

The Influence of Islamic Religious Education on Anti-Radicalism Attitudes Among the Younger Generation

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Abstract

This study analyzes the role of Islamic Religious Education (PAI) in preventing radicalism among the younger generation, focusing on senior high schools (SMA) in Serang City, Banten. Radicalism poses a serious threat driven by psychological factors, sociological conditions, and narrow religious understanding. High school students, undergoing an identity-seeking phase, are highly vulnerable to radical ideologies, particularly due to the widespread dissemination of intolerant content in the digital era. Using a qualitative descriptive approach, data were gathered through interviews, observations, and documentation involving third-year high school students, and analyzed via data reduction, data presentation, and conclusion drawing. The results reveal that factors contributing to youth radicalism include identity crises, social injustice, weak family and social control, and rapid digital information flows. PAI plays a strategic role in fortifying students by instilling religious moderation values (*wasathiyah*), internalizing Islam as *rahmatan lil 'alamin*, and cultivating critical thinking alongside digital religious literacy. These values are implemented through creative, contextual learning strategies, school religious activities, and nationality-based character building. Consequently, this study confirms that PAI functions as an ideological, moral, and spiritual fortress, fostering a faithful, moderate, tolerant, and peace-loving younger generation that is resilient against radical influences in the globalization era.

Keywords: Islamic Religious Education, Radicalism, Young Generation

INTRODUCTION

The phenomenon of radicalism among young people has become a serious challenge to the world of education (Sesmiarni, 2017). This concern is underscored by findings indicating that 39 percent of students at various well-known universities in Indonesia have been exposed to this ideology (Alawi & Ma'arif, 2021). Empirical data from various institutions, such as the Alvara Research Center and the National Agency for Countering Terrorism, show that this tendency toward intolerant attitudes has the potential to threaten the integrity of the nation's ideology and national stability (Anbiya & Asyafah, 2020). The infiltration of radical groups into the campus ecosystem further exacerbates this vulnerability, as many students now tend to support the idea of an Islamic state rather than the sovereignty of the Republic of Indonesia (Mashuri et al., 2020). This condition is exacerbated by the pattern of disseminating radical content through widely used social media and the lack of a moderate religious understanding due to learning methods that tend to be textual and partial (Burhanuddin & Khairuddin, 2022). The response to this threat demands the strengthening of religious moderation as a strategic instrument to correct exclusive and fanatical perspectives (Fuadi, 2021). For Islamic

Religious Education (PAI), this poses a major challenge in addressing this problem. The condition of the younger generation is still relatively unstable, making them more susceptible to adopting radical ideologies because of their psychological condition, which remains unstable, their high level of curiosity, and their ongoing search for identity. Radicalism can threaten national security and stability, while also undermining social cohesion, diversity, and national values (Leorocha et al., 2023).

Religion-based radicalism remains one of the serious challenges facing the education system in various countries, including Indonesia (Dodego et al., 2022). In recent years, the development of digital technology has changed the pattern of spreading radical ideologies from face-to-face networks to more open and less controllable digital spaces (Sabrina & Sabrina, 2026). Social media allows the rapid spread of narratives of intolerance, hate speech, and extremist propaganda to younger audiences, who are the largest users of the internet (Syafitri, 2025). Various national reports show that adolescents and students are the groups that interact the most frequently with religious content through digital platforms, making them more vulnerable to exposure to radical ideologies if they are not equipped with critical thinking skills and adequate religious literacy (The Role of Social Media in Strengthening Religious Moderation Amidst Digital Politics in Indonesia, 2025).

Empirical findings also show that radicalism among the younger generation is no longer merely a conceptual issue. Surveys conducted by the National Counterterrorism Agency (BNPT), Alvira Research Center, and other research institutions show an increasing tendency toward intolerance, exclusivism, and acceptance of extreme religious narratives among students in Indonesia (KomparanNEWS, 2017). This phenomenon is strengthened by the results of international research, which explains that the radicalization process among the younger generation is generally influenced by a combination of psychological factors, identity formation, social dissatisfaction, exposure to digital media, and weak religious literacy and digital literacy (Prasetia & Fahmi, 2020). Thus, the vulnerability of the younger generation to radicalism cannot be generalized as a characteristic of all adolescents, but rather as a condition that arises when various risk factors interact with each other.

From an educational perspective, various studies have confirmed that education has a preventive function in building individual resilience against extreme ideologies. However, the effectiveness of education is not solely determined by the delivery of religious content, but also by the process of internalizing values, developing critical thinking skills, building character, and enhancing students' ability to evaluate the information they receive. Based on social learning theory and character education theory, students develop their attitudes through the learning process, social interaction, value reflection, and the examples provided by the educational environment. Therefore, Islamic Religious Education (PAI) has the potential to contribute to the prevention of radicalism if the learning process is able to develop the values of religious moderation, tolerance, respect for diversity, religious digital literacy, and critical thinking skills. Thus, the relationship between PAI and anti-radicalism has a clear theoretical basis and is not based solely on normative assumptions.

The role of Islamic Religious Education (PAI) is to instill a moderate understanding of religion among Muslims, so that the younger generation can distinguish between extreme Islamic teachings and Islamic teachings that are *Rahmatan lil 'alamin* (Latifah, 2024). To help the younger generation develop a moderate understanding, they are equipped with a balanced understanding of the text and the context, so that the teachings of Islam can be understood comprehensively. Through PAI, students are equipped with a comprehensive understanding of compassion, tolerance, and justice as core values of Islamic education (Faridah, 2023). Thus, they can avoid the rigid and narrow mindset that radical groups often use as a foundation.

PAI also plays a role in building awareness among the younger generation about the importance of maintaining national unity, as well as rejecting all forms of violence in the name of religion. It promotes the value of *Wasathiyah*, which is expected to serve as a strong moral and spiritual fortress against deviant transnational ideological currents. In addition, PAI learning must be packaged creatively and contextually, so that the younger generation can recognize the relevance of Islamic values in their daily lives (Wafa et al., 2025). This is important to prevent partial understanding that has the potential to give rise to intolerant and radical attitudes. By instilling a moderate understanding of Islam from an early age, Islamic Religious Education (PAI) makes a significant contribution to developing a generation that is faithful, of noble character, tolerant, and able to coexist peacefully in the midst of a multicultural society (Rahman, 2022).

In the context of education, PAI has a strategic role in instilling the values of moderation, tolerance, and love for the homeland. Through PAI learning, students not only gain religious knowledge at the cognitive level, but are also directed to internalize Islamic values that are *rahmatan lil 'alamin* (Chaisar et al., 2025). Thus, PAI functions as a fortress that is able to prevent the spread of radical ideologies that try to enter through various channels, including social media, peer environments, and certain organizations. Social media has a great influence on the emergence of radicalism because many teenagers understand Islam only partially, often through platforms such as YouTube, TikTok, and other social media. The lack of discussion and direct consultation with Islamic scholars or religious experts further contributes to the spread of radicalism among young people.

However, in reality, religious education in schools is often still limited to a teaching pattern that is purely textual and cognitive, without being balanced with the reinforcement of affective and psychomotor aspects (Zikrulloh et al., 2025). This causes students to interpret religious teachings narrowly without understanding their broader context comprehensively. Therefore, a more integrative and contextual PAI learning strategy is needed to develop critical thinking, inclusive attitudes, and the spirit of nationality among the younger generation.

Based on this background, it is considered necessary to research the influence of Islamic Religious Education (PAI) in counteracting radicalism among the younger generation. This study is expected to contribute to formulating PAI learning materials that are relevant to the challenges of the times, as well as strengthening the role of PAI in building a young generation that demonstrates good morals, faith, moderation, tolerance, and love for the homeland.

A number of previous studies have reported that Islamic Religious Education (PAI) contributes to the formation of moderate character, the strengthening of tolerance, and the development of inclusive religious attitudes. Other research also shows that religious moderation is able to increase social cohesion and reduce the tendency toward intolerance in the educational environment. On the other hand, international studies on preventing violent extremism through education emphasize the importance of education that integrates digital literacy, cross-cultural dialogue, and critical thinking skills as the main strategies for preventing the radicalization process among the younger generation. However, most previous research has focused on conceptual studies, the development of religious moderation learning models, or the implementation of character education, while research that empirically examines the influence of Islamic Religious Education (PAI) on the formation of anti-radicalism attitudes in secondary school students is still relatively limited. In addition, some studies have employed a qualitative approach, so quantitative evidence on the strength of the relationship between the two variables is still inadequate.

The research gap shows that there is still a need for research that can empirically explain the extent to which Islamic Religious Education (PAI) contributes to the formation of anti-radicalism attitudes among the younger generation. This research offers novelty in two aspects. First, this study quantitatively examines

the relationship between Islamic Religious Education (PAI) and anti-radicalism attitudes among high school students using statistical analysis to produce more measurable empirical evidence. Second, this study places Islamic Religious Education (PAI) as a process of internalizing the values of religious moderation, religious digital literacy, and character strengthening as mechanisms explaining the formation of anti-radicalism attitudes among the younger generation. Thus, this research not only strengthens the findings of previous research, but also contributes to the development of a more relevant Islamic Religious Education (PAI) model for addressing the challenge of spread of radical ideologies in the digital era.

Based on this description, this study aims to analyze the influence of Islamic Religious Education (PAI) on the formation of anti-radicalism attitudes in the younger generation at senior high schools in Serang City, Banten. In particular, this study aims to measure the level of students' understanding of Islamic Religious Education values, analyze the relationship between Islamic Religious Education (PAI) and anti-radicalism attitudes, and explain the implications of the research results for the development of Islamic Religious Education learning oriented towards strengthening religious moderation, digital literacy, and character education as a preventive strategy against radicalism in the school environment.

METHOD

This study uses a quantitative approach with a correlational survey design to analyze the influence of Islamic Religious Education (PAI) on anti-radicalism attitudes among the younger generation. The correlational design was chosen because the study aimed to examine the relationship and the magnitude of the influence of the independent variable (PAI) on the dependent variable (anti-radicalism attitudes).

The research was carried out in several high schools in Serang City, Banten Province, during the even semester of the 2025/2026 Academic Year. The research population consisted of Grade XII students who have completed PAI learning. The research sample consisted of 44 students who were selected using a purposive sampling technique based on the following criteria: they had completed PAI learning, were willing to participate as respondents, and were able to provide information according to the research objectives. The respondents' characteristics included gender, age, school origin, and the intensity of participation in PAI learning.

The main instrument was a five-point Likert scale questionnaire (1 = Strongly Disagree to 5 = Strongly Agree). The PAI variables was measured through indicators of understanding religious moderation, Islam as *rahmatan lil 'alamin*, tolerance, love for the homeland, and critical thinking. The anti-radicalism attitudes variable was measured through indicators of rejection of violence, acceptance of diversity, tolerance, religious digital literacy, and commitment to maintaining unity. The validity of the instrument was tested using Pearson's Product-Moment Correlation, while its reliability was tested using Cronbach's Alpha ($\alpha > 0.70$).

Data were collected through questionnaires as the main data source, observations of the implementation of PAI learning as supporting data, and documentation in the form of school profiles and learning documents as to complement the research.

Data were analyzed using IBM SPSS Statistics version 26 through descriptive analysis, the Kolmogorov–Smirnov test for normality, the linearity test, and simple linear regression. Regression was chosen because the study involved only one independent variable and one dependent variable. Hypothesis testing was conducted using a significance level of 0.05, and the coefficient of determination (R^2) was used to determine the magnitude of PAI's contribution to anti-radicalism attitudes.

RESULTS AND DISCUSSION

Results

Radicalism among the younger generation in Serang City is influenced by various factors. From a psychological perspective, the condition of adolescents who are still in the phase of searching for their identity makes them vulnerable to extreme ideological influences (Fadillah, 2025). Emotional factors such as disappointment, anger, and the need for meaning in life are often exploited by radical groups to offer a convincing new identity.

From a sociological perspective, radicalism emerges due to social injustice, economic inequality, and weak social control within the community (Nafiyah et al., 2025). Meanwhile, from a religious perspective, radicalism arises due to a narrow understanding of religious texts without considering the social context and the objectives of sharia (*maqashid al-shari'ah*) (Itting et al., 2025).

Islamic Religious Education (PAI) has a strategic role in building a moderate young generation. Through value-based learning centered on religious moderation (*wasathiyah*), PAI emphasizes the balance between text and context so that students are not trapped in rigid interpretations. The value of *rahmatan lil 'alamin* is taught as a foundation for fostering compassion, justice, and tolerance. Thus, PAI helps students reject intolerance, claims of exclusive truth, and violent tendencies in the name of religion.

The implementation of PAI values in schools is carried out through teachers' strategies that relate religious content to social reality. PAI teachers not only teach worship, but also instill national awareness, love for the homeland, and the importance of tolerance. School religious activities such as youth Qur'anic study sessions, interfaith discussions, and social service activities are used as means of instilling the value of togetherness and reject radicalism. With a contextual approach, students can more easily understand Islam as a religion that is peaceful and relevant to daily life.

In the digital era, radicalism spreads rapidly through social media (Nugroho et al., 2024). Therefore, PAI plays a role in equipping students with religious digital literacy. PAI teachers encourage students to practice tabayyun (information verification), think critically, and evaluate content based on moderate Islamic teachings. In addition, PAI encourages the formation of positive networks through the school's religious community so that students have a healthy space for discussion and participation in constructive activities. Thus, the younger generation becomes wise social media users and is more resilient to radical propaganda.

This analysis is consistent with the theory of religious moderation described in the Qur'an, Surah Al-Baqarah, verse 143, where Muslims are referred to as *ummatan wasathan* (middle ummah) (Fadillah, 2025). This concept emphasizes balance, fairness, and the rejection of extremism. In addition, the teachings of *rahmatan lil 'alamin* in QS. Al-Anbiya, verse 107, affirms that Islam is a mercy to all creation, not a source of hatred or violence (Massofia & Rahmawati, 2023). In the context of education, this theory is in line with the goal of national education, which is to form students who have faith, piety, noble character, tolerance, and love for the homeland. Thus, PAI at senior high schools in Serang City, Banten, is an important instrument in building a generation that is able to prevent radicalism.

Radicalism among young people is a phenomenon that arises due to a combination of various factors, both internal and external. From the perspective of Islamic education (PAI), radicalism is often rooted in a partial and incomplete understanding of religion. Young people who acquire religious knowledge from non-credible sources, such as social media or certain groups, have the potential to understand Islam in a rigid and textual manner, far from the value of *rahmatan lil 'alamin*.

In addition, youth is a phase of identity formation that is particularly vulnerable to ideologies that offer instant certainty. Radical groups often take advantage of this condition by providing new identities,

claims of absolute truth, and a fighting spirit that appeals to a sense of heroism. As a result, young people are easily attracted to these ideologies because they feel they have found solutions to their existential anxieties.

Social factors are also very influential. A less harmonious family environment, weak social control, and the absence of guidance from teachers or religious leaders constitute entry points for radicalism (Ali, 2021). Radical groups often offer acceptance, solidarity, and a sense of belonging that young people may not experience within their family or school environment. Furthermore, social, economic, and political injustices reinforce radicalism. Disillusionment with the inequality that exists in society makes young people vulnerable to being directed to see radicalism as a solution. Moreover, narratives promoted by extreme groups often use the issue of injustice to provoke emotions and resistance.

Another factor is the rapid flow of information in the digital world. Social media is an effective means of spreading radical ideologies because it is fast, easily accessible, and full of emotional narratives (Nursihab, 2026). Many young people are unconsciously indoctrinated by provocative content wrapped in religious language. If they are not fortified by religious education that emphasizes moderation (*wasathiyah*), tolerance, and dialogue, they are more likely to become trapped in extreme mindsets. Thus, radicalism among young people is caused by an incomplete understanding of religion, identity crises, uncondusive social conditions, structural injustices, and the influence of digital media. Therefore, Islamic Religious Education (PAI) should ideally be positioned as a fortress that instills moderate, humanistic, and *rahmatan lil 'alamin* Islamic values so that the younger generation does not easily fall into radical ideas.

Islamic Religious Education (PAI) has a very strategic role in counteracting radicalism among young people. PAI is not only limited to the delivery of religious knowledge, but also function as a means of internalizing Islamic values that are *rahmatan lil 'alamin*. Through teaching that emphasizes moderate religious understanding (*wasathiyah*), young people can be directed to have a balanced, tolerant, and open mindset toward differences.

One of the important roles of PAI is to provide a comprehensive and balanced understanding of religion. This is done by instilling the teachings of the Qur'an and Hadith, which emphasize compassion, justice, and human brotherhood. With the right understanding, young people can distinguish between the pure teachings of Islam and radical ideologies that distort religious texts for political or violent purposes.

In addition, PAI also functions to instill national values and love for the homeland. Radicalism often arises because of a narrow understanding that separates religion from the national context. Through PAI, young people are taught that loving the homeland is part of faith, and that maintaining the unity of the nation is the obligation of every Muslim.

Another role is to build young people's critical thinking skills. PAI can equip them with the ability to filter information, especially from social media, so that they are not easily provoked by radical narratives. In this way, young people not only become recipients of information, but also become able to critically evaluate and distinguish between authentic Islamic teachings and misleading interpretations (Samsul, 2020).

As a concrete example, in several schools and universities, religious moderation-based PAI programs have been implemented, such as interfaith discussions, anti-radicalism training, and socio-religious activities involving students from different backgrounds. In the community, da'wah programs with a cultural approach are also effective, such as youth Qur'anic study sessions that emphasize the value of tolerance, cooperation between religious communities in social service activities, and counseling through mosques and *taklim* assemblies. These programs demonstrate how PAI plays an active role in fortifying young people against the influence of radicalism.

As part of the analysis of the research results, field data obtained through interviews, observation, and documentation techniques are presented in the form of the following table. This table provides a

comprehensive overview of the factors that contribute to radicalism among the younger generation and the role of Islamic Religious Education (PAI) in internalizing the values of religious moderation as a preventive effort against radical ideas.

Table 1. The Causes of Radicalism

Yes	Factors	Field Findings	Remarks
1	Identity Crisis	Students feel confused about determining their identity and are easily influenced by external ideologies	Occurs in most students of grade XII
2	Narrow Religious Understanding	Students understand religion from social media without a teacher	Lack of in-depth religious discussion
3	Social Media Influence	Extreme da'wah content is easily accessible to students	Without verification (tabayyun)
4	Social Environment	Lack of control of family and society	Increasing the potential for radicalism
5	Social Injustice	Students feel the system is unfair	Triggering resistance

Based on the data from the field findings that have been presented in the table, it can be analyzed that the emergence of radicalism among the younger generation is influenced by a combination of interrelated internal and external factors. Internal factors can be seen from the identity crisis experienced by students in adolescence, so that they tend to search for their identity and are more likely to accept various influences from outside. Meanwhile, external factors include a narrow understanding of religion, high exposure to religious content on social media without a verification process, weak supervision by the family and social environment, and a perception of social injustice. The findings show that radicalism does not appear suddenly, but is the result of the interaction of various psychological, social, and environmental factors that affect the process of forming students' attitudes.

The results of the study also show that a partial religious understanding obtained through social media is one of the dominant factors that increase students' vulnerability to radical ideologies. Some students obtain religious information from digital platforms without the assistance of competent teachers or religious leaders. This condition has the potential to give rise to a textual and exclusive understanding that does not comprehensively consider the context of Islamic teachings. Therefore, the learning process of Islamic Religious Education (PAI) needs to be directed toward developing students' ability to understand Islamic teachings in their entirety by integrating normative, historical, and contextual aspects.

Based on these findings, the researcher argues that strengthening Islamic Religious Education is one of the important preventive strategies for preventing the development of radicalism among the younger generation. This strengthening is not enough only through the delivery of cognitive religious content, but must also emphasize the internalization of the values of religious moderation (*wasathiyah*), tolerance, respect for diversity, and strengthening national character. Learning that balances understanding between text and context is expected to be able to form students who have an inclusive perspective, respect differences, and reject all forms of violence in the name of religion.

In addition, the results of the study indicate that religious digital literacy is an important component in building students' resilience to the spread of radical ideologies in the digital era. The high intensity of social

media use by the younger generation requires the ability to think critically when filtering religious information. Therefore, PAI learning needs to integrate the strengthening of digital literacy through the habit of conducting *tabayyun* (information verification), evaluating the credibility of information sources, and distinguishing between moderate Islamic teachings and provocative and extreme religious narratives. Thus, students not only have a correct understanding of religion, but are also able to become critical, wise, and responsible users of digital media.

Overall, the results of the analysis show that efforts to prevent radicalism in the school environment require a comprehensive approach through the synergy between Islamic Religious Education (PAI), the family, and the social environment. Islamic Religious Education (PAI) plays a strategic role as an instrument in building students' ideological resilience through strengthening the values of religious moderation, tolerance, digital literacy, and critical thinking skills. By strengthening these aspects, students are expected to have better resistance to various forms of radical propaganda that develop in the digital space and in social life.

Discussion

PAI learning also needs to be developed contextually and dialogically, no longer focusing on textual approaches alone. Teachers are required to relate religious content to the social reality of students' lives and to open interactive discussion spaces, so that students are able to understand religious teachings in a way that is applicable and relevant to their daily lives. Strengthening character education and national values is also an important part of countering radicalism, considering that a weak sense of nationalism can trigger the emergence of intolerance. Therefore, the instillation of the values of love for the homeland, tolerance, and empathy needs to be integrated into PAI learning. Furthermore, the optimization of religious activities in schools, such as youth Qur'anic study sessions, cross-group discussions, and social activities, has proven effective in instilling the Islamic values of *rahmatan lil 'alamin* in practical ways. This effort needs to be supported by synergy between schools, families, and communities in creating an inclusive and conducive educational environment. Thus, PAI not only functions as a medium for knowledge transfer, but also as an ideological, moral, and social fortress that is able to form a young generation that is moderate, tolerant, and has the resilience to withstand the influence of radicalism.

Thus, Islamic Religious Education plays an important role as an ideological fortress as well as a moral guide for the younger generation. Through moderate teaching, national values, and critical thinking skills, PAI is able to form a generation that is religious, tolerant, and peace-loving. This is in line with the ideals of Islam as a religion of *rahmatan lil 'alamin* that brings goodness to all humanity. An average score of 4.28 shows that students' understanding of the teachings and values of Islamic Religious Education in counteracting radicalism is in the good to very good category. This shows that most students understand Islamic values that are moderate, tolerant, peace-loving, and reject all forms of violence and radicalism. This understanding is an important foundation for forming anti-radicalism attitudes among the younger generation.

Based on the results from respondents, consisting of 10 items, 440 data point, and a total score of 1,882, the mean was 4.28. From the descriptive statistical analysis, an average value (mean) of 4.28 was obtained. This value shows that the majority of respondents gave answers in the category of "agree" and "strongly agree" with statements that measure the understanding of the teachings and values of Islamic Religious Education in countering radicalism. Thus, it can be concluded that the level of students' understanding of the values of Islamic Religious Education is in the high category and has the potential to support the formation of anti-radicalism attitudes among the younger generation. A median score of 4 indicates that half of the respondents scored below or equal to 4, and the other half scored above or equal to

4. This indicates that most students have a good level of understanding of the teachings and values of Islamic Religious Education in countering radicalism.

Based on the results of the descriptive statistical analysis, a median value of 4 was obtained. This value shows that most respondents gave answers in the "Agree" category to statements related to the understanding of Islamic Religious Education values, such as tolerance, religious moderation, love of peace, and rejection of radical ideas. Thus, it can be concluded that the level of students' understanding of the values of Islamic Religious Education is in the good category, indicating that it has the potential to support the formation of anti-radicalism attitudes among the younger generation. In this study, the mode was used to determine the answer score most frequently chosen by respondents for statements regarding the understanding of the teachings and values of Islamic Religious Education in counteracting radicalism. The distribution of respondents' answer scores can be presented as follows: a score of 3 (Doubtful category) accounted for 68 responses, a score of 4 (Agree) accounted for 205, and a score of 5 (Strongly Agree) accounted for 167. The total number of responses was 440. From the data, it can be seen that score 4 has the highest frequency, with 205 responses. Therefore, the mode was 4. The mode value of 4 indicates that the answer most frequently chosen by respondents was the "Agree" category. This indicates that the majority of students expressed agreement with various statements related to the understanding of Islamic teachings that are moderate, tolerant, peace-loving, respectful of differences, and the rejection of radical ideas.

$$Mo = 4$$

Based on the results of the descriptive statistical analysis, a mode value of 4 (Agree) was obtained. This value shows that most respondents tend to give "Agree" responses to the indicators of understanding Islamic Religious Education in countering radicalism. These findings indicate that students have a good understanding of Islamic values such as *rahmatan lil 'alamin*, religious moderation, tolerance, and the importance of maintaining unity and peace. Thus, Islamic Religious Education has a strong role in shaping students' understanding and can therefore serve as a fortress against the influence of radical ideas.

Table 2. Respondent Answer Percentage Results

Score	Categories	Frequency	Percentage
3	Hesitation	68	15,45%
4	Agree	205	46,59%
5	Strongly agree	167	37,96%
Quantity		440	100%

The results of the analysis showed that most respondents gave the response "Agree," with a percentage of 46.59%, followed by "Strongly Agree" at 37.96%, while the "Doubtful" response accounted for only 15.45%. No responses were found in the "Disagree" or "Strongly Disagree" categories.

Based on the results of the calculation of the percentage of respondents' answers, the majority of students showed a positive level of understanding of the teachings and values of Islamic Religious Education in their efforts to ward off radicalism. A total of 46.59% of respondents said they agreed and 37.96% said they strongly agreed with the statements that measured understanding of religious moderation, tolerance, Islam *as rahmatan lil 'alamin*, love of peace, and rejection of violence in the name of religion.

These findings show that Islamic Religious Education has made a good contribution to shaping students' understanding so that they have a tendency to reject radicalism and support a peaceful, tolerant, and harmonious life in a diverse society.

From the above data, the average value (mean) of 4.28, the median of 4, and the mode of 4 were obtained. These results show that the level of students' understanding of the teachings and values of Islamic Religious Education in counteracting radicalism is in the very good category. The majority of respondents gave "Agree" responses (46.59%) and "Strongly Agree" responses (37.96%). Meanwhile, only 15.45% of respondents chose the answer "Doubtful," and there were no respondents who chose the answer "Disagree" or "Strongly Disagree." These findings show that most students have a strong understanding of the values of religious moderation, tolerance, Islam as *rahmatan lil 'alamin*, love of peace, and rejection of all forms of radicalism. Thus, Islamic Religious Education contributes positively to shaping students' anti-radicalism understanding and attitudes among the younger generation.

Based on the results of the distribution of questionnaires to 44 respondents, data were obtained on the level of students' understanding of the teachings and values of Islamic Religious Education (PAI) in an effort to ward off radicalism. Descriptive statistical analysis showed that the mean value was 4.28, the median was 4, and the mode was 4. The average score is in the very good category, which shows that in general, students have a high understanding of the teachings and values of Islamic Religious Education related to religious moderation, tolerance, love of peace, and rejection of radicalism.

A median score of 4 indicates that most respondents answered in the "Agree" category for the statements presented in the questionnaire. This indicates that students' understanding of moderate Islamic values has been well embedded. Meanwhile, a mode value of 4 showed that the most frequently chosen answer by respondents was the "Agree" category, which further strengthened the finding that the majority of students had a positive perception of the role of Islamic Religious Education in counteracting radicalism.

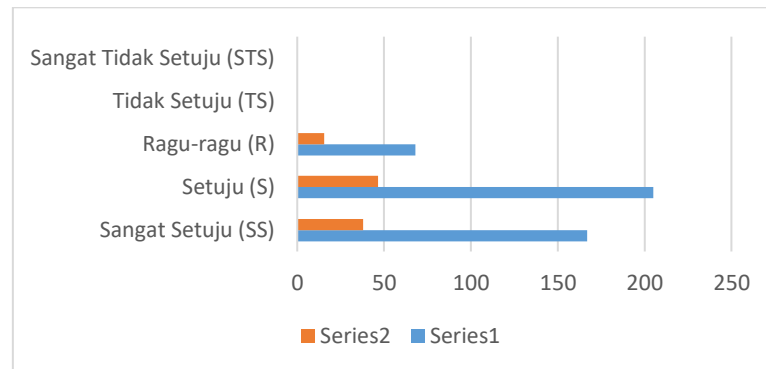
Based on the distribution of the percentage of respondents' answers, 46.59% of respondents chose the answer "Agree," 37.96% chose "Strongly Agree," and 15.45% chose "Doubtful." There were no respondents who chose the "Disagree" or "Strongly Disagree" categories. These findings show that most students understand the importance of Islamic Religious Education values in forming a moderate, tolerant, and non-violent attitude.

The results of this study show that Islamic Religious Education has functioned as a means of internalizing moderate Islamic values. Through PAI learning, students gain an understanding of the Islamic concept of *rahmatan lil 'alamin*, religious moderation (*wasathiyah*), tolerance toward differences, and the importance of maintaining the unity of the nation. This understanding is an important foundation for students to filter various information that circulates in society and on social media so that they are not easily influenced by radical ideas.

The findings of this research are in line with the goals of Islamic Religious Education, which are not only oriented towards mastering cognitive aspects, but also toward instilling affective values and character that support peaceful and harmonious community life. The high level of students' understanding of PAI values shows that the learning process has made a positive contribution to forming a young generation that has a tolerant attitude, respects diversity, and rejects all forms of violence in the name of religion.

Thus, it can be concluded that students' understanding of the teachings and values of Islamic Religious Education is in the very good category, so that Islamic Religious Education has an important role in shaping the character of moderate students and serves as a fortress in countering the development of radicalism among the younger generation. These findings also strengthen the assumption that the better the students' understanding of the teachings and values of Islamic Religious Education, the stronger the anti-

radicalism attitude they possess. Here is a bar chart based on the results of the questionnaire. This data comes from the results of the analysis, which shows the frequency of students' answers related to the understanding of the teachings and values of Islamic Religious Education in countering radicalism.



Based on the distribution diagram of the respondents' answers, most students gave positive responses to statements that measured the understanding of Islamic Religious Education (PAI) values in counteracting radicalism. A total of 46.59% of respondents said they agreed, followed by 37.96% who said they strongly agreed, while 15.45% of respondents were in the "Doubtful" category. There were no respondents who chose the category of "Disagree" or "Strongly Disagree." The distribution of these answers shows that students' perception of the implementation of Islamic Religious Education values tends to be in the positive category.

The mean value of 4.28 further strengthens these findings. Based on the five-level Likert scale, the score is included in the very good category, which indicates that students have a high level of understanding of the values of religious moderation, tolerance, love of peace, respect for diversity, and rejection of all forms of violence and radicalism. The high average score also shows that the learning process of Islamic Religious Education in schools has been able to internalize moderate Islamic values among students.

The percentage of respondents who reached 84.55% in the category of agree and strongly agree shows that the majority of students accept Islamic Religious Education materials not only as cognitive religious knowledge, but also as a guideline in forming inclusive and peaceful social attitudes. This indicates that PAI learning has contributed to the formation of the character of students who respect differences, uphold human values, and have a commitment to reject ideas that lead to intolerance and radicalism.

However, there are still 15.45% of respondents who give doubtful answers. These findings show that there are still some students who do not have a strong understanding of the values of religious moderation or are not fully able to relate Islamic Religious Education materials to efforts to prevent radicalism. These conditions can be influenced by various factors, such as differences in family backgrounds, social environment, intensity of social media use, and variations in learning experiences obtained by students at school. Therefore, this group of respondents needs to be given attention in the development of a learning strategy for Islamic Religious Education that is more contextual, dialogical, and based on strengthening digital literacy.

The results of this study provide empirical evidence that Islamic Religious Education has a strategic role in building students' ideological resilience against the influence of radicalism. Learning that integrates the values of *wasathiyah* (religious moderation), *rahmatan lil 'alamin*, tolerance, love for the homeland, and the ability to think critically is able to form a more inclusive and moderate religious attitude. Thus, Islamic Religious Education not only functions as a means of transferring religious knowledge, but also as a medium

for internalizing values that build the character of students so that they are able to coexist peacefully in a pluralistic society.

Overall, the findings of this study show that the better the implementation of Islamic Religious Education in schools, the higher the tendency of students to have an anti-radicalism attitude. This condition supports the assumption that Islamic Religious Education contributes positively to shaping the character of the younger generation who are moderate, tolerant, peace-loving, and have the ability to critically filter various religious information. Therefore, strengthening the quality of Islamic Religious Education learning needs to continue to be carried out through the development of innovative learning methods, strengthening religious digital literacy, and integrating character education as a preventive strategy in dealing with the spread of radical ideologies in the educational environment.

CONCLUSION

Based on a research study on the influence of Islamic Religious Education (PAI) in counteracting radicalism among the younger generation at Senior High School (SMU) Serang City, Banten, it can be concluded that radicalism is a serious threat triggered by psychological, sociological, and a narrow understanding of religion. The younger generation who are in the phase of searching for their identity are very vulnerable to the influence of radical ideologies, especially with the rapid flow of digital information that often spreads intolerance and violence in the name of religion.

PAI has a strategic role in fortifying the younger generation from radicalism through the cultivation of the values of religious moderation (*wasathiyah*), strengthening the Islamic concept of *rahmatan lil 'alamin*, and instilling the spirit of nationalism and love for the homeland. PAI learning not only emphasizes cognitive aspects but also internalizes the values of compassion, tolerance, justice, and critical thinking skills. With creative, contextual, and dialogical learning strategies, PAI is able to equip the young generation to deal with the distorted flow of transnational ideologies.

Thus, PAI plays an important role as an ideological, moral, and spiritual fortress that gives birth to a young generation that is faithful, moderate, tolerant, peace-loving, and able to live harmoniously in a multicultural society. This is in line with the ideals of Islam as a religion of *rahmatan lil 'alamin*, while supporting the goal of national education in forming Indonesian people who are noble, intelligent, and responsible.

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