



STRATEGY OF ISLAMIC RELIGIOUS EDUCATION TEACHERS TO PREVENT RADICALISM FROM EMERGING AT SMP MUHAMMADIYAH 12 GKB GRESIK

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Abstract

Islamic religious education teachers have a responsibility to disseminate a true understanding of the faith, which does not compromise on the values of diversity and nationality. This is necessary to avoid radical teachings that can create tension between Muslims and other religious groups, as well as acts of violence carried out in the name of religion. Problem formulation How Islamic Religious Education teachers understand the issue of radicalism among students, What are the strategies of Islamic Religious Education teachers in preventing radicalism, What is the effectiveness of the strategies used by Islamic Religious Education teachers in preventing and overcoming radicalism among students, What are the supporting and inhibiting factors of Islamic Religious Education teachers in preventing radicalism, The research aims to illustrate about, Teacher Strategies Islamic Religious Education in preventing students' understanding of radicalism with a qualitative method approach. Strategies used by Islamic Religious Education teachers in preventing radicalism values include, providing education to students about radicalism and its dangers, habituation through religious activities, getting used to empathizing with others, instilling love for religion and the homeland, and strengthening tasamuh and tarahum attitudes. The impact of the implementation of Islamic Religious Education teachers' strategies in preventing radicalism values in students includes, students' insight into radicalism increases, students' character education becomes stronger, the formation of empathy and social awareness, and the attitude of tasamuh and tarahum among students increases.

Keywords: Radicalism, Teacher Strategy, Islamic Religious Education

Abstrak

Guru Pendidikan agama Islam memiliki tanggung jawab untuk menyebarkan pemahaman iman yang benar, yang tidak berkompromi dengan nilai-nilai keragaman dan kebangsaan. Hal ini diperlukan untuk menghindari ajaran radikal yang dapat menjadikan ketegangan antara umat Islam dan kelompok agama lain, serta tindakan kekerasan yang dilakukan atas nama agama. Rumusan masalah Bagaimana pemahaman guru Pendidikan Agama Islam terhadap isu radikalisme di kalangan peserta didik, Bagaimana Strategi Guru Pendidikan Agama Islam dalam mencegah radikalisme, Bagaimana efektivitas strategi yang digunakan oleh guru Pendidikan Agama Islam dalam mencegah serta menanggulangi radikalisme di kalangan peserta didik, Apa saja faktor pendukung dan penghambat Guru Pendidikan Agama Islam dalam mencegah radikalisme, Penelitian bertujuan untuk menggambarkan tentang, Strategi Guru Pendidikan Agama Islam dalam mencegah paham radikalisme peserta didik dengan pendekatan metode kualitatif. Strategi yang digunakan guru Pendidikan Agama Islam dalam mencegah nilai-nilai radikalisme diantaranya, memberikan edukasi kepada peserta didik mengenai radikalisme dan bahayanya, pembiasaan melalui kegiatan keagamaan, membiasakan berempati pada orang lain, menanamkan cinta kepada agama dan tanah air, serta menguatkan sikap tasamuh dan tarahum. Dampak dari penerapan strategi guru Pendidikan Agama Islam dalam mencegah nilai-nilai radikalisme pada peserta didik diantaranya, wawasan peserta didik mengenai radikalisme menjadi bertambah, pendidikan karakter peserta didik menjadi lebih kuat, terbentuknya sikap empati dan kesadaran sosial, serta sikap tasamuh dan tarahum antara peserta didik menjadi meningkat.

Kata kunci: Radikalisme, Strategi Guru, Pendidikan Agama Islam



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INTRODUCTION

In the early twenty-first century, Islamic radicalism has become a major topic of discussion in many countries around the world. There is a strong suspicion that radical Islamic groups are involved in this. Violent Islamic movements and other extremist groups also exist.¹ Many people do not agree that Islam is a religion that promotes justice and peace in the world today. Instead, many people associate it with terrorism, radicalism, or even the desire to direct others.

Basically, the process of worship is a distinction between Islamic organizations that are often disputed. The ritual of worship actually reflects the concept of religion and serves as a reminder to individuals through their qualities. Extremist movements that manipulate religion often also appear against religion. Extremism is defined as behavior that exceeds the norm consisting of ideas, attitudes, sentiments, actions, and tactics. Someone who is considered extreme is called a radical because they exaggerate the teachings of Islam and are strict, inflexible, and closed.²

Radicalism is one of the biggest problems facing Indonesian society today, especially in terms of religion. The spread of Islam in Indonesia is an important part of the country's efforts to combat extremism and this phenomenon can have an impact on the social and political stability of a country. Islamic religious teachers in schools have an important role in shaping the personality of students and preventing them from being radicalized by the teachings they convey. However, in order to successfully prevent the spread of radicalism, Islamic religious education teachers must face a number of challenges or obstacles. One of the problems that arises is the lack of awareness of radicalism and methods to prevent it. Such as the lack of teaching materials that are in accordance with the current situation, as well as the lack of training and education needed by instructors to overcome this problem.³

This radicalism is a very dangerous ideology if it develops among teenagers. Therefore, in preventing the dangers of this radicalism, it is not enough to only use legal channels, police, and government, but also need to involve the world of education. Education here means education in

¹ Pudjiastuti, S. R. (2020). Internalisasi nilai-nilai Pancasila dalam mencegah paham radikal. *Jurnal Ilmiah Mimbar Demokrasi*, 19 (02), 32-39.

² Haq, M. T., Janah, F., & Rhendica, R. (2023). Strategi guru pendidikan agama Islam dalam mencegah radikalisme di SMA Negeri Kota Balikpapan (Multisitus SMA Negeri 1 dan SMA Negeri 2). *Jurnal Kajian Ilmu Pendidikan (JKIP)*, 4(1), 188-197.

³ Verdy, A., Mansur, R., & Safii, I. (2023). Strategi Guru Pendidikan Agama Islam Dalam Mencegah Tumbuhnya Radikalisme Di MA Darullughah Wadda'wah Di Desa Raci Kec. Bangil Kab. Pasuruan. *Vicratina: Jurnal Ilmiah Keagamaan*, 8(3), 423-433.

formal schools, why is that, because formal education is education that is carried out in an orderly, consistent, systematic, planned manner, and has levels so that it is more focused.⁴

Formal education that is more appropriate here is in Islamic religious education material. Why is that, because Islamic religious education is used as a model or example of education that teaches, instills, understands, respects, and appreciates human dignity without differentiating between one human being and another, without looking at their social status, without looking at whether they are rich or poor. Thus, an attitude of mutual listening, respect, and appreciation of opinions will be established to find the best way to overcome various problems faced.⁵

To combat the spread of radicalism in secondary schools, a better role of education in promoting the ideals of tolerance and pluralism is essential. Thus, the research conducted has the Junior High School (SMP) level as its main focus. The purpose of secondary education is to develop the intelligence, knowledge, personality, and noble morals of students in order to prepare them to continue their studies and live independently, this is very important in preventing radicalization among young people. Extreme ideologies and radicalism can be stopped by having a clear and logical understanding of Islam. Students find it easier to appreciate the authentic ideals of Islam and avoid wrong and excessive interpretations if they have a correct understanding of religion. They are protected from the process of believing in radicals and avoiding these dangerous activities. In addition, it can help students understand social differences and foster greater tolerance. Students who understand the importance of tolerance and respect for diversity in Islam will be better able to recognize the differences between humans.⁶

Here are some reasons why instilling true religious beliefs through religious education media in schools can help prevent students from becoming radical. Students can have a better understanding of true religious values and learn to distinguish between teachings that are compatible with the spirit of humanity and teachings that are contrary to those values when they participate in comprehensive and objective religious education. Students can benefit from this in several ways, including developing a more accurate understanding of religion, avoiding becoming perpetrators of extreme positions or misunderstandings, and gaining an appreciation for the importance of tolerance

⁴ Syaâ, M., & Chumaidah, N. (2020). Strategi Pembelajaran PAI Anti Radikalisme di SMP Negeri 1 Ngoro Jombang. *Al-Insyiroh: Jurnal Studi Keislaman*, 6(1), 36-56

⁵ Syaâ, M., & Chumaidah, N. (2020). Strategi Pembelajaran PAI Anti Radikalisme di SMP Negeri 1 Ngoro Jombang. *Al-Insyiroh: Jurnal Studi Keislaman*, 6(1), 36-56.

⁶ Haq, M. T., Janah, F., & Rhendica, R. (2023). Strategi guru pendidikan agama Islam dalam mencegah radikalisme di SMA Negeri Kota Balikpapan (Multisitus SMA Negeri 1 dan SMA Negeri 2). *Jurnal Kajian Ilmu Pendidikan (JKIP)*, 4(1), 188-197.

and respect for one another. Students who are exposed to this may be less likely to develop attitudes of tolerance or discrimination toward people whose opinions differ from their own.⁷

The role of teachers is very important in preventing radicalism, especially Islamic Religious Education teachers because they can provide an understanding of Islamic *aqidah* correctly while maintaining the values of diversity and nationality to prevent conflict between Muslims or between religious communities. In other words, Islamic Religious Education teachers are likened to doctors and Islamic religious education as the medicine, while the school environment is one of the *rum*. In addition, parents must support their children in fighting radicalism at home. This includes monitoring their friends and relationships at home, as well as ensuring that their children go to school every day.⁸

The question, “What strategies do Islamic Religious Education teachers use at SMP Muhammadiyah 12 GKB Gresik to prevent their students from becoming radical?” serves as the author’s motivation to research this trend. SMP Muhammadiyah 12 GKB Gresik is attended by students from various ethnicities and cultures. However, acts of violence in the name of religion, ethnicity, or culture are never motivated by misinterpretation of religion. Because extremist ideology can spread in various ways, schools must always ensure this. Because of the increasing threat of radicalism in the name of religion, ethnicity, or culture, educators are very important, especially those who teach Islamic religious education. The idea is that it is better to prevent radicalization than to deal with it after it has occurred. Islamic educators must ensure that their students receive an acceptable and effective explanation of Islam that is clear and logical. This can be achieved by incorporating the concepts of tolerance and plurality into the curriculum and providing quality religious lessons. Thus, students can understand Islam correctly and develop into moral and tolerant citizens.

RESEARCH METHODS

This Study was done using a qualitative approach. The purpose of this study was to gain an understanding of the phenomenon of radicalism among students and the strategies used by Islamic religious education teachers at SMP Muhammadiyah 12 GKB Gresik to prevent it. Qualitative research places social phenomena at the center of the study, giving voice to the thoughts and perceptions of the research subjects. This method allows researchers to obtain in-depth and

⁷ Verdy, A., Mansur, R., & Safii, I. (2023). Strategi Guru Pendidikan Agama Islam Dalam Mencegah Tumbuhnya Radikalisme Di MA Darullughah Wadda’wah Di Desa Raci Kec. Bangil Kab. Pasuruan. *Vicratina: Jurnal Ilmiah Keagamaan*, 8(3), 423-433.

⁸ Rusli, R., & Sugiarto, A. (2022). Peran Ormas Islam dan Lembaga Pendidikan Islam Dalam Mewujudkan Moderasi Islam di Indonesia. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 7(2), 255-280.

comprehensive information about the experiences, opinions, and perceptions of respondents about the phenomenon being studied.

To collect data, three techniques were used: observation, interviews, and documentation. Interviews were conducted to find out the informant's perspective and experience on the research subject, and documentation used to collect secondary data relevant to the research theme.

The principal, Islamic religious teachers, and students of SMP Muhammadiyah 12 GKB Gresik were the informants interviewed. The research process began with preparation before fieldwork. After that, fieldwork was conducted to collect data from the selected informants. Furthermore, various research results were formulated by conducting data analysis to understand the collected data. Finally, the research results were presented to the readers.

Researchers conduct data validity checks to ensure that the data used in the study is valid and reliable. Throughout the research method, researchers strive to reduce the amount of research conducted and ensure that the data collected can provide an accurate picture of the phenomenon being studied.

RESULTS AND DISCUSSION

Islamic Religious Education Teachers' Understanding of Radicalism Among Students of Muhammadiyah 12 GKB Gresik Middle School

In the school environment inside or outside the classroom, a teacher has a direct learning role with students. Teachers are emulated (obeyed and imitated) and respected, both of which revolve around their roles as caregivers (supervisors), role models (role models), and mentors. In the end, students usually follow what the teacher says. It is important to look at radicalism from the informant's retroactive perspective to find out how far they understand the phenomenon. Learning the opinions of teachers, students, and local school administrators about radicalism is as important as knowing the opinions of the principal, instructors, and students.⁹

In my understanding, radicalism is defined as people who want to be religious fanatics and believe that their behavior and religion are the best. Prof. Dr. Din Syamsudin, MA, principal of SMP Muhammadiyah 12 GKB Gresik, said, "But in reality, they are deceived by the doctrine that promises heavenly rewards, so with that doctrine they only want to do it."

In my interview with an Islamic religious education teacher, it was said that "the motivation of the radical movement is the antithesis of political greed, economic exploitation, and cultural arrogance." Radicalism can take many forms, especially if triggered by political issues. Overall,

⁹ Tri Adi, M. (2023). *Implementasi Pendidikan Agama Islam dalam Moderasi Beragama Perspektif Nahdlatul Ulama untuk Mencegah Radikalisme (Studi Kasus di MA Hikmatul Amanah Pacet Mojokerto)* (Doctoral dissertation, Institut Pesantren KH. Abdul Chalim).

Islam, including the correct sharia and aqidah, is a good idea. However, the political results are inconsistent and polarizing. The Islamic Education teacher of SMP Muhammadiyah 12 GKB Gresik, September 30, 2024, said, "However, the radicals who are drunk or gambling today are those who create disputes with religious arguments but with wrong interpretations."

When I asked a student of SMP Muhammadiyah 12 GKB Gresik about their knowledge of radicalism, he answered as follows: "Radicalism, in my opinion, is a way of thinking of someone who laughs at what he believes in. For example, he insists on following and upholding Islamic law when he is a Muslim, however, extreme beliefs are too much for me".

However, many people today see radicalism as an unchangeable belief. They mistakenly think that people who disagree with their opinions are evil. They know about suicide bombings, for example. Yulianti A from SMP Muhammadiyah 12 GKB answered, "I see radicalism in many news on TV and social media." They want to make a change where we can fight them if we disagree with their views, and it is legal. They also consider Islam as a disturbing religion.

Islamic Religious Education Teacher's Method to Stop Radicalism at Muhammadiyah 12 GKB Gresik Middle School

The results of the interview with the Islamic Religious Education teacher at SMP Muhammadiyah 12 GKB Gresik regarding the methods or participation of teachers in combating radicalization, Mrs. Santi stated:

The mother's own method helps students understand what is taught by connecting the learning material with the risk of radicalization. However, this can only be done when reading stories about the prophet's preaching in history, the nature of faith, or just commendable morals. In addition, on Monday mornings, during the flag ceremony, or on Sundays, when lessons are not held. The dangers of radical perspectives are taught to their students by the mother educator.

By supervising and accompanying students in religious activities at school, you can help prevent radicalization in general. Pray dhuha and dzuhur prayers in congregation, as is done in the PHBI event. At SMP Muhammadiyah 12 GKB Gresik there is no special anti-radicalization program. However, Islamic Religious Education teachers can direct and guide students through continuing education and religious activities, and they can keep students busy with constructive activities to prevent the influence of radicalism on them.

Islamic Religious Education teachers are the ones most responsible for the religious development of students. Islamic Religious Education teachers immediately have the responsibility to prevent the spread of radicalism in schools in accordance with the goals of Islamic Religious Education. In this case, Islamic Religious Education teachers at SMP Muhammadiyah 12 GKB Gresik also participate in combating radicalism.

Effective Islamic Religious Education Teacher Strategies in Preventing Radicalism at Muhammadiyah 12 GKB Gresik Middle School

This study shows the tactics used by Islamic Religious Education teachers to counter radical ideology, including:

1. Informing students about the dangers of radicalization

Lack of understanding about radicalism can contribute to their profession. As a result, Islamic religious education teachers collaborate with all school stakeholders to anticipate this problem, especially the mosque administrators who consistently educate about radicalism and its impacts. Knowledge can be shared through learning activities, cultural pursuits and academic pursuits.

2. Formation of habits through religious teaching

Radical ideology or trend, radicalism expects dramatic renewal and change through violence and extremes. Radicalism is defined by a lack of respect for the viewpoints of others and the use of force to seek Islamic Religious Education one's goals. In this case, radicalism is related to judging one's mindset. As a result, the formation of habits or habituation becomes the main goal of the strategy. First of all, teachers constantly teach in class that because Muslims have the same views as their own foundations, they have no right to claim the beliefs of others. In addition, habituation can be achieved through religious activities.

3. Get used to empathizing with others

Radical attitudes towards others are often considered rude and anarchic. This is due to a lack of empathy and concern for others when associated with societal principles. Roughly constructed interactions, forced communication, and emotionally delivered preaching are some of the characteristics of radical groups. Therefore, you must get used to having empathy for others if you want to stop yourself from being influenced by this mindset. Empathy is the tendency to put yourself in someone else's shoes and experience their problems. A person with a high level of empathy will always consider the feelings of others and act gently to avoid violence.

4. Instill love of religion and homeland

The weak sense of nationalism in Indonesia is one of the factors causing the rise of radicalism. To change the Pancasila worldview into an Islamic ideology, Islamic Religious Education was created. The technique chosen is to arouse a sense of love for religion and the homeland, which is often referred to as religious nationalism, to counter these efforts. The manifestation of ideals based on the Pancasila ideology and commitment to the Qur'an and hadith is religious nationalism. The religious attitude shown through devotion to the

Qur'an and hadith is believed to combine with the spirit of nationalism or love for the homeland to form religious nationalism.

5. Strengthening the attitude of tolerance and tolerance

The loss of tolerance and sympathy for others is a major factor in the formation of radicalism movements. Tolerance is called *tasamuh* or open-mindedness, in Arabic. As long as their actions do not violate societal norms, tolerance gives people the freedom to practice their views and live their own lives. While *tarahum* is an expression of love for others. Giving the best to others voluntarily on the basis of belonging and love is how compassion can be achieved. To foster an attitude of compassion and tolerance, every organization must be based on a sense of love and belonging as brothers and sisters.

Supporting and inhibiting factors of Islamic Religious Education Teachers in preventing radicalism at Muhammadiyah 12 GKB Gresik Middle School.

The principal always supports and supervises religious classes and activities in the school to prevent the entry of radical ideology. The school also has adequate learning resources and Islamic Religious Education teachers, as well as sufficient study time for the *pesantren* every week. This is an important part of the plan to prevent the spread of radicalism. Teachers continue to teach children and tell them about the dangers of radicalism. Because this is a principle that is misused in heavenly teachings, not only in this world, but also in the hereafter.

Strategies to stop the spread of radicalism are hampered by many factors. These include the use of information technology (IT) which is often misused by students, lack of parental support for school policies, lack of cooperation between teachers and guardians, lack of cooperation between teachers and lack of parental participation in educating their children about the dangers of radicalism at home. Teachers and parents must work together to keep children from falling in love because radical teachings are easily followed by children if they do not understand the risks.

CONCLUSION

The understanding of Islamic Religious Education teachers on the issue of radicalism among students of SMP Muhammadiyah 12 GKB Gresik is truly understood textually and contextually. Teachers always teach tolerance and love for peace. Teachers guide to live in harmony and avoid insulting each other. Teachers also mediate differences of opinion. Mothers are role models in terms of tolerance and take the initiative to hold useful religious activities. And teachers always evaluate learning outcomes and Islamic religious activities.

The strategies of Islamic Religious Education (PAI) teachers in preventing radicalism at SMP Muhammadiyah 12 GKB Gresik include providing education to students about radicalism and

its dangers, habituation through religious activities, getting used to empathy for others, instilling love for religion and the homeland, and strengthening attitudes of tolerance and tolerance.

The effectiveness of the strategy used by Islamic Religious Education teachers in preventing and overcoming radicalism among students of SMP Muhammadiyah 12 GKB Gresik with activities carried out in countering radicalism has a very visible effect, namely in the formation of students' characters, they know what is right and what is wrong, so they do not follow deviant teachings, such as radicalism and terrorism.

Supporting and inhibiting factors of Islamic Religious Education Teachers in preventing radicalism at SMP Muhammadiyah 12 GKB Gresik. Supporting factors in implementing strategies to prevent the spread of radicalism in schools are adequate facilities and infrastructure in this school, both from learning resources and Islamic Religious Education group teachers, as well as a sufficient allocation of time for Islamic Religious Education group learning in a week, a principal who always supports and monitors every religious lesson and all religious activities in the school in order to prevent the entry of radicalism into the school. The inhibiting factors in implementing strategies to prevent the spread of radicalism are the misuse of information technology (IT) which is often misused by students, lack of parental support regarding school policies, lack of cooperation between schools and parents, lack of cooperation between teachers, lack of parental participation in providing an understanding of the dangers of radicalism when they are at home.

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