

ISLAMIC RELIGIOUS EDUCATION AND RADICALISM PREVENTION IN SCHOOLS

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ABSTRACT

This study examines the strategic role of Islamic Religious Education (IRE) in preventing radicalism in schools through an integrative conceptual, pedagogical, and social approach. Departing from the growing phenomenon of intolerance and religious-based violence among students, this research aims to analyze how IRE functions as a means of internalizing wasathiyah (religious moderation) values to shape a balanced, inclusive, and humanistic religious character. Employing a qualitative approach with a literature review method, this study explores various scholarly works, including Chamidah et al. (2022) on wasathiyah-based IRE learning models, Irfan et al. (2020) on the transmission of Islamic tradition (turāth) as a mechanism of deradicalization, and Irfan (2023) on civic-political education as a social dimension of Islamic education. The findings indicate that, conceptually, IRE plays a fundamental role in constructing an epistemological foundation that harmonizes students' intellectual and spiritual dimensions. Pedagogically, the effectiveness of IRE lies in the teacher's exemplary conduct and the application of reflective, collaborative, and contextual learning approaches that cultivate moderate religious awareness. Socially, Islamic Religious Education serves as an instrument for fostering civic consciousness, tolerance, and social responsibility through collaboration between schools, families, and communities. This study concludes that strengthening wasathiyah values within Islamic educational systems is an effective strategy for developing a faithful, ethical, and resilient young generation capable of resisting radical ideological infiltration.

Keywords: Islamic Religious Education, Wasathiyah, Religious Moderation, Radicalism, Islamic Epistemology

INTRODUCTION

The phenomenon of religious radicalism today has become a global issue that has a widespread impact on social and educational structures. In Indonesia, various cases of intolerance and violence in the name of religion show a deviation from the understanding of Islamic values, which actually carry the mission of rahmatan lil 'alamin (a blessing for all creation) (Hikam, 2016). Schools, as formal educational institutions, are not immune to the threat of radical infiltration, which can influence students from an early age.

In this context, Islamic Religious Education (PAI) plays a central role

in shaping the religious character of students to be moderate, tolerant, and peace-loving. Through its curriculum, PAI aims not only to instill religious cognitive aspects, but also to shape moral and social awareness based on universal Islamic values (Muhaimin, 2012). Religious radicalism, according to Hikam, is an extreme religious attitude that seeks drastic socio-political change through violence or coercion (Hikam, 2016).

In the context of education, this ideology can infiltrate through teaching that is not critical of religious texts, resulting in exclusive and intolerant understandings (Zuhdi, 2020). Several studies show that schools can become fertile ground for the spread of radical ideology if they do not have a system of supervision and moderate religious learning (Husna 2020; Alwi, 2019).

Religious teachers who do not have a deep understanding of the principle of *wasathiyyah* (moderation) have the potential to instill narrow views of diversity in students (Al-Qaardawi, 2010). The government, through the Ministry of Religious Affairs of the Republic of Indonesia, emphasizes that religious education must be oriented towards strengthening national character and human values. Religious education in schools is expected not only to teach dogma, but also to develop an inclusive and dialogical awareness of diversity. Thus, the approach to religious education in preventing radicalism must be integrative, combining spiritual, intellectual, and social aspects. An integrative approach allows students to understand Islamic teachings comprehensively, not partially or textually (Abdullah, 2020).

The biggest challenge in religious education in schools is the dualism of influence: on the one hand, teachers strive to shape moderate religious attitudes; on the other hand, students are exposed to radical ideologies through social media and environments outside of school (Burhani, 2020). This condition requires a more comprehensive and contextual educational strategy. The role of PAI teachers is crucial as influential role models in shaping students' character. Teachers are not only tasked with delivering material, but also with being role models of inclusive and compassionate religious attitudes (Lickona, 2004).

A good PAI curriculum must be designed to instill moderate Islamic and national values in a balanced manner. Such a curriculum is expected to internalize the principles of *tawasuth* (balance), *tawazun* (justice), and *tasamuh* (tolerance) in students (Aziz, 2021).

The Ministry of Religious Affairs has developed a national program for religious moderation in response to the increasing potential for radicalism (RI Kemenag, 2021). This program places education as the main instrument in building a balanced religious awareness between belief and social tolerance.

The implementation of moderation-oriented religious education can shape students' characters to be open to differences and appreciate diversity (Syamsuddin, 2019). Schools play an important role in instilling these values through intracurricular and extracurricular activities

(Trianto, 2012). According to Zuhdi (2020), symptoms of radicalism among students are not always immediately apparent, but rather manifest through intolerance towards differences in opinion, religion, or culture. Therefore, religious education must be directed towards fostering social empathy and the ability to engage in open dialogue. Humanistic religious learning places students as active subjects who are encouraged to think critically about religious texts and social realities. This approach is important so that students do not get caught up in a literal and narrow understanding of religion. Therefore, the prevention of radicalism in schools also needs to be carried out through the habit of practicing moderate Islamic values in everyday life. Activities such as interfaith discussions, strengthening digital literacy, and teacher role models can strengthen a culture of peace in schools (Saefudin, 2018).

From a sociological perspective, schools are miniatures of society. The values instilled in schools will be reflected in society in the future (Mahfud, 2019). Therefore, PAI that is oriented towards moderation not only prevents radicalism, but also strengthens the social integration of the nation (Hidayat, 2021). From a psychological perspective, adolescence is a phase of self-discovery. During this period, students are easily influenced by ideologies that offer certainty, including radical ideologies (Bandura, 2002). Dialogical religious education can help them find an authentic and dynamic meaning of diversity. Understanding the values of monotheism, social justice, and universal morals needs to be contextualized in learning so that students can apply Islamic teachings in modern life (Syamsuddin, 2019). In this way, Islamic religious education will become a moral force that builds civilization, not a trigger for conflict. Advances in information technology add to the complexity of the challenge of preventing radicalism. The unfiltered flow of information in the digital world allows extreme ideologies to spread widely without boundaries of space and time (Ali, 2021). In addition, religious education also needs to be accompanied by religious digital literacy so that students are able to recognize and reject radical narratives.

Research on “Islamic Religious Education and Radicalism Prevention in Schools” is important to describe the extent to which PAI is able to carry out its strategic role in building a moderate understanding of Islam in schools.

Thus, efforts to prevent radicalism in schools through Islamic Religious Education are not merely the responsibility of teachers, but the collective responsibility of all elements of education: schools, families, communities, and the government. Only through such synergy can a generation that is religious, tolerant, and patriotic be realized (Mujiburrahman, 2020).

METHOD

This study uses a qualitative-descriptive approach, which aims to deeply understand the role of Islamic Religious Education (PAI) in

preventing radicalism in schools. The qualitative approach was chosen because this study focuses on social meanings, perceptions, and practices carried out by teachers, students, and schools in shaping religious moderation (John W. Creswell, 2014). This approach is in line with Creswell's view that qualitative research is suitable for examining complex and contextual social phenomena.

This type of research is field research using the case study method. The focus of the research is directed at Islamic educational units that actively implement religious moderation strategies in IRE learning. The case study method allows researchers to explore in depth how the concept of preventing radicalism is applied in learning practices at school (John W. Creswell, 2014). Yin states that case studies are effective for revealing social dynamics and interactions between actors in a particular context (Robert K. Yin, 2000).

The research location was purposively selected at a leading Islamic school with a good reputation for implementing the values of religious moderation, while the research subjects included PAI teachers, principals, and students. Informants were selected using purposive sampling techniques to obtain data that was representative and relevant to the focus of the research (Sugiyono, 2018).

Data collection techniques included in-depth interviews, participatory observation, and documentation. Interviews were used to explore informants' perceptions and experiences of PAI learning strategies in preventing radicalism. Participatory observation was conducted to understand daily practices and religious culture in schools, while documentation was used to examine the curriculum, syllabus, and school policies related to religious moderation (Moleong, 2019).

Data analysis was conducted using Miles and Huberman's interactive model, which consists of three stages: data reduction, data presentation, and conclusion drawing (Miles, 2014). Data validity was maintained through source, method, and time triangulation techniques to ensure the validity of the findings. This approach aims to ensure that the researcher's interpretation is not subjective but based on consistent empirical evidence. Theoretically, this study is based on Albert Bandura's Social Cognitive Theory, which emphasizes the reciprocal relationship between individuals, behavior, and the social environment (Bandura, 1986). In the context of preventing radicalism, this theory explains that a person's religious behavior is not only influenced by internal beliefs but also by social models

observed in the environment, including teachers and school culture.

Therefore, PAI teachers play a role as role models who display moderate religious attitudes. A literature review shows that efforts to prevent radicalism through religious education have been widely studied, but most studies highlight policy or curriculum aspects. For example, Azra's research emphasizes the importance of reforming Islamic education to be more adaptive to universal human values (Azra, 2017). Meanwhile, Mahfud found that moderate Islamic character education is

effective in shaping students to be tolerant and peace-loving (Mahfudz, 2019). However, field research on the direct practices of PAI teachers in instilling religious moderation in schools is still relatively limited, so this study was conducted to follow up on this gap. With a qualitative approach, this study is expected to contribute empirically and theoretically to the development of an Islamic education learning model oriented towards preventing radicalism. Practically, the results of this study can be used as guidelines for schools and policymakers in strengthening religious education strategies that instill Islamic values that carry the mission of rahmatan lil 'alamin. Theoretically, this study enriches the epistemology of Islamic education by emphasizing the importance of integrating social sciences, Islamic values, and character education in building a moderate and tolerant generation (Abdullah, 2015).

RESULTS AND DISCUSSION

Islamic Religious Education (PAI) bears dual responsibilities in the context of modern education. On the one hand, it functions as a means of transmitting Islamic spiritual and moral values; on the other hand, it is expected to prevent the development of extreme and intolerant religious beliefs among students (Azra, 2017). In this context, schools become important arenas for the internalization of moderate religious values because they are places where students' identities, characters, and worldviews are formed (Hidayat, K., 2012). However, increasing social complexity, such as globalization, digital technology, and religious political polarization, demands that religious education not remain at the doctrinal level, but rather move towards a reflective, dialogic, and transformative approach (Abdullah, 2015).

A study of the relationship between Islamic religious education and the prevention of radicalism requires a multidimensional approach to explain the issue comprehensively. Therefore, the discussion in this study is divided into three main dimensions: (1) the conceptual and theoretical dimension, which discusses the framework of thought and basic theories of the relationship between PAI and radicalism; (2) the pedagogical and implementative dimension, which reviews PAI teaching practices and strategies in the context of preventing radicalism in schools; and (3) the social and contextual dimension, which examines the interaction between religious education and social, cultural, digital environments, and public policies (Nurdin, 2023). This division is expected to provide a deeper understanding of how Islamic religious education can become an ideological and practical foundation for building religious moderation in formal education institutions (Shihab, 2002).

Conceptual and Theoretical Dimensions

Conceptually, Islamic Religious Education (PAI) is an education

system based on Islamic values and aims to shape Muslim personalities who are faithful, have noble character, and contribute positively to society. IR not only functions as religious teaching, but also as a process of character building and balanced thinking between faith, knowledge, and action (Mudzhar, 2016). In the modern context, the role of PAI has become increasingly strategic as it faces complex ideological challenges, including the emergence of radical religious movements (Zada, 2002). Therefore, understanding the basic concepts of PAI is important to emphasise that religious education is not merely the dogmatisation of values, but rather a moral and intellectual transformation oriented towards universal humanity. Theoretically, thinking about radicalism in education cannot be separated from an analysis of its root causes, whether ideological, psychological, or social. Radicalism often arises from a narrow and exclusive understanding of religion and is characterised by a lack of critical thinking in interpreting religious texts (Tibi, 2012). Therefore, Islamic religious education needs to strengthen its epistemological basis, which should not only be normative but also rational and contextual, as emphasised by M. Amin Abdullah in his idea of integrative-interconnective epistemology (Abdullah, 2012). Through this approach, religious knowledge is integrated with social sciences and humanities to produce an understanding of Islam that is adaptive to social realities.

This view is reinforced by Siti Nur Chamidah, Muna Yastuti Madrah, and Agus Irfan in their research, which concludes that the conceptual foundation of Islamic religious education plays an important role as a means of preventing radicalism. In their research, they emphasise that PAI learning based on the values of wasathiyah (religious moderation) plays an effective role in shaping the character of students to be inclusive and tolerant. The learning model developed not only emphasises cognitive and affective aspects, but also social practices that foster balanced religious awareness and respect for differences. This approach is in line with the integrative-interconnective idea that places PAI as a process of internalising values, not merely transferring doctrine (Chamidah, Madrah, & Irfan, 2022).

Furthermore, Chamidah et al. found that PAI learning that integrates wasathiyah values can encourage students to think critically about extreme religious issues. Through a reflective and contextual approach, PAI teachers become facilitators in developing a rational, humanistic, and applicable understanding of religion in social life. The results of this study confirm that the internalisation of wasathiyah values in learning has the potential to reduce exclusivism and intolerance in the school environment (Chamidah, Madrah, & Irfan, 2022). Thus, the application of this moderation-based learning model not only functions as an instrument of deradicalisation but also as a means of building a pluralistic and harmonious national character.

From an Islamic epistemological perspective, radicalism can be understood as a form of deviation in the process of understanding

revelation and social reality. When religious understanding is detached from the ethical values of the Qur'an, such as justice ('adl), balance (wasathiyyah), and compassion (rahmah), religion can be misused as a justification for violence. Islamic religious education, therefore, must be directed towards fostering reflective, rather than dogmatic, religious awareness; and teaching Islam as a rahmatan lil 'alamin teaching, rather than an exclusive ideology that rejects differences (al-Qaradawi, 2010).

The social-cognitive theory developed by Albert Bandura provides a scientific basis for understanding how religious behaviour is formed through the processes of observation, imitation, and social reinforcement. In the context of PAI, this theory explains that moderate or radical attitudes do not arise spontaneously, but are learned through interaction with the social environment, including teachers, peers, and digital media (Pajares, 2002). Therefore, PAI teachers have an important role as role models for students in displaying tolerant and dialogical religious behaviour (Aisyah, 2023).

Furthermore, the constructivist approach in education is also relevant in shaping critical and open religious understanding. According to Jean Piaget, students actively construct their knowledge through experience and reflection (Piaget, 2001). If this principle is applied in PAI, then religious learning is not merely a transfer of dogma, but a dialogical process that allows students to interpret Islamic values according to the context of their lives (Jalaluddin, 2016). This model indirectly fosters immunity to rigid and ahistorical radical ideologies.

The concept of religious moderation is an integral theoretical basis for efforts to prevent radicalism. Religious moderation teaches a balance between belief and tolerance, between loyalty to Islamic values and respect for humanity. In the context of education, this concept is not enough to be taught cognitively, but needs to be internalised through social practices such as interfaith cooperation, open discussions, and social activities (Zarkasyi, 2023). Thus, moderation is not only a doctrine, but a habitus embedded in the behaviour of students.

From the perspective of Islamic educational philosophy, the values of moderation and anti-radicalism are rooted in the teachings of wasathiyyah, which have long been part of classical Islamic heritage. Ibn Khaldun, in his *Muqaddimah*, emphasises the importance of balance (tawazun) in building a civilised society (Khaldun, 1992). This principle forms the basis for PAI to instil the values of social justice and universal humanity. By reviving these principles, PAI can serve as a means of forming critical awareness of ideological and social deviations.

In addition, a theoretical approach to preventing radicalism can also be explained through Lawrence Kohlberg's theory of moral education. According to him, morality develops through cognitive stages that involve reasoning and empathy (Kohlberg, 1981). When applied in the context of Islamic Education, teachers must guide students to understand Islamic values not only at the level of compliance (heteronomous morality), but also at the level of moral awareness (autonomous morality) (Lickona,

1991). This approach enables students to reject violence in the name of religion because it contradicts higher moral principles: humanity and justice.

Conceptually, the relationship between PAI and the prevention of radicalism as described above has an interconnection between the two that is dialectical, where PAI not only plays a reactive role against the threat of radical ideology but is also proactive in building a dynamic and rational paradigm of religious diversity. This requires reforming the curriculum and teaching methods to be more contextual, interdisciplinary, and character-oriented (Nata, 2018). Through this approach, religious education can produce a generation of Muslims who are able to live peacefully side by side amid the nation's plurality.

Based on the above description, it can be concluded that PAI is a strategic locus in building ideological resistance to radicalism. Through a synthesis of Islamic epistemology and modern educational theory, religious education can be an effective means of internalising universal human values, strengthening an inclusive Islamic identity, and reinforcing the role of Islam as a source of peace. Thus, Islamic religious education is not only part of the national education system, but also a pillar of civilisation that serves to maintain social and ideological harmony in a pluralistic society (Hidayat, K., 2020).

Implementative Pedagogical Dimension

In the context of preventing radicalism, this function is realised through a pedagogical process that is not only cognitive in nature, but also touches on affective and psychomotor aspects. PAI teachers are required to be able to combine these three dimensions of learning so that religious values are not only understood but also internalised and practised in daily life. Thus, the process of religious learning should not stop at mastery of the material but must be directed towards the formation of moral and social awareness based on moderate Islamic values (Shihab, 2002).

In the context of Islamic pedagogy, the approach to Islamic Religious Education (PAI) that functions as a means of deradicalisation can be enriched through an understanding of the classical Islamic scholarly tradition (turāth) as stated by Agus Irfan et al. (Irfan, Maksum, Mujib, & Madrah, 2020). Their study in the northern coastal region of Java shows that the transmission of Islamic values through the bandongan method and turāth recitation not only functions as a mechanism for the inheritance of knowledge, but also as a means of strengthening moral and social awareness based on Sufism. Through the reading of classical texts and contextual interpretation by the kiai, religious learning is transformed into an epistemological praxis that combines intellectual and spiritual dimensions in a balanced manner.

This teaching pattern forms a humanistic, tolerant knowledge structure that is far from the binary mindset often used by radical

groups in interpreting religion (Irfan, Maksum, Mujib, & Madrah, 2020). Thus, in the pedagogical-implementative realm of religious education that integrates turāth values and a Sufi approach, it can become an effective Islamic epistemological model in building ideological resilience against radicalism in the school environment. The role of teachers as agents of moderation is central to the implementation of Islamic religious education in schools. PAI teachers not only function as teachers but also as role models (*uswah hasanah*) and spiritual guides for students. Teachers' attitudes, words, and ways of dealing with differences of opinion in the classroom are a tangible form of character education that is stronger than mere moral lectures. In line with Bandura's social-cognitive theory, students learn through observation and imitation of their teachers' behaviour (Nurdin, 2023). Therefore, PAI teachers need to demonstrate behaviour that reflects the values of tolerance, compassion, and social justice so that students can emulate them in the context of religious and national life.

From a learning methodology perspective, the contextual approach (Contextual Teaching and Learning/CTL) is an effective strategy for instilling the values of religious moderation. Through CTL, students are encouraged to understand Islamic teachings by relating them to the social realities they experience. For example, the value of *ukhuwah insaniyah* (human brotherhood) can be taught through interfaith collaborative projects or social community activities (Trianto, 2012). In this way, students learn that true religiosity is not measured by claims of exclusive truth, but by real contributions to universal humanity.

The Islamic Religious Education curriculum needs to be explicitly oriented towards strengthening the values of *wasathiyah* and *rahmatan lil 'alamin*.⁸ The integration of moderate values into the curriculum can be realised through a review of learning outcomes, material selection, and adjustments to evaluation methods. The Ministry of Religious Affairs of the Republic of Indonesia has emphasised that religious education in schools must serve to foster tolerance, fairness, and a love of peace.⁹ Therefore, the revision of the PAI curriculum should not only focus on improving cognitive competence, but also on internalising character and strengthening students' national awareness.

In practice, the application of the *wasathiyah* values-based learning model developed by Siti Nur Chamidah et al. shows that dialogic and reflective PAI learning activities can increase moderate attitudes among students. PAI teachers who implement open discussions, case studies, and interfaith group collaboration have proven to be able to create a safe and inclusive learning environment (Chamidah, Madrah, & Irfan, 2022). This model emphasises that the prevention of radicalism cannot be achieved through indoctrination, but rather through learning that liberates and humanises students.

The implementation of moderation values can also be strengthened through hidden curriculum activities, namely habits, social interactions, and school culture that reflect peaceful Islamic values (Lickona, 2004).

Activities such as interclass prayers, national dialogue, and interfaith social actions can be a means of internalising the values of *tawazun* (balance) and *tasamuh* (tolerance) (Maarif, 2015). In this context, schools function not only as places of learning but also as social ecosystems that instil collective virtues through example and habit.

The application of pedagogical principles to prevent radicalism also requires religious digital literacy. Students need to be equipped with critical skills to filter religious information disseminated on social media. Islamic education teachers can utilise technology as an educational tool by introducing authentic Islamic sources, holding moderate online discussions, and guiding students to interact wisely with religious content (Burhani, 2020). This approach strengthens the function of Islamic education as a counter-narrative to the spread of radical ideology in the virtual world.

Based on the above explanation, it can be seen that the implementation of Islamic religious education in the context of preventing radicalism requires an integration of curricular, pedagogical, and cultural approaches. Teachers, schools, and communities must build synergy in creating an educational ecosystem that fosters empathy, justice, and humanity (Abdullah, 2020). When Islamic values are taught contextually, conveyed through exemplary behaviour, and supported by a peaceful environment, religious education will function as an effective means of building a generation of Muslims with moderate character and a global outlook (Mahfud, 2019).

Social and Contextual Dimensions

In the context of national social issues, Muhammad Cholil Bisri's ideas, as studied by Agus Irfan, emphasise that Islamic education is not only oriented towards theological dimensions, but also has a strategic role in shaping national political awareness. Bisri's thoughts in *Al-Durr al-Rumbānī fī al-Fiqh al-Siyāsī* show that healthy religiosity must be directly proportional to social responsibility and loyalty to the state. He views the relationship between the people and the government (*al-rā'ī wa al-ra'īyah*) as an integral part of Islamic social ethics, in which obedience to the government is part of social stability and the welfare of the people (Irfan, 2023). Within this framework, Islamic religious education in schools needs to be directed towards strengthening national ethics based on the values of justice, love of the homeland (*ḥubb al-waṭan*), and collective responsibility for the integrity of the nation.

Furthermore, Irfan explains that Muhammad Cholil Bisri views politics as a means of moral struggle, not merely a struggle for power. This view has strong relevance to social education in schools, where religious learning must be able to integrate Islamic spirituality with a commitment to national life. By instilling the principles of justice, deliberation, and benefit, PAI teachers can teach students to understand differences without losing their sense of nationality. This approach emphasises that efforts to prevent radicalism in schools cannot only be

carried out through dogmatic teaching, but also through social-national education rooted in Islamic values and Indonesianness (Irfan, 2023). Thus, PAI not only shapes personal piety but also serves as a social foundation for the growth of a religious society that is peace-loving, democratic, and committed to national constitutional values.

Islamic Religious Education (IRE) cannot be separated from the social context in which it operates. Schools, as formal educational institutions, are miniatures of society that reflect the values, culture, and social dynamics that develop. In this context, the success of IRE in preventing radicalism is greatly influenced by the surrounding social ecosystem—whether from the family environment, community, or digital media. When the social environment supports values of tolerance and dialogue, religious learning will more easily internalise religious moderation in students.

The role of the family is a fundamental factor in shaping children's religious attitudes before they interact with the formal education system (Lickona, 1991). The values instilled by parents regarding love, empathy, and respect for differences become the initial foundation that will be reinforced by PAI teachers at school. However, families exposed to extreme religious ideologies can become a channel for the emergence of intolerant attitudes in children. Therefore, synergy between schools and families is a must in building a peaceful and contextual religious culture.

Apart from the family, the community surrounding the school also plays an important role in shaping students' religious patterns. A pluralistic community environment that is open to religious and cultural diversity tends to encourage students to develop tolerant attitudes. Conversely, a homogeneous and exclusive community can reinforce narrow-minded thinking towards differences (Maarif, 2015). In this context, schools need to play an active role as centres of social education that instil values of togetherness, solidarity, and harmony between groups.

Social media is also an integral part of the contemporary social context. In the digital age, students have easy access to a wide range of religious content, including radical content. This phenomenon shows that the prevention of radicalism cannot be done only through the classroom, but also through religious digital literacy that equips students with the ability to recognise and reject extreme narratives (Burhani, 2020). PAI teachers must be facilitators in building critical digital awareness by teaching media ethics and the principle of *tabayyun* (information verification).

From a public policy perspective, the national Moderate Religion programme launched by the Ministry of Religious Affairs of the Republic of Indonesia is an important context for preventing radicalism in schools. This policy emphasises the need to integrate the PAI curriculum with national values, such as love for the country, respect for the constitution, and respect for human rights (Ministry of Religious Affairs of the Republic of Indonesia, 2021). Thus, PAI not only serves to shape

individual piety but also social piety that strengthens national commitment amid diversity.

Religious education must also be responsive to local social and cultural dynamics. In some regions, the prevention of radicalism has been successful through cultural approaches such as religious activities based on local wisdom (Chamidah, Madrah, & Irfan, 2022). For example, strengthening the values of mutual cooperation and deliberation in school religious activities can be an effective instrument in building religious moderation. This contextual approach is in line with the vision of Islam, which emphasises a balance between universal teachings and local realities. In addition, collaboration between educational institutions, local governments, and civil society organisations is also a key factor in strengthening the moderation movement in schools. Through interfaith education forums, national seminars, and teacher training on religious moderation, a social network has been formed that promotes a culture of peace in the world of education (Mahfud, 2019). This kind of collaboration expands the role of PAI not only as a subject but also as a social movement oriented towards building peace and social harmony.

Drawing conclusions from the above explanation, the social and contextual dimensions of Islamic religious education emphasise that the prevention of radicalism is not solely an internal matter for schools but a collective responsibility of all components of the nation (Fadjar, 1999). Schools, families, communities, and the state must build a synergistic network in creating a social ecosystem that upholds the values of humanity and tolerance as social pillars that strengthen the foundations of a peaceful and civilised national and religious life (Hidayat, K., 2020).

CONCLUSION

From the above description, it can be concluded that Islamic Religious Education (IRE) has a very strategic position in efforts to prevent radicalism in schools. Conceptually and theoretically, IRE not only teaches the cognitive dimensions of Islamic teachings but also instills epistemological awareness based on the values of moderation and spiritual-intellectual balance. The integration between classical Islamic scientific tradition (turāth) and modern educational approaches, as found in the research by Agus Irfan et al., shows that Islamic education can become a humanistic and anti-radicalism knowledge system when it is brought to life through Sufi and contextual approaches.

Pedagogically and implementatively, the role of teachers is key in making PAI learning a means of shaping moderate character. The wasathiyah-based learning model developed by Chamidah et al. emphasizes that values of moderation can be internalized through collaborative, reflective, and active learning approaches. The exemplary behavior of PAI teachers, their openness to differences, and their ability to utilize digital literacy wisely are important parts of the practice of preventing radicalism in schools. Religious education oriented towards

humanity and social justice has proven to be more effective than dogmatic and indoctrinative approaches.

Meanwhile, in the social and contextual dimensions, Islamic religious education must be seen as part of a broader social ecosystem. Schools, families, communities, and the state have a shared responsibility in building a peaceful, inclusive, and tolerant educational environment. As emphasized in Agus Irfan's (2023) research on national political education, healthy religious diversity must go hand in hand with social responsibility and loyalty to the state. Thus, PAI functions not only as religious moral education but also as a means of shaping national awareness and social responsibility. By integrating these three dimensions, Islamic Religious Education in schools is expected to produce a generation of Muslims who are faithful, knowledgeable, and moderate in character. This generation will not only have the intellectual ability to understand Islamic teachings, but also strong social sensitivity and national commitment. Contextual, dialogical, and public welfare-oriented Islamic religious education is key to building a peaceful social order free from the influence of radicalism.

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