

ANALYSIS OF THE ROLE OF ISLAMIC EDUCATION IN PREVENTING RADICALISM AMONG YOUNG PEOPLE

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Abstract

The phenomenon of radicalism among young people poses a serious threat to social harmony and security in Indonesia. Islamic Religious Education (PAI) has a strategic role in protecting young people from the influence of radical ideologies through the instilling of values of moderation, tolerance, and inclusivity. This study uses a literature review method to examine theories, concepts, and previous research findings related to the role of PAI in preventing radicalism. The analysis focuses on the integration of Islamic values of moderation in the curriculum, the role of teachers as facilitators, challenges in implementing PAI, and solutions for optimising the role of religious education. The results of the study indicate that PAI is effective in shaping moderate character when supported by synergy between schools, families, and communities, as well as the strengthening of digital literacy. This study provides recommendations for curriculum development and educator competencies to optimise the role of PAI in preventing radicalism and maintaining religious harmony among youth.

Keywords: Islamic Religious Education, radicalism, youth, Islamic moderation values, moderation, literature review, radicalism prevention.

Introduction

The phenomenon of radicalism among young people is one of the serious challenges facing Indonesian society today. The increase in acts of intolerance and violence committed by groups or individuals exposed to radical ideologies shows that this threat is not only ideological in nature, but also has a direct impact on social stability and national security (Subairi, 2024). As the future generation of the nation, young people play a crucial role in maintaining social unity and harmony, yet they are also a group vulnerable to being influenced by ideologies that contradict national values (Judijanto & Aslan, 2025); (Purike & Aslan, 2025).

Radicalism itself can be understood as an ideology or movement that tends to use extreme means to achieve social, political, or religious change. In Indonesia,

radicalism not only threatens security but also has the potential to disrupt the long-standing harmony among religious communities. Therefore, preventive measures are crucial to prevent youth from falling into radical attitudes and actions (Supriadi et al., 2021).

Most radical groups target young people as their primary target because of their psychological condition, which is still in the process of finding their identity and easily influenced by their surroundings. This transition phase towards adulthood makes young people more open to various ideologies, including those that contradict the values of moderation and tolerance (Saputra, 2024). Various factors trigger the growth of radicalism among young people, ranging from social injustice, low understanding of moderate religion, minimal family and community supervision, to the negative influence of information technology that can easily spread extremist propaganda. This condition requires a comprehensive and systematic approach to protect the minds and thoughts of young people from radicalism (Sas, 2020).

Education plays a vital role in shaping the character and mindset of the younger generation. Islamic Religious Education (IRE), as an integral part of the education system in Indonesia, has great potential in instilling moderate and tolerant religious values. Through PAI, young people can be equipped with a proper understanding of religion, enabling them to prevent the emergence of extremist attitudes and hostility towards others (Komari & Aslan, 2025); (Firmansyah & Aslan, 2025a).

The application of moderate Islamic values in PAI is closely related to the concept of *wasathiyah*, which refers to a balanced and tolerant form of Islam. This concept minimises the influence of radicalism by emphasising the importance of mutual respect, peace, and interfaith dialogue. Thus, PAI is not merely a vehicle for teaching religious texts but also a medium for fostering inclusive and peaceful social attitudes (Sujiem, 2024).

However, in practice, the implementation of Islamic Religious Education faces various obstacles, such as a curriculum that is not contextual to the challenges of the times, limited competence of educators in delivering material with a moderate approach, and a lack of adequate supporting facilities. Additionally, the globalisation trend and rapid advancements in information technology have opened up extensive opportunities for the infiltration of radical ideologies (Firmansyah & Aslan, 2025b); (Aslan & Sidabutar, 2025).

This situation necessitates an in-depth and systematic study on how the role of PAI can be effectively optimised in preventing radicalism. A literature review is an appropriate method to explore relevant theories and previous research findings, thereby identifying strategic ideas that are applicable in the current context of religious education (Rika Rahmawati & Jumali, 2023).

Through this study, it is hoped that a comprehensive understanding of the concept of radicalism, its causes, and how religious education, particularly PAI, can

contribute to protecting young people from negative influences can be obtained. Additionally, this study aims to identify effective strategies and challenges that need to be addressed in the implementation of religious education to prevent radicalism.

The influence of radicalism in Indonesia is also inseparable from complex global and local dynamics. Factors such as the spread of extreme conservative ideologies, social injustice, and political tensions have strengthened the roots of radicalism. Therefore, an inclusive and moderation-oriented educational approach is a solution that must be implemented consistently and sustainably (Rahmawati & Jumali, 2023).

The role of families, schools, and communities is also very important in reinforcing the values of moderation taught in schools. Synergy between these three institutions can create an environment conducive to the growth of tolerance and critical thinking towards extreme ideologies. Religious education, particularly Islamic Religious Education, has a strategic role in providing strong moral and spiritual guidance to face the challenges of the times. Through a solid understanding of religious values that are *rahmatan lil alamin*, young people can be trained to become agents of peace who are able to dialogue and cooperate with various groups from different backgrounds. This is very important to minimise the emergence of religious and ideological conflicts in the future (Supriyadi & Kartiko, 2022).

This study was conducted using a literature review method that collected and analysed various sources of literature, scientific articles, and previous research relevant to the topic. In this way, the researchers were able to provide a strong theoretical and empirical framework as a basis for recommendations and policies related to the role of religious education in preventing radicalism.

Overall, this study is expected to contribute significantly to the development of Islamic religious education that is more adaptive and responsive to the issue of radicalism among youth. Thus, religious education is not merely a formal obligation but also a strategic tool for fostering a generation of Indonesian youth who are tolerant, moderate, and of high integrity.

Research Method

The research method used in this study is library research, which involves collecting, reviewing, and analysing various relevant literature such as books, scientific journals, articles, and previous research results related to the role of Islamic Religious Education in preventing radicalism among young people. The analysis was conducted using a descriptive-comparative approach to provide theoretical and empirical understanding of the research topic, thereby enabling the formulation of strategies, challenges, and optimal solutions for developing effective religious education as a bulwark against the influence of radicalism (Eliyah & Aslan, 2025); (Cronin et al., 2008).

Results and Discussion

The Role of Islamic Education in Preventing Radicalism Among Young People

Islamic Religious Education (PAI) plays an important role as the main means of shaping the character and morality of Indonesia's younger generation. Amid the growing prevalence of radicalism among young people, the strategic role of PAI has become increasingly urgent as a bulwark against extremist ideologies that contradict national values and the teachings of Islam as a source of mercy for all creation (Caroline & Aslan, 2025); (Saputra, 2024).

Radicalism among youth is often triggered by various factors, including identity crises, limited comprehensive understanding of religion, and a tendency to react impulsively to social injustice and global issues. This situation makes the younger generation an easy target for radical ideologies that often exploit the psychological and social vulnerabilities of young people (Supriyadi & Kartiko, 2022).

PAI offers an educational approach that instils values of moderation, tolerance, and inclusivity. Through teaching that emphasises the importance of compassion, mutual respect, and unity, PAI helps young people understand that diversity is an integral part of community life (Zainul Arifin, 2023).

In its implementation, PAI does not only teach religious teachings in a normative manner but also internalises the values of *wasathiyah* or Islamic moderation. This strategy is carried out through the integration of curriculum materials, dialogic teaching methods, and the exemplary behaviour demonstrated by educators to students (Arifin, 2023).

The concept of moderation taught in PAI instils in young people that Islamic teachings strongly oppose violence, coercion, and extremism in any form. These values of moderation are instilled from an early age so that young people grow up to be open-minded, critical, and not easily provoked by radical propaganda. In addition to the learning process in the classroom, the role of PAI teachers is vital in facilitating open discussions and dialogues on current issues related to radicalism. PAI teachers are expected to be role models and facilitators who are able to guide young people in sorting information and forming an inclusive religious mindset (Bustanur & Alhairi, 2022).

PAI in schools and communities also applies a contextual approach so that teaching materials are relevant to the daily lives of young people. Current issues related to radicalism are discussed critically and in a solution-oriented manner, enabling students to understand the dangers of extremism and its impact on social life (Faizatun Nafsiyah & Khusnul Wardan, 2024).

The role of families and the surrounding environment is crucial in determining the effectiveness of PAI in preventing radicalism. Synergy between schools, families,

and communities is a key factor in fostering the development of tolerant youth who can respond to differences wisely (Hasanah, 2022).

In the digital age, unlimited access to information poses a unique challenge for PAI. Many radical propaganda spread through social media. PAI needs to equip the younger generation with digital literacy so they can wisely receive and analyse every piece of information they obtain (Rokhmawati et al., 2025).

Character education based on PAI does not only emphasise cognitive aspects but also affective and psychomotor aspects. Young people are encouraged to apply Islamic moral principles, such as honesty, justice, and mutual assistance, in their daily lives to create a harmonious environment free from radical ideologies. PAI also serves as a social therapy space for young people who have been exposed to radicalism. Through humanistic religious guidance, counselling approaches, and the strengthening of social values, young people can be helped to return to a correct and tolerant understanding of Islam (Cahyono & Aslan, 2025).

An effective strategy of PAI in preventing radicalism is to internalise the principle of inclusivity in religion and society. Involving young people in religious, social, and cultural activities that emphasise interfaith cooperation can strengthen a sense of brotherhood and protect them from negative preconceptions towards different groups (Hasanah, 2022).

Continuous evaluation of the PAI curriculum and teaching methods is essential. The curriculum must always be updated in line with the times and real needs in the field, so that PAI does not lag behind in facing ever-changing social dynamics (Zulfikar & Said, 2021).

In general, PAI is not only a compulsory subject in schools, but also a foundation for developing a young generation that is tolerant, critical, and capable of becoming agents of change towards a peaceful and harmonious society. The success of PAI in preventing radicalism is highly dependent on the commitment of all stakeholders, from the government, schools, families, to the community. Collaboration and shared commitment in instilling moderate Islamic values are the key to producing youth who are resistant to radicalism and capable of maintaining national unity.

Strategies for Implementing Moderate Islamic Values in Islamic Religious Education

The values of moderate Islam form the main foundation of Islamic Religious Education (PAI) to create a tolerant and inclusive younger generation. These values must be implemented systematically through both formal and informal education processes. As part of the national curriculum, PAI has a responsibility to internalise the value of moderation in all aspects (Mandalika Hasan & et al., 2025).

The first implementation strategy is the integration of moderate values into the PAI curriculum. This integration is carried out by designing lesson materials that emphasise the importance of balance, justice, and tolerance in understanding and

practising Islamic teachings. The materials should not only be sourced from classical texts but also adapted to the contemporary context faced by students (Ramdhani, 2022).

The application of dialogic and participatory learning methods is the second step. Teachers are expected to open space for discussion, polite debates, and case studies that train students to think critically and respect differences of opinion. An inclusive and democratic classroom atmosphere will foster moderate character in students (Muhibah & Arnadi, 2025).

The third strategy is to set a good example (*uswah hasanah*) for students. PAI teachers must be role models in their speech, behaviour, and decision-making, acting fairly and moderately. Teachers' exemplary behaviour will strengthen the influence of character education beyond the material taught (Ramdhani, 2022).

Strengthening moderate religious literacy is also an effective step in implementing the value of *wasathiyah*. This literacy can be achieved by providing books, articles, and opportunities to study the thoughts of moderate Islamic figures, both domestic and international. Broad religious literacy will equip students with holistic and anti-dualistic knowledge.

Collaboration between schools, families, and communities is very important in instilling Islamic values of moderation. Joint activities such as interfaith dialogue, social service, and diversity workshops can broaden students' experiences and shape their inclusive attitudes (M. Ramdhani, 2022). The wise use of information technology also supports the application of moderate values.

Teachers and students are encouraged to use social media and digital learning platforms that promote messages of peace, anti-hoaxes, and counter-propaganda against radicalism. Digital literacy education serves as a bulwark against the infiltration of extremist content (Aslan & Rasmita, 2025).

Curriculum and PAI learning practices must be evaluated regularly and participatively.

This evaluation process is important to adapt to developments in social, cultural, and technological situations, as well as to ensure that the value of *wasathiyah* remains relevant and actual (Renyaan et al., 2025). The development of extracurricular activities that contain elements of moderation, such as seminars, leadership training, and Islamic debate competitions, is also effective in expanding the internalisation of the value of *wasathiyah* outside formal school hours.

Such activities build social networks and strengthen the tolerant character of students (Syaiful Anwar, 2023).

Another strategy that is no less important is giving awards or appreciation to students who demonstrate moderate, tolerant, and open-minded behaviour.

This reward system can foster intrinsic motivation to always behave positively in the school environment and society (Anwar, 2023). The development of project-based

learning modules and problem solving can be an innovative approach in applying moderate values.

Students are encouraged to find real solutions to social issues faced by the community through the perspective of Islam wasathiyah. Conducting ongoing training for teachers is also an important strategy in implementing wasathiyah values. PAI teachers need to be equipped with new understanding and skills to be able to face the challenges of social change and contemporary ideologies. It is also important to involve PAI alumni or community leaders who are known to be moderate in providing motivation, testimonials, or sharing experiences in religious activities at school. Role models from outside the school reinforce the moderate message that has been instilled (Fajri, 2023).

Emphasising tolerance in religious practices and daily interactions is an important part of implementing the wasathiyah strategy. Teachers must explain the diversity of madhhabs, traditions, and cultures within Islam and foster mutual respect among students (Hasanah, 2022).

The implementation of this strategy also needs to be supported by school policies that uphold the principle of moderation, such as enforcing anti-discrimination regulations and protecting minorities. A safe and inclusive school environment will ensure the optimal internalisation of Islamic wasathiyah values (Sari & Budiman, 2024).

Finally, continuous monitoring of students' understanding and behaviour through observation, interviews, and group reflection concludes the implementation strategy of moderate Islamic values in PAI. This process ensures that every intervention is measurable and can be followed up with appropriate improvements, thereby producing a young generation capable of becoming role models of moderation in both national and religious life.

Obstacles and Solutions in Optimising the Role of Islamic Education

Islamic Religious Education (PAI) plays an important role in shaping moderate character among young people. However, optimising this role often encounters complex obstacles and requires strategic solutions so that PAI can be truly effective in preventing radicalism. One of the main obstacles is the limited comprehensive understanding of religion among both PAI teachers and students. Many teachers still focus on cognitive aspects and memorisation, resulting in moderate values not being effectively internalised in the classroom (Saputra, 2024).

The limitations of the PAI curriculum, which is sometimes not adaptive to the times, pose another challenge. The subject matter is often not contextualised to the social realities and contemporary issues faced by young people, making it difficult for them to accept messages of moderation. The lack of continuous training for PAI teachers is also a significant obstacle.

Without updated insights, teachers tend to use conventional approaches that are ineffective in countering the influence of radicalism in schools and society (Hermansyah et al., 2024). The influence of technology and the spread of digital information add to the challenges for PAI. Social media is often used as a means of spreading extremist ideas targeting young people.

Low digital literacy makes students receive information uncritically without proper filtering. Inadequate family support further exacerbates the situation. Many families neglect to provide supervision and set examples of moderate religious values at home. As a result, character education provided at school is not internalised in daily life (Afrianty, 2012).

Another obstacle comes from the social environment and society, which do not fully support moderate values. When students encounter an intolerant environment, PAI education at school is less effective in protecting them from negative influences. Limited educational facilities and resources restrict the scope of creative and interactive PAI activities.

Reading books, learning media, and teaching aids with a moderate perspective are still lacking in most schools (Alviani, 2025). Solutions that can be taken are to strengthen the training and professional development of PAI teachers on a regular basis, especially regarding contextual and dialogic learning approaches, as well as understanding current issues on radicalism and moderation.

The PAI curriculum also needs to be revised periodically to make it more relevant to contemporary challenges. Integrating social issues, multiculturalism, tolerance, and nationalism into teaching materials will make PAI more vibrant and grounded. Empowering digital literacy is an important step, namely by providing education on the wise and critical use of social media to students.

Materials on media, hoaxes, and the dangers of radical propaganda need to be part of regular learning in PAI (Rustan, 2018). Family support can be optimised through school and parent synergy programmes, such as religious parenting classes and discussion forums on moderate character education at home. The involvement of the community and local religious leaders is also very important. Collaborative activities across institutions, such as interfaith dialogue, social action, and tolerance campaigns in the school environment, can strengthen the values of *wasathiyah* (Qadri, 2024). The use of active learning methods, such as project-based learning, case studies, and hands-on practice, will help students actively reflect on and apply moderate Islamic values in real life.

Regular monitoring and evaluation must be conducted to assess the effectiveness of PAI implementation in building moderate character and preventing radicalism. Evaluation results should be immediately addressed with improvements to strategies and approaches in line with evolving dynamics on the ground (Ridwan et al., 2024); (Pongpalilu & Aslan, 2025).

Thus, by addressing challenges and implementing appropriate solutions, the role of PAI can be optimised to its fullest potential in creating a young generation resilient to radicalism, characterised by inclusivity, and serving as a model of moderation for the Indonesian nation.

Conclusion

Islamic Religious Education (PAI) plays a central role in preventing radicalism among young people. Through teaching the values of moderation, tolerance, and compassion derived from the teachings of Islam wasathiyah, PAI provides a strong moral and spiritual foundation. Young people are equipped with the ability to counter extreme ideologies and promote an inclusive attitude in social life.

Optimising the role of PAI requires a contextual curriculum strategy, strengthening teacher competencies, and synergy between schools, families, and communities. Critical digital literacy and active learning are also important in facing the tide of globalisation and easy access to information, which is often misused for the spread of radicalism. A supportive environment will increase the effectiveness of internalising moderate Islamic values among the younger generation.

Overall, the success of PAI in preventing radicalism among youth heavily depends on collaboration between educational institutions, families, and the community. Adaptive religious education transformation that is relevant to the dynamics of the times and rooted in humanistic values is the key to producing a young generation that is tolerant, critical, and committed to maintaining national unity and harmony.

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