

Optimizing Arts and Culture in Mitigation of Terror and Radicalism

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Abstract

This article focuses on optimizing art and culture in mitigating terror and radicalism. This study uses a qualitative method. Referring to literature studies, primary and secondary, designed, mapped based on reference data processing, presented as a limiting comparison material and then abstracted, which aims to understand the quality of art and culture learning in mitigating terror and radicalism. The results of the study show that learning art and culture is not only learning that focuses on didactic knowledge, but also plays a role in humanist behavior. Learning Arts and culture is able to encourage productivity in differences without objects. The potential for learning arts and culture to be developed in mitigating terror and radicalism.

Keywords: Art; Culture; Terror Mitigation; Radicalism.

Optimalisasi Seni dan Budaya dalam Mitigasi Teror dan Radikalisme

Abstrak

Fokus artikel ini adalah upaya mengoptimalkan seni dan budaya dalam mitigasi teror dan radikalisme. Penelitian ini menggunakan metode kualitatif merujuk pada studi Pustaka, primer dan sekunder, didesain, dipetakan berdasarkan pengolahan data referensi, untuk disajikan sebagai bahan komparasi yang terukur untuk kemudian diabstraksi, yang bertujuan untuk memahami kualitas pembelajaran seni dan budaya dalam mitigasi teror dan radikalisme. Hasil kajian menunjukkan bahwa pembelajaran seni dan budaya tidak hanya sekedar pembelajaran yang berfokus pada pengetahuan yang sifatnya didaktif, namun juga berperan dalam membentuk perilaku yang humanis. Pembelajaran Seni dan budaya mampu mendorong produktifitas dalam menyatukan perbedaan. Potensi pembelajaran seni dan budaya dikembangkan dalam mitigasi teror dan radikalisme.

Kata kunci: Seni, Budaya, Mitigasi Teror, Radikalisme

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A. Introduction

This article indicates that art and culture continue to evolve with the rapid interdisciplinary science. A multi-discipline in learning is increasingly varied, with character education marked through art learning. Learning Arts and culture education as far as the author's search within the scope of education still leads to extra learning, which is not mandatory learning. This hustle and bustle seem to need innovation in more specific learning designs so that art and culture learning can be used as a means of mitigating terror and radicalism, which of course can be accessed through the scope of education, communities, and social institutions. Henceforth, the importance of learning arts and culture in its development leads to awareness of the importance of arts and culture education continuously being stimulated to achieve the Law of the Republic of Indonesia number 14 of 2005. This law does not directly emphasize the importance of learning art. However, in the elaboration of the law, art is one aspect of improving the quality of arts and culture education.

Breakthroughs in advances in technology, health, and education enable the transformation of scientific levels, both multidisciplinary, transdisciplinary, and interdisciplinary. This fact of development allows the potential of scientific interdisciplinary, which has provided rapid changes to the progress of education, to open a more flexible interdisciplinary paradigm. As for the revolution in education to the revolution in the world of work, it is inevitable; not a few people have lost their jobs, and not a few new jobs have emerged. Changes in the arts and culture are also happening at a high-speed rate. In this dynamic era, it is appropriate for universities to respond quickly and appropriately. A learning transformation is needed that is not just multidisciplinary but rather how to make it a relevant unit and leads to interdisciplinary science to equip and prepare higher education graduates to become a visionary generation. A generation that is responsive and ready to face the challenges of the times without being uprooted from its scientific roots.

The reality of the hope to advance cross-disciplinary scientific development, which is no less important, is to form good moral character and show the public about the importance of learning and understanding art outside of learning habits

which so far contain unequal perceptions to minimize the involvement of the doctrine of radicalism which of course can prevent terror. Learning art and culture is an innovative and creative element as a stimulus to mitigate terror and radicalism. This search, of course, requires a more comprehensive literature study to be tested in further research.

One source of the development of radicalism is in the realm of education, which is seen openly in the school environment with violence and a culture of punishment. Not infrequently related things are published on social media where students beat each other, slap, and other forms of violence, which of course, are inhumane. This hustle and bustle seem to be a necessity that can give a bad image in the academic sphere.

The potential for learning arts and culture in mitigating terror and radicalism is one of the interdisciplinary fields that can be implemented when phenomena in the field find facts that are not in line with the expectations and rules of the nation and state. Methods and approaches in the learning process must also align with the needs that are tailored to the objectives, namely how the output of art and culture learning can provide views in uniting differences.

Terror and radicalism can, of course, interfere with state sovereignty. Apart from the impact of physical violence, the most dangerous is the mental impact of terror and radicalism. Implicitly radicalism is a thought that refers to four things: intolerance, disrespect, no sympathy, no empathy for opinions to other people's beliefs with excessive fanaticism, constantly feeling right, thinking other people are wrong in understanding all aspects, feeling more exclusive, namely distinguishing himself from most people and his revolutionary attitude, violent orientation to achieve what he considers proper by ignoring humanity.¹

Phenomena in the interpersonal community of art learning are still limited to those that focus on preserving, growing the hierarchical value of a culture to be a means of entertainment. Whereas in its development, many aspects can be used as sources in increasing moral sensitivity, even at the level of medical science and health, art has become a means of curing patients with mental illness, one of which

¹ P. Hervás, R. & Millares, "No Title الفوقعة," *CWL Publishing Enterprises, Inc., Madison* 2004 (2004): 352, <http://onlinelibrary.wiley.com/doi/10.1002/cbdv.200490137/abstract>.

we commonly hear is autism.² A few arts and cultural innovations in the community are also used to maintain harmony between citizens, which will undoubtedly unite all differences.

Efforts to strengthen the principles of education are one of the means in strengthening character formation, who are intelligent, innovative, creative, and have the power of appreciation, up-to-date participation is appropriate if arts and culture-based education are used as an effort and media in institutional units, both social, formal, and non-formal education, in the broad sense of education through art and culture or the function of art and culture by citing the term Herbert Read education through art and education in art or the concept of art transmission in Eisner's term "Education in Art."³

In this study, as the symptoms that occur, see the phenomenon described above, the contribution of art and culture learning in uniting differences is expected to prevent the occurrence of terror and the doctrine of radicalism. Of course, there is a problem with optimizing the means of art and culture learning in mitigating terror and radicalism in this research process. The packaging of learning arts and culture, in this case, will focus on aspects of heritage games that have the value of local wisdom in fostering a sense of togetherness which is expected to guide and unite differences from one another.

B. Research Method

This study employed qualitative in this case departs from references through two perceptions: the study of literature.⁴ This approach can also be used simultaneously to combine literature and field studies. The research arrangement becomes a holistic presentation to narrow the benefits and comprehensive conclusions to be optimized into the author's idea, namely art and culture in mitigating terror and radicalism.

² Evidence Base Summary, "Module : Extinction Evidence-Based Practice Brief : Extinction Module : Extinction Overview of Extinction" (2010): 1-20.

³ Richard Junior Kapoyos, "Paradigma Pendidikan Seni Melalui Ideologi Liberal Dan Ideologi Konservatif Dalam Menghadapi Era Revolusi Industri 4.0," *Musikolastika: Jurnal Pertunjukan dan Pendidikan Musik* 2, no. 1 (2020): 39-50.

⁴ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-print Digital Library UIN Sunan Gunung Djati Bandung* (2020): 1-6.

As for other aspects that allow additions and reinforcements so that they can guide writing in refining the approach used in the spatial method, namely audio-visual, for example, digital-based social media shows such as the YouTube, Instagram, and Facebook platforms which also provide many references that are no less informative.

Explicitly, the author's hierarchical chart to narrow the research achievement is based on the following. Qualitative Research, Literature Review, Primary and Secondary Source Search, Classification Based on Research Formulas, Data Processing or Reference Citation, Data Display, Data Abstraction, Data Interpretation, and Conclusions.

The research chart described in the above diagram is a breakdown rather than the construction of the elaboration procedure implemented in the research design process.⁵ It is accommodated to make it easier for readers to understand the construction of research procedures. The criteria for two types of research commonly carried out are general, standard, and common research methods, qualitative research types.⁶ And quantitative research types. There is also a third type of research, namely a combination of qualitative and quantitative research, called the mixed method.⁷ Apart from that, other types of research are unique and distinctive, such as interdisciplinary research, multidisciplinary research, and transdisciplinary research.⁸ There are integral studies that apply multiple approaches.

The literature review of the research that the author implemented serves to form a framework of thought. The definition of research methods is explained in both qualitative and quantitative types.⁹ However, this paper focuses more on qualitative types through literature study as a barrier.¹⁰

The diagram design activity above explains the systematic qualitative research literature study procedure. This type of research is qualitative with the

⁵ Ibid.

⁶ Iman Gunawan, "KUALITATIF Imam Gunawan," *Pendidikan* (2013): 143, http://fip.um.ac.id/wp-content/uploads/2015/12/3_Metpen-Kualitatif.pdf.

⁷ J. Andriani H Hardani. Ustiawaty, *Buku Metode Penelitian Kualitatif Dan Kuantitatif*, 2017.

⁸ Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan."

⁹ Ibid.

¹⁰ Ibid.

exposure of literature study. The stages of this research were compiled from literature studies, primary and secondary. This research is coupled with data mapping based on research needs. The next step is data processing, citing references to be presented as measurable comparison materials, abstracting to then produce a clear order for later interpretation to arrive at conclusions.

C. Theoretical Framework

From the author's search, several experts convey that the occurrence of terrorism and radicalism mitigation, there is a correlation with the development of the realm of art and culture and the pursuit of radicalism, especially as an effort to fight the identity vacuum that has been missing in the material object of character education searches (identity vacuum) and a sense of social alienation. It is in line with rapid urbanization, globalization, and migration.

In the process of radical metamorphosis, it can also be marked by something peaceful, friendly, polite, and persuasive, on the other hand, it can be done with things that ignore the human side, for example, by acts of violence, cunning, and vulgarity by openly doing things that are not inhumane. However, considering the recent phenomena, the concept of radicalism, which is familiar with violence, is also currently being pinned to certain truth institutions, whose teachings are based on scripturalism, fundamentalism, and puritanism.¹¹

As for the search described in the *Jurnal Musikolastika*, Kapoyos' article, namely the foundation of the educational paradigm related to art activities, is one element of the culture of the nation and state.¹² Through liberal ideology, art education will provide space for each individual to increase his potential and develop self-confidence with the freedom he has. This article shows that art is typical of creative education and aesthetic education, which aims not only as a means of entertainment but also as a medium to increase intelligence and develop cultural creativity. So that the topic of art education learning can be directly used as a manifestation of the subject's character values for education. As for the

¹¹ Thaddeus Coreno, "Fundamentalism as a Class Culture," *Sociology of Religion* 63, no. 3 (2002): 335.

¹² Kapoyos, "Paradigma Pendidikan Seni Melalui Ideologi Liberal Dan Ideologi Konservatif Dalam Menghadapi Era Revolusi Industri 4.0."

learning method through art education, educators must also function as agents of renewal who act as communicators and function as services based on taste, are professional, and always have an awareness of responsibility and function as a trusted source.

There are many ways for every academic to express ideas about the novelty of science, to then be used as a helpful tool for the academic community and, of course, the interpersonal community. It is different from Kapoyos' previous research regarding the stages of his approach. In Sudirga's article about the position of *pasantian* as a cultural activity that contains elements of complex art that becomes a golden sea of knowledge and can provide opportunities for art practitioners, art and cultural researchers, and of course also art creators to discuss and discuss innovatively and also creative about it.¹³ This study shows that in *pasantian*, there are local wisdom values that are very relevant to the formation of the character of the nation and state. This *pasantian* activity deserves to be put forward and used as a source of character-building values to narrow and strengthen national identity. Several factors can be expressed as triggers for the emergence of creativity. These forms of innovative creativity are forms of cultural reproduction. Concerning *pasantian* creativity, triggering factors (triggers) can be disclosed due to the high frequency of ritual spaces among our society (Indonesian society), the availability of contestation spaces for social media and electronic media, which of course open up the potential for related matters, as well as the passing of the reformation and democratization era.

The National Counterterrorism Agency (*Badan Nasional Penanggulangan Teroris* - BNPT) uses two strategic approaches in responding to terrorism and radicalism mitigation. First is, counter-radicalization where efforts are made to instill Indonesian values with non-violent values that focus on education. Character both academic and non-academic, in the process, this strategy is carried out through formal and non-formal education. Counter radicalization is directed at the general public through collaboration with religious leaders, educational leaders,

¹³ I Komang Sudirga, "Pasantian Sebagai Sumber Inspirasi Riset Dan Kreativitas," *Mudra Journal of Art and Culture* 32, no. 1 (2017): 9–20.

community leaders, traditional leaders, youth leaders, and other stakeholders in growing national values and national awareness.

The second point is constructing deradicalization. In constructing deradicalization, it is carried out by appointing national community organizations and groups of sympathizers, supporters, core and militant groups that are carried out both inside and outside prisons. The purpose of constructing deradicalization, so that; core groups, militant sympathizers, and supporters abandon inhumane methods, such as eliminating violence and terror in fighting for their mission and neutralizing, moderating their radical ideas in line with the spirit of moderate Islamic groups, and adapted to the national mission that focuses on strengthening the Unitary State of the Republic of Indonesia (NKRI).

The article written by Afriadi and Yuni on the implementation of character education in school-age adolescents in terms of sex education theory has a description that reaps the pros and cons where sex education is used as a tool to instill the value of character education.¹⁴ In the article, his presentation about the importance of sex knowledge contains information about the genitals and the ins and outs of sexual relations. However, sex education in its packaging instills character education values by placing sex in the proper perspective and changing negative perceptions of sex. A comprehensive description is not elaborated in this explanation because the purpose of this comparison has a basis on how each field of science can be used as a means to improve the quality of thinking, which is not only aimed at developing cognition but has urgent values which can then be elaborated so that it can get its usefulness. Another thing that is no less important is how Afriadi and Yuni formulated an overview of the importance of sex knowledge as a means of instilling character education. There are many ways to instill character education, one of which is art and culture and the author's idea in mitigating terror and terrorism. Radicalism through the formation of national character.

¹⁴ Syarifah Widya Ulfa, "Jurnal Biolokus," *Jurnal Biolokus* 2, no. 1 (2019): 5, <https://media.neliti.com/media/publications/292801-studi-meta-analisis-pengaruh-video-pembe-7bf17271.pdf>.

President of the United States George W. Bush and British Prime Minister Tony Blair indeed said that the embryo of the birth of the humanitarian crisis was a factor of poverty. These two opinions have also been conveyed by the world philosopher Aristotle. However, this perception is not always confirmed by scientists in its development. Social, interpersonal claims about poverty are not synonymous with one's involvement in radical ideologies and terrorism. Researchers Alan Krueger and Jitka Maleckova show something different even though in the same scope.¹⁵ This study reveals that the perpetrators of terror and radicalism depart from the educated, highly educated, and upper-middle-class. Social class poverty is not the right measure to measure exposure to radicalism ideology. Departing from these perceptions, the scope for the development of radicalism does not depend on the social aspect of the cluster but rather on the interpersonal adaptation of its adherents.

D. Finding and Discussion

This research's results and discussion are a series of ideas that contain descriptions of the phenomena studied through library studies based on the need for optimizing arts and culture in mitigating terror and radicalism. It is described in the sub-chapter of research methods carried out in nine stages: qualitative, literature review, source tracing, primary and secondary, data processing or citing references, displaying data, data abstraction, and concluding.

The existence of art within the scope of education continues to produce scientific works that not only focus on didactic education but also play a role in character-building efforts. As in the article written by Jaeni, research on the value of folk theater performing arts plays in Cirebon, West Java, as local knowledge in shaping the character of the nation and the homeland, which is aimed at increasing conservation, revitalizing, and reconstructing the values of local knowledge and of course the characteristics of local knowledge. The nation's character and homeland

¹⁵ Ozi Setiadi, "Gerakan Islam Politik: Problem Ideologi Radikal, Global Jihad, Dan Terorisme Keagamaan," *Politea: Jurnal Politik Islam* 2, no. 1 (2019): 1–28.

are packaged in the performing arts of West Java folk theater.¹⁶ The research described in this article is fascinating. As the author, in this case, aims as an effort to mitigate terror and radicalism so that art is used as an order to improve the character of the nation and homeland, in this article, Jeani packs a goal in fostering character education through theatrical performing arts, where the results of the search described in the article managed to get the values of local knowledge and national character as a cultural identity through theatrical performances. Obviously, the results of this reinterpretation allow the potential of art to have the opportunity to continue to get much development for educational purposes or character building. Of course, various abstractions in art research related to education or character building can be a trigger in mitigating terror and radicalism.

There is empirical and rational experience as to why the art and culture learning education was chosen in mitigating terror and radicalism. Empirically, primarily undergraduate and postgraduate writers majoring in art creation and studying their learning focus on didactic aspects or values. Relatively rational as far as the author's search is, there are quite a few writings such as books, journals, theses, theses, and phenomena about the cultivation of arts and culture learning education to be used as a tool for mitigating terror and radicalism. Even though this potential has a scope that allows it to be explored.

The image of art and culture in today's society is still limited to art without benefits that can show attitudes in humanizing humans in the packaging of art and culture. This urge finally triggered the writer's symptom to use art and culture to contribute to counteracting things contrary to inhumane attitudes. The process of actualizing ideas in optimizing art and culture learning is to map out previous studies, both books, journals, and data that are newsworthy in social media to be analyzed, dissected using the Cawelti approach procedure, where the results will be designed into a framework that allows it to be used as a tool. In instilling moral sensitivity and uniting differences through social education facilities.¹⁷ Social education facilities are not only limited to learning informal institutions. Of course,

¹⁶ Jaeni Bin Wastap, "Nilai-Nilai Pengetahuan Lokal Pembentuk Karakter Bangsa Dalam Sandiwara Cirebon, Jawa Barat," *Mudra: Jurnal Seni Budaya* 32, no. 1 (2017): 1-8.

¹⁷ Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan."

the prospect of education in mitigating terror and radicalism should have been indoctrinated not only in the internal scope of education but also in the external education stage. It is done with four approaches, which will be described in the following paragraphs so that the author's ideas can be implemented as a whole and its beneficial impact is easily accommodated in its implementation.

These educational facilities can be implemented in educational institutions, socialized in various communities to the studio where the social community is. The approach is carried out with four strategies including:

First, learning arts and culture is oriented to ensemble games. The definition of the ensemble is taken from the language of music, namely playing music together using several musical instruments and then playing songs with simple arrangements. The word ensemble comes from French, which means a musical group, and ensemble in the music dictionary defines a group of musical activities. The music itself is used by many people while studying because it is believed to be a way to avoid stress while studying.

In addition to the method of playing together in the field of art in improving cognition, affective, and psychomotor, the ensemble game itself can also be used as a means of establishing cohesiveness while playing. Playing alone is translated into educational games so that the socialization or learning design process triggers an attractive impact and, of course, gives a Happy response to his involvement. This facility is used to accommodate the community or students in increasing their enthusiasm to be involved in socialization counseling on terrorism and radicalism mitigation.

The use of educational games has been widely used in development research. One of them is implemented by Muninggar and Isnaawati, which is carried out to describe the feasibility of LKS based on educational games with the instrument used is the human movement system. Theoretically, it was taken from the validity carried out by experts. Then empirically, the feasibility was carried out through a limited trial on 16 students at Al-Falah Ketintang of Middle School.¹⁸ This study showed that the LKS developed obtained a validity percentage of 89.6%

¹⁸ Eka Pratiwi Lumbantoruan and Paidi Hidayat, "No. 2012 (2013): 14–27.

with a very decent category, the percentage of student learning outcomes completeness in knowledge and skill competencies reached 87.5% and 100%, respectively, with a very decent category. The student responses reached 86.4%, with a very decent category. Research conducted by Muninggar and Isnaawati on educational games in increasing human movement is highly recommended. In line with the explanation in the study, the author, in this case, also uses this approach where the packaging is different. However, the context aims to build human construction so that humans will be sensitive to the surrounding environment. This sensitivity will, of course, impact the behavior of sympathy, empathy, and not trying to hurt others to achieve the goals he wants. One of the approaches to achieve this sensitivity is by playing musical instruments together, starting from singing to unite harmonious sounds to how to express yourself to increase the sensitivity of togetherness.

Another opinion is that it is possible as a stimulus for sensitivity and creates a sense of togetherness packaged in an educational game. The Jambura Journal of Community Empowerment article on the Effect of Environmental-Based Educational Game Tools on Science Learning Outcomes (*Pengaruh Alat Permainan Edukatif Berbasis Lingkungan Terhadap Hasil Pembelajaran Sains*) shows that in the exposure of the research he has done, namely environmental-based educational game tools that focus on local wisdom in ensemble packaging, there is a significant influence.¹⁹ This quantitative data indicates that the importance of educational game tools is not only needed in conventional education circles but is also needed in learning education among non-formal communities. Previous research has described the importance of learning that contains local wisdom packaged in educational games, which is very important in the realm of society in general. So, the means of learning are expected to foster social sensitivity that leads to a sense of humanity with hopes and objectives, one of which is to mitigate terror and radicalism.

¹⁹ Riska Djamalu, Rusdin Djibu, and Rapi Us Djuko, "Pengaruh Alat Permainan Edukatif Berbasis Lingkungan Terhadap Hasil Pembelajaran Sains PENDAHULUAN Pendidikan Anak Usia Dini Bertujuan Untuk Mengembangkan Seluruh Potensi Anak (the Whole Child) Agar Kelak Dapat Berfungsi Sebagai Manusia Yang Utuh Sesuai" 2, no. 1 (2021): 1-12.

The process in ensemble learning is interactive communicative. The goal, in this case, is as a means of exchange of opinions which is, of course, substantive opinions so that how various opinions are put together allows these opinions to have complex instruments. It can stimulate each individual to have a sense of mutual sympathy and empathy. The author then initiated this basis to be implemented in this article as a form of the author's concern for improving the quality of art and culture to mitigate terror and radicalism.

Second, art and culture learning are packaged with local wisdom game innovations. Educational games in their development are not only used in educational games aimed at early childhood learning. In an era of rapid progress in all fields, educational games continue to transform into aspects that target their function and benefit needs. This educational game in the socialization and learning stage that focuses on moral education or character formation uses games with local wisdom as an effort to be used so that it can foster a sense of belonging to our heritage and, of course, as a tool of awareness of its importance in maintaining the values of our ancestors.

It will be an honor and pride if local wisdom can grow education or character building in scientific contributions. Sustainability is also expected to increase the nation's character through art in the packaging of character-building innovations. Of course, character education fosters national values, but some aspects are less important, namely the mitigation of terror and radicalism. This aspect is accommodated in the idea of purpose as the birth of this article. One aspect that allows being developed to mitigate terror and radicalism is learning that prioritizes freedom and easily translates positive traits. In this case, art and culture can be a means of character education that is mixed based on the goal of mitigating terror and radicalism. This effort needs to be sustainable with the development that focuses on the precepts of local wisdom. The accuracy offered in increasing moral sensitivity and conducting character education can be carried out with scientific principles.

Third, art and culture learning are carried out to focus on the formation of moral behavior. The focus of moral formation is one aspect that allows it to

accommodate differences in disputes through culture and artistic creation. Art in Indonesian culture is a unit that becomes an instrument in strengthening identity that leads to human learning so that this facility becomes an essential object in translating the author's desire to optimize the dissemination of art and culture learning in the packaging of moral formation in order to prevent exposure to the ideology of terror and radicalism.

Learning art and culture in shaping morals has been widely discussed today in the development of art science. Of the many developments described in the sub-chapter on the theoretical basis on this matter, of course, this aspect becomes a foothold in efforts to process art and culture learning to prevent terror and radicalism. The stimulus technique used by the author in mitigating terrorism and radicalism, which focuses on moral improvement, is to take a film surgery approach about humanity. The discussion focuses on the psychology of art, which is packaged with how art is positioned as a tool that can change human behavior through the message instrument in the film. which is shown. Of course, the films that are shown are the types of films that are focused on the aspect of increasing sensitivity. One of the reference films, for example, is *Habibi Ainun*. The film contains many aspects that can be discussed, starting from human behavior and how the relationship between years is. In the implementation process, discussions develop in translating aspects that can shape moral behavior. Of course, this will be done to synchronize art in mitigating terror and radicalism.

Fourth, understand the problems and need awareness of the rapidly changing times. It understands the problems and needs in question is how to position the purpose of this idea in implementing the results of learning art and culture. It can be used as an instrument in mitigating terror and radicalism. This fourth or final elaboration is an essential step that provides closing conclusions through persuasive socialization to finalize the idea of narrowing aspects that can comprehensively describe the value of learning art and culture in improving the quality of thinking so that it is not just implementing a vision in changing the paradigm of how to mitigate terror and radicalism but also far from that where human behavior dominates to be avoided and kept away from the environment that can trigger humanitarian conflict.

Sukawati's research in the *Jurnal Pembelajaran Seni & Budaya* aims to confirm and test the effect of using an arts and culture laboratory on students' creativity in designing dance creations in class XI MIPA SMA Negeri 5 in Kendari.²⁰ In this study, the influence of the use of the laboratory is very helpful in increasing creativity to respond to art and cultural learning so that the stimulus process in doing works is more expressive and impressive when a laboratory is accommodated. It is similar to the approach taken by the author in accommodating art and culture learning in mitigating terror and radicalism. Optimizing art and culture to mitigate terror and radicalism is packaged with one sub-point, namely, understanding the problems and needs correlated with learning character building. Understanding the problems and needs in increasing sensitivity starts from looking at phenomena in the social sphere of society, then approaches in art and culture stimulus in mitigating terror and radicalism.

The scope of learning the art of music is also in its development. It can be used as an instrument to improve intelligence. Only the claim needs elaboration to not bias in translation to meet scientific principles. Because involvement in increasing musical intelligence is not the only aspect that can increase human intelligence, music can increase human intelligence through the auditory senses. Many senses can increase human intelligence, such as visual senses, motion, taste, and many more senses that can increase intelligence. Because this research focuses on educational music, the senses that will be discussed in a complex way are the auditory senses. Auditory is a sense that conveys information to the brain, which is then translated by human body language. The involvement of neuroscience is a necessity. Neuroscience, in its involvement, will function in the strengthening aspect of how music can change behavior that is connected to the human brain so that in its orientation, it is hoped that educational music can be a stimulus in increasing moral sensitivity. Because music is part of the social sciences, the humanities will not be separated from the phenomena in society and the environment of students or students, which is indeed the psychology of music as

²⁰ Pembelajaran Seni and Amirudin Rahim, "Pengaruh Penggunaan Laboratorium Seni Terhadap Kreativitas Dalam Merancang Tari Kreasi Pada Siswa Kelas Xi Mipa Sma Negeri 5 Kendari," *Jurnal Pembelajaran Seni & Budaya* 3, no. Desember (2018): 2502-4191, <http://ojs.uho.ac.id/index.php/JPSB>.

the prominent figure in translating the author's ideas. As for music, education is related to the humanities, so that music psychology becomes a prominent role in changing access to music learning into compulsory learning. Of course, it will involve many aspects, starting from being tested rationally and empirically how influential music is in increasing morale, how influential music is in seeing the behavior of participants students, how important is music in education? The simple questions at the end become the fundamental process to trace the synchronization. From neuroscience, auditory senses which are integrated with the brain, then positivistic developments show that art, in this case, music, cannot be separated from human life, namely sound, in a more specific sense, there is not a normal human being in his life in this world who has never been in contact with sound. All humans, of course, need a voice to translate their desires. In the context of intelligence from psychology, all humans who become fetuses at the age of 6 months of pregnancy are already communicating with what is called sound. This reference will be elaborated or strengthened in subchapter II of theoretical studies, namely references from the fields of medicine. From the reference search discussed in the theoretical study chapter, it turns out that a fetus can already hear through the membranes of the brain in its head because it does not have ears.

The sound that is heard is in the form of vibrations or vibrations. So, whatever vibrations in a mother's body have been heard by the fetus. These sounds are one of the elements of music, starting from the heartbeat and nervous activity of organs. Therefore, the main requirement for music is sound, or in musicology theory, it is called timbre. There is musical content such as tempo, dynamics, and rhythm in these sounds. This rhythm is obtained from the mother's heart rate, so if the pregnant woman is happy in her heart, then the pulse will be Normal, also if the mother is uncomfortable because of something or stress, then, of course, the pulse will change, so we have found the patterns of these various rhythms, in the fetus. Obviously, all humans have musical abilities. Because music experience already exists, even complete since the womb, no human does not have musical talent. With the previous explanation, it is known that the estuary of the music's potential is only to be used as a competence. From the point of view of

music, learning about art and culture to be used as a tool in mitigating terror and radicalism allows it to be developed in an advanced process.

As the involvement of arts and culture in everyday life in society, how to contribute to creating social capital, both individually and collectively, by strengthening social networks. Therefore, it is necessary to have the right instrument to stimulate this. As far as the research process is carried out, the right approach is that art and culture learning can accommodate the mitigation of terror and radicalism with the four points that have been described in the results and previous discussion.

E. Conclusion

The embryo of the birth of terror and radicalism is our insensitivity to an inappropriate social phenomenon, which we can prevent from an early age. Radical behavior will continue to take its toll. When seeking a complete change with a revolutionary desire by distorting facts and values drastically through threats, violence, and extreme actions.

The new learning culture transition is an appropriate approach to organizing arts and culture to mitigate terror and radicalism. This approach will require value when learning art and culture can be well optimized in the interpersonal community. From the process of reflection in this research, the intended focus is on three social scopes, namely education, family environment, and education with the method of implementing arts and culture, which is carried out by instilling local wisdom values.

Finally, the author believes that one of the practical efforts in mitigating terror and radicalism is the construction of art and culture learning, which is carried out with local wisdom values and seeking communication awareness by conducting socialization packaged in arts and culture education.

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