

Strategies for countering radicalism in teaching of islamic religious education at smkn bansari

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ABSTRACT

This study aims to investigate the Islamic Religious Education (PAI) learning strategies at SMKN Bansari. A qualitative method was employed, with data collected through participant observation, semi-structured interviews, and document analysis. Data processing techniques included description, reduction, and conclusion drawing. The research findings indicate that SMKN Bansari implements counter-radicalism strategies in several ways. These include integrating moderate values into the curriculum, specifically the values of Ahlussunnah Wal Jamaah An-Nahdliyyah (Aswaja An-Nahdliyyah). These values encompass tasamuh (tolerance), l'tidal (justice), tawazzun (balance), and tawasuth (equality). These values are integrated not only as memorization but as a guide to life. SMKN Bansari also implements routine habits and PAI learning programs that strengthen students' moderate character. These activities include reading the Al-Qur'an before lessons, praying before and after learning, and practicing good behavior spontaneously. Specific practices include greeting teachers, maintaining politeness, disposing of waste properly, queuing, respecting the opinions of others, asking permission to enter/exit, and helping others. Programmed activities include class meetings and Pesantren Kilat (intensive religious programs).

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Introduction

Radicalism among students is an important issue that can undermine our unity and national values. This radicalism manifests in extreme views and actions that do not conform to societal norms (Widiarni et al., 2024). These symptoms arise from dissatisfaction with social and political conditions, misunderstandings about democracy, and a lack of opportunities to express opinions. Additionally, the influence of peers, media, and certain groups can also be causes (Resky, 2024). Intolerance and a lack of appreciation for differences often root in radicalism. Radicalism, as an extreme action driven by intolerance, has a close and mutual reinforcement relationship with intolerance. This dangerous cycle threatens social stability (Danu et al., 2025). Therefore, countering radicalism requires a holistic and integrated approach. However, the effectiveness of these efforts needs to be further evaluated, especially considering the latest study findings indicating an alarming trend in the field of education.

Currently, intolerance has infiltrated the educational world. The Deputy for Child Special Protection once conducted a rapid study survey to detect early intolerance attitudes among high school students in 2021. The study results showed that of 5,321 respondents involved, there were still indications of intolerant attitudes where 0.7 percent of students strongly agreed if the Pancasila

ideology was replaced with another ideology, and 2.5 percent disagreed with the meaning of the Pancasila ideology (Biro Hukum dan Humas Kementerian Pemberdayaan, 2021). In a study with similar themes, research by the SETARA Institute on tolerance among high school/vocational students showed contrasting results. Although most (70.2%) were tolerant in 2023, there was also a worrying increase in intolerance. The number of students who were previously passive in intolerance became active (rising from 2.4% in 2016 to 5% in 2023), and more students became potentially exposed to intolerant beliefs (rising from 0.3% to 0.6%) (Hasani, 2023). Although the majority of students show tolerant attitudes, the worrying increase in intolerance indicates that prevention efforts and counter-radicalism strategies among students remain an urgent priority. This contradiction underscores the importance of continuous vigilance and targeted interventions to prevent the potential spread of radical ideologies among students.

The increase in intolerance indicates a gap that needs to be immediately addressed in existing counter-radicalism strategies. Therefore, continuous research and evaluation of these strategies are vital. Radical ideologies are dynamic and continually mutate, exploiting new platforms and different narratives to recruit followers (Aminah et al., 2022). If existing strategies are not regularly researched and updated, their effectiveness will decline and may even be counterproductive. Failure to understand the root causes and drivers of radicalism can lead to misguided educational policies that worsen the issue. In-depth research allows for the identification of unique contextual factors, such as social injustice, economic marginalization, or online disinformation, which contribute to radicalization. Counter-radicalism research is also crucial for identifying best practices and adapting them to different local contexts (Abdul Munjid et al., 2022). Without continuous research focusing on the root problems of intolerance, counter-radicalism efforts risk repeating past mistakes and missing opportunities for effective interventions in fostering tolerance among students.

Education is a fundamental need for all human beings, as it serves as the primary foundation for human development, both individually and socially. Through education, people are equipped with the knowledge, skills, values, and attitudes that help them live meaningful lives and contribute to society. Education is not only a means of intellectual development, but also a process of character and moral formation in line with cultural and religious values. This aligns with the belief that education is a continuous effort to humanize humanity (Ruqoiyah et al., 2025). Islamic Religious Education plays a crucial role in shaping a healthy understanding among the younger generation based *islam rahmatan lil alamin* to address radicalism (Kadir, 2024). The Ministry of Religious Affairs through the Directorate of Islamic Education emphasizes that this effort can be strengthened by enhancing the understanding of religious moderation through the reinforcement of character education and strengthening religious insight through programs such as short-term pesantren aimed at instilling values of tolerance and peace (Direktorat Pendidikan Agama Islam, 2019). Quality PAI can serve as an effective defense against radical and intolerant ideologies. Through a deep understanding of moderate and inclusive Islamic teachings, students can develop the ability to reject extremist narratives and promote values of peace, tolerance, and justice (Nur Adnan Saputra et al., 2021). Meanwhile, there are 4 (four) indicators of religious moderation, namely: (1) national commitment, (2) tolerance, (3) anti-radicalism and violence, and (4) accommodating local wisdom. The learning design of Islamic Religious Education with a religious moderation perspective emphasizes educators and students on: The social education process, instilling the value of religious moderation that focuses on the goal of respecting others and respecting oneself, and paying attention to social realities and global needs by prioritizing the dimensions of dynamic, moderate, tolerant, and multicultural teachings, and highlighting the characteristics of Islam which is *Rahmatan lil 'Alamin*. (M. R. Nasution, 2023) However, the effectiveness of these programs relies on consistent implementation and the teachers' ability to convey Islamic values relevant to students' lives. If PAI learning is not thoroughly researched, we risk losing the opportunity to optimize its potential in shaping a generation with noble character and national insight. PAI learning is vital to ensure that teaching materials and methods are relevant to the needs and challenges of the times (Marzuqi & Aziz, 2025). In a digital era full of conflicting information, PAI must equip students with

critical thinking skills, media literacy, and the ability to differentiate between true and false information.

PAI learning and counter-radicalism strategies are closely related and complementary. Effective PAI can serve as an important instrument in preventing radicalization by instilling moderate, inclusive, and tolerant Islamic values. Conversely, comprehensive counter-radicalism strategies must include efforts to improve the quality of PAI learning and ensure that students gain a correct understanding of their religion. Both need to be researched together as proper educational interventions can strengthen societal resilience against radical influences. This research is important because it provides insights into how PAI learning can proactively address radicalism with a holistic approach.

SMK Bansari was chosen as the research location due to several specific considerations. *First*, vocational schools have unique characteristics compared to other levels of education, focusing on practical skill development and preparation for the workforce. This can affect how students are exposed to and respond to radical ideologies. *Second*, SMK Bansari has a diverse student population from various social, economic, and cultural backgrounds. This diversity can either enrich or weaken counter-radicalism efforts, depending on how it is managed and utilized. *Third*, SMK Bansari has the potential to become a model for other schools in developing effective counter-radicalism strategies. The research results at SMK Bansari are expected to provide valuable lessons and practical recommendations that can be applied in other schools with similar characteristics. Although there are other schools, SMK Bansari offers a specific and relevant context to address research questions about how PAI learning can contribute to counter-radicalism efforts.

This study aims to identify and analyze counter-radicalism strategies implemented in the Islamic Religious Education learning at SMK Bansari, focusing on the effectiveness of these approaches in countering intolerance and instilling moderate, inclusive, and tolerant Islamic values. Specifically, the research will explore how the counter-radicalism strategies implemented in PAI learning at SMK Bansari, including the methods, materials, and activities used, contribute to building a comprehensive religious understanding and rejecting extremist narratives, thereby providing practical recommendations for optimizing and replicating effective counter-radicalism strategies in vocational education contexts.

Method

This research employs a qualitative approach with a case study method to investigate this topic in-depth (Septiana et al., 2024). The main data sources include participants such as the Islamic Education teachers at SMKN Bansari, the school principal or vice principal of curriculum affairs, and students of SMKN Bansari (Fadli, 2021), as well as documents such as the PAI Curriculum, PAI Lesson Plans (RPP), PAI teaching materials, and documentation of religious extracurricular activities. Data collection techniques include participatory observation inside and outside the classroom during the PAI learning process and religious extracurricular activities, semi-structured interviews with PAI teachers and students (A. F. Nasution, 2023), as well as document analysis. The sampling technique uses purposive sampling with selection criteria for PAI teachers being a minimum of 3 years of teaching experience and involvement in PAI curriculum development, and selection criteria for students being representation from different classes and active participation in school religious activities (Adlini et al., 2022), with the number of participants determined based on the principle of saturation. Data from observations and interviews are analyzed using content analysis techniques to identify key themes (Sari et al., 2022), data from documents are analyzed to complement and confirm findings, and data interpretation is conducted by linking field findings with relevant theories (Nasir et al., 2023). Through this comprehensive methodological approach, the researchers hope to make a significant contribution to understanding and developing effective counter-

radicalism strategies in the context of PAI learning at SMKN Bansari, as well as providing practical recommendations for the school and educational policymakers.

Result and Discussion

1. Building Student Resilience at SMKN Bansari Through Counter-Radicalism

SMKN Bansari, as a vocational education institution, plays a strategic role in preparing students to enter the workforce. However, in this era of rapid globalization and information, schools also face complex challenges related to the spread of radical ideologies (Huda & Abid, 2025). The focus on practical skill development often coincides with the vulnerability of students to the influence of extremism, especially when confronted with frustration due to the difficulty of finding jobs after graduation, socio-economic disparities, and diverse cultural backgrounds that are not well managed. A lack of deep understanding of counter-radicalism strategies as a foundational element in society can also exacerbate this situation.

Therefore, a comprehensive understanding of radicalism is crucial. The term radicalism is derived from the Latin word "radix", which means root, foundation, or lower part, and can also mean thoroughly, extreme, as well as very strong in demanding change (Kaso et al., 2021). Another explanation states that radical or radicalism refers to principles or applications conducted in an extreme manner. One characteristic of radical movements is the sharp contrast between the values pursued by certain groups and the values considered equivalent at the time (Raharjo, 2022). Essentially, this term has a universal meaning and is utilized by experts in various contexts. Nonetheless, the term is often used in philosophical discussions to denote one fundamental aspect of philosophy, namely radical thinking. In other words, it refers to deeply analyzing an issue to its roots.

In the religious context, radicalism refers to religious movements that seek to completely change existing social and political structures through violence (Dinata et al., 2022). According to Yusuf Qardhawi, the term radicalism comes from the word al-tatharuf, meaning "standing at the edge, far from the center". It can also be interpreted as excessive behavior in religion, thought, and conduct (Ibnu Sahrul et al., 2024). In stark contrast to radicalism, Islam is a religion that promotes peace, teaching us to be peaceful and seek peace. Islam does not support the use of violence as a way to spread religion, religious beliefs, or political views.

SMKN Bansari is one of the schools teaching anti-radicalism values. These values include Islamic education, peace-loving, emphasis on inter-religious tolerance, and moderation in religion. In line with some previous researchers' opinions, as part of its prevention efforts, BNPT adopts various strategies, including counter-radicalization (Yudha et al., 2025). Counter-radicalization is a preventive measure aimed at spreading religious and national values that reject violence. This strategy is implemented through both formal and non-formal education. It targets the wider community and is conducted in collaboration with religious leaders, educators, communities, youth, and other stakeholders to spread national values (Dina & Saputra, 2022). Counter-radicalization aims to prevent society from being influenced by radical ideologies without using coercion, which could be counterproductive. The primary goal of counter-radicalization is to strengthen communities and empower them to resist the influence of radical ideologies (Media, 2024). Thus, through the cultivation of anti-radicalism values, SMKN Bansari aligns with the counter-radicalization efforts initiated by BNPT.

During initial observations by researchers at the research site, counter-radicalism attitudes were observed among SMKN Bansari students, such as appreciating and practicing religious tolerance with friends of different faiths, including between Muslim and non-Muslim students. For instance, Muslim students continue to perform noon prayers at the school mosque while non-Muslim students attend religious lessons according to their faiths. Such conditions are commendable for respecting different beliefs. Instilling anti-radicalism values plays a crucial role in preparing a morally upright and tolerant young generation, forming an important foundation for building a peaceful and harmonious society, in line with the critical role of Islamic religious education in shaping individual character.

2. Counter-Radicalism Strategies Implemented in Islamic Religious Education at SMKN Bansari

Islamic religious education plays a very important role in building individual character and morals, while also guiding them to live according to religious values (Sahputra Napitupulu et al., 2023). Radicalization is a process that can influence someone to have extreme views and potentially participate in violent acts (Dwi et al., 2025). Therefore, counter-radicalism Islamic religious education is essential for building a peaceful and harmonious society.

2.1 Integration of Moderation Values in the Curriculum

A crucial initial step in Islamic education against radicalism is explicitly prioritizing moderate and tolerant teachings in the curriculum. The curriculum is one of the essential elements that must exist in an educational institution. It plays a very important role in achieving educational goals, both in the context of general education and religious education. The goal of Islamic religious education is to form a perfect human being with integrity in faith, morals, and deeds, while also uniting physical and spiritual elements, worldly and hereafter matters. In other words, Islamic religious education must touch on three areas: the heart (affective), the mind (cognitive), and physical (psychomotor). These three aspects must function simultaneously, integrated, and comprehensively (Utomo, 2020). At SMKN Bansari, this is realized through the integration of *Ahlussunnah Wal Jamaah An-Nahdliyyah* (*Aswaja An-Nahdliyyah*) values. This curriculum teaches a number of fundamental values of moderate behavior in accordance with *Annahdliyyah* teachings such as tolerance (*tasamuh*), justice (*l'tidal*), balance (*tawazzun*), equality (*tawasuth*) (Nasihin et al., 2022) *Amar Ma'ruf Nahi Munkar* (Enjoining Good and Forbidding Evil), not merely as memorization, but as a guide to life.

Islamic education from the perspective of *Aswaja An-Nahdliyyah* encompasses more than just the teaching of rites; it emphasizes the inculcation of five fundamental values that shape character and encourage positive contributions to the community (Aslamiyah & Arifianti, 2022). At SMKN Bansari, these five fundamental values are not only listed in the syllabus but are brought to life through various learning activities and practices, creating an educational environment conducive to the formation of moderate character.

2.1.1 Tawassuth (Moderation)

Tawassuth (moderation) guides individuals to think and act wisely, avoiding extremism that can divide. In Learning: The Islamic Education teacher encourages students to analyze controversial issues from various perspectives, avoiding rigid single interpretations. For example, in discussing the topic of jihad, the teacher explains various kinds of jihad (*jihad an-nafs*, *jihad bil mal*, *jihad bil qalam*), and emphasizes that physical jihad must be carried out according to sharia conditions and only in very limited circumstances. Evaluation: Students are assessed based on their ability to present logical and balanced arguments and appreciate differing opinions in class discussions.

2.1.2 Tawazun (Balance)

Tawazun (balance) strives for harmony between worldly and spiritual aspects, fulfilling worldly needs without forgetting spirituality. In Learning: The Islamic Education teacher connects religious subject material with social and environmental issues relevant to students' lives. For example, in discussing the topic of zakat, the teacher explains how zakat can help reduce poverty and social inequality. Evaluation: Students are assessed based on their ability to apply religious values in daily life and contribute positively to society.

2.1.3 l'tidal (Justice and Proportionality)

l'tidal (justice and proportionality) functions as a moral guide, promoting truth and the protection of everyone's rights. In Learning: The Islamic Education teacher emphasizes the importance of being fair to everyone, regardless of religious, ethnic, racial, or group differences. The teacher also educates students about human rights and how to protect themselves from discrimination and violence. Evaluation: Students are assessed based on their ability to identify and analyze cases of injustice and formulate fair and proportional solutions.

2.1.4 Tasamuh (Tolerant Attitude)

Tasamuh (tolerant attitude) fosters the ability to appreciate religious, viewpoint, and cultural diversity, building an inclusive environment. In Learning: The teacher educates students

about various religions and cultures in Indonesia and the world and encourages students to interact positively with people from different backgrounds. Evaluation: Students are assessed based on their ability to empathize with others, appreciate differing opinions, and build harmonious relationships with people from different backgrounds.

2.1.5 Amar Ma'ruf Nahi Munkar (Enjoining Good and Forbidding Evil)

Amar Ma'ruf Nahi Munkar (enjoining good and forbidding evil) inspires individuals to become agents of positive change, inspiring virtue and avoiding corruption. In Learning: The teacher encourages students to become agents of positive change in their surroundings by encouraging others to do good and preventing harmful actions. Evaluation: Students are assessed based on their ability to inspire others to do good and have the courage to correct and remind their peers if they make mistakes.

Therefore, Islamic education based on *Aswaja An-Nahdliyyah* not only produces spiritually pious individuals but also actively advances a better civilization. The application of these five values in the Islamic education curriculum and practice shapes a generation that is moderate, balanced, fair, tolerant, and proactive in creating a just, harmonious, prosperous society rooted in the noble values of Islam (Wahidah & Kasidi, 2024). This education shapes individuals who are not only intellectually and spiritually intelligent but also possess high social and emotional intelligence, adept at adapting and contributing to the dynamics of the modern world while remaining true to the principles of Islam as a mercy to all creations.

3. Routine Habituation and PAI Learning Program that Strengthen Moderate Character

SMKN Bansari also implements routine habituation and a PAI learning program designed to continually strengthen students' moderate character.

3.1 Classroom Activities

Reading the Qur'an before lessons begin. This is an essential practice to strengthen students' spiritual and religious foundations. This habituation fosters a love for the Qur'an as a guide for life, and most importantly, if accompanied by guidance and teaching of moderate meanings and interpretations by PAI teachers, it can prevent students from being trapped in narrow and literal textual interpretations that are vulnerable to exploitation by radical groups to justify extreme actions or violence (Badri, 2023). Understanding the context and universal objectives of religious teachings is key to avoiding partial and deviant comprehension.

Praying before and after studying. This prayer ritual instills awareness of God's presence in every academic activity, cultivates gratitude for the knowledge gained, and trains positive dependence on divine power. It helps build balanced spirituality and calm the soul, directing students towards reflective and peaceful religiosity, not fanaticism or extremism, which are often triggered by a lack of true spiritual depth or dogmatic religious understanding without reflection (Arifin et al., 2023). Prayer also strengthens the values of trust and effort.

3.2 Activities Outside the Classroom

Spontaneous activities, particularly at SMKN Bansari, involve practicing good behavior habits that can be performed anytime and anywhere, without a formal schedule, shaping students' emotional and social intelligence in authentic everyday interactions.

Getting used to greeting and shaking hands with teachers, staff, and fellow students. This is the foundation of courteous social interaction, reciprocal respect, and the creation of a positive atmosphere. Consistent greetings and handshakes create a sense of familiarity, reduce barriers between individuals, and foster mutual appreciation. It is a small yet fundamental step in building a harmonious and inclusive school community.

Getting accustomed to good manners. This includes using proper language, respectful speech, appropriate behavior, and ethics in communication and interaction in various situations. Politeness reflects empathy, appreciation for others, and self-control, qualities that are much needed to combat intolerance, arrogance, and hostility often characteristic of radical groups.

Getting used to disposing of waste properly. This simple habit teaches responsibility, environmental awareness, and discipline. This habit shows that positive character is not only limited

to human interaction but also in caring for cleanliness, tidiness, and orderliness in the communal environment as a form of social responsibility.

Getting used to queuing. Queuing is a practical lesson in patience, discipline, and respecting others' rights. It trains students to control themselves, wait their turn, and understand the importance of justice and order in a structured society. This habit contrasts the importance of shared rules compared to anarchy or imposing personal or group will.

Getting used to respecting others' opinions. This is the essence of tolerance, democracy, and constructive dialogue. Students learn that differences in opinions are inevitable and must be respected, not a cause for conflict or hostility. The ability to listen, understand, and respond to different opinions with a cool head is vital to counter radical beliefs that often reject all forms of differing opinions and consider only their views as absolute.

Getting used to asking for permission to enter/exit a class or room. This habit fosters a sense of responsibility, discipline, and respect for rules and others' privacy. It teaches ethics in interacting and moving within public spaces, as well as the importance of clear communication and consent.

Getting used to helping others. This instills empathy, social awareness, and a spirit of cooperation. Students learn to be sensitive to others' needs, offer selfless assistance, and contribute to collective well-being. This is a fundamental value that starkly contrasts with selfishness, violence, or justification of others' suffering often associated with radical beliefs.

Getting used to channeling aspirations through available media at the school, such as the Bulletin Board and the Counselor's Suggestion Box. This provides a healthy, safe, and constructive outlet for students to express themselves, convey ideas, or raise grievances and issues. It is crucial to prevent unexpressed frustration, which could be a gateway for radical ideologies that often offer extreme "solutions" outside the democratic and institutionalized system. It trains students to practice democracy early on.

Getting used to consulting guidance counselors or other teachers as needed. This habit encourages students to seek solutions to problems, guidance, and support through professional dialogue with trusted adults in the school environment. It builds trust in positive authority figures and prevents students from seeking answers from inappropriate sources or misleading groups outside the formal educational environment.

3.3 Programmed Activities

Programmed activities, carried out gradually according to the SMKN Bansari education calendar, allow for deeper development of students' non-academic, spiritual, and social potential through various planned experiences.

Class Meeting Activities. This is a sports or arts competition event between classes that significantly fosters sportsmanship, teamwork, and leadership. Through participation in healthy competition, students learn to accept victory or defeat graciously, work together to achieve common goals, and appreciate the roles of each team member. This shapes mentally and socially resilient individuals, capable of interacting positively in groups, which is crucial to counter radical tendencies that are often individualistic or exclusive in achieving their goals.

Pesantren Kilat. This intensive religious program is very effective in providing a deep yet moderate (wasathiyah) understanding of Islam. Usually held for a short but focused duration, pesantren kilat provides students with the opportunity to deepen their religious knowledge with direct guidance from competent ustadz/ustadzah who possess a tolerant understanding of Islam. Through this program, students can clarify various religious issues, strengthen spirituality, and are taught Islamic values of rahmatan lil alamin, thus avoiding narrow, radical, or provocative interpretations that often form the basis of extremist doctrines. It also strengthens students' emotional ties to peaceful religious practices.

Sholawat Activities. The habit of collectively reciting sholawat, either in religious events or as part of school routines, fosters love for Prophet Muhammad SAW and peaceful religious traditions. Sholawat often become part of religious practices that highlight gentleness, compassion, and unity among Muslims, starkly contrasting with the harsh, divisive spirit of radicalism that tends to excommunicate others. This strengthens the spiritual dimension of PAI, calming the soul,

cultivating ukhuwah islamiyah (Islamic brotherhood), and accustoming students to inclusive religious practices that reject violence.

Conclusion

Radicalism among students poses a serious threat to unity and national values, caused by various factors such as socio-political dissatisfaction, misunderstandings about democracy, lack of aspiration channels, and environmental influences. Intolerance becomes the root problem that threatens social stability. Surveys and studies indicate a sign and increase in intolerance among middle and high school students, with some exposed to ideologies contrary to Pancasila. This indicates the need for evaluation and renewal of more effective counter-radicalism strategies. Islamic Religious Education (PAI) plays a crucial role in combating radicalism by shaping a moderate religious understanding. The Ministry of Religious Affairs strives to strengthen religious moderation through character education and religious programs. Quality PAI equips students with critical thinking skills and media literacy, thus becoming a shield against radical and intolerant ideologies. SMKN Bansari, as a vocational school with diverse students, becomes a research location to identify and analyze counter-radicalism strategies in PAI learning. This study uses a qualitative approach with a case study method. SMKN Bansari teaches counter-radicalism values such as peace-loving, tolerance, and religious moderation, integrating values of *Ahlussunnah Wal Jamaah An-Nahdliyyah* (*Aswaja An-Nahdliyyah*) like *tasamuh*, *l'tidal*, *tawazzun*, *tawasuth*, and *Amar Ma'ruf Nahi Munkar* into the curriculum. The school also implements routine habituation and sustainable PAI learning programs to strengthen students' moderate character.

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