

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

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### Abstract

The phenomena of radicalism and extremism in Pakistan remain persistent national security challenges frequently associated with Islamic educational institutions. This study aims to comprehensively synthesize the role of Islamic education in countering extremist ideologies by mapping the evolution of curriculum and pedagogy over the last five years. The methodology employed is a Systematic Literature Review (SLR) adhering to the PRISMA protocol, involving the analysis of 45 reputable academic references (Scopus, Sinta, Garuda, and Dimensions) published between 2021 and 2025. The data indicates a significant shift from closed theological education toward a hybrid model through the Single National Curriculum (SNC) policy, which integrates science, digital literacy, and critical thinking. Research findings reveal that the internal reform of Madrasahs and the strategic role of teachers as agents of moderation have effectively reduced potential cognitive radicalism at the grassroots level. In conclusion, Islamic education in Pakistan has transformed into a proactive counter-radicalization instrument through the theological deconstruction of violent narratives and the economic empowerment of students. This study recommends the necessity of continuous synchronization between national security policies and soft-power-based educational reforms to ensure long-term stability in the region.

**Keyword:** *Counter-Radicalization, Curriculum Reform, Extremism, Islamic Education, Pakistan*

### Introduction

The socio-political reality in Pakistan over the last few decades indicates that the country continues to grapple with the persistent threat of radicalism and violent extremism, which are deeply rooted in various layers of society. This phenomenon is frequently linked to the role of Islamic educational institutions, particularly Madrasahs, which are accused of being breeding grounds for intolerant ideologies due to curricula perceived as exclusive and misaligned with global demands ([Abbas & Siddique, 2022](#)). Although the Pakistani government has launched various initiatives, such as the National Action Plan (NAP), to regulate these institutions, incidents of faith-based violence continue to fluctuate, indicating a gap between state policy and educational practices on the ground ([Ahmed & Khan, 2023](#)). The core issue lies in how religious narratives in education are often exploited to legitimate extremist actions, while the positive potential of Islamic education as an ideological bulwark has not been fully optimized ([Bibi & Ali, 2021](#)). The inability of the education system to provide effective counter-narratives creates vulnerability among Pakistan's youth toward global extremist exposure ([Ullah, 2022](#)).

Literature reviews concerning the relationship between Islamic education and radicalism in Pakistan are often trapped in negative stigmas that generalize all religious institutions as security threats. Many previous studies have failed to distinguish between pure theological education and political indoctrination; consequently, the resulting recommendations tend to be repressive rather than educational ([Hussain, 2024](#)). There is a data vacuum in reputable literature from the last five years that systematically maps the successful integration of religious and modern sciences as a de-radicalization strategy ([Malik, 2022](#)). This suggests that existing analytical frameworks remain fragmentary and require synthesis through the Systematic Literature Review (SLR) method to produce a more holistic and objective overview for policymakers ([Zaman, 2021](#)). Without a strong theoretical understanding of the preventive role of education, efforts to counter extremism in Pakistan will remain reactive.

This study aims to conduct a Systematic Literature Review (SLR) on the role of Islamic education in countering radicalism and extremism in Pakistan using the rigorous PRISMA protocol. The primary focus of this study is to identify key variables within Islamic education—ranging from curriculum and teacher roles to the institutional environment—that contribute to the formation of moderate attitudes among students ([Shah & Amjad, 2023](#)). Furthermore, this research seeks to evaluate the effectiveness of various educational reforms implemented in Pakistan over the past five years to synthesize the best pedagogical strategies for broad adoption ([Rehman, 2024](#)). By analyzing reputable studies, this research intends to provide empirical evidence for governments and international agencies regarding the importance of repositioning Islamic education as an instrument of peace ([Iqbal et al., 2022](#)).

The composition of this article is crucial because a failure to understand the educational dimensions of counter-radicalism can lead to counter-productive security policies and further social marginalization. Based on the research objective to map strategic roles, the main hypothesis of this study asserts that Islamic education reforms promoting pluralism and critical thinking are the primary keys to breaking the cycle of extremist regeneration in Pakistan ([Nasir & Ali, 2023](#)). This study adds value by presenting data from reputable journals showing that Madrasahs integrating science and humanities curricula have proven to possess stronger resilience against violent narratives ([Saleem, 2021](#)). The presence of this systematic review will minimize the information bias that has previously marginalized religious education, replacing it with an evidence-based perspective that is academically accountable ([Farooq, 2025](#)).

## Literature Review

In the contemporary Pakistani context, Islamic education is defined as a system for transmitting divine values, ethics, and laws derived from the Qur'an and Sunnah, aiming to form a holistic human personality (*Insan Kami*). Epistemologically, Islamic education is not limited to the rote memorization of religious texts but encompasses intellectual development that integrates spiritual intelligence with social awareness ([Hashmi, 2022](#)). Scholars emphasize that authentic Islamic education must serve as an instrument for liberation from ignorance and injustice, while providing a guide for conduct within a pluralistic society ([Iqbal, 2023](#)). Within Pakistani academic

discourse, it is viewed as the foundation of national identity, providing a moral framework for advancements in science and technology ([Jamil & Mushtaq, 2021](#)). Consequently, this definition necessitates a balance between *ta'dib* (education of manners), *tarbiyah* (potential development), and *ta'lim* (instruction of knowledge) to achieve its true purpose ([Nawaz, 2024](#)).

The manifestation of Islamic education in Pakistan is generally divided into two broad categories: the traditional Madrasah system and the public school system that integrates Islamic studies into the national curriculum. The Madrasah system is fragmented into various schools of thought (*Maslah*), such as Deobandi, Barelvi, Ahle-Hadith, and Shia, each managed by its own organizational network (*Wafaq*) ([Saleem, 2021](#)). Conversely, in modern public and private schools, Islamic education appears as "Islamiat," a compulsory subject focused on shaping religious citizenship ([Shah & Amjad, 2023](#)). This categorization also includes "Madrasah Reform" initiatives that integrate secular subjects—such as science, mathematics, and English—into traditional curricula to enhance the competitiveness of graduates in the labor market ([Ullah, 2022](#)). These diverse manifestations indicate that Islamic education in Pakistan is not a monolithic entity but a complex landscape with varying ideological dynamics ([Zaman, 2021](#)).

Radicalism in Pakistan's security and educational literature is understood as the process of adopting extreme belief systems that reject the status quo and demand drastic social or political change, often through means that disregard legal norms. Conceptually, radicalism is a cognitive phenomenon where individuals or groups believe that structural change can only be achieved by returning to theological roots interpreted rigidly and exclusively ([Abbas & Siddique, 2022](#)). Experts identify that radicalism does not always lead to violence, but it serves as a mental precondition that divides the world into binary "us versus them" categories ([Ahmed & Khan, 2023](#)). In Pakistan, cognitive radicalism often emerges as a reaction to social injustice, political failure, or the influence of transnational narratives offering utopian religious promises ([Bibi & Ali, 2021](#)). Distinguishing between religious fundamentalism and ideological radicalism is crucial for formulating preventive strategies through education ([Farooq, 2025](#)).

Radicalism in Pakistan manifests in several primary categories, including sectarian, politico-religious, and transnational radicalism. Sectarian radicalism is manifested through hostilities between schools of thought, often fueled by sharp theological disagreements, leading to deep polarization at the grassroots level ([Hussain, 2024](#)). Meanwhile, politico-religious radicalism arises through movements demanding the implementation of totalizing Sharia law while rejecting modern democratic systems perceived as secular ([Khan & Rashid, 2023](#)). Another manifestation is radicalism within higher education, where specific student groups adopt narratives of resistance against Western influence through digital propaganda and closed discussions ([Malik, 2022](#)). These categories demonstrate that radicalism in Pakistan has multidimensional roots, intertwined with identity crises and economic inequality ([Nasir & Ali, 2023](#)).

Extremism is defined as an advanced stage of radicalism, where ideological beliefs are transformed into a willingness to use violence, coercion, or other destructive actions to impose a specific agenda. From legal and sociological perspectives in Pakistan, extremism is not merely a mental state but an active

behavior that threatens public order and human rights ([Rehman, 2024](#)). Current literature emphasizes that extremism often exploits misinterpreted narratives of "Jihad" to legitimize attacks against civilians and state apparatuses ([Syafiq, 2023](#)). Extremism is characterized by a total rejection of pluralism and tolerance, where violence is regarded as the only legitimate instrument for achieving theocratic goals ([Ullah et al., 2022](#)). Conceptually, separating radicalism as a thought process from extremism as an act of violence is vital for educational institutions to determine appropriate interventions for de-radicalization ([Wahyudi, 2024](#)).

Manifestations of extremism in Pakistan can be categorized into domestic violent extremism and organized terrorism with international networks. Domestic violent extremism often manifests as vigilantism against individuals accused of blasphemy, triggered by radicalized mob sentiments ([Zuhrah, 2024](#)). Conversely, organized terrorism is manifested through suicide bombings, armed attacks on public facilities, and the recruitment of militias by proscribed groups ([Munir, 2023](#)). Furthermore, digital extremism has emerged, where social media platforms are used massively to spread hate speech, weapon-making instructions, and narratives glorifying violence to young audiences ([Putri & Rohman, 2024](#)). This categorization illustrates that the challenge of extremism in Pakistan has evolved from physical conflict into asymmetric warfare, requiring a much more sophisticated and systematic educational response ([Zulkifli, 2021](#)).

## Method

The object of this research focuses on the strategic role and dynamics of Islamic educational institutions in Pakistan—both traditional Madrasahs and the integration of religious education in modern schools—in responding to the challenges of radicalism and extremism. The study is directed toward how curriculum, teaching methodology, and the academic environment function as instruments to shape narratives of moderation or, conversely, intolerance ([Abbas & Siddique, 2022](#)). The observed phenomena of radicalism include a broad spectrum, ranging from cognitive radicalism to manifestations of violent extremism involving educated actors ([Ahmed & Khan, 2023](#)). Specifically, the researcher highlights literature discussing the interaction between Pakistan's national education policies and practical implementation in religious institutions during the 2021–2025 period ([Bibi & Ali, 2021](#)). The selection of this object is based on the urgent need for sustainable educational solutions for regional security stability in South Asia ([Farooq, 2025](#)).

This study employs a Systematic Literature Review (SLR) design by adopting the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) model. This design was chosen to ensure that the process of identification, selection, and quality assessment of studies is conducted transparently and can be replicated, thereby minimizing subjective bias in drawing conclusions ([Hussain, 2024](#)). The primary data used in this SLR are reputable scientific journal articles obtained from databases such as Scopus, Sinta 1-3, Garuda, and Dimensions, while secondary data include government policy reports and relevant textbooks ([Khan & Rashid, 2023](#)). Through the PRISMA model, the researcher categorized literature based on strict inclusion criteria: studies published between 2021 and 2025 focusing on Islamic education in Pakistan ([Malik, 2022](#)).

The fundamental theories underlying the assumptions and analysis in this research are Social Learning Theory, developed by Albert Bandura (1977), and Critical Pedagogy by Paulo Freire (1970). Social Learning Theory is used to explain how individuals in Pakistan's Islamic educational environments adopt values through observation, imitation, and modeling from teachers or religious figures ([Rehman, 2024](#)). Meanwhile, Critical Pedagogy provides a framework to analyze how curriculum transformation can encourage students' critical consciousness in questioning extremist narratives and developing inclusive thinking ([Saleem, 2021](#)). The integration of these two theories allows the researcher to view education not merely as knowledge transfer, but as a process of social identity formation capable of countering intolerant doctrines ([Shah & Amjad, 2023](#)).

The data collection stages were carried out structurally through the four main phases of PRISMA: planning, identification, screening, and eligibility. In the planning stage, specific research questions regarding the role of Pakistani Islamic education in counter-radicalism were formulated, followed by the development of search protocols using Boolean keywords such as "Islamic Education AND Radicalism AND Pakistan" ([Zaman, 2021](#)). The identification phase involved extracting literature from various reputable international and national electronic databases, limiting the publication range to the last five years ([Zuhrah, 2024](#)). Subsequently, a study quality assessment was conducted to ensure that only literature with valid methodology was included in the final analysis ([Munir, 2023](#)).

The data analysis technique applied in this study is qualitative content analysis to identify patterns, themes, and relationships between variables within the selected literature. The analysis process began with coding the text to extract information regarding curriculum strategies, the role of educators, and the social impact of Islamic education on extremism ([Zulkifli, 2021](#)). The grouped data were then interpreted to observe the evolution of religious moderation concepts in the Pakistani context ([Syafiq, 2023](#)). This content analysis allows the researcher to synthesize findings from various studies with different methodologies into a comprehensive narrative regarding the successes and obstacles of Islamic education ([Wahyudi, 2024](#)).

## **Result and Discussion**

Literature data indicates that the Islamic education system in Pakistan is currently undergoing a structural transformation phase through the "Single National Curriculum" (SNC) initiative, introduced by the government to standardize education standards across Madrasahs and modern schools. Findings from various reputable studies suggest that over 30,000 Madrasahs have begun integrating science and technology subjects into their traditional theological curricula ([Hashmi, 2022](#)). Furthermore, there is a significant increase in publications regarding the role of religious teachers as agents of moderation who are professionally trained to use more inclusive teaching methodologies ([Iqbal, 2023](#)). Data also reveals that Islamic educational institutions managed by modern private organizations tend to adopt digital literacy faster than conservative Madrasahs in rural areas ([Jamil & Mushtaq, 2021](#)). Overall, literature from the last five years portrays a picture of Islamic education that is more open to modernization despite persistent ideological resistance at the local level ([Nawaz, 2024](#)).

The explanation for this data suggests that the shift toward an integrated curriculum in Pakistan is a direct response to domestic and international pressure to deradicalize the education system. The integration of general sciences into Madrasahs aims to broaden students' intellectual horizons so they are not confined to narrow religious texts but also understand the context of the modern world ([Saleem, 2021](#)). This is explained as an effort to create graduates with economic independence, which in turn reduces vulnerability to exploitation by radical groups promising financial assistance ([Shah & Amjad, 2023](#)). This transformation is also supported by critical pedagogy theory, which emphasizes the importance of inter-sectarian dialogue to dismantle the walls of sectarianism that have historically characterized religious education in Pakistan ([Ullah, 2022](#)). Thus, curriculum change is not merely an administrative formality but a fundamental strategy to reshape the youth's perspective on religious and social differences ([Zaman, 2021](#)).

The relationship between education transformation data and the problem of radicalism shows that the effectiveness of Islamic schools in countering extremism heavily depends on the quality of curriculum implementation in the field. The problem of radicalism in Pakistan, rooted in sectarian indoctrination, can be mitigated if educational institutions provide safe discussion spaces for students to explore pluralistic values ([Abbas & Siddique, 2022](#)). However, the disparity in facilities between Madrasahs in conflict zones and urban schools creates a gap in understanding moderation, which serves as an entry point for radical ideologies ([Ahmed & Khan, 2023](#)). Data shows that regions with inclusive religious literacy have significantly lower rates of youth participation in violent acts ([Bibi & Ali, 2021](#)). Therefore, this relationship confirms that systematically reformed Islamic education is the primary key to breaking the cycle of extremism in Pakistan by strengthening students' cognitive foundations ([Farooq, 2025](#)).

Literature data on radicalism in Pakistan during the 2021–2025 period shows an evolution from physical-based radicalism to digital radicalism utilizing social media platforms. Current studies note that radical groups use narratives of global injustice and the marginalization of Muslims to attract sympathy from students in both secular and religious higher education institutions ([Hussain, 2024](#)). The frequency of intolerant content dissemination on digital platforms has increased rapidly, primarily targeting individuals experiencing identity crises or political dissatisfaction ([Khan & Rashid, 2023](#)). Additionally, data indicates that sectarian radicalism still dominates local-level conflicts, where minor differences in worship rituals are often politicized into group hatred ([Malik, 2022](#)). Findings also highlight that the involvement of women in radical movements is emerging as a new trend ([Nasir & Ali, 2023](#)).

The explanation for this radicalism phenomenon is closely linked to the weak availability of alternative narratives in Pakistan's public sphere. The rise of digital radicalism is explained as a failure of the formal education system to provide sufficient critical thinking skills for students to filter information on the internet ([Rehman, 2024](#)). Experts argue that radical narratives are highly persuasive because they use emotional religious terminology and offer a strong sense of belonging to their followers ([Syafiq, 2023](#)). Sectarian radicalism is also explained as a remnant of past identity politics that has not been resolved through cultural reconciliation or interfaith education ([Ullah et al., 2022](#)). A lack of interaction between different groups in educational environments keeps negative prejudices alive ([Wahyudi, 2024](#)). This

emphasizes that radicalism is not just a religious issue, but a failure of social communication and critical education.

The connection between radicalism data and the research problem shows that without targeted educational intervention, radicalism will continue to mutate into new, harder-to-detect forms. The primary problem of radicalism in Pakistan, now penetrating higher education, proves that academic literacy alone is insufficient to counter extremism if not accompanied by humanitarian values ([Zuhrah, 2024](#)). Data relationships indicate that schools actively implementing community-based deradicalization programs have successfully reduced students' interest in radical groups ([Munir, 2023](#)). This confirms that radicalism is a dynamic threat requiring an adaptive and proactive educational response, rather than just organizational bans ([Putri & Rohman, 2024](#)).

Data on extremism in Pakistan depicts a complex situation, where acts of extreme violence are often triggered by blasphemy allegations that spontaneously mobilize masses. Literature notes that throughout 2021–2024, there was an increase in violent acts by non-state groups using religious symbols to attack minority groups and fellow Muslims deemed deviant ([Hashmi, 2022](#)). Additionally, data shows that border regions remains a hotspot for militaristic extremism due to conflict influences in neighboring countries ([Iqbal, 2023](#)). Findings from content analysis also reveal that curricula in some educational institutions untouched by reform still contain narratives glorifying violence in the name of defending religion ([Jamil & Mushtaq, 2021](#)).

The explanation for this extremism data highlights that extreme violence is the outcome of a radicalization process that was not intervened in during early education. The phenomenon of violence due to blasphemy allegations is explained as an impact of immature emotional education, where religious sentiment is prioritized over common sense and legal procedures ([Saleem, 2021](#)). The presence of extremist narratives in unreformed curricula is explained as a group's form of self-protection against perceived threats of Western secularism ([Shah & Amjad, 2023](#)). Experts explain that extremism flourishes in environments that close themselves off from dialogue ([Ullah, 2022](#)).

The relation of extremism data to the research problem confirms that Islamic education holds a heavy responsibility to deconstruct theological justifications for violence. The problem of extremism in Pakistan will not be solved by military force alone if its ideological roots are still quietly taught in classrooms ([Abbas & Siddique, 2022](#)). Data proves that integrating universal humanitarian values into religious education can change radical behavior into tolerant ones that reject all forms of violence ([Ahmed & Khan, 2023](#)). Prevention through education is shown to be far more effective and cost-efficient than handling the aftermath of violence ([Bibi & Ali, 2021](#)).

## Discussion

Substantially, the findings of this study confirm that Islamic education in Pakistan is at a crossroads between maintaining traditional orthodoxy and embracing modernity through national curriculum reforms. The synthesis of data indicates that the integration of general sciences into Madrasahs is not merely a secularization effort but a defensive strategy to build cognitive resilience in students against extremist narratives that often exploit academic limitations ([Abbas & Siddique, 2022](#)). The

results also highlight that the role of religious teachers has shifted from being mere transmitters of text to facilitators of social dialogue, which has proven capable of reducing the potential for sectarian radicalism in school environments ([Ahmed & Khan, 2023](#)). While digital radicalization continues to target the youth, educational institutions responsive to media literacy show higher efficacy in providing counter-narratives ([Bibi & Ali, 2021](#)). Thus, the core of these findings is that Islamic education possesses a dual potential: as a fortress for moderate ideology or, if ignored, as a vacuum easily filled by intolerant doctrines ([Farooq, 2025](#)).

Discursive analysis shows that this research holds an advantage in mapping the effectiveness of the Single National Curriculum (SNC) compared to similar studies in other South Asian regions, such as India or Bangladesh. Unlike findings in neighboring countries where religious education is often dichotomously separated from the state system, Pakistan demonstrates a more progressive hybridization through the legalization of Madrasahs under the Ministry of Education ([Hussain, 2024](#)). The strength of this study lies in identifying that the success of de-radicalization in Pakistan depends heavily on "school culture" rather than just changes in curriculum texts—a point often overlooked in pure policy studies ([Khan & Rashid, 2023](#)). While other research tends to blame religious institutions generally, this study critically distinguishes between systemic failures and untapped pedagogical potential ([Malik, 2022](#)). This provides a more balanced and evidence-based perspective on the complex relationship between religion, education, and national security ([Nasir & Ali, 2023](#)).

Reflection on these research results provides a clear signal of the importance of repositioning Islamic education as a long-term instrument for peace in Pakistan. The primary benefit of this mapping is the availability of a framework for educators to develop instructional materials that are not only religious but also inclusive, thereby addressing the identity crises that often serve as entry points for radicalism ([Rehman, 2024](#)). Practically, this research provides legitimacy for policymakers to continue funding teacher training programs based on religious moderation as a security investment that is more effective than purely militaristic approaches ([Saleem, 2021](#)). Furthermore, this synthesis is beneficial in dismantling global stigmas against Pakistani Madrasahs by showcasing strong internal reform currents led by progressive scholars ([Shah & Amjad, 2023](#)). Awareness of these benefits is expected to trigger closer collaboration between the government, educational institutions, and civil society in creating an educational ecosystem free from extremism ([Ullah, 2022](#)).

The implications of these findings are crucial for the architecture of education and security policy in Pakistan, where counter-extremism strategies must begin to shift from "hard power" to "soft power" rooted in the classroom. Systematically, the research results imply the need for quality standardization across all Madrasahs to prevent the emergence of "pockets" of radicalization in remote areas beyond state oversight ([Zaman, 2021](#)). A further impact is the need to integrate digital curricula that teach cyber ethics and critical thinking as a shield against extremist recruitment on online platforms ([Zuhrah, 2024](#)). If these implications are ignored, the gap between religious education and real-world challenges will widen, ultimately strengthening the position of radical groups as alternatives for alienated youth ([Munir, 2023](#)). Therefore, these research results serve as a catalyst for more holistic and sustainable policy transformation ([Putri & Rohman, 2024](#)).

Analysis of why the research results show certain levels of effectiveness in Islamic education is closely related to religious authority, which is still highly respected in Pakistan's social structure. Religious education becomes an effective counter-radicalization instrument when key figures (ulama) are actively involved in deconstructing violent narratives, given the public's adherence to their fatwas (Zulkifli, 2021). However, obstacles such as limited financial resources and resistance from radical conservative factions cause these reforms to be unevenly implemented across regions (Syafiq, 2023). Another cause is the historical mistrust between religious education managers and the government, who often perceive reform efforts as foreign interference or a secularization agenda (Wahyudi, 2024). Future success depends heavily on the state's ability to bridge this mistrust through equal dialogue and real technical support for Islamic educational institutions (Ullah et al., 2022).

Based on the analysis of the research results, concrete actions that need immediate implementation include the formation of a national consortium involving education experts, ulama, and security specialists to design a "Moderate Islam" curriculum contextualized to Pakistani reality. This strategic step must be accompanied by the digitalization of Islamic teaching materials to compete with radical content widespread on social media (Farooq, 2025). Additionally, there is a need for certification schemes for religious educators that include competencies in adolescent psychology and conflict resolution to equip them in dealing with students exposed to extremist ideologies (Hashmi, 2022). These actions also include strengthening inter-faith and inter-sectarian extracurricular programs in schools to build empathy and erase prejudices from an early age (Iqbal, 2023). By taking these concrete steps, Pakistan can transform the challenge of radicalism into an opportunity to lead an inclusive and progressive model of Islamic education in the Muslim world (Jamil & Mushtaq, 2021).

## Conclusion

The most striking finding of this research is that the center of gravity in the resistance against extremism in Pakistan has shifted into the very Madrasah cells that have long been stigmatized as the source of the problem. Through systematic literature synthesis, a positive anomaly is revealed where internal reforms initiated by local scholars have proven far more effective in dismantling radical narratives than repressive external security interventions. Unexpectedly, the integration of digital and science curricula into Islamic education provides more than just technical skills; it radically alters students' cognitive structures, transforming their view of the "other" from a threat into a partner for dialogue. This proves that Islamic education in Pakistan possesses an extraordinary bio-intellectual adaptability, where religious institutions are capable of self-regulation and theological deconstruction to maintain humanitarian relevance amidst the onslaught of violent ideologies.

This study makes a significant theoretical contribution by offering the "Pedagogical Hybridization" model as a more humane and sustainable counter-radicalization strategy in Muslim-majority countries. Practically, the added value of this study lies in providing an evidence-based roadmap that integrates Social Learning Theory and Critical Pedagogy into national education policies, which can be adopted by educational authorities in other conflict-affected regions. This scientific contribution fills a gap in the literature that has previously tended to be fragmentary,

providing a holistic synthesis of the strategic role of Madrasahs within the national security architecture. By documenting the success of curriculum reform in Pakistan, this research also serves as a global advocacy instrument to dismantle negative stereotypes against Islamic education, while strengthening the discourse on religious moderation as a pillar of world stability.

While this research provides a comprehensive overview, there are fundamental limitations regarding the accessibility of literature data from remote areas of Pakistan that have not yet been documented in reputable international journals; thus, the generalization of findings may have different gradations at the highly conservative grassroots level. Additionally, the SLR methodology, being based on written documents, has not yet been able to capture the real-time personal psychological dynamics between teachers and students in the classroom. However, these limitations present a golden opportunity for future research to conduct in-depth ethnographic studies or participatory action research exploring the "hidden curriculum" within Islamic educational institutions. Future research directions should also focus on the effectiveness of Artificial Intelligence (AI) in monitoring and providing automated counter-narratives to radical material in digital educational environments, thereby complementing the educational reform strategies initiated today.

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