

Countering Radicalism through Inclusive Islamic Education: A Study of *Rahmatan lil 'Ālamīn* Values among University Students

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<https://doi.org/10.51214/biis.v4i1.1528>

ABSTRACT

*This study examines the role of inclusive Islamic education in countering radicalism among university students, focusing on their understanding of the *Rahmatan lil 'Ālamīn* (IRA) values. The IRA concept promotes compassion, tolerance, and dialogue. These values serve as a potential ideological counterweight to extremism. Using a quantitative survey method, data from 369 students were analysed through Pearson's correlation to examine the relationship between inclusive Islamic values and radical tendencies. The results revealed that the majority of students had internalised IRA values, demonstrating high levels of positive attitudes across all four domains. Pearson's correlation analysis revealed a significant negative correlation ($p < 0.01$) between IRA values and radical inclinations. This suggests that students who embrace moderate Islamic ethics are less vulnerable to extremist ideologies. Notably, tolerance and democratic values exhibited the strongest inverse relationships with fanatical and radical attitudes. These findings emphasise the importance of incorporating inclusive Islamic values into higher education curricula as a preventive measure against ideological radicalisation. By fostering environments that emphasise peace, pluralism, and civic responsibility, educational institutions can play a key role in promoting moderation and resilience against extremism among young people.*

ABSTRAK

Penelitian ini mengkaji peran pendidikan Islam inklusif dalam melawan radikalisme di kalangan mahasiswa, dengan fokus pada pemahaman mereka terhadap nilai-nilai *Rahmatan lil 'Ālamīn* (IRA). Konsep IRA mengedepankan kasih sayang, toleransi, dan dialog. Nilai-nilai ini berfungsi sebagai penyeimbang ideologis potensial terhadap ekstremisme. Dengan menggunakan metode survei kuantitatif, data dari 369 mahasiswa dianalisis melalui korelasi Pearson untuk mengeksplorasi hubungan antara nilai-nilai Islam inklusif dan kecenderungan radikal. Hasil penelitian menunjukkan bahwa sebagian besar mahasiswa telah menginternalisasi nilai-nilai IRA, dengan tingkat sikap positif yang tinggi di semua empat domain. Analisis korelasi Pearson menunjukkan korelasi negatif yang signifikan ($p < 0.01$) antara nilai-nilai IRA dan kecenderungan radikal. Hal ini menunjukkan bahwa mahasiswa yang mengadopsi etika Islam moderat lebih tahan terhadap ideologi ekstremis. Secara mencolok, toleransi dan nilai-nilai demokratis menunjukkan hubungan terbalik yang paling kuat dengan sikap fanatik dan radikal. Temuan ini menekankan pentingnya memasukkan nilai-nilai Islam inklusif ke dalam kurikulum pendidikan tinggi sebagai langkah pencegahan terhadap radikalisasi ideologis. Dengan menciptakan lingkungan yang menekankan perdamaian, pluralisme, dan tanggung jawab warga negara, lembaga pendidikan dapat memainkan peran kunci dalam mempromosikan moderasi dan ketahanan terhadap ekstremisme di kalangan pemuda.

ARTICLE INFO

Article History

Received: 23-04-2025

Revised: 05-07-2025

Accepted: 06-07-2025

Keywords:

Deradicalisation;
Islamic Education;
Rahmatan lil 'Ālamīn;
University Students.

Histori Artikel

Diterima: 23-04-2025

Direvisi: 05-07-2025

Disetujui: 06-07-2025

Kata Kunci:

Deradikalisasi;
Mahasiswa Universitas;
Pendidikan Agama Islam;
Rahmatan lil 'Ālamīn,

A. INTRODUCTION

The proliferation of radicalism and violent extremism has emerged as a pressing global concern, particularly among youth demographics, including university students.¹ In Indonesia, a nation recognised for its religious diversity and moderate Islamic tradition, the threat of radical ideologies infiltrating campuses poses a significant challenge to national unity and social cohesion.² There is an increasing recognition of educational institutions as not only places for intellectual development but also as critical arenas for ideological contestation. In order to combat the propagation of radical ideologies, it is incumbent upon universities to adopt a proactive stance by fostering critical thinking, religious tolerance, and intercultural dialogue among students.³ By cultivating an environment that embraces diversity and inclusivity, educational institutions can play a pivotal role in preventing the radicalisation of young people and fostering a more peaceful society. Universities must collaborate with government agencies, religious leaders, and civil society organisations. Such partnerships are crucial to addressing the root causes of extremism and building social cohesion.

The spread of radical ideology among the Indonesian population, particularly youth, has become increasingly alarming. A 2017 survey by the Wahid Institute revealed that approximately 11 million Indonesians were willing to engage in radical actions, with 0.4% (around one million people) admitting to having done so, and 7.7% (about 20 million people) expressing willingness to act radically under certain conditions. The National Counter-Terrorism Agency further identified university students as a key target of radical ideological dissemination, accounting for 20.3% of recruitment cases. Youth between the ages of 13 and 18 were highlighted as the most vulnerable group. Supporting this, a 2017 study by the Center for the Study of Islam and Society (PPIM) at UIN Jakarta found that 58% of students and university attendees agreed with radical views, indicating that student involvement in extremism is far from a new phenomenon. Additionally, data from the national police cited by the Minister of Defense reported that 23.4% of Indonesian university students supported jihad and the establishment of an Islamic state. Islamic campuses remain particularly susceptible to radical influence, as demonstrated by the arrest of a terrorist network in 2011 responsible for sending book bombs to prominent public figures.⁴

Islamic education has been demonstrated to provide a robust framework for the promotion of peace, tolerance, and social harmony.⁵ At the core of this discourse lies the

¹ Sajid Amit and Abdulla-Al Kafy, "A Systematic Literature Review on Preventing Violent Extremism," *Journal of Adolescence* 94, no. 8 (2022): 1068–80; Muhammad Hatim, Adeel Irfan, and Muhammad Sikandar, "Emerging Trends of Radicalization among Youth: Case Study of Educational Institutions," *The Critical Review of Social Sciences Studies* 3, no. 2 (2025): 1455–63. <https://doi.org/10.59075/4k3r9913>

² Ilman Nafi'a et al., "Mitigating Radicalism amongst Islamic College Students in Indonesia through Religious Nationalism," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022). <https://hts.org.za/index.php/hts/article/view/7547/22564>

³ Maali Mohammed Jassim Alabdulhadi and Kalthoum Mohammed Alkandari, "Practices of Islamic Education Teachers in Promoting Moderation (Wasatiyyah) Values among High School Students in Kuwait: Challenges and Obstacles," *Cogent Education* 11, no. 1 (2024): 2365577. <https://doi.org/10.1080/2331186X.2024.2365577>

⁴ Nur Amalia Hamida and Fathul Lubabin Nuqul, "Peran Kecenderungan Berpikir Tertutup Dan Kecenderungan Kebersetujuan Pada Potensi Perilaku Radikal Mahasiswa," *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 25, no. 2 (July 31, 2020): 305–24, <https://doi.org/10.20885/Psikologika.Vol25.Iss2.Art10>.

⁵ Lalu Gede Muhammad Zainuddin Atsani and Prosmala Hadisaputra, "Promoting Harmony and Renewal: The Transformation of Peace Education within the Islamic Education Curriculum," *Journal of Research in*

concept of Islam *Rahmatan lil 'Alamin*, which is predicated on the tenets of universal compassion, justice, and inclusivity. This paradigm emphasises key values such as *tasāmuḥ* (tolerance), *musyawarah* (consultation), democracy, and openness to diversity.⁶ These values directly oppose the exclusivist and violent tendencies found in radical and fanatical ideologies.⁷ The objective of Islamic education is to inculcate these values in individuals, with a view to cultivating a society that is respectful of differences and committed to resolving conflicts peacefully. The doctrine of *Islam Rahmatan lil 'Ālamīn* emphasises compassion and justice, encouraging individuals to treat others with kindness and understanding, thereby fostering a culture of mutual respect and acceptance. In a world rife with division and conflict, Islamic education presents a compelling solution by promoting values that are indispensable for the establishment of a harmonious and inclusive society.

Building upon these conceptual foundations, recent scholarly discourse has explored how Islamic educational institutions can serve as platforms for social harmony. The concept of *Islam Rahmatan lil 'Ālamīn* is predicated on the comprehensive vision of Islam as a religion of mercy, peace, and universal values. As posited by Zainab, this doctrine transcends spiritual dimensions and functions as a social foundation that promotes tolerance (*tasāmuḥ*), dialogue (*musyawarah*), justice, and respect for human dignity.⁸ Within the context of Islamic education, these values form the foundation of curricula designed to cultivate moderate, inclusive, and peace-oriented individuals. Moreover, the adherence to these principles within the context of Islamic education is of paramount importance in the countering of extremism and the promotion of societal harmony. By instilling the principles of mutual understanding and civic dignity for human dignity in students, educators are able to shape future leaders who embody the true essence of Islam. The ultimate objective is to establish a community of individuals who not only comprehend their faith but also proactively contribute to the construction of a more peaceful and cohesive society for all. Rasyid emphasises that Islam, as understood through the concept of *rahmatan lil 'alamin*, is intended to spread well-being and harmony across all communities, regardless of religious or cultural background.⁹ This is consistent with contemporary educational initiatives aimed at counteracting religious radicalism by fostering a more inclusive and humanistic understanding of Islam.

The process of deradicalization in education has been explored by scholars such as Ahyar, who argue that intolerance is often the precursor to radicalism among youth.¹⁰ It is therefore vital that educational content is imbued with values of openness, diversity, and mutual

Instructional 4, no. 1 (2024): 1–11; Salsabila Anita Firdaus and Suwendi Suwendi, “Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies,” *Al-Ishlah: Jurnal Pendidikan* 17, no. 1 (2025): 942–55. <https://doi.org/10.35445/alishlah.v17i1.6579>

⁶ Khoirul Muthrofin, Hepi Ikmal, and Winarto Eka Wahyudi, “The Implementation of Islamic Religious Education (PAI) in Shaping the Profile of *Rahmatan Lil Alamin* Students in a Madrasah,” *Educatio: Journal of Education* 9, no. 1 (2025): 124–36. <https://doi.org/10.29138/educatio.v8i2.1182>

⁷ Joseph Ell, “Pluralism: Progressive Muslims Addressing Radicalism (A Philosophical-Hermeneutical Approach in Islamic Studies),” *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 8, no. 2 (2024): 2766–75.

⁸ Nurul Zainab, “Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum *Rahmatan Lil Alamin*,” *Tadris: Jurnal Pendidikan Islam* 15, no. 2 (December 31, 2020): 168–83, <https://doi.org/10.19105/tjpi.v15i2.4022>.

⁹ Muhammad Makmun Rasyid, “Islam *Rahmatan Lil Alamin* Perspektif KH. Hasyim Muzadi,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (June 1, 2016): 93–116, <https://doi.org/10.21274/epis.2016.11.1.93-116>.

¹⁰ Muzayyin Ahyar, “Membaca Gerakan Islam Radikal Dan Deradikalisasi Gerakan Islam,” *Walisongo: Jurnal Penelitian Sosial Keagamaan* 23, no. 1 (June 15, 2015): 1–24, <https://doi.org/10.21580/ws.2015.23.1.220>.

respect in order to effectively counter extremist narratives. This viewpoint is corroborated by Hidayati and Musnandar, who emphasise the significance of pedagogical strategies that incorporate inclusive Islamic teachings to cultivate peaceful school environments.¹¹ Empirical studies in pesantren (Islamic boarding schools) have demonstrated that the internalisation of *Rahmatan lil 'Ālamīn* values has the capacity to mitigate the risks of radicalisation, even in socially diverse student populations.¹² Furthermore, Ismael and Sulastrī emphasise the efficacy of Islamic moderation as a soft approach to reducing religious radicalism, particularly through the promotion of peaceful coexistence and the rejection of exclusivist ideologies.¹³

While previous studies have largely focused on qualitative insights from pesantren or small-scale Islamic education settings, empirical studies using robust quantitative measures at the university level remain scarce. This research seeks to fill that gap by providing statistical evidence on the correlation between inclusive Islamic values and resistance to extremist tendencies among Indonesian university students. This study makes a significant contribution to the extant literature on the subject by providing empirical data on the correlation between inclusive Islamic values and resistance to extremist tendencies among university students.

B. METHODS

The present field study was conducted at Universitas Sarjanawiyata Tamansiswa, Yogyakarta, with the aim of examining the internalisation of *Rahmatan lil 'Ālamīn* values among university students and how these values correlate with tendencies towards radicalism, fanaticism, and terrorism. The research utilised a quantitative approach and was empirical in nature, relying on numerical data derived from actual participant responses. The fieldwork involved a total of 369 undergraduate students who were selected purposively from a range of faculties with a view to ensuring diversity with regard to academic and social backgrounds.

The collection of data was conducted through the utilisation of a digital questionnaire, which was disseminated via Google Forms. This method enabled efficient, safe and accessible data collection during academic activities. The instrument under discussion was developed by adapting and modifying existing constructs rooted in Islamic education and social psychology. The measurement of *Rahmatan lil 'Ālamīn* values—specifically *tasāmuḥ* (tolerance), inclusiveness, *musyawarah* (deliberation), and democracy – was informed by the theoretical framework of Azra, Rasyid, and Zainab.¹⁴ These scholars conceptualise inclusive Islamic principles as a foundation for pluralistic coexistence and peace-building. The indicators were

¹¹ Hidayati and Aries Musnandar, “Implementasi Metode Pembelajaran Pendidikan Agama Islam Dalam Perspektif Konsep Rahmatan Lil Alamin,” *Diajar: Jurnal Pendidikan Dan Pembelajaran* 1, no. 3 (July 30, 2022): 330–38, <https://doi.org/10.54259/diajar.v1i3.982>.

¹² Hasmi Rafsanjani, Mutohharun Jinan, and Muthoifin Muthoifin, “Penanaman Nilai Islam Rahmatan Lil ‘Alamin Di Pondok Pesantren,” *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 12 (December 1, 2022): 5526–33, <https://doi.org/10.54371/jljp.v5i12.1167>.

¹³ Azad Ali Ismael and Sulastrī Sulastrī, “Islamic Moderation To Reduce Religious Radicalism In Indonesia,” *Jurnal Multidisipliner Bharasa* 1, no. 1 (February 18, 2022): 31–44, <https://doi.org/10.56691/jurnalmultidisiplinerbharasa.v1i1.7>.

¹⁴ Zainab, “Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan Lil Alamin”; Rasyid, “Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi”; Azyumardi Azra, *Paradigma Baru Pendidikan Nasional: Rekonstruksi Dan Demokratisasi* (Jakarta: Mizan, 2002). [Google](#).

further refined to align with the academic context and cultural milieu of Indonesian university students.

In order to assess the variables of radicalism, fanaticism and terrorism, the instrument was constructed using reference items drawn from studies by Ahyar, Hidayati and Musnandar and Ismael and Sulastrri, which examine ideological extremism in educational settings.¹⁵ The items were intentionally designed using reverse statements and subjected to reverse coding during analysis, ensuring that higher scores consistently reflected lower levels of radical and fanatical tendencies. The approach adopted was intended to ensure interpretive consistency across the various scales. The items constituting the questionnaire were presented to participants using a five-point Likert scale, ranging from "Very Poor" to "Very Good." Prior to deployment, the instrument underwent expert validation to assess content relevance and linguistic clarity, followed by a pilot test involving 30 students. The reliability of the final instrument was confirmed with a Cronbach's alpha score of 0.871, indicating high internal consistency across constructs.

The analysis of the data was undertaken through the utilisation of descriptive statistics, with the objective of providing a comprehensive summary of the students' comprehension of inclusive Islamic values. Pearson's product-moment correlation analysis was conducted using SPSS software to examine the relationships between the internalised values and ideological tendencies. The significance level of $p < 0.01$ was employed in order to confirm the statistical strength and validity of the study.

C. RESULTS AND DISCUSSION

1. Gender Distribution and Participant Representation

Table 1 shows that the majority of respondents in this study were male, totaling 240 individuals (65.0%), while female respondents numbered 129 (35.0%) out of the total 369 participating students. This gender composition indicates a greater male student participation in the study.

Table 1. Gender Distribution and Participant Representation

Category	Frequency	Percentage (%)
Female	129	35.0
Male	240	65.0
Total	369	100.0

Nevertheless, the proportion still allows for balanced representation in observing trends in attitudes and understanding regarding *Raḥmatan lil 'Ālamīn* values and issues related to radicalism in student environments.

Table 2. Students' Understanding of the Concept of Islam *Raḥmatan lil 'Ālamīn*

Category	Tolerance (<i>Tasāmuḥ</i>) n (%)	Openness n (%)	Deliberation (<i>Musyawah</i>) n (%)	Democracy n (%)
Poor	2 (0.5%)	2 (0.5%)	3 (0.8%)	2 (0.5%)
Fair	–	–	8 (2.2%)	–

¹⁵ Ahyar, "Membaca Gerakan Islam Radikal Dan Deradikalisasi Gerakan Islam"; Hidayati and Musnandar, "Implementasi Metode Pembelajaran Pendidikan Agama Islam Dalam Perspektif Konsep Rahmatan Lil Alamin"; Ismael and Sulastrri, "Islamic Moderation To Reduce Religious Radicalism In Indonesia."

Good	137 (37.1%)	205 (55.6%)	213 (57.7%)	110 (29.8%)
Very Good	230 (62.3%)	162 (43.9%)	145 (39.3%)	257 (69.6%)
Total	369 (100.0%)	369 (100.0%)	369 (100.0%)	369 (100.0%)

Student understanding of the *Raḥmatan lil ‘Ālamīn* concept was measured across four dimensions: tolerance (*tasāmuḥ*), openness, deliberation (*musyawarah*), and democracy. As shown in the table 2, student attitudes toward these values are generally strong and positive. A significant portion (62.3%) demonstrated a “very good” level of tolerance, while 37.1% were rated as “good.” This reflects a high degree of student awareness and appreciation for diversity.

Regarding openness, 55.6% of students scored “good” and 43.9% “very good,” suggesting that most students are open to diverse perspectives, although there is still room for improvement. In terms of deliberation, 57.7% of respondents fell into the “good” category and 39.3% into “very good,” while only a small fraction scored “fair” or “poor.” This indicates that collective and dialogical problem-solving is a key element of student behavior. The democratic value showed the highest percentage in the “very good” category, with 69.6%, and only 0.5% in the “poor” category—demonstrating strong internalization of justice, participation, and freedom of expression.

Overall, these findings indicate that students have a high level of understanding and internalization of inclusive Islamic values. Such values contribute to building tolerant, inclusive, and democratic character traits, as well as critical awareness toward the dangers of radicalism. These characteristics serve as vital social capital in maintaining campuses as peaceful spaces free from violent ideologies.

Table 3. Correlation between *Raḥmatan lil ‘Ālamīn* Attitudes and Radicalism, Fanaticism, and Terrorism

<i>Raḥmatan lil ‘Ālamīn</i> Values	Radicalism (r, Sig)	Fanaticism (r, Sig)	Terrorism (r, Sig)
Tolerance (<i>Tasāmuḥ</i>)	-0.627**, 0.000	-0.649**, 0.000	-0.555**, 0.000
Inclusiveness	-0.588**, 0.000	-0.679**, 0.000	-0.576**, 0.000
Democracy	-0.581**, 0.000	-0.678**, 0.000	-0.583**, 0.000
Deliberation (<i>Musyawarah</i>)	-0.537**, 0.000	-0.607**, 0.000	-0.504**, 0.000

Notes:

r = Pearson Correlation Coefficient

Sig = Significance Value (2-tailed)

** = Correlation is significant at the 0.01 level (2-tailed)

N = 369 respondents

The Pearson correlation test revealed significant negative relationships between *Raḥmatan lil ‘Ālamīn* values (tolerance, inclusion, democracy, and deliberation) and tendencies toward radicalism, fanaticism, and terrorism. All correlations were statistically significant at the 0.01 level. For example, tolerance correlated negatively with radicalism ($r = -0.627^{**}$), fanaticism ($r = -0.649^{**}$), and terrorism ($r = -0.555^{**}$). This suggests that the higher

the level of student tolerance, the lower their inclination toward radical ideologies or justification of terrorism.

Similarly, inclusiveness showed negative correlations with radicalism ($r = -0.588^{**}$), fanaticism ($r = -0.679^{**}$), and terrorism ($r = -0.576^{**}$), implying that students who accept diversity are more resilient to extreme ideological influences. Democratic attitudes also showed strong negative correlations with radicalism ($r = -0.581^{**}$), fanaticism ($r = -0.678^{**}$), and terrorism ($r = -0.583^{**}$), emphasizing the importance of participation and justice in mitigating intolerance. Lastly, deliberation was negatively correlated with radicalism ($r = -0.537^{**}$), fanaticism ($r = -0.607^{**}$), and terrorism ($r = -0.504^{**}$), indicating that students who are accustomed to dialog and consensus-building are less prone to violent or exclusive ideologies.

These results reinforce the argument that Islamic education based on *Rahmatan lil 'Ālamīn* values—particularly tolerance, inclusiveness, democracy, and deliberation—plays a significant role in the intellectual deradicalization of university students. The values not only shape a peaceful and moderate Islamic understanding but also effectively reduce tendencies toward violence and intolerance within academic environments.

2. Implementation of Islamic Values *Rahmatan lil 'Ālamīn* in Preventing Radicalism, Terrorism and Fanaticism

The results of this study affirm the crucial role of inclusive Islamic values — *tasāmuḥ* (tolerance), inclusiveness, democracy and *musyawarah* (consultation) — in countering students' tendencies towards radicalism, fanaticism and terrorism. The strong and consistent negative correlations between these values and radical tendencies highlight that an Islamic education based on *Rahmatan lil 'Ālamīn* is not just an ideal but has a real impact on fostering ideological resilience.

The findings of this study align with the theoretical framework of Islam *Rahmatan lil 'Ālamīn*, which emphasises universal compassion and respect for diversity. In this particular context, Zainab posits that *Rahmatan lil 'Ālamīn* is not solely a spiritual doctrine; rather, it constitutes a social underpinning that endorses the tenets of *tasāmuḥ* (tolerance), *syura* (deliberation), justice, and the esteem for universal human values.¹⁶ This is in line with the views of Rasyid, who emphasized that Islam, as a religion of *Rahmatan lil 'Ālamīn*, aims to bring peace and well-being to all of humanity.¹⁷ At the institutional level, the internalization of these values needs to be implemented in Islamic educational institutions to foster a deeper understanding of diversity and tolerance. Rafsanjani et al. demonstrated that the application of these values in Islamic boarding schools (*pesantren*) has been successful through various learning methods, despite challenges posed by students' diverse social backgrounds.¹⁸

The finding that *tasāmuḥ* is significantly and negatively correlated with radicalism and fanaticism supports the conclusion of Hidayati and Musnandar, who argued that religious

¹⁶ Zainab, "Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan Lil Alamin." 169-181. <https://doi.org/10.19105/tjpi.v15i2.4022>

¹⁷ Rasyid, "Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi.", 94-114. <https://doi.org/10.21274/epis.2016.11.1.93-116>

¹⁸ Rafsanjani, Jinan, and Muthoifin, "Penanaman Nilai Islam Rahmatan Lil 'Alamin Di Pondok Pesantren.", 5526. <https://doi.org/10.54371/jiip.v5i12.1167>

intolerance is a prerequisite for the emergence of radicalism among youth.¹⁹ This study suggests that education which instills openness and tolerance directly influences individuals' ability to reject violence.²⁰ Hisam Ahyani et al. further assert that Islamic education promoting *Rahmatan lil 'Ālamīn* values can foster social awareness to oppose extremism.²¹ This approach, which emphasizes moderation and tolerance, is also described by Ismael and Sulastri as an effective strategy to reduce radicalism, particularly by focusing on da'wah (Islamic preaching) that conveys messages of peace and moderation.²² Thus, the consistent negative correlation found in this study strengthens the notion that Islamic moderation can serve as a safeguard against ideological extremism.

Integrating Islamic ethics into education, particularly those founded on mercy and coexistence, can provide effective counter-narratives to extremist ideologies. Research indicates that students imbued with these values exhibit a diminished propensity for rigid or violent interpretations of religion, correlating with findings revealing a strong internalization of tolerance and democratic principles among participants in studies.²³ This connection is underscored by the notion of wasatiyyah, or Islamic moderation, which should be systematically incorporated into educational curricula. Such integration should transcend theoretical discussions and manifest in daily practices through character-building pedagogies. According to Kartikawati, the model of moderate Islam education offers a framework for achieving this balance.²⁴

Moreover, the predominance of positive responses regarding *musyawarah* (deliberation) and democratic values among students suggests that dialogical thinking and participatory principles are successfully internalized, acting as barriers against extremist ideologies. The research conducted by Muhtifah et al. emphasizes the role of moderate Islam as a vehicle for peace, whereby educational environments that promote dialogue and mutual respect serve to counteract radical narratives and foster understanding.²⁵ Similarly, Hudia et al. highlight the necessity of adapting Islamic education to contemporary challenges while emphasizing relevant Islamic values.²⁶

These findings are echoed by the growing recognition that educational institutions can play a crucial role in promoting and internalizing Islamic moderation, as pointed out by

¹⁹ Hidayati and Musnandar, "Implementasi Metode Pembelajaran Pendidikan Agama Islam Dalam Perspektif Konsep Rahmatan Lil Alamin.", 330. <https://doi.org/10.54259/diajar.v1i3.982>

²⁰ Ahyar, "Membaca Gerakan Islam Radikal Dan Deradikalisasi Gerakan Islam.", 1. <https://doi.org/10.21580/ws.23.1.220>

²¹ Hisam Ahyani, Memet Slamet, and Tobroni, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 1 (June 27, 2021): 121–51, <https://doi.org/10.19105/al-lhkam.v16i1.4550>.

²² Ismael and Sulastri, "Islamic Moderation To Reduce Religious Radicalism In Indonesia."

²³ L Muhtifah et al., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021), <https://doi.org/10.4102/hts.v77i4.6552>.

²⁴ R Kartikawati, "The Model of Moderate Islam Education," *Santri Journal of Pesantren and Fiqh Sosial* 3, no. 1 (2022): 85–100, <https://doi.org/10.35878/santri.v3i1.412>.

²⁵ Muhtifah et al., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance"; K Fajri, "Internalization of the Religious Moderation Values in Islamic Education," *Annual International Conference on Islamic Education for Students* 1, no. 1 (2022), <https://doi.org/10.18326/aicoies.v1i1.332>.

²⁶ T Hudia et al., "Islamic Education in the Era of Disruption," *GIC* 1 (2023): 237–41, <https://doi.org/10.30983/gic.v1i1.172>.

Kuswanto et al. Their model highlights how structured approaches in schools can cultivate an environment of tolerance and democratic engagement.²⁷ Thus, the interplay of these pedagogical strategies with core Islamic values creates a supportive framework for students to navigate complex social realities, strengthening their resilience against extremist ideologies.

A fundamental component of inclusive Islamic education underscores the significance of fostering religious moderation. Mizani asserts that the integration of inclusive pluralistic models within Islamic education is instrumental in cultivating an environment conducive to tolerance, a prerequisite for the effective counteraction of radical ideologies.²⁸ In a similar vein, research by Fatoni et al. underscores the efficacy of multicultural inclusive education as a strategic approach to mitigating radicalism in Islamic education, thereby emphasising the necessity for such frameworks in shaping student attitudes towards diversity.²⁹ This assertion is further substantiated by the findings of Paramansyah and Djollong, who have demonstrated a positive correlation between student involvement in Islamic learning activities and the cultivation of tolerance towards religious diversity.³⁰

Moreover, a qualitative study conducted by Idris et al. elucidates Islamic teachings on tolerance within Indonesia's diverse societal context, suggesting that an education system reflecting these teachings can enhance interfaith understanding.³¹ This finding is consistent with the conclusions of Badarussyamsi et al., who assert that the implementation of strategies for cultivating ethical tolerance within Islamic educational institutions is imperative for the nurturing of a moderate Muslim identity.³² The emphasis on effective pedagogical approaches to teaching tolerance is also echoed by Alhashmi et al., who explore how various educational systems advocate for these values, reinforcing the necessity of incorporating tolerance into Islamic education curricula.³³

Despite the challenges encountered in the implementation of inclusive values in educational materials, as highlighted in the study by Qomaruzzaman, the prevailing consensus underscores a pressing need for educational reforms that not only advocate for tolerance but also guarantee its practical implementation.³⁴ In conclusion, the integration of *Rahmatan lil*

²⁷ E Kuswanto et al., "Internalizing Islamic Moderation: A Model Approach for Educational Institutions," *Ijoresh Indonesian Journal of Religion Spirituality and Humanity* 2, no. 1 (2023): 93–113, <https://doi.org/10.18326/ijoresh.v2i1.93-113>.

²⁸ Z Mizani, "Inclusive-Pluralistic Islamic Religious Education Model as an Alternative to Investing the Values of Religious Moderation," *Muslim Heritage* 7, no. 2 (2022): 487–504, <https://doi.org/10.21154/muslimheritage.v7i2.5018>.

²⁹ F Fatoni et al., "Multicultural Inclusive Education in the Deradicalization of Islamic Education in Indonesia," *Tadris Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 2 (2021): 401–8, <https://doi.org/10.24042/tadris.v6i2.10246>.

³⁰ A Paramansyah and A Djollong, "Relationship between the Frequency of Attending Islamic Learning Activities and the Development of Students' Tolerance Attitudes towards Religious Difference," *International Journal of Business Law and Education* 4, no. 2 (2023): 1368–76, <https://doi.org/10.56442/ijble.v4i2.321>.

³¹ M Idris, E Willya, and S Mokodenseho, "Strengthening Religious Tolerance with Islamic Views in the Era of Diversity in Indonesia," *WSISS* 2, no. 02 (2024): 106–13, <https://doi.org/10.58812/wsiss.v2i02.839>.

³² B Badarussyamsi and A Latif, "Cultivation of Ethical Tolerance as a Moderate Islamic Education Paradigm at Islamic Boarding Schools in Indonesia," 2021, <https://doi.org/10.2991/assehr.k.210715.002>.

³³ M Alhashmi, N Bakali, and R Baroud, "Tolerance in UAE Islamic Education Textbooks," *Religions* 11, no. 8 (2020): 377, <https://doi.org/10.3390/rel11080377>.

³⁴ B Qomaruzzaman, "Religious Inclusivity in Islamic Education Course Book of the 2013 Curriculum," *Madania Jurnal Kajian Keislaman* 22, no. 2 (2018): 195, <https://doi.org/10.29300/madania.v22i2.1281>.

‘Ālamīn values in Islamic education is vital for the intellectual deradicalization of students, promoting a peaceful and inclusive society while reducing tendencies toward extremism.

D. CONCLUSION

This study concludes that the internalization of *Rahmātan lil ‘Ālamīn* values—namely tolerance, inclusiveness, democracy, and deliberation—significantly contributes to reducing students’ ideological tendencies toward radicalism, fanaticism, and terrorism. The findings demonstrate that these values, when implemented through meaningful and contextualized Islamic education, do not merely produce passive understanding but actively shape resilient, dialogical, and peace-oriented student character. The strong negative correlations found in this study affirm that inclusive Islamic values are not abstract ideals but pragmatic tools capable of mitigating the psychological and social roots of extremism. This reinforces the notion that Islamic education, when based on compassion and critical engagement, plays a strategic role in safeguarding young people from ideological polarization and fostering a generation that is not only spiritually grounded but also civically responsible. These insights contribute significantly to the discourse on Islamic education as a vital force in developing ethical pluralism and intercultural harmony within broader religious, social, and cultural frameworks.

As an academic recommendation, this research suggests that institutions of higher education—especially Islamic-based universities—should systematically embed *Rahmātan lil ‘Ālamīn* values not only within the religious studies curriculum but across interdisciplinary learning experiences. Practically, these values must be translated into active pedagogical strategies such as dialogical classrooms, community engagement, and empathy-based learning. Policymakers in the education sector are encouraged to adopt this model as part of national deradicalization strategies, ensuring that Islamic education is positioned not defensively, but constructively, in promoting peace, tolerance, and inclusive citizenship.

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