



## Revitalizing Islamic Education as a Transformative Strategy in Facing the Challenges of Contemporary Cyber Radicalism

Nur Anisa<sup>1\*</sup>, Nurdin<sup>1</sup>, Adawiyah Pettalongi<sup>1</sup>

<sup>1</sup> Universitas Islam Negeri Datokarama Palu, Indonesia

\*Correspondence: [nuranisapawelang93@gmail.com](mailto:nuranisapawelang93@gmail.com)

### Abstract

Contemporary cyber radicalism is growing massively in the landscape of digital disruption and identity polarization, with religion being instrumentalized in virtual spaces. Exposure to extreme content places the younger generation as a vulnerable group. This condition emphasizes the urgency of revitalizing Islamic Religious Education based on digital literacy, critical thinking, and religious moderation. This study aims to conceptually analyze the strategic role of Islamic Religious Education in responding to cyber radicalism and to formulate a paradigmatic learning construct that is adaptive to the challenges of the digital era. This study uses a qualitative approach with a literature review. Data sources include books, reputable journal articles, policy reports, and academic documents relevant to cyber radicalism and Islamic Religious Education. Data collection techniques were carried out through systematic searching, critical selection, and reference documentation. Data analysis used content analysis and conceptual synthesis techniques, while data validity was maintained through source triangulation and thorough review. The results of the study indicate that the revitalization of Islamic Religious Education needs to be directed towards the integration of religious moderation, the strengthening of ethical digital literacy, and the development of participatory dialogical pedagogy. Conceptually, this transformation contributes to expanding the function of Islamic Religious Education from normative-instructional to formative emancipatory. The implications of this research affirm its theoretical contribution to enriching the paradigm of digital-based Islamic Religious Education and its practical contribution to the formulation of curriculum policies and preventive learning strategies against cyber radicalism.

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## INTRODUCTION

Contemporary cyber radicalism is growing massively in a global landscape marked by digital disruption, identity polarization, and the instrumentalization of religion in virtual spaces. The 2024 Global Terrorism Index report published by the Institute for Economics & Peace shows that in the last five years there has been a significant increase in online

extremist propaganda activities, particularly through social media platforms and closed digital forums (Institute for Economics & Peace, 2024). This phenomenon is reinforced by findings from the United Nations Office on Drugs and Crime, which confirm that the recruitment of extremist groups is increasingly shifting to cyberspace, with algorithmic strategies targeting the younger generation (United Nations Office on Drugs and Crime, 2022). Globalization has created a borderless communication ecosystem that accelerates the diffusion of transnational ideologies, so that radicalism no longer relies on conventional organizational structures, but rather on fluid, anonymous, and adaptive virtual networks.

Indonesia faces similar challenges at the national level. Data from the National Counterterrorism Agency in several of its annual reports shows an increase in exposure to intolerant and extremist content on social media between 2020 and 2024, especially among school and university students. A national survey released by the Setara Institute also indicates that intolerance in the digital space is linked to a lack of comprehensive religious literacy (Setara Institute, 2023). In the context of policy, the implementation of religious moderation promoted by the Ministry of Religious Affairs of the Republic of Indonesia has not been fully integrated into the curriculum and learning practices. This reality shows a gap between the normative agenda of the policy and educational practices in the field, particularly in responding to cyber radicalism, which is dynamic and transformative in nature.

The issue underscores the urgency of revitalizing Islamic education as a strategic instrument in building the ideological resilience of the younger generation (Amalia et al., 2024). Academic studies specifically formulating a paradigm for Islamic Religious Education that responds to the phenomenon of cyber radicalism are still relatively limited (Mala et al., 2024). Most previous research places the issue of radicalism within a deradicalization framework oriented toward security approaches and state policy (Fatimah Aliah & Dodi Irawan, 2024). Various studies emphasize countermeasures through deradicalization programs initiated by state institutions, focusing on ideological aspects and security stability (Andok, 2024). Meanwhile, other research that highlights the phenomenon of intolerance and radicalism in educational settings generally emphasizes strengthening the values of religious moderation, tolerance, and national insight within the religious education curriculum as an effort to foster an inclusive religious attitude (Kurniawan, 2025).

Various studies have examined the role of digital literacy in countering the spread of radicalism in cyberspace (Fakhrurridha et al., 2025). However, these studies generally emphasize strengthening media literacy and critical thinking skills among internet users in general. The integration of digital literacy into the pedagogical design of Islamic Religious Education remains limited. This situation indicates a gap between the study of cyber radicalism and the development of an Islamic Religious Education paradigm that is adaptive to the digital context. The purpose of this study is to formulate a conceptual framework that integrates digital literacy, critical thinking, and the internalization of religious moderation values into the structure of the Islamic Education curriculum. Thus,

this study seeks to fill the theoretical gap and respond to practical educational needs in the context of rapid digital transformation.

Theoretically, this study is based on the transformative education paradigm, which views the learning process as a space for the formation of critical and ethical awareness in students. In the context of Islamic Religious Education, the main dimension that is the focus is the internalization of the value of religious moderation as an epistemological and axiological foundation. Religious moderation is not merely understood as a compromising attitude, but as a theological construct that places justice, balance, and respect for diversity as basic principles (Rohman et al., 2025). The implication of this dimension in education is the need to reconstruct learning materials, methods, and evaluations so that they do not stop at normative transmission, but move towards the formation of reflective characters who are able to critically and responsibly filter digital information.

An additional component of this study is digital literacy as a cognitive and ethical competency in dealing with the flow of cyber information. Theoretically, digital literacy encompasses not only the technical ability to access information, but also the analytical capacity to identify bias, narrative manipulation, and ideological framing in online religious content (Paulo Freire, 2021). Relevance of this dimension in education is based on the integration of critical pedagogy with project-based approaches and contextual reflective dialogue. Consequently, Islamic Religious Education needs to develop collaborative learning models that utilize technology as a medium for learning, as well as an object of critical analysis. The synergy between religious moderation and digital literacy is expected to shape the intellectual and spiritual resilience of students in facing the infiltration of cyber radicalism.

Based on this framework, this study aims to conceptually analyze the strategic role of Islamic Religious Education in responding to cyber radicalism and to formulate a paradigmatic construction of learning that is adaptive to the challenges of the digital age. The novelty of this study lies in the systematic integration of religious moderation and digital literacy into a single pedagogical conceptual framework, unlike previous studies which tended to be partial. Theoretically, this study contributes to the development of a discourse on Islamic Religious Education based on digital transformation, while practically providing recommendations for strengthening the national education curriculum and policies. It is hoped that the results of this study can enrich the scientific knowledge of Islamic education and become a reference in formulating policies that are more responsive to the dynamics of cyber radicalism in the future.

## METHODS

This study used a qualitative approach with a literature review design oriented toward conceptual exploration of cyber radicalism in the context of Islamic Religious Education (Sugiyono, 2017). The data collection process was carried out systematically by searching scientific databases such as Google Scholar, SINTA, and DOAJ using structured keywords,

including “cyber radicalism,” “cyber extremism,” and “Islamic Religious Education.” The inclusion criteria were set to include publications from the last ten years, articles in reputable journals, academic books from credible publishers, and official policy reports. Sources that did not meet academic standards were eliminated through a critical selection process based on relevance, author authority, and methodological quality. All data that passed the selection process was then documented using systematic bibliographic recording techniques and synthesis matrices to map themes, approaches, and key findings (Lexy J. Moleong, 2018).

Data analysis was conducted using content analysis techniques, involving open coding, thematic categorization, and interpretation of meaning to identify conceptual patterns related to strategies for preventing cyber radicalism in Islamic Religious Education (Miles et al., 2014). Each document analyzed by marking key concepts, main arguments, and theoretical frameworks used, then compared comparatively to find their intersections and differences. The results of the analysis were then synthesized through a conceptual approach to formulate a coherent argumentative construction relevant to the contemporary educational context. Data validity is maintained through source triangulation by comparing findings from various types of publications and persistent observation, namely repeated reading and cross-verification between references to ensure consistency, accuracy, and depth of interpretation (Robert K. Yin, 2018).

## RESULTS AND DISCUSSION

### Integration of Religious Moderation as the Foundation for the Transformation of Islamic Education

The revitalization of Islamic education in the contemporary era demands the integration of religious moderation as both an epistemological foundation and a pedagogical practice throughout the learning process (Suratin & Munawarsyah, 2025). This integration cannot be understood simply as a complementary curricular addition, but rather as a paradigmatic orientation that directs the objectives, content, methods, and evaluation of learning. Within this framework, religious moderation functions as a normative horizon that guides the formation of students' religious awareness in alignment with national values and universal humanity. Several previous studies have shown that mainstreaming religious moderation in Islamic Religious Education (IS) learning can strengthen tolerance, develop critical religious thinking skills, and reduce the potential for acceptance of extremist narratives among students (Najibullah et al., 2023).

Furthermore, various empirical studies confirm that an Islamic educational approach oriented toward religious moderation contributes to developing students' reflective and ethical competencies, particularly in addressing social diversity and the dynamics of multicultural societies (Syarif & Hannan, 2022). These findings demonstrate that learning that integrates the values of balance (*tawassuṭ*), justice (*ta'ādul*), and tolerance (*tasāmuḥ*) not only enhances comprehensive religious understanding but also strengthens students'

inclusive attitudes and dialogical abilities in a pluralistic social context. Thus, the revitalization of Islamic education through the integration of religious moderation confirms that religious moderation is not merely a normative value but also a strategic conceptual framework for building an Islamic Religious Education learning system that is responsive to the complexities of modern society.

Religious moderation in the context of Islamic Religious Education cannot be reduced to mere interpersonal tolerance, but must be understood as a comprehensive and multi-layered value construct. It encompasses a balance between a strong religious commitment and a responsible national commitment, openness to dialogue with those who are different, and a firm rejection of all forms of violence in the name of religion (Mahyudin et al., 2022). This concept is rooted in the principle of *wasathiyah*, which emphasizes justice, balance, and proportionality in behavior. Therefore, religious moderation becomes a normative instrument to protect students from extremism, whether in the form of radicalism or uncontrolled liberalism. Islamic Religious Education serves as a space for internalizing these values through argumentative, dialogical, and participatory pedagogical approaches.

The integration of religious moderation requires a reconstruction of perspectives on the sources of Islamic teachings. Islamic religious education needs to develop a hermeneutic approach that enables students to understand religious texts contextually and historically, without relinquishing their normative authority (Mala et al., 2024). This approach aims to equip students with the ability to read the relationship between text and reality, so that they are not trapped in a narrow literalistic understanding. Thus, the learning process is directed at strengthening critical thinking and reflective awareness, rather than merely normative memorization. The integration of religious moderation in this epistemological realm encourages the emergence of a dialogical learning paradigm that is open to differences in interpretation and sensitive to the dynamics of religious society that are developing in the community.

Basically, integrating religious moderation means changing how Islamic Religious Education is taught from a monologue to an interactive and collaborative model. Teachers are no longer the only ones who decide what's right, but they help students figure out what things mean (Jack Mezirow & Edward W. Taylor, 2009). Critical discussions, case studies, project-based learning, and contextual reflection are relevant strategies for instilling substantive values of moderation. Through these approaches, students are encouraged to test arguments, respect differences of opinion, and develop social empathy. This process not only enriches religious insight, but also shapes an inclusive character capable of living harmoniously in a multicultural society.

The reconstruction of teaching materials is a crucial aspect in integrating religious moderation into Islamic Religious Education. Materials should not be compiled based solely on doctrinal structure, but should be designed thematically and contextually so that they are relevant to the realities of students' lives. Current issues such as pluralism, social justice, human rights, and digital literacy need to be integrated proportionally into learning (Suratin

& Munawarsyah, 2025). This aims to broaden students' horizons while instilling awareness that Islamic teachings have a transformative social dimension. With this approach, Islamic Religious Education becomes a space for dialogue between normative texts and contemporary challenges, so that learning is not detached from the real needs of society.

Religious moderation functions as an ethical framework that shapes inclusive religious awareness in students. This awareness is reflected in the ability to view diversity as *sunnatullah* (God's will) that must be treated with fairness and proportionality (Fatimah Aliah & Dodi Irawan, 2024). Islamic education plays a role in instilling the value of *rahmatan lil 'alamin* as a moral orientation in interacting with others. Students are guided to understand that authentic religiosity is not only measured by the intensity of rituals, but also by constructive social contributions. Thus, religious moderation becomes the basis for character building that harmoniously integrates spiritual, intellectual, and social dimensions.

In the context of nationality, the integration of religious moderation strengthens the relationship between Islamic identity and Indonesian identity. Islamic Religious Education has a strategic responsibility to reinforce that Islamic values are in line with constitutional principles and state ideology (Andok, 2024). Awareness is important to prevent the emergence of a dichotomy between religion and the state, which is often exploited by extremist groups. By strengthening national awareness based on religious values, students are equipped with the ability to maintain unity in diversity. Islamic Religious Education thus contributes to building a generation with harmonious dual loyalty: loyal to religious teachings and committed to national unity.

The integration of religious moderation in Islamic Religious Education has strategic significance in building the ideological resilience of the younger generation against the infiltration of radical ideologies, especially those that develop through digital spaces (Wajdi et al., 2025). The era of information disruption has opened up opportunities for the spread of simplistic and provocative religious narratives. Without a strong foundation of moderation, students are vulnerable to ideologies that promote exclusivity and symbolic or physical violence. Therefore, Islamic Religious Education needs to develop value-based digital literacy so that students are able to verify information, analyze discourse, and reject propaganda that contradicts the principles of justice and humanity. With these steps, the revitalization of Islamic Religious Education will truly become an instrument of sustainable social transformation.

Table 1. Integration of Religious Moderation as the Foundation for the Transformation of Islamic Education

No.	Dimensions of Integration	Conceptual Description	Implications for Islamic Religious Education
1.	Paradigmatic Orientation	Religious moderation is positioned as an epistemological foundation and pedagogical practice, not merely a curricular addition, but rather as a normative direction that guides all components of learning.	Islamic Religious Education is aimed at shaping religious awareness that is in harmony with national realities and universal humanity through the integration of learning objectives, materials, methods, and evaluation.
2.	Comprehensive Value Construction	Religious moderation encompasses a balance between religious and national commitment, openness to dialogue, and rejection of violence and extremism, rooted in the principle of wasathiyyah (fairness and proportionality).	Islamic education becomes a space for internalizing inclusive values through argumentative, dialogical, and participatory approaches to prevent uncontrolled radicalism and liberalism.
3.	Epistemological Reconstruction	Moderate integration requires a contextual and historical hermeneutic approach to understanding religious texts without undermining their normative authority.	Learning emphasizes strengthening students' critical thinking and reflective awareness so that they do not get caught up in literalistic and exclusive understandings.
4.	Methodological Transformation	The shift from a monological pattern to an interactive and collaborative model that positions teachers as learning facilitators.	Strategies such as critical discussions, case studies, project-based learning, and contextual reflection are used to foster social empathy and appreciation for diversity.
5.	Reconstruction of Teaching Materials	The material is organized thematically and contextually, integrating current issues such as pluralism, social justice, human rights, and digital literacy.	Islamic Religious Education provides a space for dialogue between normative texts and contemporary challenges, making it relevant to the real needs of society and broadening the horizons of students.

No.	Dimensions of Integration	Conceptual Description	Implications for Islamic Religious Education
6.	Inclusive Ethical Framework	Religious moderation shapes religious awareness that views diversity as sunnatullah and emphasizes the value of rahmatan lil 'alamin.	Islamic Religious Education instills the integration of spiritual, intellectual, and social dimensions in shaping students' characters to be fair, empathetic, and socially contributing.
7.	Strengthening National Identity	Religious moderation strengthens the harmonious relationship between Islamic and Indonesian identities and reinforces the alignment of religious values with the constitutional principles of the state.	Islamic education builds harmonious dual loyalty: loyalty to Islamic teachings and commitment to national unity and integrity.
8.	Ideological Resilience and Digital Literacy	Religious moderation serves as the foundation for ideological resilience against the infiltration of radical ideologies in the era of digital information disruption.	Islamic Religious Education develops value-based digital literacy so that students are able to verify information, analyze discourse, and reject propaganda that contradicts the principles of justice and humanity.

Overall, the revitalization of Islamic Education in the contemporary era requires the integration of religious moderation as a paradigmatic epistemological and pedagogical foundation, not merely as a curricular addition. Religious moderation is understood as a comprehensive value construct rooted in the principle of wasathiyah, emphasizing a balance between religious and national commitment, openness to dialogue, and rejection of extremism. Epistemologically, this integration requires a contextual hermeneutic approach to religious texts in order to avoid narrow literalism and foster reflective critical thinking. In practice, the transformation of learning methods towards a dialogical, participatory, and contextual model is a necessity, including the reconstruction of teaching materials that are responsive to issues of pluralism, social justice, and digital literacy. Thus, Islamic Religious Education plays a strategic role in shaping inclusive religious awareness, strengthening national identity, and building the ideological resilience of the younger generation in facing complex socio-religious dynamics.

### Strengthening Ethical Digital Literacy in the Religious Learning Ecosystem

The transformation of Islamic education in the digital age requires a redefinition of learning orientations and strategies that are responsive to changes in the global communications landscape. Developments in information technology have shifted patterns of social interaction, including in religious practices, so that the digital space has become a new arena for the formation of religious opinion, identity, and authority (Syarif & Hannan, 2022). In this context, Islamic Religious Education can no longer rely on conventional approaches that are textual and one-way, but must integrate digital literacy skills as a core competency for students. Ethical digital literacy is an urgent need because students live in a fast-paced, open, and often unverified information ecosystem. Therefore, this transformation is not merely a technological adaptation, but an epistemological reorientation that places ethics, responsibility, and moral awareness as the foundation in the use of digital technology to strengthen Islamic values.

Digital reality currently has developed into a space for the production, reproduction, and distribution of religious discourse that is highly dynamic. Various social media platforms, websites, and video sharing applications present a variety of Islamic content that can be accessed without geographical or institutional boundaries (Siroj & Ulfah, 2025). However, this openness also opens up opportunities for the spread of intolerant, exclusive, and radical narratives that are often packaged in a persuasive and emotional manner. Such content often exploits identity sentiments and simplistic religious rhetoric to influence young audiences. In such situations, students have the potential to become passive consumers of unvalidated information. Therefore, Islamic Religious Education has a strategic responsibility to equip students with analytical and ethical tools so that they are able to filter, critique, and place religious information proportionally within the framework of Islamic teachings that are *rahmatan lil 'alamin*.

Digital literacy in the context of Islamic Religious Education should not be understood merely as the technical ability to operate devices or access online information. More than that, digital literacy must be understood as a critical skill that includes the ability to verify sources, compare perspectives, and evaluate the validity of arguments based on Islamic scientific principles (Mahyudin et al., 2022). The process requires mastery of rational, argumentative, and valid reasoning methodologies. Students need to be trained to distinguish between opinion, interpretation, and fact, as well as to understand the historical and social context of religious discourse. Thus, ethical digital literacy becomes an instrument for building intellectual and spiritual awareness, so that every media activity is inseparable from the values of responsibility and moral integrity taught in Islam.

From a pedagogical perspective, strengthening ethical digital literacy must be designed systematically through an integrated curriculum, methods, and learning evaluation. Islamic Education teachers act as facilitators who not only transmit normative knowledge but also guide students in the process of critical reflection on digital phenomena (Hidayatullah, 2024). Learning strategies can include media content analysis, case-based discussions, and collaborative projects that encourage students to produce positive and

inclusive religious content. This approach shifts the learning paradigm from merely transferring material to shaping digital character based on Islamic values. Thus, the classroom becomes a digital ethics laboratory, where students learn to practice the principles of honesty, justice, and responsibility in online interactions.

The ethical dimension of communication is an important aspect in strengthening ethical digital literacy. Islam emphasizes the importance of manners in speaking, writing, and expressing opinions, including in virtual spaces. Islamic Religious Education needs to instill awareness that every statement on social media has moral and social consequences (Hidayat & Samiaji, 2025). The concept of *tabayyun*, or information verification, should be internalized as a habit before sharing news or opinions. In addition, respect for diversity of views and backgrounds is the foundation for constructive dialogue. By integrating these values, students are expected to be able to avoid hate speech, provocation, and polarization that often arise in the digital space, and contribute to the creation of a culture of polite and civilized communication.

The strengthening of ethical digital literacy also includes the ability to identify and respond wisely to religious-based disinformation. The phenomena of hoaxes, manipulation of verses, and cutting out the context of hadiths are often used to justify acts of intolerance or symbolic violence (Hakim & Dahri, 2025). Therefore, Islamic Religious Education needs to equip students with a comprehensive understanding of interpretation methodology and principles of legal deduction. This knowledge enables students to avoid getting caught up in narrow textual interpretations. Furthermore, they can develop a critical attitude towards claims of singular truth that negate the reality of plurality. Thus, ethical digital literacy serves as a protective and preventive mechanism against the infiltration of extremist ideology in the educational environment.

The contribution of Islamic Religious Education in integrating digital skills and spiritual values emphasizes that technology is not a neutral entity that is free of values. The use of technology must be directed towards the goals of benefit and character building (Ciptadi et al., 2023). The integration requires synergy between cognitive, affective, and psychomotor aspects in learning, so that students are not only technically competent, but also emotionally and spiritually mature. Values such as honesty, empathy, responsibility, and justice need to be actualized in everyday media practices. With this approach, the digital space can be transformed into a constructive, dialogical, and humanistic medium of *da'wah*, reflecting the moderate and inclusive face of Islam in a multicultural society.

Ultimately, the development of a digital-based Islamic Education paradigm requires the synergistic integration of technology, ethics, and spirituality within a single, comprehensive conceptual framework (Abas et al., 2025). This transformation is not merely a response to the changing times, but part of a strategic effort to shape a generation of Muslims who are adaptive, critical, and principled. Ethical digital literacy is an important pillar in ensuring that technological advances do not erode moral values, but rather strengthen them. With this foundation, Islamic Religious Education can act as an agent of

social transformation that encourages the creation of a healthy, inclusive, and mutually beneficial digital ecosystem, so that the vision of Islamic education as rahmatan lil 'alamin can be realized contextually in the digital age.

### **The Development of Participatory Dialogic Pedagogy as an Emancipatory Formative Orientation**

The revitalization of Islamic education in the contemporary context not only touches on the dimensions of curriculum and teaching materials, but also demands a transformation of the pedagogical paradigm that is more responsive to social dynamics (Suratin et al., 2024). An important manifestation of this transformation is the development of participatory dialogical pedagogy, which places students as active subjects in the learning process. This approach is based on the assumption that religious education is ineffective if it is monological and transmissive; rather, it must provide space for intellectual participation and emotional involvement of students. Thus, the educational process is not merely about transferring normative knowledge, but also about building reflective awareness. This revitalization emphasizes that Islamic Religious Education has a responsibility to shape character and thinking capacity simultaneously. Therefore, changing the pedagogical approach is an urgent need in facing the complexity of a modern society that is pluralistic and digitized.

The participatory dialogical approach shifts the instructional orientation, which previously tended to be one-way, towards a pattern of educational interaction that is reciprocal and reflective. In the conventional learning model, teachers are often positioned as the center of authority on truth, while students play a passive role in receiving religious teachings (Fakhrurridha et al., 2025). This paradigm has the potential to limit intellectual exploration and hinder the development of critical thinking. In contrast, dialogic pedagogy opens up space for constructive argumentation, clarification, and negotiation of meaning. Learners are encouraged to ask questions, express their views, and relate religious texts to the empirical realities they encounter. Such interactions create a more democratic and inclusive learning environment. Thus, the process of internalizing Islamic values takes place through a shared consciousness, rather than through the pressure of authority alone.

Within this framework, teachers no longer function as the sole source of knowledge, but rather as facilitators of dialogue who guide the learning process proportionally (Sriartha et al., 2024). The facilitative role requires adequate pedagogical, theological, and social competencies to ensure that dialogue remains within the corridor of moderate and constructive Islamic values. Teachers are tasked with designing learning situations that enable students to elaborate on religious teachings in the context of real life, whether in the family, school, or digital society. Through dialogical guidance, students are trained to understand differences in views as a social necessity. This process builds empathetic and argumentative communication skills. Thus, Islamic Religious Education not only shapes individual piety, but also social skills that support harmonious communal life.

Participatory dialogic pedagogy contributed significantly to shaping students' critical awareness of texts and social realities. This critical awareness is important so that religious teachings are not understood literally and detached from their historical and sociological contexts (Tanszil & Lestari, 2025). The students are encouraged to analyze normative meanings by considering *maqāṣid al-syarī'ah*, values of benefit, and principles of justice. This approach encourages analytical skills and ethical sensitivity in reading contemporary religious issues. Thus, the internalization of values does not take place dogmatically, but through responsible rational reflection. Students are trained to connect Islamic teachings with actual challenges, such as pluralism, social justice, and technological developments. The result is the formation of individuals who are not easily provoked by simplistic and reductionist religious narratives.

A dialogue-oriented approach strengthens the function of Islamic Religious Education as an emancipatory formative vehicle. This formative function is reflected in efforts to shape individuals of faith who are capable of thinking openly, independently, and responsibly about their moral choices. Religious education is no longer understood merely as a mechanism of normative control, but rather as a process of intellectual and spiritual empowerment (Septriawan, 2024). Through guided dialogue, students learn to manage differences in a mature manner and develop tolerance without losing their commitment to faith. This process integrates cognitive, affective, and psychomotor dimensions in a balanced manner. Thus, Islamic Religious Education plays a strategic role in building a generation that is adaptive to changing times while remaining steadfast in the principles of faith and morals.

The relevance of a participatory dialogical approach is growing stronger in the context of digital transformation, which is influencing the religious patterns of the younger generation. The rapid and massive flow of information through social media presents a variety of religious interpretations that are not always in line with the values of moderation (Najibullah et al., 2023). Without critical literacy skills, students are likely to accept information at face value and without verification. In this situation, Islamic Religious Education must equip them with the ability to sort through sources, test arguments, and identify ideological biases. Dialogic pedagogy provides a space for simulated discussions on current issues developing in cyberspace. Through structured argumentative exercises, students develop intellectual resilience against extremist propaganda. Therefore, this approach has preventive implications for the spread of digital-based radicalism.

In terms of policy, the application of participatory dialogic pedagogy provides strategic direction for the formulation of a more contextual curriculum and learning design (Celine & Sahri, 2025). The Islamic Education curriculum needs to be designed to include space for exploring contemporary issues that are relevant to the lives of students. Learning strategies should encourage group discussions, case studies, and critical analysis of religious and social phenomena. Learning evaluation should not only assess memorization, but also reflective and argumentative thinking skills. With this approach, religious

education becomes a means of character building as well as strengthening reasoning skills. The integration of normative values and a dialogical approach will enrich the overall learning experience. Policies that support this paradigm will strengthen the position of Islamic Religious Education as a pillar of national character building.

Ultimately, the revitalization of Islamic Education through participatory dialogical pedagogy affirms a commitment to the formation of critical and empowered believers (Azzahra & Soesanto, 2024). The transformation is not merely a methodological innovation, but an epistemological change in interpreting the process of religious education. Dialogue becomes the main instrument in bridging text and context, tradition and modernity, as well as faith and rationality. By building a healthy culture of discussion, students gain a deeper and more authentic religious experience. They not only understand Islamic teachings as a set of norms, but as relevant and dynamic guidelines for life. In the long term, this approach contributes to the creation of a religious, moderate, and inclusive society. Islamic Religious Education also emerges as a transformative force capable of responding to the challenges of the times in a constructive and sustainable manner.

Overall, the revitalization of Islamic Education requires a transformation of the pedagogical paradigm from a monological transmissive model to a dialogical participatory approach that places students as active subjects. This approach encourages reciprocal interaction, critical reflection, and intellectual and emotional engagement in understanding Islamic teachings contextually. Teachers act as facilitators who guide constructive dialogue so that the internalization of values takes place through rational awareness, not authoritarian pressure. Through the elaboration of texts and social realities, taking into account the principles of benefit and justice, students are shaped into critical, tolerant individuals who are adaptive to the dynamics of a pluralistic and digital society. This pedagogy also strengthens religious literacy in the face of potentially radical information flows. Thus, Islamic Religious Education functions as an emancipatory vehicle that integrates cognitive, affective, and social dimensions to build a generation that is faithful, moderate, and competitive.

## CONCLUSION

The quality of education in Islam is a holistic and transcendental construct rooted in the Islamic view of the nature of humans as faithful, rational, and moral beings, with the ultimate goal of forming a perfect human being. Quality is not understood narrowly as academic achievement or managerial success, but rather as the quality of education that is able to integrate ontological dimensions (the nature of humans and the purpose of life), epistemological (the unity between knowledge, charity, and spiritual awareness), and axiological (the values of *ihsan*, *itqan*, and *amanah* as the orientation of educational practice). Within this framework, the quality of Islamic education is reflected in the harmony between the intention, process, and outcome of education carried out through *tazkiyah* and *ta'dib*, so that education functions as a process of forming a Qur'anic

personality that is knowledgeable, has noble character, is socially responsible, and has transcendental awareness. Thus, quality Islamic education is education that combines spirituality and professionalism in an integrative manner, is able to respond to the dynamics and demands of the times, and remains rooted in the values of revelation as the ethical foundation and sustainable civilization of education.

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