Radicalism and Multicultural Awareness Among College Students: A Comparative Study of Cross-Cultural Student Perceptions

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Abstracts: The issue of radicalism is an inseparable part of the campus world with an academic environment consisting of various students with diverse cultures. Various kinds of cultural diversity in the social environment have different perspectives in applying social values. The research conducted aims to determine students' initial perceptions of radicalism and multicultural awareness among cross-cultural students at Musamus University, Merauke. The instrument was developed based on the integration of multicultural awareness values with student radicalism profiles which consist of five main indicators which are derived into several sub-indicators. The instruments developed have been validated by expert validators in determining the validity of the content, constructs according to the indicators that will be measured in the research process. Students fill out a questionnaire within the scope of their perspective regarding the profile of radicalism. Furthermore, the data collected was tested for validity and practicality based on the validity coefficient and the Cronbach Alpha value. The results of the analysis show that the instruments used in the research process have met the criteria of validity and practicality. Further analysis was carried out using the Chi-Square test to determine the distribution of respondent profiles in measuring perceptions of radicalism based on multicultural values. The results of the study show that the cultural diversity possessed by each student is a very influential factor in understanding the basic perspectives on radicalism and multicultural awareness in the social environment.

Keywords: Radicalism, Multicultural Awareness, Culture.

1. INTRODUCTION

The issue of radicalism has recently become a global issue that deserves the attention of all parties (Park & Ramirez, 2021; Sabanil et al., 2022). Radicalism is often understood as a religious movement only, but actually the root of radicalism itself is the inability to accept different groups, be it differences in religion, race or between ethnic groups (Llorent-Bedmar et al., 2020; Muchith & Muchith, 2016). Radicalism is a social movement that rejects legal regulations and is followed by opposing movements and creates hostility (Al-Johani, 2021; Fedotova et al., 2015; Öcal & Gökarıksel, 2022). Radicalism can cause turmoil in the midst of a diverse social environment. Indonesia as a diverse country has a long history of diversity in terms of religion, culture, race and class. This is evidenced by the Indonesian nation's motto of diversity since the past, namely Bhinneka Tunggal Ika, which means different but still one goal.

The moderation attitude of the noble Indonesian people since the past has been proven from the attitude of Indonesian traditional society towards the flow of foreign cultural influences in Indonesia which can be categorized starting from the Hindu-Buddhist period, the Islamic period to the entry of European colonialism, especially the Netherlands (Putri LO, 2021; Vera Yuli Erviana, 2018). This means that the Indonesian nation has actually been established towards diversity since the past. The pillars of Indonesian education teachers are familiar with Ki Hajar

Dewantara's philosophy of education, which teaches a lot about ethics. One of the values of character itself is how to live in harmony and be tolerant of differences (Ardi et al., 2021; Blegur et al., 2022; Gromova & Hayrutdinova, 2017).

Educational paradigms and orientations always lead to the process of forming character in an academic environment as a whole and holistically in every aspect and become part of character building which is not limited to the cognitive sphere (Fedotova & Nikolaeva, 2015; Hetrion et al., 2020; Kaczkó & Ostendorf , 2023; Wynstra et al., 2019). The campus plays a role in preventing various ideas or actions that can undermine the characterization and moral formation of each student in the basic aspects and elements as a character education orientation (Abacioglu et al., 2022; Erga-Johansen & Bondas, 2023; Seo, 2013).

The characterization of moral values is adapted to the principles of culture and multiculturalism as a philosophical foundation in every process and dynamics of education applied in the campus world (Puspitasari et al., 2021; Thoma et al., 2021). This is supported by the results of research which explain that the basis for the characterization of moral formation and the value system adopted by students consists of various value components that are upheld in the aspect of education implementation (Puspitasari et al., 2021). These basic values are starting to fade because of attitudes that divide the system and norms that exist in life, namely radicalism which is associated with various issues and moral values prevailing in society (Llorent-Bedmar et al., 2020).

The unique fact presented by the research conducted by Hadingrat states that radicalism refers to various issues and spreads quickly in the campus world which causes actions or actions that undermine the paradigm of national education as a binding unit as the basis of norms in the scope of education as a whole. Presence W, 2022). Several facts and phenomena that have emerged in the world of education involve various issues and even organizations in the campus world which should be a vehicle for instilling life's values causing disintegration in the world of education (Fautanu I., 2022).

Disturbance triggered by the issue of radicalism and the lack of sensitivity of students in the world of education are the main factors triggering the emergence of the issue of radicalism (Wolfowicz et al., 2021). Various issues that damage the world order of education will reduce awareness of national and state life so that students as potential leaders are less interested in solving any social problems that arise. Students as agents of social change are expected to be able to become facilitators in every form of action, attitude, movement embodied in educational forums.

The world order of education, which is adapted to the values of Pancasila as the nation's philosophy of life, is a unifying force for organizing various forms of conflict that arise (Rizal et al., 2022; Šírca et al., 2018). If this is compared with other related research which obtains the result that the conflicts that arise in the conception of the world of education, some of them are dominated by related parties (students and certain groups) who provide perspective and understanding to other students, giving rise to arrogance and radicalism in the name of, religion, race, ethnicity, culture and so on as well as other identities that prioritize the interests of certain groups or interests

The development of various forms of radicalism must receive the attention of all related parties and office holders (Stake Holders) because if this happens in a sustainable manner then the world of education will be even more messy because it does not focus on character development so that radicalism becomes an arena for students as the next generation of the nation. to provide views, ideas, and ideas limited to certain interests so that the order in each activity and educational orientation is slowly eliminated.

Various kinds of radicalism with various goals are not justified because they conflict with basic values and do not respect any differences and cause contradictions that can lead to various kinds of actions that undermine every coherence and basic component which is the main goal in every process and learning activity that takes place simultaneously. dynamic with every basic principle adapted to the needs of society and students (Fathonah R, Anwar M, Maroni M, 2021; Yusof et al., 2010)

Similar research that focuses on eroding educational values as a result of the widespread centralization of radicalism in society reveals that students are now more focused on various kinds of actions that convey educational values to stakeholders, but the attitudes shown directly lead to radicalism. so that the actions taken are not progressive towards activities that have a positive impact on the education process. Characters that appear as students should be agents of social change and are rejected in society due to the radicalism they have shown.

Radicalism can lead to decentralization, change in attitude, and the formation of the character of each student on different campuses. Differences that arise within the scope of each different university can be influenced by several factors, including the social background of students from each region who have unique characteristics and are adapted to the values or manners they adhere to in the wider community system. The difference in character of each student is not a reason for attitudes or differences that give rise to different views, and this becomes the foundation for mutual understanding as a form of acculturation of educational values.

Based on the results of structured interviews in the initial needs analysis, it was found that the spread of radicalism has resulted in the acculturation of educational values which has increasingly diluted awareness in understanding and implementing educational values as a basic component of forming character that puts forward the principle of togetherness. Each basic element by paying attention to the component differences of each individual (student) without differentiating each autonomous right. Education specifically in civics education links every basic dimension that must be mastered and understood by students in a qualified manner.

Direct phenomena that occur within the scope of education which are always related to the background of each student including differences in ethnicity, religion and culture which give rise to intolerance in understanding diversity as a multidimensional form of real difference which can be a force to form an educational system that is not controlled by groups certain. This is reinforced by research by (Llorent-Bedmar et al., 2020) whose research focus is on the implications of training for students to prevent the emergence of separatist movements that are oriented towards radicalism movements which will weaken the educational system and values adhered to because students are not proactive in building an ideology that is both in accordance with the order of values to formulate ideas that are thematic in nature as early prevention of radicalism.

The issues raised in this study are different from some of the research results presented above. In this study, students' perceptions of radicalism and multiculturalism will be examined from the ethnic background of students. The subject of this research was carried out on students at Musamus University who have a very complex diversity in terms of cultural, religious and racial characteristics. The diversity of students at Musamus University is a very important part of research, especially with regard to multiculturalism and radicalism.

2. METHOD

2.1. Methodology Design

The studies and studies in this study used a descriptive-explanatory based questionnaire type methodology (Demirtaş and Batdal Karaduman 2021). Specifically, using a mixed method sequential explanatory mapping design adapted from Creswell & Poth. The merging technique combines primary data based on questionnaires and questionnaires distributed among students at Musamus University, so that the collection of primary data and secondary data is very important to gain a deeper understanding of multidimensional phenomena that are difficult to analyze from a descriptive explanatory approach. The process or sampling technique used is purposive sampling, which is first tested for equality so that the selected sample meets the criteria or is representative. Furthermore, the willingness of each selected participant was asked and the profile and sample distribution were obtained according to predetermined criteria.

2.2. Instrument

The questionnaire prepared (initial stage) was adjusted to each aspect or dimension to be measured with special adjustments and was based on a Likert scale consisting of intervals namely statements that agreed, disagreed/disagreed, strongly agreed and strongly disagreed.

Prerequisite tests include normality tests and homogeneity tests which are the main requirements in determining the normal distribution of data from each primary and secondary data, as well as determining the homogeneity of each data for further testing. After that, to determine the level of reliability, it is analyzed based on Cronbach's alpha value used as a benchmark in determining regularity (internal consistency) based on coefficient values or numbers.

Based on the results of the analysis carried out, the resulting coefficients, with values close to the unit, indicate good reliability for the questionnaire as a whole. Furthermore, the level of validity becomes one of the achievement measures of the questionnaire used. Construct validity and content validity were carried out through validator test results by 2 expert lecturers, and then based on the parason correlation test at a standardized value of 5 percent.

2.3. Respondent Profile

Table of distribution of general respondent data

Variable	Category	Frequency
Gender	Man	61
	Woman	59
Age	≥ 22 years old	56
	≥ 24 years old	64
Ethnic group	Jawa	23
	Merauke	46
	Maluku (kei)	37
	Bugis	10
	toraja	4
Major	Primary Teacher Education	55
	Elementary School Children's Education	35
	Teacher Professional Education	30
Education	S1	80
	Teacher Professional Education	40

2.4. Instrument

The instruments used were developed based on indicators that include integration between multicultural values and radicalism profiles which include several aspects. After that it was developed into a questionnaire which was distributed to all respondents. The following table covers the integration of several aspects that have been developed which can be observed in the table below:

Table of integration of multicultural awareness values with radicalism profiles

Aspect	Sub indicator	Statement
Inclusive Value	The attitude of respecting the various views or perspectives of a group.	The attitude of respecting every difference as part of multicultural characteristics by showing an attitude of tolerance in every difference that arises
Value Prioritizes Dialogue (Democracy)	Point of view to different perspectives	Productive relationships for each individual or group regardless of differences in ethnicity, religion, race and culture as part of Bhinneka Tunggal Ika
Human Values (Humanist)	Derivation of form heterogeneity	The attitude of pluralism towards plurality, heterogeneity, and individual diversity is oriented towards the

		ideology adhered to
Tolerance Value	The embodiment of mutual respect without any discrimination	Respect every difference and be proactive in showing any humanitarian activities
The Value of Equality and Brotherhood (Meritocracy)	Establish synergy regardless of race, group, ethnicity, religion	Multiple relationships in the scope of respecting every idea, perspective as part of diversity

2.5. Data Analysis

The process of analyzing descriptive data (determination of percentage, average, mode and standard deviation) and correlational statistics were analyzed using SPSS Version 24 IBM new. First, a normality test and homogeneity test are carried out to determine the nature of the normality of the data and to determine that the data has been distributed homogeneously so that further tests can be carried out. To conclude a causal relationship, it is necessary to carry out further experimental research.

Then the second stage is carried out, namely the process of deductive analysis, elaborating the total of each dimension developed from the questionnaire; and inductive analysis based on emerging topics as evidenced by interview transcripts so that they are able to produce a system of dimensions and analytical categories that are representative and in accordance with the sub-elements that are measured and further analyzed using the chi square test.

3. RESULT AND DISCUSSIONS

3.1. Descriptive Analysis

Table 1.Table of results Test the validity of each aspect/component

Item	*Validity Coefficient*	Value of Table R	Information
Question 1	,887	,254	valid
Question 2	,883	,254	valid
Question 3	,883	,254	valid
Question 4	,907	,254	valid
Question 5	,901	,254	valid
Question 6	,901	,254	valid
Question 7	,883	,254	valid
Question 8	,901	,254	valid
Question 9	,887	,254	valid
Question 10	,883	,254	valid
Question 11	,883	,254	valid
Question 12	,907	,254	valid
Question 13	,901	,254	valid
Question 14	,901	,254	valid
Question 15	,883	,254	valid
Question 16	,901	,254	valid
Question 17	,887	,254	valid
Question 18	,883	,254	valid
Question 19	,883	,254	valid
Question 20	,907	,254	valid
Question 21	,901	,254	valid
Question 22	,901	,254	valid
Question 23	,883	,254	valid
Question 24	,901	,254	valid
Question 25	,887	,254	valid
Question 26	,883	,254	valid
Question 27	,883	,254	valid
Question 28	,907	,254	valid
Question 29	,901	,254	valid
Question 30	,901	,254	valid
Question 31	,883	,254	valid

Question 32	,901	,254	valid
Question 33	,887	,254	valid
Question 34	,883	,254	valid
Question 35	,883	,254	valid
Question 36	,907	,254	valid
Question 37	,901	,254	valid
Question 38	,901	,254	valid
Question 39	,883	,254	valid
Question 40	,901	,254	valid
Question 41	,887	,254	valid
Question 42	,883	,254	valid
Question 43	,883	,254	valid
Question 44	,907	,254	valid
Question 45	,901	,254	valid

By comparing the calculated r value according to the number of samples in the research process being carried out. The results of the analysis for each aspect show that the value of the validity coefficient is greater than the critical r which is based on the process of drawing conclusions, that is, each item has a validity coefficient value greater than 0.254, so each statement is said to be valid and meets the criteria and is based on df (degree of freedom). based on the number of respondents who were included in the research process with the number of respondents (N) 120 students with different cultural backgrounds

Furthermore, a reliability test was carried out to measure whether the questionnaires that had been distributed met the reliable criteria and the distribution of the summary values could be seen in the table below:

Reliability value summary table

Total Question Items	Cronbach Alpha value
45	0,892

Based on the test results based on the Cronbach Alpha value, it can be concluded that each question item in each dimension meets the highly reliable criteria and further tests can be carried out using the Chi square test.

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19,988[a]	3	,260
Likelihood Ratio	27,526	3	,180
Linear-by-Linear Association	17,990	1	,177
N of Valid Cases	31		

Based on the results of the chi square test it appears that the 2-sided assumption value of 0.260 is greater than the significant level of 0.05 so that based on the eating hypothesis it can be concluded that the respondent's profile of multicultural awareness and radicalism perspective influences the culture embraced by each different respondent

The data used in this research is primary data sourced from questionnaires that have been filled out by students at three different universities with different profiles of respondents. The distribution can be seen in the image below:

1	Timestamp	Name	Gender	University	Department	Religion	Ethnic	Father Ethnic	Mother Ethnic
2	26/07/2023 14:26:04	Yonike Degei	Perempuan	Universitas Musamus Me	Pendidikan Guru Sekolah	K. Protestan	Mee	Mee	Mee
3	26/07/2023 14:28:30	Embem	Msh misteri	Suka maju	Biologi	Islam	Mandailing	Sama	Sama
4	26/07/2023 14:29:19	Yan Librek Faidiban	Laki laki	Universitas Mesamus	Fkip	Kristen Protestan	Biak	Biak	Biak
5	26/07/2023 14:34:28	Melanesia Yadohamang	Perempuan	Universitas musamus me	S 1	Katolik	Mappi	Mappi/marind	Muyu
6	26/07/2023 14:40:49	Ancelin keleng	Perempuan	S1	FKIP	Katolik	Muyu	Isak kandam	Kornelia senot
7	26/07/2023 14:41:24	Maya Ma'misa	Perempuan	MUSAMUS Merauke	Pendidikan Guru Sekolah	Kristen	Toraja	Toraja	Toraja
8	26/07/2023 14:42:45	Veronica Jamlean	Perempuan	Mahasiswa	Pendidikan Ekonomi	Katolik	Kei (Maluku Tenggara)	Kei(Maluku Tenggara)	Kei(Maluku Teng
9	26/07/2023 14:45:40	Remma Ranggitia	Perempuan	Universitas Musamus	PGSD	Islam	Jawa Bugis	Jawa	Bugis
10	26/07/2023 14:46:31	Yuliana Ailin Kenan	Perempuan	Universitas Musamus Me	S1	Katholik	Muyu	Muyu	Muyu
11	26/07/2023 15:11:58	ANITA TAKUM ARTEKA	PEREMPUAN	Semester 3	studi berjalan	katolik	Mandobo	mandobo	Mandobo
12	26/07/2023 15:17:44	Sofin Gratia Lussy	Perempuan	Universitas Musamus	Pendidikan Guru Pendidik	Kristen Protestan	Nusa Tenggara Timur,Aml	Nusa Tenggara Timur	Ambon Cina
13	26/07/2023 15:19:07	BERTHA DATU	PEREMPUAN	UNIVERSITAS MUSAMU	PENDIDIKAN GURU PEN	KRISTEN PROTESTAN	TORAJA	TORAJA	TORAJA
14	26/07/2023 15:19:29	SAWAR ALFONSINA RE	PEREMPUAN	UNIVERSITAS MUSAMU	PGPAUD	KATOLIK	TANIMBAR	TANIMBAR	KALWEDO
15	26/07/2023 15:21:36	Elizabeth Pasaribu	Perempuan	Universitas Musamus Me	PGSD	Kristen protestan	Batak	Batak	Batak
16	26/07/2023 15:35:05	Eka Putri septiana	Perempuan	Universitas Musamus Me	Pendidikan guru pendidik	Islam	Jawa	Jawa	Jawa
17	26/07/2023 15:35:21	Seri	Perempuan	Universitas Musamus	Pendidikan Guru Sekolah	Katolik	Umum	Umum	Umum
18	26/07/2023 15:39:38	Febriani	Perempuan	Universitas Musamus	Pendidikan Guru Sekolah	Kristen Protestan	Toraja	Toraja	Toraja
19	26/07/2023 15:39:46	Kiki khuzaimah Nurul Ain	Perempuan	Universitas Musamus Me	Pendidikan guru sekolah	Islam	Jawa	Jawa	Jawa
20	26/07/2023 15:43:14	Seri	Perempuan	Universitas Musamus	Pendidikan Guru Sekolah	Katolik	Umum	Umum	Umum
21	26/07/2023 15:45:58	Rahmawati Nur Handayar	Perempuan	Universitas Musamus Me	Pendidikan guru pendidik	Islam	Jawa	Jawa	Jawa
22	26/07/2023 15:49:12	BERTONIA YAWON	PEREMPUAN	UNIVERSITAS MUSAMU	PGSD	KATOLIK	MUYU MANDOBO	MUYU	MUYU MANDOI

Figure Distribution of Respondents in the Questionnaire Filling Process

The distribution of respondent profiles was observed based on their religion and culture in accordance with the indicators compiled in a question questionnaire that was distributed to all participants (respondents). The results and distribution can be seen in the following graphic:
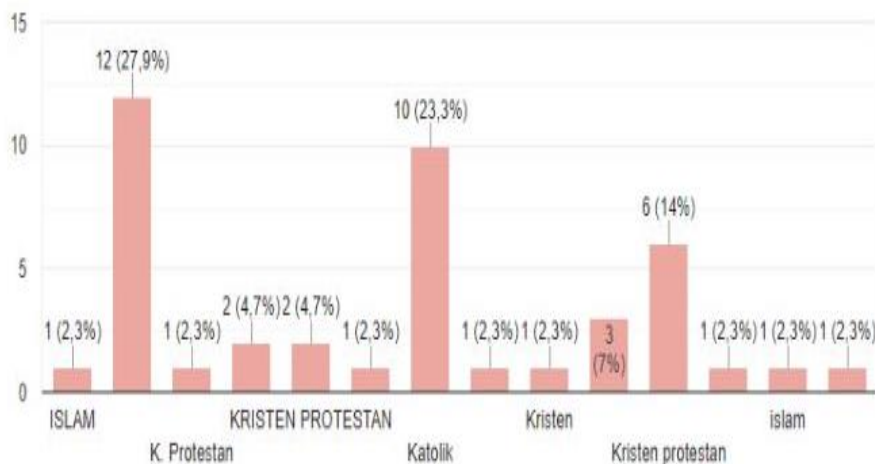

Figure 1. Distribution of respondents based on their religion

Figure Graph 2. The ethnic distribution of all respondents

4. DISCUSSION

Various forms of acculturation with the character of multiculturalism are specifically influenced by the profiles of students who are spread from several regions and ethnicities and cultures that they adhere to as forms of varying dimensions of diversity (Febriansyah 2021). Students carry out multi-directional interactions as a form of social dynamics in the community environment. This is supported by previous research conducted which explained that student perspectives in different cultural circles are oriented towards strengthening multiculturalism as a form of interaction that can raise issues/propaganda of radicalism (Karim, Tak, and Ullah 2021).

Cultural differences possessed by students in the scope of social interaction will make students have different views and ideas in responding to every form of radicalism (Falco and Rotondi 2016; Trowsdale, McKenna, and Francis 2019) Forms of diversity from regional and ethnic (ethnic) profiles adhered to they will use students as a basic foundation and behave or show behavior in responding to all forms of radicalism (Fedotova and Nikolaeva 2015). This is consistent with research which reveals that even with cross-cultural diversity arising which is oriented towards classifying people into certain characteristics, it can lead to rigid communication and social disintegration in understanding differences which can lead to radicalism (Guo and Huang 2021; Širca et al. 2018; Yani et al. 2022)

Multicultural awareness from the aspect of social interaction between cultures shows the percentage that 51.2 percent strongly agree to carry out collaboration between groups with different cultural backgrounds, 46.5% agree, and the rest give answers that disagree with this. Thus this statement shows that students at Musamus University have the awareness to interact with other individuals or groups so that they are able to understand cultural differences based on the inclusive values held by each student (Makar and Fielding-Wells 2018; Rio and Rodriguez 2022) . This is supported by the results of previous research which explained that the main value of multiculturalism awareness to prevent the emergence of radicalism movements is based on inclusive values that make students accept any differences (Ozer, Kunst, and Schwartz 2021)

In the aspect of questions that are oriented towards students' interests in learning other cultures because they live in an environment with very diverse levels of cultural diversity, it is explained that the percentage of respondents indicated that 50% explained that they strongly agreed and 47.6 agreed because it was very positive to get to know each other different cultures, namely the Marind, Muyu, Ambon, Mee, Mandobo tribes.

Another interesting thing that was found was that 26.2% strongly agreed and 40.5 agreed that in a social environment that has cultural diversity, local culture should be used in any particular activity so that it does not cause conflict that leads to separatism in that environment and remains based on diversity. culture

This can serve as social control and provide transformative value to students in preventing the formation of elements of radicalism with a deep understanding of the value of diversity without distinguishing between traditional or ethnic elements that appear in the social environment (Liang et al. 2021; Roba 2021), so that students are able to elaborate on the value of diversity as an implication in preventing radicalism (Adebayo 2021)

Counter meanings and narratives of radicalism in the student environment in the cross-cultural aspect are influenced by several factors, namely the tendency to side with the culture they adhere to (Ardi et al. 2021; Woollett, Bandeira, and Hatcher 2020) so that they are less open in interpreting multiculturalism which always adheres to stick to their own culture (local wisdom), so that affectively they will stick to their own ethnic values (Evans et al. 2021; Stogianni et al. 2021)

This is so that with low multicultural awareness they become part of an ethnic group that is isolated from social interaction mechanisms in a wider environment so that they cannot adapt to the development of values that become the foundation for interpreting multiculturalism so that they always emphasize group identity which can lead to radicalism (Liang et al. al. 2021; Zainuri and Purnamasari 2023) This can be observed from the results of a questionnaire which shows that students within the scope of Musamus University are very tolerant in upholding nationalism as evidenced by 48% agreeing not to judge nationalism from religion.culture adhered to but to the attitude of unity and attitude of tolerance in every social activity without comparing each group or tribe directly involved in the activity (Al-Johani 2021; Sbhatu 2021)

The lack of sensitivity to differences has the potential to cause conflict. This is illustrated in the multiculturalism aspect of the question items that reinforces the proactive form or attitude of students (Hadingrat and Wibowo 2022) to show an attitude of openness in every matter and provide assistance to individuals or groups who need assistance despite different religions, ethnicities, races and culture (Nurdyansyah; Widodo 2016; Putri 2021)

The formation of attitudes from students on the multicultural dimension must be integrated with cross-ethnic activities/activities, appreciation for each work or value that is upheld in each region, collaborative collaboration between tribes/ethnicities (Fathonah R, Anwar M, Maroni M 2021) which has an impact positive towards humanitarian goals with high multicultural awareness without prioritizing a culturally centric attitude (Gale and Staerklé 2019; Kaffah et al. 2020).

Based on the questionnaire distribution of the prepared statement items, it appears that the truth claims expressed by students to the assessments they give to their friends (value judgment) are a form of response in respecting every difference regardless of their religion, race, ethnicity, and ethnicity. 52.5 %. Item statements that emphasize students' attitudes to understand social conditions in the university environment are very agreeable to remain associating in the campus environment (Noroozi, Dehghanzadeh, and Talaee 2020; Tapkir et al. 2021) according to their respective cultures without questioning any differences that arise and does not cause certain groups to associate in one group or certain groups that have the same tendencies (Goyal, Gupta, and Gupta 2022; Kiliç and Sağlam 2009).

Student activities in all aspects without paying attention to cultural background and not making social selection in acting are the basic things students do (Al-Johani 2021; Erga-Johansen and Bondas 2023) so that they get used to various forms of association and do not cause social jealousy in groups that adhere to certain ethnic groups, avoiding mutually criticizing or demeaning each other is a form of social awareness in implementing multicultural values to prevent various forms, attitudes or acts of radicalism that can emerge and develop in universities (Salehudin 2020; Saulnier, Johnson, and Whalen 2021)

The achievement indicators for each aspect observed as a form of concern for and understanding of the basic values of Musamus University students and their basic perspective on radicalism show that they have shown very dynamic interconnections (Goodyear and Armor 2021; Li et al. 2020) as evidenced in association and social interaction what they do dynamically in various daily activities (Nofia 2020; Tandiarrang, Sihotang, and Gracia 2023; Thahery and Mahaputra Riau 2023)

CONCLUSION

Radicalism on campus (university) can be spread by influencing other people's thoughts. Moreover, if the person is narrow-minded and easily believes in those who are thought to bring change into their life. Even though these parties are spreading an ideology that is contrary to their own thoughts or the thoughts that prevail in their country, so that on campus it is necessary to strengthen the awareness and attitude of multiculturalism (respecting all kinds of differences) on campus so that radicalism does not emerge.

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