

The Role of Islamic Education in Countering Radicalism and Extremism: A Literature Review

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Abstract

The infiltration of radical ideology and religious extremism within digital educational environments has become a formidable threat to social integration and the cognitive stability of the younger generation. This study aims to analyze the strategic role of Islamic Religious Education (IRE) in mitigating radicalism by evaluating the effectiveness of contemporary curricula and pedagogical strategies. The methodology employed is a Systematic Literature Review (SLR) utilizing the PRISMA protocol, which screened 120 articles to yield 25 core reputable peer-reviewed papers (2021-2025) as primary data. Data analysis was conducted using the content analysis technique to identify the most effective patterns of educational intervention. The findings indicate that the transformation of IRE from an indoctrinative model toward a dialogical-inclusive model based on Wasathiyah (moderation) values constitutes the most dominant counter-extremism instrument. These results confirm that the integration of digital religious literacy into the IRE curriculum enhances students' resilience against extremist narratives in cyberspace. In conclusion, IRE serves as a primary ideological defense that deconstructs absolute truth claims through the strengthening of critical reasoning and universal empathy. This research recommends the standardization of a religious moderation curriculum that is adaptive to digital dynamics to ensure the continuity of harmony within a multicultural society.

Keywords

Islamic Education, Extremism, Counter-Terrorism, Deradicalization, Radicalism.

Introduction

The phenomena of radicalism and religious extremism in the current digital era have reached an alarming level due to their ability to undermine human values within educational institutions. Reality indicates that the infiltration of extremist ideologies no longer occurs solely through physical encounters; instead, it massively utilizes cyberspace to target the psychological and cognitive vulnerabilities of the younger generation. According to an analysis by [Aly & Nasir \(2022\)](#), there is a significant correlation between low digital religious literacy and the level of student acceptance toward hate narratives disseminated in the name of religion. This condition is exacerbated by the fragmentation of religious authority, where individuals tend to seek theological legitimacy through social media algorithms rather than through the guidance of credible teachers. [Nurdin \(2021\)](#) also asserts that educational institutions are often caught off guard because contemporary radicalization strategies employ subtle and structured approaches through covert extracurricular activities. This creates an urgent necessity for educational practitioners to reformulate the paradigm of student protection from threats of national disintegration. Therefore,

a profound understanding of the central role of Islamic education as an instrument for counter-radicalism is an absolute requirement to maintain social stability and the moral integrity of students amidst the destructive pull of transnational ideologies.

Although various educational theories have been implemented to counter extremist understandings, recent literature indicates a gap between idealistic theories and implementational realities in the field. Classical Islamic education theories commonly used are often deemed insufficient to address modern radicalism, which is hybrid and cross-border. As studied by [Muthohirin](#) (2021), much literature still focuses solely on cognitive-textual aspects without addressing the affective-contextual dimensions necessary to build students' ideological immunity. Furthermore, [Latif](#) (2021) argues that most existing theories fail to detect the genealogy of radicalism infiltrating through curricula considered "safe" but containing implicit exclusive messages. The inability of conventional theories to integrate multicultural values with rigid religious doctrines creates a vacuum easily exploited by extremist actors. This suggests that a re-evaluation of the theoretical foundations of Islamic education is required so that it serves not only as a transfer of knowledge but also as a critical fortress for students' religious consciousness. The failure of previous literature to present comprehensive solutions to digital radicalism dynamics is the fundamental reason why updating the academic discourse in this field is crucial.

The primary objective of this article is to comprehensively dissect the strategic role of Islamic education in countering radicalism and extremism through a systematic literature review approach. This study aims to analyze the effectiveness of contemporary Islamic education curricula in forming student immunity against radical ideologies and to identify the most dominant pedagogical strategies used in global literature over the past five years. According to [Baidhaw](#) (2021), efforts to prevent violent extremism through education must have clear targets, ranging from the reconstruction of teaching materials to the strengthening of teachers' social competencies. In line with this, [Makin](#) (2021) emphasizes that the academic goal of such studies is to map the challenges of diversity in education, which often trigger ideological friction if not managed properly. Through the sharpening of these objectives, it is expected that this research will provide theoretical contributions to the development of the *wasathiyah* concept in education that is more relevant to contemporary demands. The focus on identifying literature gaps is also intended to provide a framework for future researchers to develop more applicable radicalism prevention instruments. Thus, this article seeks to be an information bridge connecting macro-level ministry of education policies with micro-level practices within classrooms harmoniously.

The importance of conducting this research is based on the hypothesis that inclusive and transformative Islamic education is the primary key to breaking the chain of extremist ideology regeneration. This argument is strengthened by the fact that schools are microcosms of society where values of tolerance must be systematically instilled to face increasingly complex global challenges. [Munip](#) (2021) states that the resilience of educational institutions against radicalism depends heavily on the curriculum's ability to integrate peace values into every subject. Based on the established research objectives, this study becomes vital as it does not merely present problems but also offers a new direction in education policy based on measurable religious moderation. [Naim](#) (2021) asserts that the future of Islamic education is largely determined by its ability to adapt to extremist narratives without losing its spiritual identity. If this research is ignored, the risk of radical ideology exposure to future generations will increase due to the absence of solid academic guidance for educators. Therefore, the existence of this article is expected to serve as a strategic reference in creating an educational ecosystem that is safe, peaceful, and oriented toward universal humanity. The significance of this research ultimately lies in its ability to unite empirical facts

with theoretical frameworks to generate solutive and sustainable recommendations for the challenges of radicalism in Indonesia.

Literature Review

II. LITERATURE REVIEW

The conceptual definition of Islamic Religious Education (IRE) in a modern context has undergone significant redefinition, shifting from a mere transfer of ritual knowledge to an instrument of inclusive social transformation. Epistemologically, IRE is a conscious and planned effort to prepare students to believe, understand, internalize, and practice Islamic teachings through guidance, teaching, or training activities. According to [Qomar](#) (2021), IRE must currently be understood as an educational system that focuses not only on individual piety but also on social piety capable of addressing moral disruption. In line with this, [Nata](#) (2021) asserts that the reconstruction of the IRE definition needs to incorporate humanistic elements and universal values to remain relevant to increasingly complex modern demands. This education is expected to be the foundation for forming a moderate and tolerant character toward ideological differences in a multicultural society. [Suharto](#) (2021) adds that the essence of contemporary IRE lies in its ability to integrate global citizenship values with a solid Islamic identity. Therefore, a precise conceptual understanding of IRE is the primary foundation for creating an academic environment immune to hate narratives. Thus, IRE is no longer just an elective subject but the heart of the nation's ideological defense strategy against the threat of disintegration.

The manifestation and categorization of Islamic Religious Education in formal and non-formal institutions show variations in approaches, ranging from textual-normative models to contextual-critical models. This categorization is important to map how religious values are distributed to students, both through the *hidden curriculum* and the official ministry curriculum. [Abdurakhman & Suroso](#) (2021) classify the implementation of IRE in Indonesia into three main categories: the traditionalist approach emphasizing rote learning, the modernist approach emphasizing rationality, and the moderate approach emphasizing social harmony. In practice, the manifestation of IRE is also seen in the strengthening of inclusive religious literacy to curb the flow of religious exclusivism in public schools. [Kadir](#) (2021) argues that the success of IRE manifestations is heavily determined by school managerial policies that support the creation of interfaith dialogue spaces. Furthermore, the use of digital media in delivering IRE materials has become a new category that significantly determines the effectiveness of instilling moderation values among the millennial generation. [Ramdhani](#) (2021) observes that the digital transformation of IRE allows for broader material access but also demands strict supervision of the content delivered. Through this clear categorization, educators can more easily identify gaps in the instructional system that could potentially be infiltrated by radical ideologies.

The concept of radicalism in academic discourse is often defined as a belief or ideology that desires drastic social and political changes by rejecting the existing order. Radicalism is not always identical to physical violence; however, it is a root thought that is rigid, absolute, and often closes the space for differences in religious opinion. [Muthohirin](#) (2021) defines radicalism as a mental attitude that tends to oversimplify complex religious issues into black-and-white dogmas. A similar view is expressed by [Latif](#) (2021), who states that radicalism often emerges as a reaction to global injustice or dissatisfaction with traditional religious authority. In the context of education, radicalism is understood as an indoctrination process that erodes students' critical thinking skills against narratives that divide national unity. This concept is also closely related to the search for

identity among young people who feel alienated from their social environment. [Azca](#) (2021) emphasizes that understanding radicalism in the current *post-truth* era is increasingly biased due to the blurred lines between factual truth and opinions wrapped in religious sentiment. A clear understanding of the conceptual roots of radicalism is essential so that countermeasures are not misdirected or even trigger greater resistance. Therefore, radicalism must be viewed as a multidimensional phenomenon requiring a comprehensive pedagogical approach to dampen its growth.

The categorization of radicalism can be divided into several levels, ranging from *radical ideation* to radicalism leading to physical actions or support for terrorist acts. Generally, experts divide the manifestation of radicalism into two main forms: passive radicalism, which is merely an ideological belief without action, and active radicalism involving mass mobilization or sabotage against the state system. [Subchi](#) (2021) identifies that in university environments, the manifestation of radicalism often appears in the form of group exclusivism that refuses to interact with those holding different views. Meanwhile, [Rosyad](#) (2021) notes that the categorization of radicalism can also be seen from its objectives, such as political radicalism pursuing formal power and theological radicalism pursuing extreme doctrinal purity. This manifestation is often seen in aggressive language on social media and the rejection of national consensus symbols such as Pancasila. [Umam](#) (2022) argues that this categorization helps security forces and educators provide different interventions according to an individual's level of exposure. Mapping these manifestations is vital so that deradicalization policies can be carried out persuasively for those still in the early stages of ideological exposure. Knowledge of these radicalism categories will ultimately facilitate educational institutions in designing more specific and targeted counter-radicalization modules.

Extremism is defined as an advanced stage of radicalism, where an individual or group has crossed the boundaries of normalcy in applying their beliefs, often involving the use of violence to achieve ideological goals. This concept refers to an uncompromising attitude that views those outside the group as legitimate enemies to be attacked verbally or physically. According to [Baidhawiy](#) (2021), violent extremism is the greatest threat to global stability due to its destructive nature toward humanitarian order without discrimination. [Sahin](#) (2021) clarifies that extremism in religious education is often triggered by the loss of the critical thinking tradition, replaced by dogmatic acceptance of a radical single authority. From a sociological perspective, extremism is a form of social alienation where the actor feels they have a divine mission to effect change through non-conventional paths. This concept also includes right-wing or left-wing extremism, which often intersects with religious sentiments to gain larger mass support. [Hanafi](#) (2021) asserts that the essence of extremism is the antonym of moderation (*wasathiyyah*), so education must be focused on restoring those values of balance. Thus, understanding extremism is not just about dissecting its terror acts, but about understanding the psychology of hate that underlies every destructive action.

Manifestations of extremism can be categorized into several dominant forms, including religious extremism, political-ideological extremism, and identity-based or racial extremism. In the context of Islamic education, the manifestation of extremism most often appears in the form of *takfiri*, which is the tendency to declare other Muslims as infidels if they do not align with the group's thinking. [Jamil](#) (2021) explains that this manifestation is a serious threat because it can legitimize violent acts against minority groups or groups considered deviant. Another categorization is digital extremism, where provocative content is spread massively to create sharp polarization within civil society. [Sukmono](#) (2021) found that manifestations of extremism among teenagers often begin with the consumption of short video content presenting narratives of global

injustice without a complete historical context. Furthermore, extremism manifestations are also seen in the rejection of the state's legal system and efforts to impose group laws illegally. [Faisal \(2021\)](#) emphasizes that strengthening education based on *Sufism* or spirituality can be an effective intervention category to dampen the explosive emotions of extremists. By identifying these manifestations, this article aims to provide a clearer picture of the real danger of extremism to the survival of the nation and state.

METHODOLOGY

This research utilizes the *Systematic Literature Review* (SLR) method, following the PRISMA protocol. The primary data consist of 25 core articles (2021-2025). The fundamental theory used is the Religious Moderation Theory (*Wasathiyyah*) by [Hanafi \(2021\)](#) and *Social Cognitive Theory* as developed by [Huda \(2021\)](#).

Table 1: Research Questions on Literature Review

ID	Research Question
RQ1	What are the strategic roles of Islamic Education in countering radicalism and extremism according to reputable literature 2021-2025?
RQ2	How is the implementation of the <i>Wasathiyyah</i> method in the Islamic Education curriculum to prevent the spread of extremist ideologies in schools?

The object of this research is focused on the phenomena of radicalism and extremism infiltrating the scope of Islamic education, a crucial issue threatening the ideological stability of the younger generation. Observed cases indicate a shift in the dissemination patterns of radical ideologies from conventional methods toward the digitalization of narratives, which are more difficult for educational authorities to detect. According to [Nurdin \(2021\)](#), this reality creates an urgency for educational institutions to strengthen students' mental defenses through a more adaptive curriculum. The primary problem dissected in this research object is the extent to which Islamic education can provide effective counter-narratives against violence-oriented doctrines that often exploit religious identity. This phenomenon also

includes an analysis of students' psychological vulnerability when facing exclusive content on social media. [Aly & Nasir](#) (2022) assert that without proper intervention, this problem will continue to evolve into a serious national security threat. Therefore, the identification of this problem is carried out to provide an objective overview of the real challenges currently faced by the world of Islamic education. By positioning radicalism as the object of study, this research seeks to find solution gaps through a profound and measurable literature review.

This research is a type of library research using the *Systematic Literature Review* (SLR) method, designed to identify and summarize relevant study findings rigorously. The primary data in this study come from 25 reputable journal articles that specifically discuss the role of Islamic education in countering radicalism and extremism during the 2021-2025 period. In addition to primary data, this research is also supported by secondary data including relevant literature on key terms such as religious moderation, critical pedagogy, and digital religious literacy. [Baidhawiy](#) (2021) states that using systematically filtered literature data can minimize researcher bias in drawing scientific conclusions. Secondary data taken from textbooks and other scientific research reports serve to strengthen arguments and provide a historical context to the problem under study. [Muthohirin](#) (2021) adds that integrating primary and secondary data in an SLR allows researchers to map the dynamics of ideological change more comprehensively. Thus, the use of the SLR method ensures that every analyzed data set has high academic validity and accountability. This approach was chosen because of its ability to unite various perspectives from different parts of the world regarding the issue of extremism into a single coherent narrative.

The fundamental theory used as a source of information and primary assumption in this research is the Religious Moderation Theory (*Wasathiyah*), intensively re-developed by [Hanafi](#) (2021) for the modern educational context. This theory emphasizes the principles of balance (*tawazzun*), tolerance (*tasamuh*), and justice (*'adalah*) as an antithesis to rigid extremist thought. Additionally, this research adopts the *Social Cognitive Theory* pioneered by Albert Bandura (as developed in recent literature by [Huda](#), 2021), which assumes that radical behavior is a learned outcome from the social environment that can be intervened through education. This theory serves as the basis for understanding how an individual's cognitive process in absorbing religious information can be influenced by role models in schools. [Naim](#) (2021) argues that integrating moderation theory into the Islamic education system is an absolute requirement for the success of deradicalization programs at the grassroots level. The use of these theories serves as an analytical tool to dissect collected literature data to find the most effective radicalism handling patterns. Through a solid theoretical framework, this research can explain why educational variables have a significant influence in dampening

extremism potential. Thus, all findings in this research will be interpreted based on previously established theoretical assumptions.

The research process was conducted transparently and structurally through SLR stages referring to the PRISMA (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*) protocol. The stages began with formulating specific research questions, followed by literature searches in electronic databases such as Scopus, Sinta, Garuda, and Dimensions using relevant keywords. In the initial stage, 120 potential articles were identified, which were then screened through a process of duplicate elimination and title/abstract checks. After conducting a rigorous study quality assessment based on inclusion and exclusion criteria, 25 core articles met the full-text requirements for further analysis. [Ma'arif](#) (2021) emphasizes that strict article selection is vital to ensure that only high-quality studies serve as the basis for policy-making. This data collection technique guarantees that every cited source has direct relevance to the research objectives without excessive researcher subjectivity. [Munip](#) (2021) states that transparency in literature selection is a hallmark of SLR research that distinguishes it from traditional literature reviews. Through this systematic method, the 25 selected articles become valid primary data to answer all research questions accurately.

The data analysis technique in this research uses content analysis, aimed at studying and processing data deeply to identify patterns and relationships between information. The analysis process began with coding the main themes emerging from the 25 primary articles, such as curriculum strategy, the role of teachers, and the influence of social media. [Sukmono](#) (2021) explains that content analysis allows researchers to see the narrative trends most effective in counter-radicalism across various educational institutions. Furthermore, the researcher synthesized the data by connecting empirical findings from the literature with the established religious moderation theory. [Faisal](#) (2021) argues that systematically processing data through content analysis can reveal implicit aspects of educational strategies often missed in ordinary observations. The results of this analysis were then arranged narratively to answer research questions regarding the role of Islamic education in countering extremism. The use of this technique empowers data interpretation so that the resulting conclusions are not only descriptive but also prescriptive. Finally, content data analysis ensures that all research findings are based on solid literature evidence and have high relevance to real-world conditions.

RESEARCH FINDINGS

Findings indicate that the IRE curriculum has integrated religious moderation indicators as a primary graduate competency standard. According to [Nurhadi \(2021\)](#), the concept of *Rahmatan Lil Alamin* dominates recent scientific publications. Data from [Asrori \(2022\)](#) explain that IRE teachers now serve as mentors for early detection of exclusivism.

Table 2: Summary of Analyzed Literature (Core Sample of 25 Articles)

No.	Author	Year	Context/Findings Relevant to Research Objectives
1	Abdurakhman & Suroso	2021	Effectiveness of integrating religious moderation indicators in the national IRE curriculum.
2	Aly & Nasir	2022	Relationship between religious digital literacy and student resilience against radical hoaxes.
3	Asrori	2022	IRE teacher mentoring strategies in detecting early signs of exclusivism in schools.
4	Baidhawiy	2021	Islamic education framework for Preventing Violent Extremism (PVE).
5	Fahri & Ahmad	2021	Internalization of <i>Wasathiyah</i> values as a counter-narrative instrument.

No.	Author	Year	Context/Findings Relevant to Research Objectives
6	Faisal	2021	Sufism-based approaches in IRE to dampen aggressive emotions in radical groups.
7	Hanafi	2021	Reconstruction of moderate religious text interpretations in school materials.
8	Huda	2021	The role of religious education in creating social cohesion and interfaith harmony.
9	Ismail	2022	Strategies for instilling tolerance values in early childhood Islamic education.
10	Jamil	2021	Critical religious literacy as a fortress against extremist group indoctrination.
11	Kamaruddin	2022	Integration of national insight and religious values in the Madrasah curriculum.
12	Ma'arif	2021	Development of IRE curriculum based on civic engagement to prevent radicalism.

No.	Author	Year	Context/Findings Relevant to Research Objectives
13	Makin	2021	Diversity challenges in the educational system.
14	Malla	2021	Effectiveness of religious education courses in universities in countering radicalism.
15	Munip	2021	Resilience models of schools against the influence of transnational radical ideologies.
16	Muthohirin	2021	Identifying gaps in IRE materials potentially misinterpreted radically.
17	Naim	2021	Reorientation of the future of IRE based on religious moderation in the disruption era.
18	Nurdin	2021	Impact of religious content consumption on social media on student radicalism.
19	Nurhadi	2021	Implementation of the <i>Rahmatan Lil Alamin</i> concept in classroom pedagogy.

No.	Author	Year	Context/Findings Relevant to Research Objectives
20	Pahrudin	2021	IRE contribution to sustainable peacebuilding in conflict areas.
21	Sahin	2021	Importance of critical pedagogy to deconstruct extremist narratives in Islam.
22	Sukmono	2021	Media literacy as a counter-radicalization instrument for millennials.
23	Syarif	2022	Implementation of multiculturalism-based IRE curriculum in urban schools.
24	Umam	2022	Analysis of digital narratives of extremist groups and Islamic education response strategies.
25	Yani	2022	Teaching tolerance through active and dialogical learning methods in class.

Data descriptions from the literature review regarding Islamic Religious Education (IRE) indicate a shift in material focus, now emphasizing the strengthening of moderation and inclusivity values. Data from [Abdurakhman & Suroso](#) (2021) show that the IRE curriculum at various educational levels in Indonesia has integrated religious moderation indicators as a primary graduate

competency standard. Various journals note that teaching materials are no longer limited to formal worship aspects but include understanding human rights, democracy, and global peace. According to findings by [Nurhadi](#) (2021), the concept of *Rahmatan Lil Alamin* has become a central theme dominating scientific publications on IRE in the last five years to present a friendly face of Islam. Literature data also show the use of active learning methods such as group discussions and case studies to replace one-way indoctrination models. [Yani](#) (2022) describes that teaching tolerance through these methods has proven effective in increasing empathy among students from different religious backgrounds. This data description provides an objective overview that educational institutions are undergoing major reforms in religious teaching content to adapt to existing social dynamics. These efforts are evident from the many journals validating the effectiveness of new curricula in creating a more democratic learning atmosphere in schools and universities.

Data explanation regarding Islamic Religious Education clarifies that curriculum changes are driven by an urgent need to create a value defense system at the grassroots level. Based on a study by [Asrori](#) (2022), data explain that the role of IRE teachers is not merely as material instructors but as mentors in early detection of student behavioral changes toward exclusivism. This explanation indicates that IRE success relies heavily on the pedagogical competence and digital literacy of educators to respond to modern challenges. [Kadir](#) (2021) explains that decentralized education policies provide space for schools to develop local content relevant to the socio-cultural context of their respective regions. Data also show that integrating science and religion in IRE subjects has become a new strategy to broaden students' thinking horizons so they do not get trapped in rigid understandings. According to [Suprpto](#) (2022), explaining natural and social phenomena from a rational religious perspective can reduce blind fanaticism among students. Thus, this data explanation clarifies that IRE currently serves as a strategic instrument to build collective awareness regarding the importance of togetherness in diversity. All IRE innovations are aimed at forming students capable of open-mindedness and respecting differences as an inevitability.

Data relationships between IRE curriculum descriptions and explanations of the educator's role with problem realities show that intervention through formal channels is the most concrete step in breaking the chain of radicalism. The fact that students are vulnerable to outside ideologies meets literature data offering immunity reinforcement through moderation-based education. [Munip](#) (2021) indicates a strong relationship between the resilience of educational institutions and the quality of taught IRE materials, where schools with inclusive curricula tend to be safer from radical infiltration. The reality on the ground showing high intolerance levels is addressed by data on the effectiveness of tolerance teaching described previously.

According to [Syarif](#) (2022), this relationship proves that radicalism in schools cannot be solved solely with a security approach; it must be through a persuasive educational approach. Data on the success of multicultural education in IRE provide real hope for resolving the problem of national disintegration that has been a public concern. This relationship confirms that every improvement in the Islamic Religious Education system directly contributes to reducing students' potential exposure to extremist ideas. Therefore, alignment between educational theory and classroom practice is the primary key to overcoming the religious identity crisis experienced by today's youth.

Data descriptions from the literature review on radicalism explain that this phenomenon has evolved into a non-physical, ideology-based digital threat. Data from [Nurdin](#) (2021) describe that radicalism spread among students often occurs through social injustice narratives triggered by global political issues on social media. Literature reviews note that radicalism is often manifested in the rejection of state authority and national consensus symbols. According to the description in [Muthohirin's](#) (2021) journal, there is a systematic radicalization pattern where individuals are invited to break social ties with those outside their group (*exclusive grouping*). Literature data also show that radical groups use platforms such as Telegram and WhatsApp for intensive and closed indoctrination. [Subchi](#) (2021) describes that radicalism mapping in major universities shows infiltration through *dakwah* institutions unmonitored by campus management. This data overview provides empirical evidence that radicalism is not a single phenomenon but a result of environmental and technological interaction. This description collectively shows that radicalism has become a cross-sectoral challenge requiring high vigilance from all elements of society.

Data explanation regarding radicalism explains that the radicalization process often begins with a sense of alienation and a loss of belonging to the larger social community. According to the explanation by [Azca](#) (2021), data indicate that youth in the post-truth era more easily accept radical information due to confirmation bias in their social media algorithms. This explanation clarifies that radicalism is not just about religious doctrine but is closely related to psychological issues and identity searches unfulfilled by the surrounding environment. [Latif](#) (2021) explains that the genealogy of radicalism in educational institutions is often rooted in a long history of ideological conflict never resolved through open dialogue. These data provide an understanding that radicalism is a misguided self-defense mechanism in facing modern pressures perceived as threatening traditional values. [Rosyad](#) (2021) adds the explanation that local-level counter-radicalism strategies often fail due to a lack of profound understanding of the unique characteristics of each radical group. Through this data explanation, it is clear that handling radicalism requires a more humanistic approach that touches an individual's emotional aspects, not just rigid

law enforcement. This explanation is vital for understanding why radical narratives remain attractive to some groups despite the massive risks involved.

Data relationships between descriptions of radicalism dissemination methods and explanations of psychological roots with problem realities show wide gaps in educational monitoring systems. The fact of high extremist narrative exposure among students is directly related to the description of massive radical infiltration through social media. [Aly & Nasir](#) (2022) show that the relationship between low digital literacy and radicalization speed is a real threat that must be immediately addressed by curriculum policy. The reality on the ground showing rejection of diversity reflects the explanation regarding the social alienation process occurring in radical individuals. [Umam](#) (2022) asserts that the link between literature data and empirical facts proves that digital space has become the true ideological battlefield. This relationship also confirms that without a profound understanding of radicalism psychology, prevention efforts in schools will remain superficial and fail to address the root of the problem. The fact that educational institutions are often late in detecting radical seeds is validated by data regarding the neat strategies of closed indoctrination described previously. Thus, the relationship between literature findings and real problems demands synchronization between cybersecurity policies and religious education policies in an integrated manner.

Data descriptions from the literature review on extremism show higher danger levels because they involve justification for violence and absolute intolerance. Data from [Baidhawiy](#) (2021) describe that violent extremism is often preceded by a highly exclusive lifestyle shift and hatred toward those considered "the other." Scientific journals note that contemporary extremism manifestations target not only physical targets but also psychological targets through systematic fear dissemination. According to findings by [Sahin](#) (2021), literature data show that religious extremism often symbiotically merges with identity politics interests to mobilize masses destructively. Data also reveal that women and children are now actively involved in extremist movements, a trend previously rare in classical terrorism studies. [Mulia](#) (2021) provides a description regarding gender roles in radical-extremist movements showing a functional shift from mere supporters to field executors. This descriptive overview warns that extremism has reached a highly complex stage requiring serious attention from education and security experts. All these data consistently show that extremism is a real threat to universal humanitarian values that must be immediately addressed through various strategic channels.

Data explanation regarding extremism clarifies that the transition from radical thought to extremist action is triggered by perceived unbearable injustice. Based on a study by [Hanafi](#) (2021), data explain that the *takfiri* doctrine (declaring others as infidels) becomes the primary catalyst providing theological legitimacy for violence against others. This explanation shows that the loss of moderation principles

(*wasathiyyah*) in religious thought automatically opens the door for extremist attitudes endangering others' lives. [Jamil](#) (2021) explains that lack of profound religious literacy causes individuals to easily fall into narrow religious text interpretations detached from historical contexts. Data explanation also points to the role of social media environments creating echo chambers, where individuals only hear narratives reinforcing their hatred. According to [Sukmono](#) (2021), this explanation proves that continuous biased information exposure can change one's cognitive structure so they view violence as the only solution. Thus, this explanation provides a deep understanding that extremism is a product of information distortion meeting deep emotional disappointment. Explaining this process is crucial so that society can understand that extremism prevention must start with maintaining information quality and healthy religious interpretation.

Data relationships between descriptions of extremism manifestations and explanations of theological doctrine with problem realities show that prevention must be done early in school. The fact of sleeping cells of extremism emerging in academic environments is closely related to literature data describing teenage vulnerability to *takfiri* doctrine. [Ismail](#) (2022) shows that the relationship between early childhood education and forming a peaceful character is a long-term preventive step to counter future extremism. The reality in society often sharply polarized due to religious sentiments is validated by the explanation regarding the influence of social media echo chambers on extremist behavior. [Malla](#) (2021) asserts that the link between research data and real problems demands systematic integration of deradicalization programs into higher education systems. This relationship also proves that any delay in providing moderate religious education will provide space for extremist ideologies to flourish in students' minds. The fact that extremism now targets various genders and ages strengthens data relationships regarding the need for comprehensive Islamic education curricula touching all student layers. Finally, the relationship between research findings and real problems provides a strong conclusion that Islamic education is the most decisive vanguard in winning the battle against extremism.

DISCUSSION

The substance of the findings in this study confirms that the effectiveness of Islamic Religious Education (IRE) in mitigating radicalism relies heavily on a curriculum transformation shifting from an indoctrinative to a dialogical-inclusive model. These findings affirm that the most dominant pedagogical strategy in contemporary literature is the strengthening of *wasathiyyah* narratives integrated with digital literacy skills to fortify student cognition. Analysis of the 25 core articles shows that successful counter-extremism can no longer rely solely on rote learning of religious texts; instead, it requires the internalization of universal humanitarian

values in every teaching material. As synthesized from [Baidhawya's](#) (2021) view, the core of preventing violent extremism in schools is creating a learning ecosystem that respects differences as a manifestation of God's grace. Thus, the role of Islamic education is not merely knowledge transmission but serves as a catalyst for a mental shift capable of deconstructing absolute truth claims often used by radical groups. These findings collectively provide the answer that emancipatory education is the primary key to reducing the potential for ideological disintegration among students. Discursively, this study possesses an advantage over previous studies because it successfully integrates the dimension of digital religious literacy as a determining variable in ideological resilience. While previous research, such as that conducted by [Latif](#) (2021), focused more on the historical genealogy of radicalism, this study goes further by offering a mitigation model based on technology and adaptive curricula. The advantage of this study lies in its ability to present a comprehensive synthesis of pedagogical strategies that are not only theoretical but also applicable in facing cyber threats. According to the analysis by [Aly & Nasir](#) (2022), the link between school curricula and students' digital behavior is an aspect often overlooked in classical Islamic education literature. This study fills that gap by proving that strengthening media literacy is an inseparable part of modern IRE curricula to counter religious hoaxes. This indicates that the originality of this study makes a significant contribution to modernizing academic perspectives on the role of religion in global security issues. The integration of various perspectives from reputable journals (2021-2025) strengthens this research's position as a contemporary reference in the counter-radicalism discourse in Indonesia.

Reflection on the results of this research provides a clear sign of the importance of achieving research objectives in creating social stability through education. The benefits of this study transcend academic boundaries, as it provides a reflective framework for policymakers to reassess whether current religious education orientations align with the spirit of peace. [Naim](#) (2021) reflects that the future of Islamic education depends heavily on its ability to remain relevant without losing its spiritual essence amidst the tide of extremism. The research results are a strong signal that without serious curriculum reorientation, educational institutions risk becoming incubators for destructive exclusive thinking. This reflection also shows that successfully countering radicalism is not just about eliminating negative narratives but about cultivating critical thinking capacity that allows students to independently filter information. Achieving these research objectives ultimately provides moral guidance for educators to not only teach but also protect students' souls from exposure to hate. Thus, this reflection confirms that investing in moderate Islamic education is a long-term investment for the security and harmony of human civilization.

The implications of these research results demand a restructuring of national education policies to emphasize affective and psychosocial aspects in religious teaching. These findings directly imply the need for increasing IRE teacher competencies in adolescent psychology and digital security, as emphasized by [Asrori](#) (2022) regarding the crucial role of educators as ideological filters. Practically, these findings provide a basis for relevant ministries to draft radicalism prevention modules segmented by vulnerability levels of regions and student age. Furthermore, the theoretical implications of this study reinforce *Social Cognitive Theory*, suggesting that an inclusive educational environment can effectively change aggressive behavior into cooperative behavior. [Huda](#) (2021) argues that the long-term implication of this educational model is the birth of a generation possessing both religious and civic intelligence. The impact of these results also touches on school management, where supervision of extracurricular activities must be increased through persuasive and communicative approaches. Therefore, all these research results must be used as a foundation in formulating a national deradicalization strategy based on the strength of local wisdom values and religious moderation.

A deep analysis of why the research results show the effectiveness of Islamic education in countering extremism stems from the natural essence of Islam, which carries a mission of peace (*Rahmatan lil-alamin*). These results emerge due to a paradigm shift from *knowledge-based education* to *value-based education*, which is better able to touch students' deepest humanitarian side. According to [Hanafi](#) (2021), this effectiveness occurs because the *wasathiyyah* concept provides a logical middle ground for individuals experiencing an identity crisis due to the pull between tradition and modernity. Sociologically, these results are also driven by increasing collective awareness among clerics and academics about the real danger of radicalism that could destroy the credibility of religion itself. [Muthohirin](#) (2021) analyzes that when religious education is provided rationally and openly, the attraction of closed extremist ideology automatically weakens. This proves that inclusive knowledge is the natural enemy of the darkness of radical thought, which often flourishes in ignorance. Another factor making these research results so strong is the synergy between global literature and Indonesia's local needs, which long for harmony in diversity. Hence, these research results reflect the successful synthesis between religious texts and social reality processed wisely through educational instruments.

Based on the analysis results, concrete actions that must be taken immediately include standardizing a religious moderation curriculum mandatory for implementation across all education levels, both formal and pesantren. This action includes intensive training for religious teachers to possess counter-narrative skills in digital spaces, enabling them to balance biased social media algorithms. [Sukmono](#)

(2021) recommends actions in the form of creating creative content based on moderate Islamic values distributed through popular platforms to reach young audiences. Furthermore, cross-sectoral collaboration between educational institutions, community leaders, and cybersecurity experts is necessary to create an early detection system for radicalization symptoms in school environments. [Ma'arif](#) (2021) asserts that concrete action must also involve strengthening the role of parents in monitoring children's religious literacy activities at home to align with values taught in school. The government needs to provide incentives and full support for educational institutions that successfully develop innovative programs in fostering tolerance and peace. These concrete steps are no longer merely options but a necessity to safeguard the continuity of the Republic of Indonesia from increasingly real threats of ideological division. All these actions must be measurable, sustainable, and supported by solid research data so that the achieved results can be felt by all layers of society.

VI. CONCLUSION

The most surprising and crucial finding of this research reveals that Islamic education is not merely a supporting instrument but the final cognitive fortress capable of dissecting radicalism to its deepest ideological roots. Unexpectedly, data indicate that conventional security approaches often fail and even trigger resistance, whereas a moderate religious curriculum transformation proves to have an extraordinary destructive power against digital extremism narratives. This phenomenon proves the existence of a hidden power within *wasathiyyah* pedagogy capable of radically shifting students' consciousness from an exclusive to an inclusive attitude in a relatively short time. These findings debunk the stigma that religious education is static; in reality, it is the most adaptive entity in performing counter-intelligence against violent doctrines in cyberspace. The depth of ideological immunity generated through the internalization of peace values indicates that the primary key to global stability actually lies in how sacred texts are interpreted within the classroom. The fact that education can perform a total deconstruction of ingrained hate is a major breakthrough surpassing the effectiveness of any legal regulation.

The added value representing the main contribution of this research theoretically lies in the establishment of an integration model between digital literacy and moderation theology as a new paradigm in the field of Islamic education studies. Practically, this research provides a concrete strategic blueprint for educational institutions to design humanistic and persuasive early detection systems in facing extremist ideology infiltration. This scientific contribution enriches literature by providing evidence that the synergy between technology and spirituality is the answer to the complex challenges of the era of disruption. Furthermore, this study becomes a solid

foundation for curriculum development that focuses not only on intellectual intelligence but also on students' moral resilience in facing sharp social polarization. Its practical benefits can be directly felt by educators as operational guidance in transforming classroom atmospheres into active and dialogical peace laboratories. At a macro level, this study contributes a new perspective for national deradicalization policies that are more based on the power of education rather than merely physical force. Thus, this scientific work serves as a bridge connecting educational theory ideals and the reality of societal security needs harmoniously and sustainably.

Although this research has provided a comprehensive overview, there are limitations that instead open significant opportunities for future research development. The focus of this study based on a systematic literature review might not have touched the dynamic, real-time psychological interactions in traditional *pesantren* environments possessing unique value transmission characteristics. This is not a weakness but an open space for future researchers to conduct in-depth ethnographic studies to test this model's effectiveness directly in the field. Directions for subsequent research development can be focused on developing artificial intelligence-based applications capable of assisting teachers in mapping students' radicalization risks objectively. Furthermore, future research needs to explore further the role of school leadership in creating organizational cultures immune to transnational extremist influences. Research opportunities are also wide open in studying the long-term impact of a religious moderation curriculum on citizen behavior in a democratic political life. By exploring these gaps, it is hoped that a more solid series of studies will be created, capable of addressing the challenges of radicalism more precisely. These limitations are essentially an invitation for academics to continue exploring the potential of Islamic education as a never-ending source of peace.

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