



Strategies for Strengthening Anti Radicalism Education from the Perspective of Islamic Education

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Abstract

This study examines strategies and the implementation of anti-radicalism education from an Islamic perspective by emphasizing the values of religious moderation, character education, and the strengthening of a humanist-oriented curriculum. Using literature review and theoretical analysis, this study finds that the reinforcement of moderation-based learning materials, the application of dialogical and participatory teaching methods, and the collaboration among teachers, parents, and educational institutions constitute effective approaches to fostering tolerant attitudes and preventing the spread of radical ideologies in schools. The implementation of anti-radicalism education in Islam is strongly grounded in the teachings of the Qur'an and the exemplary conduct of the Prophet Muhammad, which highlight noble character, compassion, and respect for human dignity. The findings of this study confirm that education based on Islamic values of rahmatan lil 'alamin is capable of shaping students who are moderate, inclusive, and peace-oriented. Therefore, this approach is highly relevant as a preventive educational model against radicalism in the contemporary era.

Abstrak

Penelitian ini mengkaji strategi serta implementasi pendidikan anti radikalisme dari perspektif Islam dengan menekankan secara khusus nilai-nilai moderasi beragama, pendidikan karakter, serta penguatan kurikulum yang berorientasi humanis dan kontekstual. Dengan menggunakan metode studi literatur dan analisis teoretis, maka penelitian ini menemukan bahwa penguatan materi pembelajaran berbasis nilai-nilai moderasi, penerapan metode pembelajaran yang dialogis dan partisipatif, serta adanya kolaborasi yang sinergis antara guru, orang tua, dan juga lembaga pendidikan merupakan pendekatan yang efektif dalam menumbuhkan sikap toleran sekaligus mencegah penyebaran ideologi radikal di lingkungan sekolah. Implementasi pendidikan anti-radikalisme dalam Islam pada dasarnya sangat berlandaskan pada ajaran Al-Qur'an dan keteladanan Nabi Muhammad SAW yang secara konsisten menekankan akhlak mulia, kasih sayang, serta penghormatan terhadap martabat manusia. Hasil penelitian ini menegaskan bahwa pendidikan yang berbasis pada nilai-nilai Islam rahmatan lil 'alamin mampu secara optimal membentuk peserta didik yang bersikap moderat, inklusif, dan berorientasi pada perdamaian. Oleh karena itu, pendekatan ini sangat relevan dan penting sebagai model pendidikan preventif dalam menghadapi serta menanggulangi radikalisme yang berkembang di era kontemporer saat ini

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INTRODUCTION

Radicalism is a serious issue in the world of modern education and is a big challenge for the formation of the character of the younger generation. In the midst of the development of communication technology and information disclosure, radical ideologies can easily spread

through various social media, digital forums, and social environments without adequate control (Dianto et al., 2025). The young generation as a group that is still in the process of finding identity is the most vulnerable party to radical ideologies due to emotional, psychological, and intellectual factors that are not yet fully stable (Widyaningsih, 2019). Therefore, attention to efforts to prevent radicalism is an urgent need and must be the main focus of educational institutions, especially Islamic education which has moral and spiritual responsibilities in shaping human beings with moderate character (Marzuqi & Aziz, 2025).

Radicalism is terminologically derived from the word *radix* which means root, which is an understanding that is deep and tends to be extreme in fighting for beliefs to exceed the limits of reasonableness (Samho, 2022). Conceptually, radicalism is understood not only as an attitude that wants rapid and fundamental change, but also as a rigid, exclusive, and often rejecting diversity of other views. In the social context, radicalism is often identified with intolerance, anti-dialogue, and the use of violent means to achieve certain goals (Tawaang & Mudjiyanto, 2021). This attitude not only harms the individuals involved, but also threatens the broader social order, including societal stability and national integration.

The phenomenon of religious radicalism arises when religious understanding is understood textually without considering the historical, social, and human values contained in the teachings of religion itself, especially Islam. This narrow understanding often gives birth to an attitude of feeling the absolute truth and rejecting other different interpretations. This condition makes radicalism a real threat to social harmony, national unity, and the sustainability of the education system that is oriented towards the formation of human character with noble character (Maisari, 2025). In the long run, radicalism can damage national values, weaken social solidarity, and create horizontal conflicts in the midst of a pluralistic society.

The threat of radicalism to the younger generation is increasingly evident when many cases show the involvement of students, students, and even students in activities that lead to extreme thinking (Darmawan et al., 2023). The younger generation is a vulnerable group because they are still in the process of searching for identity, so they are easily influenced by ideological narratives that are conveyed persuasively through various media. The educational environment, which should be a space for the development of science, morals, and skills, is often targeted for the spread of radical ideas through structured recruitment, exclusive studies, and indoctrination processes that are carried out subtly and secretly (Kurniawan, 2026).

According to research by Nasoha et al., (2025), the involvement of the younger generation in radical networks proves that prevention cannot be done partially or incidentally. On the contrary, a systematic, planned, and sustainable education strategy is needed that is able to provide a comprehensive, thoughtful, and peace-based understanding of religion. Education must be able to be the main filter in shaping the perspective of students so that they are not easily influenced by extreme ideologies that are contrary to human and national values.

In this context, educational institutions play a central role as the main fortress in efforts to prevent and counter radicalism. Schools, madrasas, Islamic boarding schools, and colleges have a moral and academic responsibility to build critical, open, and moderate religious thought. In addition, educational institutions are also obliged to instill the values of tolerance, respect for differences, and mutual respect in religious and state life. Through the right curriculum, dialogical learning methods, and sustainable character development, educational institutions can function as effective agents of social transformation in stemming the infiltration of radical ideologies among students.

According to Setiawan et al. (2023) Islamic education essentially aims to produce people who have faith, piety, noble character, while providing benefits to society and the environment. This concept of education emphasizes a balance between spiritual, intellectual, and social aspects. This is very different from radical ideologies that tend to teach violence, anti democracy, and view the truth in absolute terms without room for discussion and disagreement (Rumbaru & Hasse, 2016).

In an authentic Islamic perspective, this religion is present as *rahmatan lil 'alamin*, which is a grace for the whole world that upholds the values of compassion, justice, and peace. Islam also teaches the principles of religious moderation which include *tawassuth* (middle way), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). These values are an important foundation in building a harmonious and peaceful religious life. Therefore, strengthening anti-radicalism education is very important to instill moderate Islamic values that can create peace in social life, both at the local, national, and global levels.

The urgency of strengthening anti radicalism education in the perspective of Islamic education is not only aimed at preventing the development of extreme ideologies, but also to build a collective awareness of the importance of maintaining the integrity of the nation and the unity of the *ummah*. Education must be able to provide a correct understanding of religion in accordance with *maqashid al-shari'ah*, which is to maintain the intellect, soul, religion, property, and honor of humans. Thus, the anti-radicalism education strategy is not only reactive to threats, but also a long-term investment in building a moderate, humanist, and socially responsible generation.

Based on this background, this study formulates the main problem: what is the strategy to strengthen anti-radicalism education in the perspective of Islamic Education? This question is an important basis because the preventive approach through education is seen as a strategic step that must be carried out in a comprehensive, integrated, and sustainable manner. This study aims to describe the strategy of strengthening anti-radicalism education through the perspective of Islamic education and identify the form of implementation of religious moderation values in the learning process and character development of students. In addition, this research also aims to provide a more comprehensive understanding of the concept of anti-radicalism education based on Islamic values *rahmatan lil 'alamin*.

Theoretically, this research is expected to contribute to the development of Islamic education studies, especially in the integration of the concept of religious moderation into the learning system. This integration is important to enrich academic perspectives on how Islamic education can play a role in preventing the spread of extreme ideologies. Practically, this study provides recommendations for educational institutions, educators, parents, and the community in formulating concrete strategies to prevent radicalism in the educational environment. These recommendations include strengthening the curriculum, improving teacher competence, and creating an inclusive and tolerant learning environment.

With this study, it is hoped that various parties will have clear guidelines in creating a safe, peaceful, and conducive educational environment for the development of students. Such an environment is important to ensure that the educational process is not only oriented to the cognitive aspect, but also to the formation of character based on moderate human and religious values.

Thus, this research is very relevant to be carried out because radicalism is a threat that is still growing at various levels of society and requires strategic solutions based on Islamic education. This study is expected to be able to provide a new perspective as well as a real contribution in strengthening an education system that is moderate, tolerant, inclusive, and rejects all forms of violence and extremism of thought. In the end, this study confirms that Islamic education has a great capacity to be the main instrument in building a peaceful, harmonious, and highly civilized civilization. The formulation of the problem in this study is as follows:

1. What is the concept of anti-radicalism education in the perspective of Islamic Education?
2. What is the strategy to strengthen anti-radicalism education within Islamic educational institutions?
3. How is the implementation of the values of religious moderation in the learning process to prevent the development of radicalism?

METHODS

This research uses a qualitative approach with the library research method. Literature studies are carried out by collecting, reading, and analyzing various relevant literature sources, such as scientific journals, Islamic education books, academic articles, previous research results, and other documents related to the theme of anti-radicalism and religious moderation education in the perspective of Islamic education (Rahmatullah et al., 2025). The main data source in this study comes from secondary data obtained through credible and up-to-date academic literature materials, so that it is able to provide a comprehensive conceptual and theoretical picture.

The data collection technique in this study was carried out through documentation and systematic literature review. The collected data is then analyzed using the Miles & Huberman model qualitative data analysis technique, which includes three stages, namely: (1) Data reduction, which is the process of selecting and simplifying information according to the focus of the research, (2) Data presentation, which is the preparation of information in the form of a structured narrative, (3) Drawing conclusions, namely the interpretation of the data that has been analyzed to produce objective research findings. This analysis technique helps researchers to understand in depth the strategy of strengthening anti-radicalism education in the perspective of Islamic education based on the literature that has been analyzed.

Building on this analytical framework, the use of documentation and systematic literature review allows the researcher to gather a wide range of credible academic sources. These sources may include journal articles, books, policy reports, and previous studies related to anti-radicalism education in Islamic education. By relying on documented evidence, the study ensures that the findings are grounded in established knowledge and theoretical perspectives, rather than subjective interpretation.

Furthermore, the Miles & Huberman model provides a structured approach that enhances the rigor of qualitative analysis. During the data reduction stage, irrelevant or repetitive information is carefully filtered out so that only meaningful and research-relevant data remains. This step is crucial in maintaining focus on the core issue, namely the strategies for strengthening anti-radicalism education within Islamic educational contexts.

In the data presentation stage, the reduced data is organized in a coherent and systematic manner, often through descriptive narratives or thematic categorization. This allows the researcher to identify patterns, relationships, and key themes emerging from the literature. As a result, the information becomes easier to interpret and provides a clearer picture of how anti-radicalism education is conceptualized and implemented in various studies.

Finally, the conclusion drawing stage involves interpreting the organized data to generate meaningful insights and research findings. These conclusions are not only based on individual interpretations but are also validated through the consistency of patterns found in the literature. In this way, the study contributes to a deeper understanding of how Islamic education can play a strategic role in preventing radicalism through educational approaches and values reinforcement.

RESULTS AND DISCUSSION

Findings

The results of the study show that the strategy of strengthening anti-radicalism education in the perspective of Islamic education can be carried out through the integration of religious moderation values in various aspects of education, ranging from curriculum, learning methods, character development, to school or pesantren culture. The literature shows that Islamic education has a strong theological basis in rejecting radicalism and violence because Islam carries the mission of rahmatan lil 'alamin and teaches the principles of tawassuth, tawazun, tasamuh, and i'tidal. Various previous studies have confirmed that educational institutions, both schools and Islamic boarding schools, have a strategic position as a fortress of the nation's ideology and an agent of shaping the character of students to be able to think critically, be tolerant, and open to differences. The implementation of anti-radicalism education through dialogical learning, inclusive religious

activities, and the internalization of Qur'anic morals is an effective strategy in preventing the spread of extreme ideas in the younger generation (Yusuf, 2021).

In addition, the results of the literature review also show that strengthening anti-radicalism education requires collaboration between educators, parents, the community, and the government in order to create an educational ecosystem that is conducive, safe, and free from the infiltration of violent ideologies. Islamic education not only serves to provide religious knowledge, but also forms a spiritual and social character that reflects the values of peace. This strategy has proven to be relevant and able to answer the challenge of spreading radicalism which is increasingly complex due to the development of information technology. Therefore, strengthening anti-radicalism education through a religious moderation approach is a preventive and solution step to build a generation that has a humanist character, tolerance, and is ready to face global dynamics wisely and peacefully.

Discussion

1. The Reality of Radicalism in the World of Education

The reality of radicalism in the world of education shows that schools, campuses, and Islamic boarding schools are not completely free from the spread of extreme ideologies. A number of studies have noted that educational institutions are often easy targets for radical groups because they are considered strategic spaces to recruit the younger generation through exclusive religious activities, closed discussions, and infiltration through certain organizational networks. Students who are still in the identity search phase tend to be more easily influenced by ideological doctrines that are packaged through misleading religious narratives and are not in accordance with peaceful Islamic principles. This condition is further exacerbated by the development of digital media that facilitates the spread of extremist propaganda through manipulative and provocative religious content.

The risk of extreme ideology in schools, campuses, and Islamic boarding schools continues to increase when there is a lack of moderate religious literacy and a lack of supervision of character development by educators. This is in line with the view (Ichwayudi, 2020) that radicalism grows from a dry understanding of religion from human values and only prioritizes a single truth without room for dialogue. Also emphasized that educational institutions must play a role as a bastion of moderate ideology because the spread of radical ideas can damage the social order and threaten national stability. Therefore, strengthening education based on the values of tolerance, openness, and moderation is an urgent need so that the world of education can avoid the penetration of extreme ideologies that have the potential to form an intolerant and anti-democratic generation.

2. Strategies for Strengthening Anti-Radicalism Education

Strategies for strengthening anti-radicalism education from the perspective of Islamic education are essential measures that must be implemented systematically and sustainably to prevent the spread of extremist ideologies within educational environments. Radicalism developing in modern society is influenced not only by ideological factors but also by weak comprehensive religious understanding, limited character education, and the uncontrolled influence of digital media. Therefore, Islamic education has a significant responsibility to establish an educational system capable of instilling the values of moderation, tolerance, and peace in students' lives. The strengthening of anti-radicalism education cannot rely solely on theoretical approaches; rather, it must be realized through curriculum development, learning methods, school culture, and social collaboration that support the creation of inclusive and humanistic educational environments.

One of the primary strategies in strengthening anti-radicalism education is through curriculum reinforcement and the integration of religious moderation values into the learning process. The curriculum serves as an important instrument in shaping students' mindsets and character because educational values are systematically instilled through it. Islamic education curricula should include materials emphasizing tolerance, balanced thinking, respect for differences, and the importance of peaceful coexistence in multicultural societies (Alsi, 2025). According to, Islamic education oriented toward moderation is capable of shaping students who are open-minded and resistant to extremist ideologies.

The integration of moderation values can be implemented through Islamic Religious Education subjects, Civic Education, co-curricular activities, and overall school culture. In Islamic Religious Education classes, teachers should not merely deliver legalistic and ritualistic aspects of religion but must also explain universal Islamic values such as compassion, brotherhood, justice, and respect for human rights. Students need to understand that Islam does not promote violence, hatred, or coercion against others. Through this understanding, students realize that diversity is a divine reality that must be respected.

Furthermore, learning materials should instill the principles of religious moderation, such as *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). These principles form a crucial foundation for developing peaceful religious attitudes and rejecting all forms of extremism. The principle of *tawassuth* teaches students to avoid excessive and extreme interpretations of religion. *Tawazun* emphasizes balance between worldly and spiritual life, as well as between individual and social rights. *Tasamuh* promotes respect for differences, while *i'tidal* encourages fairness and justice in attitudes and actions. If these values are consistently internalized within the educational process, students will develop strong ideological resilience against radical influences.

A curriculum enriched with moderation values also functions as an ideological shield for students in facing the flow of information in the digital era. Today, social media has become one of the main channels for spreading radical ideologies through provocative content, religious propaganda, and hate narratives packaged attractively. Young people who lack critical thinking skills are more vulnerable to accepting information without proper verification. Therefore, educational institutions must equip students with digital literacy and critical thinking skills to enable them to evaluate information wisely. Anti-radicalism education should foster awareness that not all religious narratives found on digital platforms align with the values of Islam as *rahmatan lil 'alamin* (a mercy to all creation).

Another important strategy is the development of dialogical learning methods and character education based on the values of Islam *rahmatan lil 'alamin*. Education should not merely focus on transferring knowledge but must prioritize character and personality development. Dialogical learning methods are essential because they encourage students to think critically, remain open to differing opinions, and avoid accepting doctrines blindly. In dialogical learning, teachers act as facilitators who create spaces for discussion and allow students to express their ideas rationally and respectfully.

Through this approach, students are trained to understand that differences in opinion are natural in both social and religious life. They are also encouraged to view issues from multiple perspectives, preventing them from falling into rigid black-and-white thinking patterns commonly associated with radical groups. Critical discussions regarding religious, social, and national issues can help students develop broader and more contextual understanding. Consequently, education can produce a generation that is intellectually capable while also emotionally and spiritually mature. Character education based on the values of Islam *rahmatan lil 'alamin* is also an essential component of anti-radicalism education strategies. Character education aims to form individuals with noble morals, social empathy, tolerance, and the ability to coexist peacefully with others. Values such as compassion, honesty, responsibility, mutual assistance, and respect for human dignity must be instilled from an early age through various educational activities. Character education should not only be taught theoretically but also practiced in daily life within schools and families.

The concept of character education in Islam is closely related to moral development. Prophet Muhammad SAW stated, “*Innama bu'itstu liutammima makarimal akhlaq*,” meaning, “Indeed, I was sent to perfect noble character.” Therefore, Islamic education must create learning environments that emphasize not only academic intelligence but also moral and spiritual formation. Students with strong moral character are less likely to be influenced by radical ideologies that justify violence and hostility.

In addition to curriculum strengthening and learning methods, anti-radicalism education strategies must involve collaboration among teachers, parents, educational institutions, and society. This collaboration is crucial because character formation does not occur solely within schools but is also influenced by family and social environments. Parents play a primary role in instilling moderate religious values at home, while society must create safe and peaceful social environments that positively support children's personal development.

Cooperation between schools and parents can be implemented through parenting programs, seminars on religious moderation, and regular communication regarding students' behavioral development. Teachers and parents should share information concerning changes in attitudes or thought patterns that indicate intolerance or exclusivism. Through effective communication, supervision and guidance can be conducted more efficiently.

Educational institutions should also establish peaceful and inclusive school cultures through religious and social activities. Programs such as inter-sect discussions, social service activities, student organizational collaboration, and religious moderation training can cultivate solidarity and tolerance among students. Students should become accustomed to working with peers from diverse backgrounds so they understand the importance of respecting diversity.

The cultivation of peaceful school culture can also be achieved by implementing regulations that reject discrimination, bullying, and hate speech. Schools must become safe spaces for all students regardless of religion, ethnicity, or organizational affiliation. When peaceful culture is deeply rooted within educational environments, the potential growth of radicalism can be significantly minimized.

3. The Implementation of Anti-Radicalism Education from the Perspective of Islamic Education

The implementation of anti-radicalism education from the perspective of Islamic education is based on the fundamental principle that education aims to shape civilized individuals with noble character and social responsibility. Islamic education does not merely function as a medium for transferring religious knowledge but also serves to develop students' moral and spiritual awareness so they can live peacefully within diverse societies. Universal values such as justice, brotherhood, unity, and respect for differences form the core teachings of Islam that must be reflected in daily educational practices.

The implementation of anti-radicalism education can be carried out through the integration of religious moderation values into Islamic Religious Education and other academic subjects. Teachers should emphasize that Islam is a religion that upholds peace and prohibits violence. During the learning process, students must be guided to understand Qur'anic verses and Hadith contextually to avoid misinterpretations that may lead to radical attitudes.

Learning models based on case studies, critical discussions, and contextual analysis are highly effective in developing rational and open-minded thinking. For example, teachers may encourage students to discuss cases of intolerance occurring within society and relate them to Islamic values concerning brotherhood and respect for humanity. Such approaches help students understand that Islamic teachings always prioritize public welfare and peace.

The implementation of anti-radicalism education must also be realized through exemplary behavior (*uswah hasanah*) demonstrated by teachers, religious leaders, and educational institution administrators. Educators significantly influence the attitudes and mindsets of students. Teachers who demonstrate tolerance, democracy, openness to dialogue, and respect for differing opinions provide practical examples for students in everyday life.

From the perspective of Islamic education, exemplary conduct is considered one of the most effective educational methods. Syed Muhammad Naquib al-Attas's concept of *at-ta'dib* emphasizes that education is a process of cultivating proper manners and character formation. Therefore, teachers are not only responsible for delivering academic content but also for serving as role models in social interaction and behavior. Without positive examples, anti-radicalism values will be difficult to internalize deeply within students.

Furthermore, the implementation of anti-radicalism education should be manifested through the establishment of inclusive and tolerant school cultures. Peaceful school environments can be built through open religious activities, inclusive religious studies, moderation training programs, and humanitarian social activities. Such activities can foster social empathy and strengthen solidarity among students.

Schools should also provide spaces for freedom of thought and healthy discussions so students become accustomed to expressing opinions respectfully without imposing their views on others. Democratic educational environments have proven effective in strengthening students' ideological resilience against radical influences. Therefore, Islamic education possesses significant capacity to serve as a primary defense against extremism while producing generations that are moderate, humanistic, and peace loving.

In addition to fostering inclusive school cultures, the success of anti-radicalism education is also strongly influenced by the role of teachers as key agents of value transmission. Educators are expected not only to deliver academic content but also to integrate values of moderation, tolerance, and critical thinking into daily learning processes. Through a reflective and dialogical teaching approach, teachers can help students understand religious teachings in a balanced way, preventing narrow or exclusive interpretations that may lead to radical thinking.

Moreover, curriculum development plays an essential role in strengthening anti-radicalism education within Islamic educational institutions. A well-designed curriculum should explicitly incorporate themes of religious moderation, civic responsibility, and intercultural understanding. By embedding these values across subjects, students are continuously exposed to messages of peace and inclusivity, ensuring that anti-radicalism principles are not treated as separate topics but as integral parts of holistic education.

Another important aspect is the utilization of digital media literacy in education. In the current digital era, students are highly exposed to online information, including content that may contain radical narratives. Therefore, Islamic education must equip learners with the ability to critically evaluate digital content, distinguish credible sources from misleading information, and respond wisely to ideological influences in cyberspace. This approach strengthens students' resilience in facing the challenges of information overload and digital radicalization.

Furthermore, collaboration between schools, families, and communities is crucial in reinforcing anti-radicalism values. Education does not occur in isolation; it is a collective effort involving various social environments. Parents and community leaders should actively support school programs by modeling tolerant behavior and reinforcing positive values at home and in society. Such synergy creates a consistent educational ecosystem that nurtures students' moral and ideological development.

Another important dimension in strengthening anti-radicalism education is the development of students' critical thinking skills. Critical thinking enables students to analyze information objectively, question assumptions, and evaluate different perspectives before forming conclusions. In the context of Islamic education, this skill helps learners to understand religious texts more comprehensively, avoiding literal or rigid interpretations that can be exploited by radical ideologies. Therefore, fostering intellectual openness becomes a key element in preventing ideological extremism.

In addition, character education should be continuously emphasized as a foundation for shaping students' moral behavior. Values such as honesty, responsibility, compassion, and respect for diversity must be consistently reinforced through both formal learning and extracurricular activities. When these values are deeply internalized, students are more likely to develop strong moral awareness that naturally rejects violence and intolerance in any form.

The role of religious moderation (*wasatiyyah*) also becomes central in the implementation of anti-radicalism education. Islamic teachings that emphasize balance, justice, and harmony should be highlighted as guiding principles in both curriculum and practice. By promoting a moderate understanding of religion, students are encouraged to appreciate differences and live peacefully in a pluralistic society without losing their religious identity

Based on this study, it can be understood that Islamic education plays a strategic role in building the ideological resilience of younger generations through strengthening moderation values, transforming Qur'anic and Prophetic morals, and promoting the exemplary character of Prophet Muhammad SAW as a model of humanistic education. The strategies implemented in anti-radicalism education are highly relevant to contemporary educational challenges, particularly in confronting the widespread dissemination of radical ideologies in the digital era. Therefore, strengthening anti-radicalism education must continue to be developed comprehensively and sustainably so that educational institutions can produce generations who are intelligent, tolerant, and capable of maintaining social harmony within the nation

Conclusion

This research emphasizes that strengthening anti-radicalism education is an urgent need in dealing with the threat of extreme ideology that targets the young generation through various spaces, including educational institutions. The perspective of Islamic education provides a strong basis in efforts to prevent radicalism, because Islam teaches the values of moderation, balance, tolerance, and upholding humanity. The strategy of strengthening anti-radicalism education can be realized through the integration of moderation values in the curriculum, the development of dialogical learning methods, character development based on the value of rahmatan lil 'alamin, and collaboration between teachers, parents, and educational institutions to create a safe and peaceful environment.

Through the implementation of the moral values of the Qur'an Hadith and the example of Rosul as a humanist educational figure, Islamic education has a great capacity to produce a generation that is moderate, open, and able to reject all forms of extreme thinking. This journal provides an overview that such strategies not only have a strong theological foundation, but are also relevant to be applied in the context of modern education. Thus, strengthening anti-radicalism education based on Islamic values is a strategic step to maintain social harmony, strengthen the character of students, and build a peaceful and civilized civilization.

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