advantages (Karmini et al., 2020).

2. History of Multiculturalism

Multiculturalism contrasts with monoculturalism and assimilation that have been the norm in the nation-state paradigm since the early 19th century. Monoculturalism calls for normative cultural unity (the term 'monocultural' can also be used to describe pre-existing homogeneity). Meanwhile, assimilation is the desire for unity between two or more different cultures by reducing differences so as to create a new culture (Abdin, 2020).

Multiculturalism became official policy in English-speaking countries, starting in Africa in 1999. It was later adopted by most members of the European Union, as official policy, and as a social consensus among elites. In recent years, however, a number of European countries, notably the UK and France, have begun to shift their policies towards a policy of multiculturalism. The policy shift has also been the subject of debate in the United Kingdom and Germany, among other countries (Helmiati, 2019).

3. Types of Multiculturalism

a. Isolationist Multiculturalism: Refers to a society where various cultural groups live autonomously and engage in only minimal interaction with each other (Maruwae & Ardiansyah, 2020).

b. Accommodative Multiculturalism: A society that has a dominant culture and makes adjustments to the cultural needs of the minority. The majority gives the minority the freedom to maintain and develop their culture.

c. Autonomous Multiculturalism: A plural society in which major cultural groups strive for equality with the dominant culture and desire an autonomous life that is collectively acceptable (Gunawan, 2018).

d. Critical or Interactive Multiculturalism: Plural societies where cultural groups are not so much focused on autonomous cultural life, but create assertions of their distinctive perspectives.

e. Cosmopolitan Multiculturalism: A plural society that erases cultural boundaries to create a society where each individual is no longer tied to a particular culture (Zainiyati, 2014).

D. Islamic Economics

1. Definition

Islamic economics is a science that studies human economic behavior based on Islamic religious rules based on knowid as found in the pillars of faith and pillars of Islam. When implementing Islamic economics in its implementation always returns to the basis used in Islam (Sarpini, 2019).

Islamic economics is a way of controlling economic sciences by using the basic principles that exist in Islam. The principle is applied in everyday life. The application of Islamic economics has an orientation for the benefit of the world and the hereafter. Islamic economics in its implementation in making decisions based on the Qur'an, Hadith, Ijma 'Ulama, and Qiyas. This source is the main guideline in making decisions (Sarpini, 2020).

2. Characteristics of Islamic Economics

Recognizing an economy is not easy. This feature makes it easier for us to recognize which ones include Islamic economics or not. Here are some characteristics of Islamic economics (Nurlaeli, 2022).

a. Unity, prioritizing unity among people. In the implementation of economic activities are not allowed to hurt or harm one that will create a sense of unity.

b. Balance, always balancing the interests of the world and the hereafter. Everything we do in the world for provisions to the hereafter.

c. Freedom, giving freedom to carry out any activity that most importantly does not cross the boundaries that have been determined in Islamic ethics in bermualmalah.

d. Responsibility, whatever he has done must be completed based on each ability (Santoso, 2016).

3. Principles of Islamic Economics

In running the Islamic economy has a basis as a guide in making decisions that exist. This basis must be applied so as not to lose the true Islamic economy (Ibrohim, Widodo, Wahyuni, Zulianto, & Kantun, 2021):

a. Humans only utilize everything that comes from Allah SWT

b. Islam recognizes private ownership with predetermined limits

c. Strength in movement is cooperation

d. Rejecting the control of accumulated wealth for a few people

e. Must have a sense of fear of Allah SWT and believe in the coming of the last day

f. A person who has property and has reached the specified limit is obliged to pay zakat

g. Prohibit a person from committing usury in any form (Widiyanto, Lindiyatmi, & Yulianto, 2022)

4. Objectives of Islamic Economics

The main purpose of implementing Islamic economics is to realize the success of the world and the hereafter. The main objectives are (Supriadi & Zuhri, 2022)

a. Survival, everything related to the economy is to survive in the world. The economic activities we do so that we can maintain our existence.

b. Means of worship, economic activities carried out are intended to worship Allah SWT in order to get his pleasure. Ridho Allah SWT is the main goal when someone is doing economic activities. If Allah SWT blesses what we do then our income can be a blessed sustenance. When someone can feel the blessing of sustenance it is (Anwar, 2020).

Research methods

This research uses qualitative research methods. This qualitative research method is used as a research procedure that produces descriptive data in the form of written or spoken words from the people observed. Kirkl and Miller in Moleong define that qualitative research is a certain tradition in social science that fundamentally depends on observations of humans both in their areas and in their terms. Meanwhile, according to Bogdan and Taylor, the qualitative writing method is a research procedure that produces descriptive data, namely written or spoken words from people and observed behavior (Neuman, 2014).

This research uses descriptive qualitative. The focus of research in qualitative research is based more on the level of importance, urgency and facilitation of the problem to be solved, as well as factors of limited energy, funds and time. In this study, the focus is on analyzing the impact of minority extremism in a multicultural society on Islamic economics in Indonesia (Creswell, 2018).

Then, the source of data, according to Lofland in Lexy J. Moloeng the main data sources in qualitative research are words and The rest is additional data such as documents and others. In connection with that, in this section the type of data is divided into words and actions, written data sources, photos and statistics. The data source used in this writing is secondary data (Creswell, 2012).

The data source used in this writing is secondary data. Secondary data is complementary data, which functions to complement data required by primary data. In terms of data sources, additional materials from written sources can be divided into book sources and scientific magazines, sources and archives, personal documents, and official documents (Neuman, 2014).

In this research, secondary data includes documents, journals or articles, and photos that are in accordance with the topic or focus of writing. Literature books, previous research documents in the form of previous research results.

Results and discussion

Indonesian society is a society with a very complex level of diversity. A society with such diversity is known as a multicultural society. If we know society as a group of people who have lived and worked together long enough so that they are able to organize themselves and think about themselves as a social unit with certain boundaries, then the concept of society when combined with multicultural has a very broad meaning and requires a deep understanding to be able to understand what multicultural society really is (Mujiburrahman, 2015).

Multicultural is etymologically derived from the word multi which means many or diverse and cultural which means culture. Cultural diversity indicates that there are several types of cultures that have special characteristics, which are different and distinguishable from each other. That are different and distinguishable from one another. The understanding or ideology about multiculturalism is called multiculturalism. Multiculturalism is basically a worldview that can eventually be translated into several cultural policies that emphasize acceptance of religious, plurality, and multicultural realities that exist in people's lives (Supriono, 2016).

Indonesia itself is a country that is not only multicultural, but also multi-ethnic and multi-religious. Multiculturalism is also a response of society or government to the issue of cultural diversity in society, besides that multiculturalism becomes an ideology to legitimize the inclusion of ethnic diversity in the general structure of society including in politics, multiculturalism is also one of the public policy options to create national unity in diversity. Multicultural society is a society that consists of various elements, ranging from ethnicity, race, religion, education, economy, politics, language and others. Who live in one group of people who have one government, but the society has segments that are difficult to unite (Fatoni, Ghozali, Jamal, & Wibowo, 2022).

This diversity raises important questions and is potentially divisive. Minorities and majorities are increasingly at odds on issues as diverse as language rights, regional autonomy, political representation, education curricula, land claims, immigration and naturalization policies, and even national symbols. Immigration and naturalization policies, and even national symbols, such as the national anthem or national holidays (Suhaemah, 2021).

Indonesia, which has diversity, will certainly not be free from conflict. Parsudi Suparlan observed that there are two groups, namely dominant-minority groups, but it is difficult to understand why minorities are discriminated against, because the size of the population does not necessarily mean that the power is also large. According to Joel A. Digirolamo, conflict is a process that begins when an individual or group encounter differences and conflicts between themselves and other individuals or groups regarding interests and resources, including or other groups regarding interests and resources, beliefs, and values that are important to them (Jackson, 2014).

From this description, it can be seen that Indonesia is a multicultural country. This is reflected in the country's motto, Bhineka Tunggal Ika, which means the unity of the nation consisting of various forms of groups. Which contains the meaning of national unity consisting of various forms of human groups that are known to have differences that can be said to be multinational. Human groups that are known to have differences that can be said to be multinational and polyethnic. In Indonesia itself, the challenges faced by multiculturalism are characterized by discriminatory actions against characterized by discriminatory actions against certain groups due to the unresolved issue of ethnocentrism in society (Daniels, 2009).

The conflict that occurs in a multicultural society is the emergence of prejudice and discrimination. Discrimination is an event that is often. This is due to the human desire to differentiate between one another. Or when an individual is treated unfairly because of the characteristics of ethnicity, intergroup, gender, race, religion and beliefs, political affiliation, physical condition or other characteristics that are suspected to be the basis of discriminatory behavior. Social prejudice occurs due to a feeling of being different from other people or groups. In addition to social prejudice caused by the learning process, it also arises due to feelings of hatred between individuals or groups, for example between majority and minority groups (Abuza, 2006).

Communication is an important part of the social learning process. Much knowledge about other groups is gained from news broadcasts on television, radio and video. In simple logic, a minority is any small group in any area. In this case, minorities are those who make up less than 50% of the population in their area of residence (Tahir, 2018).

Minority status is generally given to small groups of people, who are distinctly different when compared to larger groups. These differences may include racial identity, ethnicity, culture, language, religion, political views and even social orientation. The issue of minorities often triggers controversy among various parties, hindering efforts to uphold human rights (Firda Nurjanah, 2020).

According to Komnas HAM, Indonesian society in general is still unfamiliar with minority groups. Anything that is different from the mainstream is often framed as foreign, abnormal or wrong. In the human rights perspective, minority groups are on an equal level with other individual rights holders. However, because minority groups are in fact subordinated class citizens, special rights are needed to elevate their dignity. Special rights are not privileges, but they are granted so that minority groups are able to maintain their distinctive identities, characteristics and traditions. Such special rights are important to achieve equal treatment without discrimination (Appleby, 2000).

Komnas HAM offers the scope of minority groups for the Indonesian context as follows (Uberoi Varun, Nasar Meer, 2010)

1. Racial minority groups.

Categorically, racial minority groups that receive special attention from Komnas HAM include special attention from Komnas HAM include three groups, namely Chinese, ethnic-religious groups such as Sikhs, Jews, Taoists and others, as well as groups that are referred to in the Papua Special Autonomy Law as indigenous people of Papua (Bromley & Melton, 2004).

1. Ethnic Minority Groups

The definition of ethnicity is understood as the classification of humans based on beliefs, values, habits, customs, language norms, history, geography, and kinship relations. When linked to ethnic classification, the language aspect is actually an important element that distinguishes one ethnicity from another. Therefore, ethnic diversity based on language differences is a fact of the high level of diversity in Indonesian society.

1. Religious minority groups and beliefs

The state prioritizes the six religions mentioned in the explanation of article 1 of Law Number 1/PNS. Explanation of Article 1 of Law Number 1/PNSPS/1965, which provides guarantees of freedom and facilities and protection assistance. MPR Decree No. IV/MPR/1978 on the Outlines of State Policy (GBHN) has emphasized that "the flow of belief in God the Almighty does not constitute a religion". This is clearly a discriminatory act against groups of people whose beliefs are not included as religions (Max Farrar, Simon Robinson, Yasmin Valli, 2012).

1. People with disabilities

"Persons with disabilities" in this case include those who have physical, mental, intellectual, or sensory impairments for an extended period of time that, when confronted with various obstacles, may hinder their full and effective participation in society based on equality.

1. Minority groups based on gender identity and sexual orientation

The focus of this discussion is on LGBTI (Lesbian, Gay, Bisexual, Transgender and Intersexual) people who experience not only discrimination, but also violence on a daily basis because they are considered "deviant". The protection of minorities in the current global situation is becoming more complex (Madawi Al-Rasheed, 2009).

The various development programs launched by the international world have not yet have not fully touched the fulfillment of minority rights. Whereas various experiences and studies have shown that the most vulnerable and poorest groups generally come from minority groups, both ethnic and religious minorities (Macey, 2009).

The presence of democracy also does not necessarily guarantee the fulfillment and protection of minority rights. Experiences of democratic processes in many countries show that minority rights remain neglected even though democracy has been practiced (party system, direct elections, etc.) minority interests remain unrepresented (Voyce, 2016).

This research defines minority extremism as attitudes and actions that advocate, engage in, prepare for or support ideologically motivated and justified acts of violence to achieve religious, social, economic and political goals (Suardi, 2017).

This definition seeks to emphasize the core elements of violent extremism, namely, violence itself, the use of violence or support for violence. This clear delineation of elements does not, however, preclude further questions. One of them is how to distinguish between people or groups who do not fundamentally subscribe to the path of violence and those who do (Hidayah, 2006).

In reality, there are people or groups who do not use violence for pragmatic and temporal reasons. If the opportunity arises, this group can use violence as per their beliefs. Later studies distinguished between 'non-violence' and not-violent. The latter term refers to the notion of the absence of violence for pragmatic, tactical and temporary reasons (Rahim, 2012).

Indeed, it can easily be argued that without "violence" an action cannot be called violent extremism. Be referred to as violent extremism. Therefore, it can be said that there are forms of extremism that do not use violence. However, violent extremism also includes the act of supporting violence and the process of ideological hardening towards the use of violence or what is called radicalization. Therefore, to recognize violent extremism, a definition and understanding of "extremism" is needed. There are experts who mention at least 20 characteristics of extremism, including positioning themselves and their groups outside the mainstream group by rejecting the existing world, political and social order; rejecting democratic principles and basic rights, especially for minority groups. And the basic rights of minority groups in particular. "Extreme beliefs" is also an important element to be able to distinguish from other forms of violence such as ordinary criminal cases (Masyhuri, 2019).

Another characteristic to distinguish these acts is the use of political identity and political projects. Regarding radicalization, studies generally agree that this process is never influenced by a single factor. These factors may or may not be directly related. They are usually grouped into two factors: push factors and pull factors (Langi, 2021).

As a process, radicalization does not occur at only one level. It can take place at three levels: macro, such as the context of a particular country or community; meso, such as social and cultural factors that influence smaller communities and identity groups; and micro, at the individual level (Harimurti, 2016).

Indonesia, as a country with a wide range of parts and varieties, is one of the most multicultural countries in the world. Multiculturalism itself in its development is very well accepted by Indonesian society. Multiculturalism itself can be divided into several components such as culture, cultural plurality, and the indigenous way of accepting and responding to the plurality itself. Multicultural education itself has a quite positive role in mobilizing to uphold democracy, especially in Indonesia itself (Dja’far & Nisa, 2021).

In the implementation of multiculturalism in Indonesia, of course, it has its own challenges and obstacles because Indonesia has a wide range of diversity. Challenges and obstacles because Indonesia has a very wide variety of very wide in it. In a wide variety of diversity itself inevitably has to be admittedly can cause problems, obstacles, and various problems such as corruption, collusion, thuggery, political disputes, violence, poverty, sparatism, nepotism, environmental damage, and inhumanity in mutual respect are a real form of multiculturalism (Alfederikus & Riyanto, 2022).

Furthermore, in the diversity that exists in Indonesia, the problems that can arise can be viewed from such as

1. Ethnic diversity

Indonesia is a country with a very large ethnic diversity. Here, the cause or trigger of the problem is the existence of many ethnic groups that are quite developed throughout Indonesia. Problems will arise when there is interaction with one another because they have their own understanding and thoughts.

1. Religious diversity

In Indonesia itself, there are many religious ideas that enter in various ways, such as trade, interaction, and the influx of religion. In a country with different adherents and understandings can certainly cause its own negative side. Examples of cases that have recently occurred such as blasphemy.

1. Racial diversity

The impact given by the opening of Indonesia's geographical location is many nations from outside the country who enter the territory of Indonesia and then make interactions, such as the Chinese and Arabs descendants. In the various problems and issues above to build the future of the nation, the cultivation of multicultural education is an alternative movement to deal with these problems. Multiculturalism is an ideology that must continue to develop and must be fought for because it is a foundation for the establishment of democracy, human rights, and the welfare of society.

Islamic economics is often known as sharia economics, which is running economic activities based on the rules that apply in the Al-Qur'an and Hadith. Islamic economics highly values the role of each individual.

The role of each individual is considered to have its own influence in life. Someone who acts should not harm others for personal gain or enrich themselves. All actions must think of the good of the wider community.

Islamic economics regulates all kinds of ethics that relate to humans. The term that is often used is muamalah. Muamalah is a form of human relationship with humans to create mutual benefit. This benefit will be achieved if humans have a good relationship with each other or get along well.

The application of Islamic economics in everyday life is one form of life guidance as well as recommendations that we can do. When we do this it can be said as a means of worship that can apply ethics and morals based on Islamic sharia. So that Indonesia can be the center of sharia economy in 2024.

The role of the economy is as a permanent way of life in the country. In fact, Islam teaches its followers to become individuals who are experts in economic development as a means of contributing to realizing the vision of building a multicultural Indonesia.

Conclusion

Minority extremism as attitudes and actions that advocate, engage in, prepare or support ideologically motivated and justified acts of violence to achieve religious, social, economic and political goals. Indonesia, as a country with a wide range of parts and varieties, is one of the most multicultural countries in the world. Multiculturalism itself in its development is very well received by Indonesian citizens. Multiculturalism is an ideology that must continue to develop and must be fought for because it is a foundation for the establishment of democracy, human rights, and the welfare of society. The application of Islamic economics in everyday life is one form of life guidance as well as recommendations that we can do. When we do this it can be said as a means of worship that can apply ethics and morals based on Islamic sharia. So that Indonesia can be the center of sharia economy in 2024. The role of the economy is as a permanent way of life in the country. In fact, Islam teaches its followers to become individuals who are experts in economic development as a means of contributing to realizing the vision of building a multicultural Indonesia.

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