

Islamic education teachers' strategies in countering digital radicalism among students at smk 17 parakan

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Received: 03-02-2023

Revised: 24-04-2023

Accepted: 13-06-2023

KEYWORDS

Islamic Education Teachers, Digital Radicalism, Teaching Strategies

ABSTRACT

The phenomenon of the spread of radical ideologies through digital media has become a real challenge in the field of education, particularly among students who lack a mature ideological filter. Students at SMK 17 Parakan are among the vulnerable groups exposed to exclusive and intolerant religious narratives disseminated through various digital platforms. This study aims to identify the forms of digital radicalism circulating among students, examine the challenges faced by Islamic Education (PAI) teachers in addressing it, and explore the strategies used to instill the values of religious moderation. This research employed a phenomenological approach to understand the lived experiences of PAI teachers in dealing with digital radicalism, using a qualitative case study design. Primary data were obtained from PAI teachers, while secondary data were sourced from books, school archival documents, and scholarly journals. Data were collected through in-depth interviews, observation, and documentation. The data analysis process consisted of data collection, reduction, display, and conclusion drawing/verification. Data triangulation, involving sources and methods, was used to ensure validity. The findings reveal that forms of digital radicalism recognized by students include symbols of violence, intolerance toward diversity, and exclusive religious doctrines. PAI teachers face challenges such as limited digital literacy, social and psychological pressures, and curriculum content that is less responsive to contemporary religious issues. Strategies implemented include strengthening digital literacy, integrating counter-radicalism content contextually into teaching materials, and internalizing the values of religious moderation such as *tawassuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance). The study concludes that adaptive and reflective teacher strategies, grounded in the direct experiences of teachers and students, can foster critical awareness of digital radicalism and cultivate inclusive religious character. Utilizing digital media as a means of promoting moderate religious education serves as an important innovation in contextual learning in the digital era.

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Introduction

The rapid advancement of information and communication technology in the digital era has significantly transformed various aspects of human life, including education (Lubis & Siregar, 2021). While digital technology facilitates broad access to learning resources, enhances

communication, and fosters innovation in teaching, it also poses new challenges—one of which is the massive dissemination of radical ideologies through online media. The sophistication of digital platforms enables the unrestricted spread of information, opening opportunities for the entry of deviant ideologies that threaten social stability and national security.

Students are particularly vulnerable to exposure to exclusive and intolerant religious narratives that are persuasively packaged and widely circulated via social media, messaging applications, and video-sharing platforms (Nugroho, Sutrisno, & Aminudin, 2024). The 2024 survey by the Indonesian Internet Service Providers Association (APJII) revealed that over 40.3% of internet users are students or university learners, placing them in a strategic yet high-risk position for encountering radical digital content. The National Counterterrorism Agency (BNPT) further notes that radical propaganda is now disseminated in a subtle, systematic, and planned manner, often leveraging religious rhetoric and relatable social issues (BNPT, 2024; Widiarni, Pratiwi, & Masyhuri, 2024).

The urgency of addressing this phenomenon is emphasized in Qur'anic guidance on verifying information (*tabayyun*), as stated in QS. Al-Hujurat: 6, and the principle of delivering *da'wah* with wisdom (QS. An-Nahl: 125). These values align with the role of Islamic Education (PAI) in fostering critical digital literacy and religious moderation among students (Sarwadi & Nashihin, 2023; Kementerian Agama RI, 2021). PAI teachers serve not only as transmitters of knowledge but also as moral guides, digital literacy facilitators, and agents of moderation.

However, in practice, PAI teachers face numerous challenges in countering digital radicalism, including limited digital competence, curriculum constraints, and inadequate utilization of technology-based learning media (Ifadah & Utomo, 2019; Huda & Abid, 2025). While several studies have addressed radicalism prevention in primary and secondary schools, there is limited scholarly focus on vocational high schools (SMK), which have distinct curricula, learning cultures, and technological engagement patterns (Haq, Janah, & Rhendica, 2023).

SMK 17 Parakan in Temanggung, with its socially diverse student body and high digital technology usage, presents a relevant context for exploring the strategies PAI teachers employ to counter digital radicalism. Preliminary observations and school data indicate that a significant portion of students have unintentionally accessed extremist religious content through algorithm-driven recommendations on platforms such as TikTok, YouTube Shorts, and Instagram. This underscores the need for systematic educational strategies that integrate contextual religious moderation into digital learning environments (Z. Arifah, Ifadah, & Andini, 2024).

Given these conditions, this study aims to: (1) identify the forms of digital radicalism among students at SMK 17 Parakan; (2) analyze the challenges faced by PAI teachers in addressing such issues; and (3) examine the strategies implemented to instill the values of religious moderation. By focusing on a vocational school context, this research seeks to fill a gap in existing literature while contributing practical insights for developing responsive Islamic education models in the digital era.

Research Methods

This study employed a qualitative approach with a phenomenological design to explore the lived experiences of Islamic Education (PAI) teachers in countering digital radicalism. The phenomenological approach was chosen for its suitability in revealing the subjective meanings and interpretations of participants regarding a specific phenomenon within its natural context (Creswell, 2018). The research was conducted as a single case study at SMK 17 Parakan, Temanggung, Indonesia.

2.1 Data Sources

The study utilized two types of data:

- **Primary Data:** Obtained directly from key informants, namely PAI teachers, the vice principal for student affairs, the school principal, and students. Data were collected through in-depth semi-structured interviews, passive-participant observation, and field documentation. Informants were selected using purposive sampling based on their relevance to the research objectives.

- **Secondary Data:** Derived from PAI learning documents, religious activity reports, student data, and relevant literature such as books, journals, and previous research on religious moderation and digital radicalism prevention.

2.2 Data Collection Techniques

Three main techniques were applied:

1. **Observation** – to identify forms of digital radicalism, teaching challenges, and prevention strategies within the school environment.
2. **Interviews** – semi-structured interviews explored teachers' experiences, perceived challenges, and implemented strategies in addressing digital radicalism.
3. **Documentation** – including lesson plans (RPP), curriculum documents, and school activity archives to validate and enrich interview and observation data.

2.3 Data Analysis

Data were analyzed using an interactive model consisting of four stages:

1. **Data Collection** – gathering empirical information through the three techniques above.
2. **Data Reduction** – selecting and organizing relevant data in line with the research focus.
3. **Data Display** – presenting findings in descriptive narratives and thematic tables to reveal patterns and relationships.
4. **Conclusion Drawing and Verification** – inductively deriving conclusions, which were continuously verified through cross-checking and revisiting field data.

2.4 Data Validation

Data validity was ensured through **source triangulation** (comparing perspectives from different informants) and **method triangulation** (comparing data obtained through interviews, observations, and documentation). This process aimed to increase credibility and minimize bias in interpreting findings (Creswell, 2018).

Results and Discussion

1. Forms of Digital Radicalism among Students

The findings indicate that digital radicalism affecting students at SMK 17 Parakan manifests in three interconnected dimensions: (1) the forms of radical content circulating among students, (2) students' responses to such content, and (3) the media platforms most frequently used to disseminate radical narratives. These dimensions are interrelated, creating a systemic pattern of exposure, interaction, and ideological influence.

3.1.1 Forms of Radical Content

Five dominant patterns of radical content were identified:

1. **Hate Speech and Intolerance** – Short videos, memes, and social media comments targeting religious, ethnic, or ideological groups. Such content often appeals to emotions and fosters hostility (Ali, 2020).
2. **Delegitimization of the State and Moderate Scholars** – Narratives portraying the government as *thaghut* and moderate scholars as supporters of "infidel" systems (Hasan, 2018).
3. **Glorification of Violence in the Name of Religion** – Content justifying violent acts as part of religious struggle, often through symbolic jihad rhetoric (Schmid, 2013).
4. **Distortion of Islamic Concepts** – Misuse of terms like *tauhid*, *kafir*, and *bid'ah* to promote exclusivism (Azra, 2017).
5. **Digital Polarization through Algorithmic Filtering** – Echo chambers reinforcing one-sided extremist views (Buckingham, 2019).

These findings align with prior studies (Arifah et al., 2024; Mandala & Witro, 2024) showing that radical narratives are often disguised within motivational or spiritual content, making early identification by teachers crucial.

3.1.2 Students' Responses to Radical Content

Student reactions varied widely:

- **Passive Acceptance** – Consuming radical content without critical analysis, influenced by limited digital literacy (Ali, 2020).
- **Active Dissemination** – Sharing content perceived as religiously virtuous, without recognizing its radical nature (Azra, 2017).
- **Critical Rejection** – Rejecting extremist narratives due to contextual PAI education and supportive family environments (Horgan, 2015).

This diversity highlights the importance of strengthening critical thinking skills and embedding religious moderation in digital literacy programs.

3.1.3 Media Platforms for Radical Content Dissemination

Radical narratives were spread through:

- **Open Platforms** – YouTube, TikTok, and Instagram hosting short sermons with anti-democracy and anti-nationalism messages (Hasan, 2018; Ali, 2020).
- **Closed Communication Channels** – WhatsApp and Telegram groups sharing exclusive ideological materials with minimal external oversight (Schmid, 2013).
- **Social Media Communities** – Facebook groups framing intolerance as religious discourse (Nashihin et al., 2020).
- **Algorithmic Amplification** – Social media algorithms intensifying exposure to extremist content (Buckingham, 2019; Gerbner, 2018).

These patterns indicate that prevention efforts cannot rely solely on restricting access but must be integrated into contextual and reflective religious education (Utomo et al., 2021).

3.1.4 Synthesis and Implications

The interplay between radical content, varied student responses, and multi-platform dissemination creates a self-reinforcing cycle of ideological exposure. Understanding these dynamics provides a foundational basis for designing context-specific counter-strategies in Islamic Education, which will be elaborated in subsequent sections.

2. Analysis of Challenges Faced by Islamic Education Teachers in Countering Digital Radicalism at SMK 17 Parakan

Based on field findings, Islamic Education (PAI) teachers at SMK 17 Parakan encounter complex challenges in countering digital radicalism within the school environment. These challenges can be categorized into three main areas: first, technical challenges in addressing radical digital content, particularly regarding limited digital literacy and technological capacity among teachers; second, social pressures and psychological conditions faced by teachers when delivering moderate Islamic teachings amidst ideological tensions in both society and the digital sphere; and third, curriculum-related challenges, as current curricula do not explicitly incorporate contemporary issues such as digital radicalism, thereby limiting the space for open and contextual discussion in classroom instruction (Observation, Interview, and Documentation at SMK 17 Parakan, April 14 – May 16, 2025).

1. Technical Challenges in Countering Radical Digital Content

Research findings indicate that technical limitations represent a critical initial barrier for PAI teachers in countering the spread of digital radicalism. These challenges include at least five interrelated aspects:

a. Limited Teacher Training and Digital Literacy

PAI teachers often struggle to identify radical content embedded in persuasive religious lectures, such as calls to reject democracy or expressions of hate toward specific groups. Such content is often subtly delivered, especially through TikTok and YouTube. The teachers have not yet received specialized training on counter-narrative strategies or digital radical content detection. Muhamad Ali (2020) emphasizes that most PAI teachers lack sufficient digital literacy competence to distinguish between moderate religious content and intolerance-oriented messages. Without such skills, teachers face difficulties in providing adequate clarification or education to students.

b. Weak Monitoring Systems for Students' Digital Activities

The school lacks an effective system to monitor students' online activities, with radical content typically detected only after incidents or peer reports occur. This reflects institutional infrastructure weaknesses in supporting digital oversight. Ningrum, Ifadah, and Muanayah (2022) note that the absence of systematic protocols in educational institutions leads to reactive, rather than preventive, measures against problematic content.

c. Limited Infrastructure and Technology Utilization

Poor internet connectivity and inadequate technological tools hinder teachers from using digital media as an educational resource. Consequently, PAI teachers tend to rely on conventional methods, failing to engage in the digital spaces where students are most exposed. Azyumardi Azra (2017) argues that the inability to utilize digital media prevents teachers from producing counter-content that promotes moderate Islam, leaving online platforms dominated by extremist narratives.

d. Technology Proficiency Gap between Teachers and Students

Teachers often lack familiarity with social media applications frequently used by students, reducing opportunities for dialogue or clarification regarding the religious content they consume online. Muhammad Sirozi highlights that such unpreparedness results in an absence of pedagogical models relevant to contextualizing religious values in the digital era.

e. Low Effectiveness in Using Educational Digital Media

Although some teachers use platforms such as Google Classroom, their effectiveness remains low due to limited digital skills. Khomisah, Utomo, and Azizah (2021) assert that without intensive guidance, teachers will struggle to maximize online learning platforms to support students' religious literacy.

In summary, these technical challenges extend beyond operational issues to encompass strategic capacity in implementing digital-era teaching. Without continuous digital literacy training, strengthened school infrastructure, and adaptive curriculum development, teachers risk becoming marginalized in the fast-paced digital information environment.

2. Social Pressures and Psychological Conditions in Delivering Moderate Teachings

Field data reveal that social pressures and psychological burdens significantly challenge PAI teachers in promoting moderate religious values. These pressures originate from the school environment, the broader community, and internal teacher concerns (Observation, Interview, and Documentation at SMK 17 Parakan, April 14 – May 16, 2025).

a. Fear of Social Stigma

Some teachers fear negative perceptions from parents and community members when openly discussing values such as tolerance, pluralism, and diversity in class. In communities where conservative religious views prevail, teachers may feel socially threatened, prompting them to deliver moderate teachings in a normative manner with minimal depth. Syamsul Arifin (2017) notes that teachers often face social pressure when presenting moderate narratives, particularly in contexts shaped by rigid religious interpretations.

b. Anxiety over Community Responses

Although there is no formal prohibition, teachers feel constrained from addressing contemporary religious issues due to concerns about potential backlash from the community or parents. Wulandari, Ifadah, and Muanayah (2023) highlight that in families with extremist leanings, moderate Islamic values often face resistance. Similarly, Nashihin and Muslimah (2022) found that teachers introducing topics such as gender equality or anti-violence are

sometimes perceived as disrupting established religious norms.

c. Lack of Institutional Support and Dialogue Space

There is no designated forum for PAI teachers to share psychological burdens or openly discuss sensitive religious matters. Noorhaidi Hasan (2018) asserts that teachers should be seen not only as instructors but also as psychosocial companions for students navigating identity formation, a stage vulnerable to radical influence.

d. Students' Perceptions of Teacher Attitudes

Teachers often avoid in-depth discussion of theological differences, opting for general explanations that do not encourage critical thinking. Schachter and Galliher (2018) argue that during adolescence—a stage of identity versus role confusion—ideological narratives offering certainty and belonging become especially appealing. Without responsive facilitation, students are more likely to accept extremist views uncritically.

These findings indicate that PAI teachers require institutional support that is not only technical but also social and emotional. Humanistic pedagogical training and professional learning communities are essential for empowering teachers to confidently deliver moderate Islamic education in a structured and impactful way.

3. Curriculum Challenges in Addressing Digital Counter-Radicalism Openly and Contextually

The study identified four main curriculum-related challenges affecting teachers' ability to address digital radicalism (Observation, Interview, and Documentation at SMK 17 Parakan, April 14 – May 16, 2025).

a. Absence of Explicit Counter-Radicalism Content in the PAI Curriculum

Currently, the PAI curriculum does not explicitly integrate digital counter-radicalism as a core competency or learning indicator, instead embedding it incidentally within topics such as tolerance and interfaith harmony. Muhammad Sirozi (2023) states that the normative-doctrinal nature of the curriculum leaves little room for dialogue on pressing issues such as religious propaganda on social media.

b. Social Concerns over External Reactions

Even without formal restrictions, teachers hesitate to address radicalism-related topics in class due to fear of negative reactions from parents, the community, or external regulatory bodies. Azyumardi Azra (2017) and Muhamad Ali (2020) emphasize that the PAI curriculum must integrate *wasathiyah* (moderation), multiculturalism, and digital literacy to remain socially relevant.

c. Limited Teacher Capacity for Contextualized Learning

While the Merdeka Curriculum offers opportunities for contextual teaching, many teachers lack the skills to integrate contemporary digital-religious issues into lessons. Utomo and Ifadah (2020) stress that curriculum innovation must be supported by systematic teacher training to develop transformative and contextual teaching models.

d. Mismatch between Curriculum Content and Students' Digital Reality

PAI instruction remains heavily normative and memorization-oriented, failing to address current issues such as online radicalism. Paulo Freire's (2008) critical pedagogy underscores the need to cultivate students' critical consciousness, enabling them to interpret complex digital realities.

Hartati et al. (2024) note that the Merdeka Curriculum can strengthen moderate character

formation through flexible, locally and globally informed interdisciplinary approaches, but its success depends on teachers' capacity and creativity in managing learning spaces.

In conclusion, curriculum challenges are not limited to content gaps but also include teacher capacity, external social dynamics, and the disconnection between classroom instruction and students' digital experiences. Addressing these issues requires a responsive curriculum, enhanced teacher competencies, and greater flexibility for innovation in PAI instruction.

Synthesis and Implications

The challenges faced by PAI teachers in countering digital radicalism at SMK 17 Parakan are multifaceted, spanning technical, psychological, social, and structural dimensions. Technical limitations constrain teachers' ability to recognize, filter, and respond to rapidly evolving radical content. Social and psychological pressures discourage them from openly promoting moderate values, particularly in conservative environments. Curriculum constraints limit teachers' structural and pedagogical space to address sensitive issues openly and contextually.

These interconnected challenges highlight that counter-radicalism strategies in schools cannot rest solely on teachers' shoulders. Instead, multi-level interventions—from school management to national policymakers—are required. Understanding these challenges is essential to developing inclusive, adaptive, and sustainable educational strategies, empowering teachers not only with technical skills but also with the social, emotional, and structural support necessary to serve as agents of ideological resilience in the digital era.

3. Analysis of Strategies Used by Islamic Education Teachers in Countering Digital Radicalism at SMK 17 Parakan

Based on field findings, the strategies implemented by Islamic Education (PAI) teachers in countering digital radicalism can be categorized into three main approaches: **(1)** digital literacy-based learning, **(2)** internalization of religious moderation values, and **(3)** contextual integration of counter-radicalism into the curriculum. These approaches are complementary and form a pedagogical framework that is adaptive to the challenges of the digital era.

1. Digital Literacy-Based Learning

PAI teachers employ digital literacy as a foundational strategy to equip students with the critical skills needed to evaluate online religious content. This approach goes beyond technical proficiency, aiming to foster ideological awareness that protects students from radical narratives.

Classroom discussions are used to analyze religious content from social media platforms such as TikTok, YouTube, and Instagram, identifying signs of hate speech and intolerance. Students are also introduced to authoritative moderate da'wah media such as NU Online and Muhammadiyah.or.id, providing them with credible references to counter biased religious interpretations (Ali 2020; Buckingham 2019). Case studies from real online content are integrated into lessons, encouraging students to assess the source, motive, and social impact of extremist messages, in line with Hobbs' (2012) five domains of media literacy. Supporting activities such as seminars and workshops train students to produce moderate and peace-oriented digital content, transforming them from passive consumers into active creators. Collaboration across subjects ensures the integration of *digital citizenship* values, reinforcing ethics, responsibility, and critical engagement in online spaces (Sirozi 2023).

2. Internalization of Religious Moderation Values

The second strategy focuses on embedding core values of *wasathiyah* (moderation), including *tawassuth* (middle path), *tasamuh* (tolerance), *i'tidal* (justice), and *tawazun* (balance), into both classroom content and extracurricular activities. These values are

integrated into Islamic jurisprudence, creed, and history lessons, supported by contextual discussions and reflective exercises (Azra 2017). Dialogues on religious diversity, interfaith relations, and ethical online preaching are facilitated to develop empathy and resilience against exclusive ideologies (Arifin 2017). Student activities such as "Moderation Fridays," Islamic holiday commemorations, and social service projects further strengthen these values in practice (Nashihin, Purnama, and Hermawati 2023). The teacher's role as a moral exemplar aligns with Freire's (2008) critical pedagogy, where transformative education emerges through lived example and critical consciousness-building.

3. Contextual Integration of Counter-Digital-Radicalism

The third strategy embeds counter-radicalism directly into PAI lessons using real-world and student-relevant examples. Counter-narratives are incorporated into topics such as *ukhuwah Islamiyah*, tolerance, and contextual Islamic thought, enriched with actual digital cases to sharpen students' ability to distinguish moderate from extremist messages (Sirozi 2023).

Provocative online content is used as case material for classroom analysis, fostering selective and critical attitudes in line with Banks' (2017) multicultural education framework. This is reinforced through student-centered digital projects such as video campaigns, online discussions, and moderation-themed competitions, which position students as active disseminators of inclusive religious messages (Nashihin and Rachman 2024). The approach remains responsive to the digital realities of students' lives, ensuring that religious education equips them with not only theological knowledge but also the analytical skills to navigate ideological conflicts in online spaces (Azra 2017).

Synthesis and Implications

The three strategies are interdependent: digital literacy provides cognitive tools, religious moderation shapes affective and moral dimensions, and contextual integration ensures relevance to students' socio-digital realities. Their combined application creates a preventive, promotive, and transformative educational framework. Effectiveness depends not only on teacher capacity but also on institutional support for reflective, dialogic, and context-sensitive pedagogy. The findings suggest that this model could serve as a conceptual framework for other secondary schools facing similar challenges, aligning with national education goals to produce students who are faithful, tolerant, and digitally literate.

Conclusion

Based on the findings, data analysis, and theoretical review, several key conclusions can be drawn:

1. **Forms of Digital Radicalism among Students**
Digital radicalism at SMK 17 Parakan is characterized by the presence of hate speech, religious intolerance, delegitimization of the state, glorification of violence, manipulation of religious teachings, and the use of religious symbolism. These contents are disseminated through digital platforms such as YouTube, TikTok, Telegram, and WhatsApp groups. Student responses vary from passive acceptance (receiving without filtering), active dissemination (sharing due to emotional engagement), to critical rejection (consciously opposing). Social media algorithms contribute significantly to the spread of radical content by creating echo chambers.
2. **Challenges Faced by Islamic Education Teachers**
PAI teachers face several significant challenges. First, **technical challenges** include limited digital literacy, inadequate counter-radicalism training, and weak supervision of students' online activities. Second, **social and psychological pressures** arise from the fear of social stigma when promoting moderate narratives and the influence of conservative community environments. Third, **curricular challenges** stem from the fact that PAI materials are not yet fully responsive to contemporary religious issues and students' digital realities. The curriculum's normative and overly cognitive approach does not optimally foster students' critical thinking skills.

3. Strategies Implemented to Counter Digital Radicalism

The strategies adopted by PAI teachers at SMK 17 Parakan are comprehensive and adaptive. First, **strengthening students' digital literacy** through open discussions, case studies, seminars, and the introduction of moderate da'wah media. Second, **internalizing religious moderation values** such as *tawassuth* (middle path), *tasamuh* (tolerance), and *tawazun* (balance) through both learning materials and school activities. Third, **contextual integration of counter-digital-radicalism** into PAI lessons using reflective approaches, real-life case studies, and the production of educational digital content. These strategies not only build students' critical thinking but also shape peaceful and inclusive religious attitudes.

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