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## **Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism**

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### **Abstract**

This study aims to discuss the reorientation of Islamic Religious Education in the global era in addressing the challenges of globalization, multiculturalism, and radicalism. Globalization brings the flow of values, cultures, and information that can affect the religious identity and moral values of the younger generation, while multiculturalism demands the ability to coexist in a pluralistic society, and radicalism emerges as a consequence of narrow and exclusive religious understanding. The reorientation of PAI is necessary so that religious education is not merely ritualistic but also reflective, humanistic, and contextual. This study employs a library research approach, based on the review of articles, journals, and other scholarly works related to the keywords, with searches conducted on Google Scholar and assisted by the Publish or Perish (POP) application to find similar studies. The findings indicate that the reorientation involves the strengthening of universal Islamic values, the development of tolerant and inclusive attitudes, and the prevention of radicalism through religious moderation and character education

**Keywords:** Globalization, Multiculturalism, Radicalism.

### **Abstrak**

Penelitian ini bertujuan membahas mengenai reorientasi Pendidikan Agama Islam era global

dalam menghadapi tantangan globalisasi, multikulturalisme, dan radikalisme. Globalisasi membawa arus nilai, budaya, dan informasi yang dapat memengaruhi identitas keagamaan dan moral generasi muda, sementara multikulturalisme menuntut kemampuan hidup berdampingan dalam masyarakat yang plural, dan radikalisme muncul sebagai akibat pemahaman agama yang sempit dan eksklusif. Reorientasi PAI diperlukan agar pendidikan agama tidak hanya bersifat ritualistik, tetapi juga reflektif, humanis, dan kontekstual, penelitian ini menggunakan jenis penelitian kepustakaan (library research) berdasarkan pencarian dari beberapa artikel, jurnal, karya ilmiah lainnya yang terkait dengan kata kunci yang dimasukkan kata kuncinya di google scholar serta menggunakan bantuan aplikasi POP (publish and perish) dalam mencari penelitian sejenis dengan penelitian ini, hasil penelitian ini menemukan bahwa reorientasi mencakup penguatan nilai-nilai Islam yang universal, pengembangan sikap toleran dan inklusif, serta pencegahan radikalisme melalui moderasi beragama dan pendidikan karakter

**Kata Kunci:** Globalisasi, Multikulturalisme, Radikalisme.

## A. Introduction

Reorienting Islamic Religious Education (PAI) in the global era means changing the paradigm and methods of Islamic education to remain relevant to the dynamics of the times without losing fundamental values. In facing the challenges of globalization, PAI emphasizes the integration of Islamic values with modern developments, fostering critical thinking skills, and utilizing educational technology so that the younger generation maintains religious values while being able to adapt to global changes. To address multiculturalism, PAI instills tolerance, empathy, and awareness of plurality, encourages cross-cultural dialogue, and teaches the importance of harmonious coexistence in a pluralistic society. Meanwhile, in confronting radicalism, PAI emphasizes contextual interpretation of religious texts, moral and social education, and religious moderation to prevent extreme understandings and shape humanistic and inclusive characters. With a multidisciplinary approach that combines theological, sociological, psychological, and educational technology perspectives, PAI can produce a generation of Muslims who are faithful, critical, tolerant, and ready to face global challenges.

Islam is a religion that contains multidimensional teachings ranging from theology (aqidah), fiqh (Islamic law), economics, politics, social sciences, culture, astronomy, mathematics, physics, chemistry, history, psychology, education, geography, biology, medicine, pharmacy, communication, information, engineering, and so on. All these components form a unified Islamic teaching that is more perfect than the teachings of other religions.<sup>1</sup>Next, in our country, with its extraordinary cultural diversity, Indonesia is a very diverse country. This encompasses various aspects such as race, ethnicity, tribe, religion, language, and so on. This diversity can be found throughout Indonesia. It is a wonderful gift

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<sup>1</sup>Mujamil Qomar, Pendekatan Islam Multidisipliner Interdisipliner Dan Transdisipliner, Edisi Pertama (Malang: Madani Media, 2020), h. 4.

from God to the Indonesian people.<sup>2</sup> Furthermore, Islamic Religious Education (PAI) is a crucial instrument in shaping the character, morals, and spirituality of students. In the context of a world constantly changing due to globalization, new challenges continue to emerge, both in the social, cultural, and ideological realms. One impact of globalization is the unfiltered access to information and culture from all over the world, including ideologies that can trigger intolerance and radicalism. This is a serious concern in the implementation of education, particularly religious education. On the other hand, Indonesian society is known as a multicultural society with a diversity of religions, ethnicities, cultures, and languages. This diversity is truly a national treasure, but it is also prone to conflict if not managed properly. Therefore, PAI plays a strategic role in instilling the values of tolerance, moderation, and diversity as part of the teachings of Islam, which is *rahmatan lil 'alamin*.

The growing radicalism today stems not only from narrow religious interpretations but is also fueled by social injustice, economic inequality, and the influence of global ideologies. Therefore, the approach used to understand and address this problem cannot be partial. A multidisciplinary approach is needed, involving various fields of science, such as sociology, anthropology, psychology, and political and global studies. In an era of increasingly advanced globalization, the world is experiencing very rapid and complex changes. This phenomenon brings various positive impacts as well as new challenges that must be faced in various aspects of life, including the field of religious education. Islamic Religious Education (PAI), as an integral part of the education system, plays a strategic role in shaping the character and religious understanding of students. However, in the context of globalization, PAI is faced with major issues such as multiculturalism, which demands an attitude of tolerance and recognition of diversity, and radicalism, which has the potential to threaten social harmony and national unity. Therefore, a multidisciplinary approach is needed from within the educational disciplines.

Education is a highly complex activity. Nearly every dimension of human life is involved in the educational process, both directly and indirectly. Education is an organized endeavor, meaning it is carried out by conscious human effort with a clear foundation and purpose, with stages and a shared commitment to the process.<sup>3</sup>

The issue of multiculturalism demands that religious education not only teach religious values textually but also develop an inclusive and open attitude toward differences. Meanwhile, radicalism is a serious threat that must be countered with a rational, critical, and contextual approach. Therefore, this global challenge requires a multidisciplinary approach in delivering Islamic Religious Education (PAI) material, integrating religious knowledge with social sciences, culture, and technology. This approach is crucial so that

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<sup>2</sup>Meyniar Albina et al., "Integrasi Nilai-Nilai Multikulturalisme Dalam Pendidikan (Suatu Alternatif Menumbuhkan Rasa Persaudaraan & Saling Menghormati)," *Cemara Education and Science* 2, no. 1 (2024): h. 27, <https://doi.org/10.62145/ces.v2i1.62..>

<sup>3</sup>Sedya Santosa and Rosnaeni Rosnaeni, "Isu-Isu Kontemporer Dalam Pendidikan Islam di Madrasah Ibtidaiyah Bellu Kabupaten Bone," *Jurnal Basicedu* 5, no. 6 (2021): h. 5189, <https://doi.org/10.31004/basicedu.v5i6.1578>.

PAI can make a real contribution to shaping a generation that is not only faithful and devout, but also able to live harmoniously in a pluralistic society and face the challenges of the times wisely.

## **B. Literature Review**

Social change and technological developments in the global era have had a significant impact on various aspects of life, including religious education, particularly Islamic Religious Education (PAI). In this context, a reorientation of PAI is necessary to ensure that religious education not only instills spiritual values but also prepares students to face increasingly complex global dynamics. Various theories on globalization, multiculturalism, and radicalism provide an important conceptual framework for understanding the challenges facing PAI today.

### **1. Globalization and Transformation of Education**

Globalization is understood as a process of global integration characterized by the limitless flow of information, economics, culture, and technology. Experts such as Anthony Giddens and Roland Robertson emphasize that globalization causes a significant acceleration of social change, thus requiring education systems to be more adaptive and responsive. In the context of Islamic Religious Education (PAI), globalization poses challenges in the form of the penetration of new values, technological developments that influence learning patterns, and the emergence of global competition that demands digital literacy competencies, critical thinking, and collaborative skills. Therefore, PAI needs to transform into an education that is more open, contextual, and relevant to the needs of the global community.

### **2. Multiculturalism and Inclusive Education**

Multiculturalism emerged as a response to cultural, ethnic, social, and religious diversity in modern society. According to James Banks, multicultural education emphasizes the importance of integrating the values of tolerance, respect for differences, and social justice into the learning process. For Islamic Religious Education (PAI), a multicultural approach is crucial for instilling a moderate, inclusive understanding of Islam that values plurality. A multiculturally oriented PAI not only teaches dogma but also develops students' abilities to interact harmoniously with diverse groups, reject discrimination, and foster empathy in social life.

### **3. Radicalism and Ideological Challenges**

Radicalism is a global phenomenon that emerges in various ideological forms, including religious ones. According to Olivier Roy and Gilles Kepel, radicalism often develops through the simplification of religious teachings, social dissatisfaction, and exposure to extreme ideologies through digital media. In the context of Islamic Religious Education (PAI), radicalism poses a serious challenge because it can damage the image of religion and threaten social stability. Islamic Religious Education must be able to act as an ideological filter by providing a comprehensive, rational, and balanced understanding of religion. The approach to religious moderation (moderate) is an important foundation for protecting students from extreme understandings.

#### **4. Reorientation of Islamic Religious Education**

Reorienting Islamic Religious Education (PAI) is an effort to redirect the objectives, curriculum, methods, and learning strategies to suit the needs of the global era. This reorientation includes integrating the values of moderation, developing digital religious literacy, strengthening critical thinking competencies, and developing a curriculum that accommodates contemporary issues such as human rights, tolerance, and interfaith dialogue. According to Azyumardi Azra and Abuddin Nata, modern Islamic Religious Education (PAI) must integrate spiritual, social, and intellectual aspects, thus producing students who are faithful, have noble morals, and are able to play an active role in a multicultural global society.

#### **C. Method**

The type of research used is library research. library research (literature study) is the deepening, reviewing and identifying of knowledge in the literature (reference books or other research results) that are related to the discussion being researched. The method used in this research is library research (library research), This research uses a library research type based on searching several articles, journals, other scientific works related to the keywords entered in Google Scholar and using the help of the POP (publish and perish) application in searching for similar research to this research, then the researcher collects and analyzes and selects all these sources to draw conclusions.

Researchers try to access the latest references to ensure that the sources used as references are sources that have high credibility so that they can improve the quality of the research results found. Researchers also note every reference obtained to make it easier to conduct a literature review so that every reference that has been collected can be easily evaluated, which can later be used as a source of citations in this library research.

The literature research in this study is classified as a qualitative research approach, according to Lexy and Moleong, "Qualitative research is an approach in conducting research that is oriented towards natural phenomena or symptoms." The data examined in this study are related to the Reorientation of Islamic Religious Education in the Global Era in facing the Challenges of Globalization, Multiculturalism, and Radicalism.

#### **D. Results and Discussion**

##### **1. Reorientation of Islamic Religious Education in the Global Era**

Reorienting the dynamics of Islamic religious education has its own wisdom in realizing the welfare of humanity, both by bringing benefits and repelling harm. This is where Islamic education is expected to provide real solutions for education in Indonesia.<sup>4</sup>Based on this, it can be seen that the reorientation of Islamic Religious Education (PAI) is a strategic effort to adapt religious education to the changing times, without sacrificing the fundamental values of Islam. This change requires a transformation of the

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<sup>4</sup>Anwar Rosadi and Mohamad Erihadiana, "Reorientation of Islamic Religious Education Curriculum and Learning in the Era of Technological Disruption," *QUALITY* 9, no. 2 (2021): h. 234, <https://doi.org/10.21043/quality.v9i2.12024>.

paradigm and learning approach so that PAI is not only a ritualistic teaching, but also educates students to become reflective, critical, and adaptive individuals. Reorientation of PAI means changing the paradigm and approach of Islamic education to be relevant to global dynamics, without abandoning the fundamental values of Islam, The focus includes the following:

a. **Dogmatic → Reflective**

The shift from a dogmatic to a reflective approach in Islamic Religious Education (PAI) emphasizes the importance of critically teaching religious values. In the traditional dogmatic model, students tend to simply memorize sacred texts and perform rituals without understanding the deeper meaning or context of these teachings. As a result, students become passive and less able to relate religious teachings to real life or contemporary issues. With a reflective approach, PAI encourages students to understand the meaning and context of Islamic values, enabling them to think analytically, assess social and cultural issues, and apply religious principles relevantly in everyday life. This approach ensures that religious education is not merely formal or ritualistic, but also serves as a means of developing moral and intellectual intelligence.

Practically, reflective strategies can be implemented through several methods, including critical discussions based on real-life cases or phenomena, project-based learning that connects Islamic values to community life, and self-reflection through journal writing or essays. These methods help students develop self-awareness and critical thinking skills in facing social and moral challenges in the global era. Therefore, the shift from dogmatic to reflective here emphasizes the importance of teaching religious values critically. Students are not only expected to memorize texts or perform rituals, but also to understand the meaning and context of religious teachings. This encourages analytical thinking, the ability to assess contemporary issues, and the application of religious values in everyday life. The goal here is to teach religious values critically, not just through memorization or rituals.

b. **Exclusive → Inclusive.**

The shift from exclusivity to inclusivity emphasizes opening up dialogue with diverse cultures and beliefs. In a pluralistic society, Islamic Religious Education (PAI) must instill tolerance, respect for differences, and the ability to interact harmoniously with others. This approach makes religious education a means of building social awareness and inclusive character, while also preparing the younger generation to live side by side in a multicultural society.

The shift from an exclusive to an inclusive approach in Islamic Religious Education (PAI) is a crucial step in facing the challenges of the global era, which is rife with cultural, ethnic, and religious diversity. Exclusive approaches often position religion as a closed system focused solely on specific groups, potentially fostering fanaticism and a lack of openness to differences. Therefore, a paradigm shift is needed to enable PAI to become a platform that fosters openness, tolerance, and respect for differences.

In the context of a pluralistic society, Islamic Religious Education (PAI) plays a strategic role in instilling values of tolerance and building awareness of diversity among

students. Religious education should not stop at strengthening religious identity alone, but must also teach the importance of respecting the beliefs of others as part of Islamic teachings. Values such as *tasamuh* (tolerance), *ta'aruf* (getting to know each other), and *ukhuwwah insaniyyah* (human brotherhood) must be emphasized in every learning process so that students understand that diversity is a natural law that must be protected and respected.

An inclusive approach also requires changes in teaching methods. Islamic Religious Education (PAI) teachers need to develop interactive dialogue spaces in the classroom, where students are encouraged to discuss, exchange views, and learn to respect differences of opinion. Through collaborative activities such as cross-cultural discussions, social case studies, or humanitarian projects, students will learn that differences are not threats, but rather opportunities to broaden their horizons and strengthen the values of brotherhood.

The shift toward an inclusive paradigm makes religious education not merely a tool for teaching dogma, but a means of developing social awareness and human character. Inclusive Islamic Religious Education (PAI) will produce a generation of young people who are faithful, open, and able to coexist peacefully in a multicultural society. This inclusive attitude also serves as a crucial bulwark against the emergence of intolerance and radicalism among the younger generation, as they are equipped with a humanistic and contextual understanding of religion.

c. **Traditional → Contextual and Modern.**

The reorientation of Islamic Religious Education (PAI), related to the shift from traditional to contextual and modern, emphasizes the use of technology and interactive learning methods. The integration of digital media, project-based learning, and participatory methods allows religious education to be more relevant to current developments. Students become more engaged, creative, and able to connect religious principles to the global issues they face daily.

Reorienting Islamic Religious Education (PAI) from a traditional approach to a contextual and modern one is a crucial step in adapting religious education to current developments. Traditional approaches, which tend to be teacher-centered, one-way lectures, and focused on memorizing religious texts, are no longer sufficient to meet the needs of the modern generation living amidst technological advances and global information flows. Therefore, PAI needs to be directed toward learning that is more dynamic, interactive, and relevant to the context of today's students' lives. Furthermore, In the context of Islamic education, debates frequently arise regarding the relationship between religious (Islamic) and general (secular) knowledge. The concept of the dichotomy between religious and general knowledge is a complex debate that can be approached from several perspectives.

The reorientation of Islamic education aims to understand how the two can be integrated in a balanced way to meet the needs of students in a changing society.<sup>5</sup>The integration of technology and digital media in this context is imperative. The use of learning media such as interactive videos, e-learning platforms, digital simulations, and educational applications can help students understand Islamic teachings in a more engaging and contextual way. For example, learning about Islamic social values can be linked to global phenomena through documentaries, online discussion forums, or digital media-based collaborative projects. This not only enhances understanding but also fosters critical awareness of the social realities around them. Furthermore, the application of project-based learning methods and participatory approaches allows students to be more active and creative in the learning process. They can be involved in real-life activities such as social and religious programs, moral value campaigns on social media, or simple research on the application of Islamic teachings in community life. In this way, religious education becomes more lively, applicable, and forms characters that are adaptive to changing times.

The shift from traditional to contextual and modern education doesn't just involve the use of technology; it also reflects a shift in educational paradigms. Islamic education (PAI) must be a space that fosters critical, creative, collaborative, and communicative thinking skills in line with the demands of the 21st century. Through this approach, students not only understand Islamic teachings textually but also apply them contextually to address global issues such as humanity, the environment, and social justice.

## 2. PAI and the Challenges of Globalization

Globalization is characterized by the existence of a borderless space. Information in one country can quickly spread to other countries.<sup>6</sup>Globalization has created a space for borderless interaction between nations, impacting changes in values, norms, and lifestyles. In this context, Islamic Religious Education faces a significant challenge in upholding the spiritual and moral values rooted in Islamic teachings. The influx of foreign culture through social media, films, and other digital platforms often aligns with the Islamic values taught in Islamic Religious Education. This creates a dilemma for students, particularly in selecting and sorting information that aligns with Islamic values.

Islamic Religious Education (PAI) must adapt its methods and approaches to address these challenges. The use of digital technology and social media-based learning can be a solution for reaching the younger generation. By utilizing platforms familiar to them, PAI can become more relevant and contextual. Reinforcing material that emphasizes universal Islamic values such as honesty, responsibility, and tolerance is key to maintaining students' character amidst the currents of globalization. Furthermore, globalization also brings in

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<sup>5</sup>Faizul Muna et al., "Dichotomy of Religious and General Knowledge in the Reorientation of Islamic Education," *IHSAN Journal Islamic Education Journal* 2, no. 3 (2024): h. 5, <https://doi.org/10.61104/ihsan.v2i3.331>.

<sup>6</sup>Dikdik Sunandar, Uus Ruswandi, and Mohamad Erihadiana, "Globalization and Islamic Education Issues in Indonesia: Responses and Challenges 2010-2020," *Globalization* 2, no. 1 (2020): h. 2.

ideas of liberalism, secularism, and moral relativism that have the potential to undermine the faith and beliefs of the younger generation. Therefore, PAI needs to strengthen material on faith and morals with a dialogical and open approach. Students need to be given space to ask questions, discuss, and critique the various information they receive from outside. PAI teachers must be intelligent facilitators in guiding them towards a comprehensive yet moderate understanding of Islam.

Lifestyle changes due to globalization have also influenced students' thinking and behavior. Consumerism, hedonism, and individualism have become dominant values that are beginning to permeate the younger generation.<sup>7</sup>Islamic Religious Education (PAI) is required to instill Islamic values that balance life in this world and the afterlife. This can be achieved by providing role models and contextual learning that connects Islamic teachings to social realities.

The Islamic Religious Education (PAI) curriculum also needs to be evaluated and adapted to the needs of the times. Material that is too theoretical and lacking context will not be effective in facing the complexities of global life. Integration between religious studies and social sciences can be a new approach in Islamic Religious Education (PAI) to address global challenges. Collaboration with other fields of science will enrich students' understanding of Islam in a broader and more applicable context. The challenges of globalization should not be seen as threats, but as opportunities for Islamic Religious Education (PAI) to develop and innovate. Through an adaptive and multidisciplinary approach, Islamic Religious Education (PAI) can play a strategic role in shaping a generation that is religious, critical, and capable of facing the complexities of the global world. Furthermore, the challenges of globalization have a significant influence on Islamic Religious Education (PAI), both in terms of content, methods, and the objectives of education itself. The explanation of how globalization affects PAI is as follows:

a. The Entry of Foreign Values that are Not Always in Line with Islam

Globalization has opened up widespread access to cultures, values, and information from around the world. This has exposed the younger generation, especially students, to various ideologies and lifestyles that are not always aligned with Islamic teachings. For example, values of liberalism, secularism, hedonism, and even individualism can diminish the role of religion in personal and social life. Islamic Religious Education (PAI) is challenged to explain the relevance of Islamic values in the context of modern life without being reactive or rigid.

Globalization is an unavoidable phenomenon in modern life. Through advances in information and communication technology, geographical boundaries between countries are becoming increasingly blurred. Access to culture and information from around the world has become easier and faster. This has had a positive impact on knowledge, technology, and international cooperation. However, on the other hand, globalization has also brought with it foreign values that do not always align with religious teachings,

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<sup>7</sup>Ramdanil Mubarak and Maskuri Bakri, "Grounding Multiculturalism as an Effort to Prevent Religious Radicalism." *Risâlah, Journal of Islamic Education and Studies* 7, no. 2 (2021): h. 260, [https://doi.org/10.31943/jurnal\\_risalah.v7i2.178](https://doi.org/10.31943/jurnal_risalah.v7i2.178).

particularly Islam. These values can infiltrate subtly through social media, entertainment, education, and even everyday lifestyle.<sup>8</sup>Therefore, it is important to understand the influence of globalization critically and wisely.

The younger generation, especially students, is the group most vulnerable to the influence of these global values. In their search for identity, they tend to be open to various ideologies and worldviews. Unfortunately, not all of the values they embrace align with Islamic principles. For example, liberalism promotes absolute freedom without limits on moral and spiritual responsibility. Secularism removes religion from the public sphere and makes it a purely private matter. Hedonism emphasizes worldly pleasures as the primary goal of life, while individualism ignores the importance of social life and brotherhood. All of this can weaken students' Islamic identity if not addressed properly.

Foreign values, as mentioned above, are not necessarily wrong, but they need to be examined from an Islamic perspective. Some values may have common ground with Islamic teachings if adapted to the appropriate context. However, when these values are adopted raw and unfiltered, clashes will arise. Islam is a comprehensive religion that encompasses all aspects of life, both individual and social. Therefore, students need to be equipped with a comprehensive and contextual understanding of Islam. A rigid and narrow understanding will only lead them further away from religion. Therefore, it is crucial for Islamic religious education (PAI) to adapt to the challenges of the times.

The influx of foreign values through globalization is an unavoidable inevitability. However, this does not mean that Muslims should isolate themselves from modern developments. In fact, this is a challenge for Islamic Religious Education to become more relevant and solution-oriented.<sup>9</sup>With a moderate, rational, and contextual approach, Islamic Religious Education (PAI) can serve as both a bulwark and a bridge in the face of globalization. Students must be equipped with a strong yet nuanced understanding of Islam, one that is open yet respectful of their identity. This way, they will be able to live in a globalized world without losing their Islamic values and identity. This is a shared responsibility that requires commitment and hard work from all parties.

#### b. Changes in Student Character

The younger generation growing up in the digital-global era tends to have different characteristics than previous generations. They are more critical, open, and oriented towards pragmatic logic.<sup>10</sup>This requires Islamic Religious Education (PAI) to teach not only religious dogma textually, but also contextually and rationally. Islamic Religious Education

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<sup>8</sup>A. S. Truna, D. S., Syukur, A., Qodim, H., & Mukarom, "Multicultural Education as an Effort to Prevent Radicalism in Indonesia," *Digital Library of Sunan Gunung Djati State Islamic University, Bandung*, 2020, h. 363, <https://digilib.uinsgd.ac.id/id/eprint/30663>.

<sup>9</sup>Kamil and Encup Supriatna, "Islam, Terrorism, Pluralism, Liberalism and Gender Equality: An Analysis of Contemporary Issues," *Journal of Scientech Research and Development* 6, no. 1 (2024): h. 8, <https://doi.org/10.56670/jsrd.v6i1.267>.

<sup>10</sup>Saifulah Saifulah, "Multicultural Islamic Boarding School Preaching Compromises in Reducing Religious Radicalism," *ISLAMICA: Journal of Islamic Studies* 8, no. 2 (2014): h. 430, <https://doi.org/10.15642/islamica.2014.8.2.421-446>.

(PAI) teachers must be able to engage in dialogue and answer critical questions using a scientific, open, and communicative approach.

Rapidly changing times have had a significant impact on the character of today's young generation. The generation that grew up in the digital age and globalization has a different mindset than previous generations. They tend to be more critical in responding to information, including religious matters. Open access to information makes them less likely to accept things at face value without logical justification. This attitude is often misunderstood as a form of defiance or disrespect toward religious values. However, it is part of the typical character of a generation that grew up in an environment of technology and freedom of information. Therefore, educational approaches must be adapted to these changing characters.

Islamic Religious Education (PAI) plays a strategic role in shaping the character and spirituality of the younger generation. However, conventional PAI teaching methods are often no longer effective in meeting the needs of the times. Dogmatic presentations that emphasize memorization are less appealing to today's students. They are more interested in logical, relevant explanations that touch on the realities of life. Therefore, PAI needs to transform from a purely textual approach to a contextual and rational one. This does not diminish the sacredness of religious teachings, but rather strengthens students' understanding. This way, students can feel that Islamic teachings are indeed relevant to their lives.

The current generation is also more active in asking questions and questioning things they don't yet understand. In this context, Islamic Religious Education teachers can no longer simply serve as one-way information providers. Teachers must be able to act as facilitators who encourage discussion, open dialogue, and answer critical questions wisely. This requires teachers who not only have a deep understanding of religious material but also possess strong communication skills. The ability to explain Islamic teachings scientifically and practically is crucial. Teachers who are able to engage in open dialogue will more easily build rapport with their students. This rapport will make the process of internalizing Islamic values more effective.

Changes in student character are also evident in their learning styles, which tend to be visual, fast-paced, and interactive. They are accustomed to digital content that is concise, engaging, and easily accessible.<sup>11</sup> Therefore, Islamic Religious Education teachers must be creative in developing learning methods that align with this characteristic. The use of digital media, videos, infographics, and even social media can be effective means of conveying Islamic values. By utilizing technology, religious teachings can be presented in a more engaging manner without compromising their substance. This also demonstrates that Islam is not outdated and is capable of adapting. Innovative learning will strengthen students' interest in religious values. However, the main challenge in adapting this approach is teacher readiness. Not all Islamic Religious Education teachers have the understanding or

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<sup>11</sup>Jihan Khairunnisa, Virgie Alminayu, and Nursyam Fatimah, "Multicultural Education as an Option to Combat Radicalism," *PENDALAS: Journal of Classroom Action Research and Community Service* 4, no. 3 (2025): h. 209, <https://doi.org/10.47006/pendalas.v4i3.510>.

skills to use scientific and contextual approaches. Some are still fixated on lectures and memorization methods alone. However, if they don't adapt quickly, religious education will increasingly be perceived as boring and irrelevant by students. Therefore, improving the competence of Islamic Religious Education teachers is urgent. Training in communicative teaching methods, the use of technology, and the reinforcement of contextual material must be expanded. With competent teachers, Islamic Religious Education can become a subject to be looked forward to, not avoided.

Students' criticism should not be viewed as a threat, but rather as an opportunity. When students ask questions or even doubt something in religion, it shows they care and want to understand. This is a moment teachers should capitalize on to strengthen their faith in an argumentative and logical manner. Providing space for students to express opinions or questions will create a healthy learning atmosphere. This is where building a culture of dialogue in Islamic Religious Education (PAI) classes is crucial. This culture will train students to think critically while maintaining good manners in discussions. Ultimately, students will feel valued and more open to Islamic values. In addition to a rational and communicative approach, exemplary behavior must also remain a key part of Islamic Religious Education (PAI) learning. Students learn not only from what teachers say but also from their own attitudes and behavior. Therefore, Islamic Religious Education (PAI) teachers must be concrete examples of the application of Islamic values in everyday life. When students see their teachers being honest, patient, tolerant, and fair, they will more readily accept the teachings. Character education through role models will reinforce what has been taught theoretically. This is a form of holistic learning that addresses students' cognitive, affective, and psychomotor aspects. With this approach, Islamic character can grow naturally within students.

Changes in the character of students in the digital-global era are both a challenge and an opportunity for Islamic Religious Education.<sup>12</sup> Islamic Religious Education (PAI) is required to serve not only as a means of transferring knowledge but also as a vehicle for developing adaptive character and spirituality. Islamic Religious Education (PAI) teachers must be able to convey Islamic teachings rationally, contextually, and dialogically. Furthermore, a communicative approach and the use of relevant media are also key to success. Religious education that is in keeping with the times will be more effective in instilling Islamic values. The younger generation will not only understand religion textually but also be able to practice it in real life. Thus, Islam will remain alive and serve as a primary guideline despite the changing times.

#### c. Challenges in Delivering Relevant Material

Islamic Religious Education (PAI) material is often still taught using a traditional, normative, and non-contextual approach. In the global era, students need religious education that addresses contemporary issues such as pluralism, human rights, the

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<sup>12</sup>Muhammad AS Hikam, "Multicultural Education in the Framework of Strengthening National Alertness in Facing the Threat of Radicalism in Indonesia," *Global: Journal of International Politics* 17, no. 1 (2015): h. 16.

environment, technology, and gender. PAI is required to update its curriculum and approach to be more relevant, applicable, and able to respond to the realities of the times.

Islamic Religious Education (PAI) is one of the main foundations in shaping students' character and morals. However, in practice, the delivery of PAI material still often uses a traditional, normative approach that lacks context. The material often focuses on memorizing verses, Islamic jurisprudence (fiqh), and classical stories without connecting them to the realities of contemporary life. As a result, students feel that PAI material is far from their complex and dynamic lives. In today's global and digital era, students are faced with various contemporary issues that demand a more practical understanding of religion. If religious material fails to address the challenges of the times, students will seek answers from other, less authoritative sources. Therefore, it is crucial for PAI to reform its learning methods and content.

One of the biggest challenges is how to make Islamic Religious Education (PAI) material relevant to students' real lives. Today's young people live amidst a rapid and diverse flow of information. They are witnessing global issues such as climate change, interfaith conflict, social injustice, and rapid technological developments. All of this requires an understanding of religion that is not merely ritualistic, but also touches on social, moral, and spiritual aspects in a contextual manner. Islamic Religious Education (PAI) must be able to provide meaningful answers to issues such as pluralism, human rights, gender equality, and the use of digital technology. Otherwise, religious lessons will be considered outdated and out of touch with the issues they face. This relevance is the key to ensuring that Islamic Religious Education (PAI) remains relevant.

Curriculum reform is a strategic step to address these challenges. The Islamic Religious Education (PAI) curriculum needs to be restructured so that it encompasses not only classical religious theory but also connects Islamic teachings to contemporary realities. For example, it should address how Islam views diversity, digital ethics, environmental sustainability, and social justice. Such material will provide students with a broader perspective on Islam as a religion responsive to change.<sup>13</sup>With an adaptive curriculum, students will more easily internalize Islamic values in their daily lives. Furthermore, learning will become more engaging because students feel the material is relevant to their world. This will also strengthen their understanding that religion is not just a matter of worship, but also a comprehensive guide to life. Beyond curriculum content, the learning approach must also undergo a transformation. Islamic Religious Education (PAI) teachers must be able to transform one-way lectures into interactive, participatory discussions. This approach allows students to express their opinions and question things they don't yet understand. With an open and dialogical classroom atmosphere, students' understanding of the material will be more in-depth and reflective. Teachers also need to use case studies and problem-solving as methods to connect Islamic values to current issues. Contextual learning will help students realize that Islam has solutions to various challenges of the times.

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<sup>13</sup>Emi Sun Leo Barus et al., "Citizenship Education as a Medium for Preventing Radicalism Among Students," *Jiic: Journal of Artificial Human Intelligence* 1, no. 10 (2024): h. 6576, <https://jicnusantara.com/index.php/jiic>.

Thus, religious values are not only known but also believed in and consciously practiced. However, the challenge lies not only with students and methods but also with teacher preparedness. Not all PAI teachers have a broad understanding of contemporary issues developing in society. Some teachers remain fixated on classical material and feel uncomfortable discussing topics considered sensitive, such as gender or human rights. Yet, this is precisely where the challenges and opportunities for moderate and solution-oriented Islamic preaching lie. Therefore, teacher training and competency development are crucial in Islamic Religious Education reform. Teachers must be equipped with comprehensive Islamic insight and pedagogical skills that are relevant to the needs of the times. With qualified teachers, Islamic Religious Education can become a vibrant, relevant, and transformative subject. This will also strengthen Islamic Religious Education's role in shaping a nation that is both religious and open.

The use of technology also needs to be part of a strategy for delivering relevant material. The digital generation is more attracted to visual, audio, and interactive learning.<sup>14</sup> Therefore, utilizing digital media such as educational videos, podcasts, infographics, and online learning platforms will be extremely helpful. Technology not only facilitates access to information but also enriches students' learning experiences. By integrating technology with Islamic values, students will see that religion is not in conflict with modern progress. Instead, Islam can serve as an ethical guide in facing the challenges of the digital era. This will strengthen the relevance of Islamic Religious Education as a subject that is not only normative but also visionary.

Islamic Religious Education (PAI) that is responsive to contemporary issues also plays a crucial role in building students' social awareness. Teaching topics on justice, social responsibility, empathy, and solidarity is crucial in the context of modern life. This can encourage students to become agents of change who embody Islamic values in concrete actions. For example, by protecting the environment, combating hoaxes, or fighting for social justice. When students see that Islamic values encourage them to be active members of society, they will become more proud of their religion. Islamic Religious Education (PAI) is no longer merely a theoretical subject but a down-to-earth inspiration for life. This is what true religious education is all about: developing religious and caring individuals.

The challenges in delivering Islamic Religious Education (PAI) in the global era are serious, but not without solutions. The key lies in the relevance and contextualization of the material and the approach used. Curricula must be updated, teachers must be empowered, and technology must be utilized optimally. Islamic Religious Education (PAI) must address contemporary issues that are close to students' lives, rather than avoiding them. In this way, students not only learn about religion but also experience and internalize its values in real life. This is a form of religious education that is relevant, applicable, and fosters a strong Islamic character. If implemented consistently, Islamic Religious Education (PAI) will remain a pillar of the nation's morality amidst the currents of globalization.

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<sup>14</sup>Moh. Akib, "Facing the Challenge of Radicalism in the Interpretation of the Qur'an from a Multicultural and Dialogical Approach Perspective," *Ash-Shukriyyah Journal* 25, no. 1 (2024): h. 80, <https://doi.org/10.36769/asy.v25i1.466>.

#### d. Potential for an Identity Crisis

Globalization can cause an identity crisis among Muslim students. They face a dilemma between modern global values and religious values often considered outdated. In this context, Islamic Religious Education (PAI) plays a crucial role in strengthening a moderate, open, and contextual Islamic identity, ensuring that students are not uprooted from their cultural roots but remain adaptive to the times.

Globalization is a major phenomenon that impacts various aspects of life, including the way young people think and behave. The rapid influx of foreign information, culture, and values through social media, the internet, and global entertainment significantly impacts students.<sup>15</sup> They often find themselves in a dilemma between upholding local religious and cultural values or following global trends perceived as more modern and appealing. Unpreparedness to address this globalization trend can lead to identity confusion among Muslim students. An identity crisis occurs when someone loses their sense of identity and what values they hold. In the student context, this can impact attitudes, morals, and even social behavior that deviate from Islamic values. Therefore, the issue of identity crisis is crucial to address in education, particularly in Islamic Religious Education (PAI).

Today's Muslim students face complex social and cultural pressures. On the one hand, they want to be part of a modern, open, and dynamic global society. On the other hand, they are confronted with Islamic values, which teach moral principles, ethics, and a way of life that are often considered inconsistent with current popular culture. This inconsistency can trigger inner conflict and leave students feeling adrift in their life choices. Without proper guidance, students can lose their religious identity and adopt external values without filter. This process can lead them to become detached from the cultural and spiritual roots that have been passed down through generations. Therefore, it is crucial for educational institutions to act as guides, balancing these two streams of values.

Islamic Religious Education plays a strategic role in preventing and addressing identity crises among students. Islamic Religious Education (PAI) is not only responsible for transmitting religious knowledge but also for shaping students' character, values, and perspectives on the world. In the context of globalization, Islamic Religious Education (PAI) must strengthen students' Islamic identity without making them feel alienated from modern developments. This identity strengthening should not be done in an exclusive and closed manner, but rather in a moderate, inclusive, and contextual manner. Islam must be taught as a religion that aligns with reason, scientific developments, and the needs of modern humans. This way, students will not view religious values as outdated, but rather as relevant and down-to-earth guidelines for life. This is both a challenge and an opportunity for Islamic Religious Education (PAI) in the global era.

A moderate Islamic identity is one that prioritizes a balance between religious teachings and social realities. Students need to be taught that being Muslim does not mean

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<sup>15</sup>Budi Darmawan, Iqra Pandu Wijaya, and Muhammad Alhuzaini, "Radicalism and Intolerance Against the Young Generation in Utilizing Technology in the Era of Globalization in Indonesia," *At-Tajdid : Journal of Islamic Studies* 3, no. 2 (2023): h. 54, <https://doi.org/10.24014/at-tajdid.v3i2.25512>.

rejecting modernity, but rather actively contributing to shaping a better civilization.<sup>16</sup>The concept of moderate Islam, or the middle path, needs to be intensively introduced in religious education. By understanding Islam as a religion of balance and rahmatan lil 'alamin (blessing for all the universe), students will not easily fall into the trap of extremism or excessive liberalism. A healthy Islamic identity will also help them build self-confidence in facing the challenges of the times. When they know who they are and what values to uphold, they will not easily be swept away by destructive cultural currents. Therefore, building this identity must be a top priority in religious education.

The identity crisis is also closely related to the lack of role models in their environment. Many students lack role models in their families, schools, or communities who embody Islamic values. When there are no examples to refer to, students are more likely to seek external role models, which may not necessarily align with Islamic teachings. Islamic Religious Education (PAI) teachers must be able to fill this void by being real role models in their attitudes, words, and actions. They are not only teachers but also spiritual guides capable of inspiring students. This role model is crucial in the process of developing a strong and rooted religious identity. If students see that Islamic teachings can be embodied in everyday life, they will more easily accept them as part of their identity.

Islamic Religious Education (PAI) learning approaches must also be adapted to the current context and students' needs. It's not enough to simply teach religious material in a normative manner; teachers must also be able to relate it to issues students face daily. For example, discussing how Islam views social media, promiscuity, digital consumption, or the pressures of a modern lifestyle.<sup>17</sup>In this way, students will feel that religion is not separate from their lives. Contextual teaching materials will help students internalize religious values more deeply and meaningfully. Furthermore, a dialogue should be opened so students can express their concerns or confusion regarding their identity. Islamic Religious Education (PAI) should be a safe space for questions and seeking understanding, not a space for judgment.

To strengthen students' Islamic identity amidst globalization, collaboration between schools, families, and the community is crucial. Character and religious education cannot be left solely to schools; they must also be supported by the environment outside the classroom. The family, as the first madrasah (school), must provide a strong foundation of values from an early age. Meanwhile, the community must create an atmosphere that supports the growth of a healthy and open religious identity. When all these elements support each other, students will grow with a solid and resilient identity. Globalization is no longer a threat, but an opportunity to demonstrate the excellence of Islamic values. Islamic Religious Education (PAI) will only succeed if supported by a holistic and synergistic educational ecosystem.

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<sup>16</sup>Andi Anugrah Surya Ardhy, "From Tolerance to Coexistence: A Conceptual Exploration of Islamic Education and Multiculturalism in Facing Radicalism," *Educatia: Journal of Islamic Education and Religion* 14, no. 1 (2024): h. 10, <https://doi.org/10.69879/n1ttjs57>.

<sup>17</sup>Mubarok and Bakri, "Grounding Multiculturalism as an Effort to Prevent Religious Radicalism," p. 23.

Globalization poses significant challenges to the identity of Muslim students, including the potential for a serious identity crisis. In this situation, Islamic Religious Education (PAI) plays a vital role in strengthening a moderate, open, and contextual Islamic identity. Teaching materials, learning methods, and teacher role models must be adapted to the challenges of the times. A strong Islamic identity will serve as a compass for students navigating a global life full of value challenges. If implemented appropriately, PAI can not only ward off identity crises but also shape a generation of confident, character-driven, and productive Muslims. They will grow as individuals who are not uprooted from their cultural roots but remain adaptive to change. This is the primary goal of Islamic religious education in the current era of globalization.

#### e. The Rise of Religious Disinformation on Social Media

One of the negative impacts of globalization is the rapid and not always correct spread of information, including in religious matters.<sup>18</sup> Many extreme or radical narratives are packaged attractively on social media and are difficult to distinguish from authentic religious information. Islamic Religious Education (PAI) must equip students with religious digital literacy so they can critically evaluate information and resist the influence of misleading content.

Social media has become an integral part of the lives of today's young generation. On the one hand, social media makes it easy to access information, including religious information. However, on the other hand, social media has also become a fertile channel for the spread of disinformation, particularly on religious issues. Much content is presented attractively but actually contains deviant, provocative, or even radical teachings. This disinformation is extremely dangerous because it can shape narrow and intolerant religious perspectives among students, especially if students lack digital literacy skills and adequate religious understanding. Therefore, a major challenge for Islamic Religious Education (PAI) today is to equip students to avoid being easily trapped by the flow of misleading information.

Religious disinformation often originates from individuals or groups lacking legitimate religious authority. They utilize digital platforms to spread extreme, biased, or even hateful religious views. Their narratives are typically packaged in the form of verse quotations, sermon excerpts, or short videos that appear convincing. Unfortunately, many students lack the ability to assess the validity of such content. They tend to blindly believe the information because they perceive it as coming from a "cleric" or "religious figure" who appears confident. In situations like this, religious education in schools cannot remain silent. Islamic Religious Education (PAI) must act as the first line of defense, equipping students with critical thinking skills when dealing with digital religious information.

Religious digital literacy is the ability to access, understand, evaluate, and manage religious information in the digital space wisely. This skill is crucial for students to become

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<sup>18</sup>Fitri Lestari Haloho, "Legal Review of Radical Organizations in Indonesia," *Dharmawangsa News* 15, no. 3 (2021): h. 390, <https://doi.org/10.46576/wdw.v15i3.1360>.

active and critical users rather than passive consumers of information.<sup>19</sup>In the context of Islamic Religious Education (PAI), this literacy can be taught through materials that teach how to recognize credible sources, understand the context of verses or hadith, and recognize indications of misleading content. PAI is not sufficient to simply teach religious values in a normative manner; it must also teach Islamic-based information analysis skills. Students need to be trained to ask questions: who conveyed this information, what is its scientific authority, and how to verify its truth. This is part of an intellectual jihad relevant to the challenges of the times. Religious education must evolve from mere memorization to strengthening critical reasoning based on values.

Islamic Religious Education (PAI) teachers play a crucial role in guiding students in addressing the rise of religious disinformation. Teachers serve not only as transmitters of material but also as mentors, helping students develop healthy and balanced ways of thinking. Through classroom discussions, case studies, and digital content analysis, teachers can foster students' critical awareness of the dangers of misinformation. Furthermore, teachers need to be role models in using social media in a positive, educational, and inspiring manner. This role model will reinforce the moral messages taught in the classroom. Islamic Religious Education (PAI) teachers also need to continually update their knowledge of digital content trends currently popular among students. This way, teachers can anticipate content that could harm students' religious thinking from an early age.

One obvious form of religious disinformation is the spread of radical ideology through social media platforms. Certain groups often infiltrate intolerant, anti-NKRI teachings, and even call for violence under the guise of religion. This is highly concerning, especially when their targets are students who are still searching for their identity and lack a strong Islamic foundation.<sup>20</sup>This is where the importance of instilling an understanding of Islam as a blessing for all the worlds in Islamic Religious Education (PAI) learning lies. Islam must be introduced as a religion of peace, tolerance, and upholding humanitarian values. Instilling these moderate values will serve as an ideological bulwark capable of countering radical narratives that infiltrate social media. Quality religious education is the best vaccine against the virus of digital disinformation.

In addition to countering negative content, Islamic Religious Education (PAI) should also encourage students to produce positive content on social media. Students can be invited to create short Islamic preaching videos, reflective Islamic writings, or infographics themed around Islamic morals and ethics. In this way, students become not only consumers but also producers of Islamic values that convey a message of peace. This also serves as a form of digital preaching appropriate to their times. Islamic Religious Education (PAI) should integrate creative, values-based projects into the learning process. Such activities are not only enjoyable but also strengthen students' religious understanding and digital

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<sup>19</sup>Hikmah Irfaniah, "Preserving Silat Sutera Baja as an Intangible Cultural Heritage through Knowledge Transfer," *Journal of Anthropology: Socio-Cultural Issues* 27, no. 1 (2025): h. 24, <https://doi.org/10.25077/jantro.v27.n1.p20-26.2025>.

<sup>20</sup>Heru Nugroho, "Multiculturalism and Anti-Violence Politics," *Journal of Sociological Thought* 2, no. 2 (2017): h. 4, <https://doi.org/10.22146/jps.v2i2.30000>.

skills. When students feel they can express their religion creatively, they will be more motivated to deepen their understanding of its teachings.

Families and communities also play a role in developing students' digital religious literacy. Parents must be actively involved in guiding their children when accessing social media and providing value guidance aligned with school education. Likewise, the community, particularly religious leaders and Islamic outreach communities, must disseminate wise and peaceful Islamic narratives in the digital space. Collaboration between schools, families, and the community is crucial for creating a healthy and robust religious education ecosystem. When all parties work together, the potential for students to be exposed to religious disinformation can be significantly reduced. Digital religious literacy is not solely the responsibility of Islamic Education (PAI) teachers, but also a collective responsibility of all elements of the nation. This is a long-term investment in developing a generation of spiritually and digitally intelligent Muslims.

The rise of religious disinformation on social media poses a major challenge to education, particularly Islamic Religious Education. To address this challenge, Islamic Religious Education (PAI) must transform into a curriculum that equips students with strong digital literacy and a moderate understanding of Islam. Islamic Religious Education teachers need to teach students to think critically, wisely, and selectively when accessing religious information. Islamic Religious Education (PAI) also needs to create creative spaces for students to actively contribute to disseminating positive content based on Islamic values. With a comprehensive approach, Islamic Religious Education (PAI) can become a solid ideological bulwark amidst the rapid flow of digital information. A young generation educated spiritually and digitally will be able to uphold their faith and bring Islam to the public sphere in an intelligent and peaceful manner. This is a concrete manifestation of relevant religious education in the era of globalization and the information revolution.

#### f. Demands for Updated Learning Methods

Globalization demands that education be more dynamic, interactive, and technology-based. This presents a challenge for Islamic Religious Education (PAI), which has largely been conducted conventionally. Islamic Religious Education (PAI) teachers need to master educational technology, utilize digital media, and develop project-based learning, critical discussions, and problem-solving to prevent PAI material from appearing boring and irrelevant.

Globalization has brought about significant changes in the world of education, including in the way we learn and teach. Today's generation of students is growing up in a fast-paced, digital, and interactive environment.<sup>21</sup> They are no longer comfortable with monotonous, one-way learning methods. Unfortunately, Islamic Religious Education (PAI) lessons are still often taught conventionally, centered on teacher lectures and text memorization. This learning style makes religious material seem distant from real life and difficult to internalize. Students become less enthusiastic, even feeling that religion is

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<sup>21</sup>Muhammad Fikri Arifin, "The Concept of Moral Education from Buya Hamka's Perspective in Answering Current Issues in Contemporary Education," *Turats* 17, no. 2 (2024): h. 165, <https://doi.org/10.33558/turats.v17i2.10495>.

irrelevant to their life challenges. Therefore, updating learning methods in PAI is a necessity in this global era.

Islamic Religious Education teachers are required to adapt to changing times, particularly in terms of learning methods and media. Mastering the content is not enough; teachers must also understand the characteristics of digital generation students. They prefer visual, interactive, and applied learning.<sup>22</sup> Thus, Islamic Religious Education teachers need to develop approaches that stimulate active student participation, such as group discussions, problem-solving, and project-based learning. This learning model not only engages students but also trains them to think critically and take responsibility for the values they learn. In this context, teachers are no longer the sole source of information but rather facilitators who guide the learning process. This is a new paradigm that all religious educators must immediately adapt.

The use of educational technology is a crucial pillar in reforming Islamic Religious Education (PAI) learning methods. Technology enables religious material to be presented in a more engaging, interactive, and easily understood manner for students. For example, the use of instructional videos, digital quizzes, Islamic podcasts, and interactive Quran applications can be alternative ways to deliver material. Furthermore, teachers can utilize online learning platforms to assign project-based assignments, engage in discussion forums, or engage in digital spiritual reflection. This approach will help students feel that Islamic values are inseparable from their digital lives. In fact, they will see that Islam is highly relevant and can be integrated into modern life. This is a form of down-to-earth and contextual religious learning.

Project-based learning (PBL) is highly suitable for Islamic Religious Education (PAI) development. Students can be invited to create digital da'wah campaigns, social projects based on Islamic values, or Islamic artwork that reflects their understanding of the material. Through these projects, students not only understand Islamic teachings theoretically but also apply them in real life. This process involves collaboration, creativity, problem-solving, and leadership—all essential skills in the global era. Islamic Religious Education teachers play a role in designing challenging yet meaningful projects and providing constructive feedback. With this method, students will see religious learning as a real and enjoyable experience. These projects can also serve as a creative da'wah tool that brings the message of Islam to the public in a positive way.

Critical discussion is also an effective method in modern Islamic Religious Education (PAI) learning. By opening a discussion space, teachers provide opportunities for students to express opinions, ask questions, and explore the meaning of Islamic teachings more deeply. These discussions must be facilitated by principles of Islamic etiquette and scientific thinking to ensure they do not stray from the correct path. When students are involved in open dialogue, they will feel valued and more interested in understanding religion consciously, rather than through coercion. Teachers need to prepare topical topics that

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<sup>22</sup>Sapari Sapari, "Multiculturalism in the Islamic Religious Education System in Schools," *And the roof* 1, no. 2 (2019): h. 36, <https://doi.org/10.54213/tsaqafatuna.v1i2.46>.

are close to students' lives, such as social media ethics, social interactions, digital consumption, and social responsibility. This way, learning becomes more contextual and does not focus solely on theory. Healthy discussions will foster a more authentic understanding and love for religion.

Problem-solving, or problem-based learning, is also highly suitable for integrating Islamic values into students' lives. In this method, students are encouraged to confront real-life situations or cases that challenge their religious values and principles. For example, how to respond to fake news, manage conflict in social settings, or deal with the pressures of a consumerist lifestyle. Through this process, students will learn that Islamic teachings hold answers and solutions to the various challenges of modern life.<sup>23</sup> They will also learn to make decisions based on the Islamic values they have learned. Islamic Religious Education teachers must be able to design engaging and relevant learning scenarios to train students to become problem solvers based on Islamic ethics. This is part of the effort to develop a resilient, critical, and religious generation.

The main challenge in updating Islamic Religious Education (PAI) learning methods lies in teacher readiness and support from educational institutions. Many Islamic Religious Education (PAI) teachers are unfamiliar with technological approaches or active learning methods. Adequate training, mentoring, and exploratory space are needed to enable teachers to develop their competencies. Schools must also provide infrastructure and policies that support learning innovation, including access to digital tools and learning platforms. Without systemic support, updating Islamic Religious Education (PAI) learning methods will be difficult to achieve optimally. Therefore, synergy between teachers, schools, the government, and the community is essential to driving the transformation of religious education. This change is not merely a trend, but a necessity to maintain the relevance of Islamic teachings in the modern era.

Globalization has drastically changed the face of education and demands more dynamic, interactive, and technology-based learning. Islamic Religious Education (PAI), as a vital component of character education, must transform to stay ahead of the times. Updating learning methods involves more than just changing teaching methods, but also changing the way we think about the role of religion in life. Islamic Religious Education (PAI) teachers must be prepared to be facilitators, innovators, and educators who are relevant to the needs of today's generation. With the right approaches, such as project-based learning, critical discussions, and problem-solving, Islamic values can be effectively and grounded in their teachings. This will help students see Islam as a living, inspiring, and contextual teaching. If implemented consistently, this renewal will produce a generation of resilient, intelligent, and characterful Muslims in an ever-changing world.

### **3. Islamic Education and the Issue of Multiculturalism**

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<sup>23</sup>Bahtiar Siregar and Rustam Ependi, "Government Efforts to Counter Radicalism," *Al-Hadi Scientific Journal* 6, no. 2 (2021): h. 7, <https://doi.org/10.54248/alhadi.v6i2.3873>.

Indonesia, as a diverse nation, presents a complex multicultural reality. In this context, Islamic Religious Education has a significant responsibility to instill values of tolerance and respect for differences. Multiculturalism is not simply a social fact, but rather a principle of living together in diversity.<sup>24</sup> Islamic Religious Education (PAI) can be a strategic instrument in building awareness of pluralism through values education. However, the challenges faced are significant. There remains a tendency toward exclusivism in religious teaching, emphasizing a "single truth" and lacking opportunities for interfaith dialogue. This can foster intolerant attitudes among students, potentially leading to rejection of diversity. Therefore, the Islamic Religious Education (PAI) approach must be directed toward fostering inclusive attitudes without losing its Islamic identity.

Integrating multicultural values into the Islamic Religious Education (PAI) curriculum can be achieved through the development of materials that emphasize Islamic teachings on tolerance, brotherhood (*ukhuwah*), and social justice. The Quran itself teaches the importance of peaceful coexistence and respect for differences (QS. Al-Hujurat: 13). This material must be contextualized with students' daily lives to ensure it is easily understood and applied.

Participatory learning methods such as discussions, case studies, and social simulations can help students understand multicultural issues more concretely. Islamic Religious Education teachers serve not only as transmitters of material but also as character builders and mediators in social dynamics within the school environment. Schools, as miniature models of society, must be laboratories of tolerance that foster empathy and respect for diversity.<sup>25</sup>

Furthermore, a multicultural approach in Islamic Religious Education (PAI) must also involve parents and the community. The environment outside of school has a significant influence on students' attitudes and perspectives. Therefore, synergy between schools, families, and the community is essential to creating a culture that values diversity. Multicultural education is not solely the responsibility of Islamic Religious Education teachers but a shared commitment.

By strengthening multicultural education based on Islamic values, Islamic Religious Education (PAI) can be the vanguard in shaping a generation that is not only spiritually devout but also able to live harmoniously in a pluralistic society. Islam is not an exclusive religion, but one that encourages its followers to be a blessing for all nature. Furthermore, Islamic Religious Education (PAI) has a crucial role in addressing the issue of multiculturalism in Indonesian society which is very diverse in terms of religion, ethnicity, culture, language, and outlook on life. Multiculturalism is an unavoidable social reality and

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<sup>24</sup>Liyana Rakhmawati and Galuh Dwi Purwasih, "Strengthening National Insight, Radicalism, Youth," *JIK-PkM: An Innovative and Creative Journal of Community Service Results* 1, no. 2 (2023): h. 115, <https://doi.org/10.55148/jik-pkm.v1i2.499>.

<sup>25</sup>Nur Salim, Suryanto Suryanto, and Agus Widodo, "Preventing Radicalism and Terrorism Through Multicultural Education for Students at MAN Kediri I," *ABDINUS Journal: Indonesian Journal of Community Service* 2, no. 1 (2018): h. 101, <https://doi.org/10.29407/ja.v2i1.11988>.

must be managed wisely so that it becomes a strength, not a source of conflict. Here are some ways PAI can address the issue of multiculturalism:

a. Instilling the Values of Tolerance in Islamic Teachings

Islamic Religious Education (PAI) must emphasize that Islam truly upholds the values of tolerance (*tasamuh*), mutual respect (*ihtiram*), and peaceful coexistence (*ta'ayush silmi*). These concepts are clearly stated in the Quran and Hadith, such as in Surah Al-Hujurat, verse 13, which emphasizes that differences between tribes and nations are meant for mutual understanding, not hostility. By equipping students with this understanding from an early age, Islamic Religious Education (PAI) can foster an open attitude toward differences and prevent the emergence of religious exclusivism.

b. Developing a Moderate and Inclusive Understanding of Islam

Islamic Religious Education (PAI) must teach Islam from a moderate perspective, namely a religious view that balances text and context, tradition and modernity, and Islamic and national identities. This approach is crucial for developing students who are not only spiritually devout but also capable of coexisting in a pluralistic society. Islam does not teach hostility toward followers of other religions; instead, it teaches fairness and kindness to everyone.

c. Integration of Multicultural Curriculum in Islamic Education

The Islamic Religious Education curriculum can be integrated with multicultural education principles, such as respect for differences, social justice, and equality. For example, in discussions of Islamic history, stories of Muslim figures who lived in harmony with non-Muslims could be highlighted, such as the Prophet Muhammad's trade with the Jews, or the Medina Charter, an interfaith agreement.<sup>26</sup> With this approach, students not only learn Islamic law, but also universal human values.

d. Learning Methods that Encourage Dialogue and Reflection

Islamic Religious Education (PAI) should not focus solely on memorization and one-way lectures. Learning should be participatory, fostering dialogue, case studies, and cross-perspective discussions. Islamic Religious Education (PAI) teachers can engage students in analyzing current issues such as interfaith conflict, minority discrimination, or local cultural diversity. This process will foster empathy, critical thinking, and healthy interaction skills in a multicultural society.

e. Empowering the School Environment as a Multicultural Miniature

Schools can be used as laboratories for tolerance. Islamic Religious Education (PAI) teachers can collaborate with other teachers and school management to design cross-cultural and interfaith activities, such as cultural competitions, interfaith forums, or visits to places of worship. These activities reinforce the values of togetherness and directly practice the Islamic teaching of *ukhuwah insaniyyah* (human brotherhood).

f. Involving Parents and the Community in Multicultural Education

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<sup>26</sup>Nurlaila, "Radicalism Among the Educated," *IQ (Quranic Science): Journal of Islamic Education* 1, no. 02 (2018): h. 270, <https://doi.org/10.37542/iq.v1i02.19>.

Islamic Religious Education (PAI) must also build synergy between schools, families, and the community. Intolerant attitudes often arise not from schools, but from the external environment.<sup>27</sup> Therefore, it is important to hold seminars, religious studies, or workshops that involve parents in strengthening multicultural values based on Islamic teachings. With this holistic approach, tolerance education doesn't stop in the classroom.

#### 4. PAI and the Challenge of Radicalism

Radicalism is a global issue that threatens the social and ideological stability of society, including in Indonesia. This phenomenon often arises in the name of religion, including Islam. In this context, Islamic Religious Education plays a central role in countering radical ideology that infiltrates through various channels, including social media and educational institutions. Radicalism arises not only from a narrow understanding of religion, but also from disillusionment with social, political, and economic conditions.<sup>28</sup>

The Islamic Religious Education (PAI) approach to combating radicalism cannot be purely textual. It requires a multidisciplinary approach that combines religious studies with social sciences such as sociology, psychology, and political science. This approach allows teachers and educational institutions to understand the sociological and psychological backgrounds of students who are vulnerable to radicalism. Economic factors, injustice, discrimination, and traumatic experiences can all be gateways to radical ideology.

Islamic education must be directed at strengthening the values of moderation (*wasathiyah*) in Islam, which prioritize balance, justice, and tolerance. Islamic Religious Education (PAI) materials must provide a comprehensive understanding of the verses on jihad, enjoining good and forbidding evil, and the concept of the caliphate, which are often misinterpreted by radical groups. Emphasizing the *maqasid sharia* (objectives of sharia) in learning can be an effective approach to explaining that Islam aims to safeguard life, intellect, religion, posterity, and property. Furthermore, digital literacy is also an essential part of a multidisciplinary approach. Students must be equipped with the skills to sort information and recognize radical propaganda prevalent on social media.<sup>29</sup> Collaboration between Islamic Religious Education (PAI) teachers, ICT teachers, and school counselors is crucial in building students' resilience against the negative influences of cyberspace. Critical thinking education needs to be strengthened to prevent students from being easily influenced by extreme narratives.

The involvement of religious leaders, academics, and education practitioners in formulating strategies to prevent radicalism is essential. Interfaith and intercultural dialogue forums can serve as a vehicle for conveying messages of peace and fostering mutual respect.

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<sup>27</sup>Khamami Zada, "Radicalism at the Heart of Islamic Education," *EDUCATION: Journal of Religious Education and Religion Research* 7, no. 4 (2017): h. 47, <https://doi.org/10.32729/edukasi.v7i4.256>.

<sup>28</sup>Muhammad Izzuddin, "Islamic Boarding Schools' Strategy in Countering Radicalism," *Anida (Actualization of the Nuances of Islamic Da'wah)* 21, no. 1 (2021): h. 98, <https://doi.org/10.15575/anida.v21i1.15997>.

<sup>29</sup>Andi Erlangga Rahmat, Andi Agustang, and Muhammad Syukur, "Pesantren and the Issue of Radicalism (Case Study: Babussalam Al-Mughtariah Selayar Islamic Boarding School)," *JISIP (Journal of Social Sciences and Education)* 7, no. 1 (2023): h. 75, <https://doi.org/10.58258/jisip.v7i1.4200>.

Islamic Religious Education (PAI) teachers must be trained to possess broad insights and master not only religious texts but also the social contexts that influence students' religious understanding. With a multidisciplinary approach, PAI can become agents of change, not only conveying Islamic teachings normatively but also serving as a means of social transformation. Radicalism cannot be combated simply with arguments, but with understanding, empathy, and concrete actions to build justice and peace. Islam is a religion of peace, and education is key to realizing this. A multidisciplinary approach in Islamic Religious Education (PAI) makes a significant contribution to combating radicalism, as radicalism is not merely a theological issue but also a social, psychological, political, cultural, and even economic one. An approach that focuses solely on the normative religious aspects often fails to adequately address the complexity of this issue. Therefore, combining various disciplines in the preparation, delivery, and development of PAI is a strategic and solution-oriented step. The following is a description of the contribution of a multidisciplinary approach in dealing with radicalism through Islamic Religious Education.

a. Understanding the Roots of Radicalism Comprehensively

Radicalism arises not only from a narrow understanding of religion, but also from specific social and psychological conditions. A multidisciplinary approach enables Islamic Religious Education (PAI) to understand that radicalism can grow from disappointment with socio-political conditions, past trauma, peer pressure, or a search for identity. By involving disciplines such as sociology, psychology, and anthropology, PAI can identify causal factors more comprehensively and without simplification.

b. Building a Humanistic and Critical Islamic Discourse

Through collaboration with philosophy, history, and the social sciences, a multidisciplinary approach encourages the development of critical, reflective, and contextual religious discourse. Students are not only taught to accept religious teachings dogmatically, but also trained to understand the historical context of a verse or hadith, compare it to the current situation, and distinguish between the essence of the teaching and its changeable interpretation. This will prevent radical thinking that tends to be textual and narrow.

c. Improving Media Literacy and Religious Digital Literacy

Much radical propaganda spreads through the internet and social media. Communication and information technology disciplines can be utilized in Islamic Religious Education (PAI) to equip students with digital religious literacy skills. They are taught how to recognize hoaxes, extremist propaganda, and misleading religious content. This will strengthen students' ideological resilience against unhealthy external influences.

d. Improving Students' Social and Emotional Skills

Educational psychology and guidance and counseling are highly relevant in Islamic Religious Education (PAI) to foster emotionally balanced student personalities. Radicalism often develops in individuals who feel isolated, frustrated, or angry about their circumstances. A multidisciplinary approach allows PAI to address these emotional aspects by providing a space for sharing, spiritual guidance, and a healthy program for channeling aspirations. Students learn that Islam teaches compassion, not hatred.

e. Cultivating Critical Awareness of Social Issues and Justice

The multidisciplinary approach allows Islamic Religious Education (PAI) to incorporate sociological and political science perspectives to help students understand social inequality, global conflict, and the power dynamics often used to justify radicalism. Students are trained to see problems clearly and express their concerns through peaceful and constructive means, rather than violence. PAI becomes a vehicle for promoting social justice in the spirit of Islam, a blessing for all creation.<sup>30</sup>

f. Strengthening Character Education and the Values of Religious Moderation

Collaboration between Islamic Religious Education (PAI) and character education is crucial for developing students who think moderately, fairly, and responsibly. Values such as tolerance, mutual cooperation, empathy, and non-violence must be instilled not only through lectures, but also through real-life practices, social simulations, and collaborative projects. A multidisciplinary approach enriches learning strategies to avoid monotony and to better engage students' affective aspects.

## **5. The Role of Islamic Education in Overcoming Radicalization in the Era of Globalization**

a. Islamic Education as an Ideological-Theological Fortress

Islamic education plays a vital role in protecting the Muslim community from the dangers of radicalization, especially amidst the rapid flow of globalization that brings the influence of transnational ideologies. Islamic teachings, which truly teach peace, tolerance, and justice, are often misunderstood or misused by radical groups. Through proper Islamic education, the younger generation is taught to understand Islam holistically and contextually, rather than narrowly and literally. Islamic education can shape students' character so they are not easily influenced by extreme narratives that target their emotions and identities. A curriculum that emphasizes moderate values such as *tawassuth* (moderation), *tasamuh* (tolerance), and *i'tidal* (balance) is crucial to instill from an early age. Teachers, religious teachers, and Islamic educational institutions must be able to convey Islamic teachings with a friendly, dialogical, and non-judgmental approach. In this way, Islamic education not only fosters intellectual intelligence but also strengthens students' moral and ideological integrity.

b. Sociological Approach in Islamic Education

A sociological approach to Islamic education is crucial for understanding that radicalization stems not only from erroneous religious understandings but also from unjust social conditions. Factors such as poverty, unemployment, discrimination, and social marginalization often create fertile ground for the growth of radical ideology. Therefore, Islamic education must be able to respond to these social realities with a solution-oriented and liberating approach.<sup>31</sup> Islamic education needs to instill social empathy, concern for others, and an inclusive attitude in social life. Furthermore, students need to be encouraged

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<sup>30</sup>Agus Ramdani, "Cultural and Civic Literacy as Enculturation of Multiculturalism," *AKRAB Journal* 8, no. 2 (2017): h. 24, <https://doi.org/10.51495/jurnalakrab.v8i2.157>.

<sup>31</sup>Ichsan Ichsan, "Multiculturalism in the Practice of Islamic Education," *Al-Bidayah: Journal of Islamic Basic Education* 1, no. 2 (2024): h. 85, <https://doi.org/10.14421/al-bidayah.v1i2.8974>.

to understand that Islam teaches the principles of social justice and balance in life. Islamic schools or institutions can also develop community service programs to strengthen social ties and build solidarity. By developing a strong social awareness, students will understand Islam not only ritually but also as a value system capable of addressing social challenges in a peaceful and civilized manner.

#### c. Psychological Approach in Islamic Education

A psychological approach is crucial in Islamic education because the process of radicalization often begins with an identity crisis, feelings of alienation, and helplessness. Islamic education needs to address the psychological aspects of students so they feel accepted, valued, and have a clear purpose in life. With a supportive and empathetic approach, religious teachers can help students build strong self-confidence and emotional maturity.<sup>32</sup> Islam teaches that every individual has high potential and self-worth, and this must be continuously instilled in the learning process. A sound Islamic education must also create a safe space for discussion, expression, and inquiry, without fear of judgment. Furthermore, counseling based on Islamic values can be an alternative to help students who exhibit symptoms of extremism. If these psychological aspects are ignored, the opportunity for radicalism to enter will remain open, even if religious knowledge has been taught.

#### d. Political and Legal Approaches in Islamic Education

Radicalization often stems from frustration with the political system or distrust of laws perceived as unfair. Therefore, Islamic education must provide an understanding that Islam is not incompatible with democracy and respect for the law. In Islam, justice (al-'adl) and the common good (al-maslahah) are fundamental principles in social and state life. Through a political and legal approach, students can understand the importance of participating in the democratic process peacefully, rather than through violence. Islamic education must also explain that jihad is not an act of violence, but rather a maximum effort to uphold the values of goodness, justice, and humanity. The Islamic education curriculum can incorporate the study of Islamic law relevant to human rights, pluralism, and the state constitution. Thus, students will grow into spiritually pious citizens who are constructive in socio-political life.

#### e. Technology and Media Approaches in Islamic Education

In the digital and global era, radicalization often occurs through social media, websites, and other online content. Therefore, Islamic education must strengthen digital literacy for students to prevent them from easily falling prey to extremist propaganda widely disseminated online. Religious learning should be directed at developing critical thinking skills, filtering information, and understanding the context of every religious teaching they encounter in digital media. Islamic teachers and educational institutions need to utilize social media as a means of positive, peaceful, and calm Islamic preaching. The creation of engaging, creative preaching content based on moderate Islamic values must be supported

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<sup>32</sup>Triven Simbar Sign, *Social Change Modernization And Social Change, Globalization And Social Change, Journal of Social Sciences and Humanities*, vol. 9 (Center for Open Science, 2016), h.89, <https://doi.org/10.31237/osf.io/572a8>.

and taught to students. Furthermore, digital security training is crucial to protect students from dangerous online networks. Islamic education can no longer be confined to traditional classrooms; it must be technologically literate and adaptable to current developments. With this approach, the younger generation of Muslims can become active media users who are intelligent and wise in responding to religious issues.

#### **E. Conclusion**

Reorienting Islamic Religious Education (PAI) in the global era is a crucial step in facing the challenges of globalization, multiculturalism, and radicalism. PAI needs to be developed not only as ritual and dogmatic teaching, but also as reflective, contextual, and humanistic. Islamic Religious Education (PAI) faces major challenges in the era of globalization marked by technological advances, cultural diversity (multiculturalism), and the increasing threat of radicalism. To address these challenges, PAI needs to employ a multidisciplinary approach involving social sciences, culture, psychology, and educational technology. With this approach, PAI can teach moderate, tolerant, and peaceful Islamic values that are relevant to current conditions, and shape students who are open-minded, respectful of differences, and able to counter radical ideologies.

Islamic Religious Education (PAI) plays a strategic role in addressing global challenges such as globalization, multiculturalism, and radicalism. Globalization demands that PAI adapt its teaching methods and approaches to remain relevant. Through the integration of technology and the delivery of universal Islamic values, PAI can serve as a tool for shaping students' character and resilience amidst the currents of global change. In the context of multiculturalism, PAI plays a role in fostering tolerance, mutual respect, and togetherness in diversity. PAI must be able to instill the values of pluralism and strengthen an inclusive Islamic identity. This requires a collaborative approach between schools, families, and communities to create a harmonious culture. Radicalism is a serious challenge that must be addressed with a multidisciplinary approach. Collaboration between religious and social sciences is crucial in understanding the root of the problem and designing appropriate solutions. By strengthening the values of moderation and digital literacy, PAI can become a primary bulwark in countering radicalism and shaping a generation that is peace-loving, intelligent, and virtuous.

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