

Strategies for Islamic Education in Tackling Digital Radicalism in the Age of Social Media

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ABSTRACT. The development of social media has facilitated access to religious information, but it has also opened up opportunities for the spread of intolerant narratives, propaganda and radical ideologies in the digital sphere. This situation poses a challenge for Islamic Religious Education (PAI) in equipping pupils to engage with religious information critically and responsibly. This study aims to analyse the forms of digital radicalism, the challenges faced by PAI, the preventative strategies that can be implemented, as well as the factors that support and hinder their implementation. The study employs a descriptive qualitative approach using a literature review method. Data were obtained from relevant academic publications and analysed using content analysis through the stages of information selection, theme grouping, interpretation, and drawing conclusions. The findings indicate that digital radicalism can develop through the dissemination of intolerant narratives, hate speech, propaganda, and religious information lacking adequate context. Relevant Islamic Education (PAI) strategies include strengthening digital literacy, instilling the principle of tabayyun, developing critical thinking skills, fostering religious moderation, promoting dialogic and contextual learning, and utilising social media to disseminate educational content. The implementation of these strategies requires competence and exemplary behaviour on the part of teachers, support from families and the school environment, and the availability of learning facilities. Meanwhile, time constraints, a lack of facilities, and inconsistent guidance may hinder their implementation. This study emphasises that the prevention of digital radicalism through Islamic Education requires an integrated and sustainable approach, although the effectiveness of each strategy still needs to be tested through empirical research.

Keywords. Islamic Religious Education; digital radicalism; digital literacy; religious moderation; tabayyun.

Abstrak. Perkembangan media sosial memberikan kemudahan akses terhadap informasi keagamaan, tetapi juga membuka peluang penyebaran narasi intoleran, propaganda, dan paham radikal di ruang digital. Kondisi ini menjadi tantangan bagi Pendidikan Agama Islam (PAI) dalam membekali peserta didik agar mampu menyikapi informasi keagamaan secara kritis dan bertanggung jawab. Penelitian ini bertujuan menganalisis bentuk radikalisme digital, tantangan yang dihadapi PAI, strategi pencegahan yang dapat diterapkan, serta faktor pendukung dan penghambat pelaksanaannya. Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode studi kepustakaan. Data diperoleh dari publikasi ilmiah yang relevan dan dianalisis menggunakan analisis isi melalui tahapan pemilihan informasi, pengelompokan tema, interpretasi, dan penarikan

kesimpulan. Hasil kajian menunjukkan bahwa radikalisme digital dapat berkembang melalui penyebaran narasi intoleran, ujaran kebencian, propaganda, dan informasi keagamaan yang tidak disertai konteks yang memadai. Strategi PAI yang relevan meliputi penguatan literasi digital, pembiasaan prinsip tabayyun, pengembangan kemampuan berpikir kritis, penanaman moderasi beragama, pembelajaran dialogis dan kontekstual, serta pemanfaatan media sosial untuk menyebarkan konten edukatif. Penerapan strategi tersebut memerlukan kompetensi dan keteladanan guru, dukungan keluarga dan lingkungan sekolah, serta ketersediaan fasilitas pembelajaran. Sementara itu, keterbatasan waktu dan fasilitas serta pendampingan yang belum konsisten dapat menghambat pelaksanaannya. Kajian ini menegaskan bahwa pencegahan radikalisme digital melalui PAI memerlukan pendekatan yang terintegrasi dan berkelanjutan, meskipun efektivitas setiap strategi masih perlu diuji melalui penelitian empiris.

Kata Kunci: Pendidikan Agama Islam; radikalisme digital; literasi digital; moderasi beragama; tabayyun

Introduction

Advances in digital technology and social media have made it easier to access and disseminate religious information via platforms such as Facebook, YouTube, Instagram and TikTok. However, these platforms can also be used to spread propaganda and extremist ideas that influence users' views and behaviour (Akram & Nasar, 2023; Kakavand, 2024). Digital radicalism can take the form of propaganda, derogatory remarks about other groups, intolerance, the dissemination of extreme ideas, and even calls to join specific groups. A systematic review has shown a link between exposure to radical online content and indicators of radicalisation, although the strength of the evidence and the causal relationship still require further examination (Wolfowicz dkk., 2022). This situation calls for an education system that equips the younger generation with the ability to engage with digital information critically and responsibly.

Islamic Religious Education (PAI) plays a role in shaping pupils' religious understanding, moral character and personality so that they are able to cope with the changing times. In the digital context, PAI teaching needs to develop pupils' ability to verify information, think critically and respond to differences with tolerance (Al-Ulya dkk., 2025). Pupils also need to be able to distinguish reliable religious information from information that is incorrect or has the potential to encourage extremism. This is in line with digital literacy based on tabayyun, which emphasises the verification of information and ethical responsibility in the use of media (Hakim & Susilo, 2026). Therefore, Islamic Education (PAI) must integrate digital literacy, the principle of tabayyun, and religious moderation without neglecting the fundamental values of Islamic teachings.

Previous research has examined digital radicalism and the role of education in preventing the spread of extremist ideas. Research (Saichu dkk., 2023) examining digital radicalism amongst school pupils, the challenges faced by Islamic Education teachers, and the promotion of digital literacy and religious moderation. Another study by (Arifin dkk., 2025) highlights the strengthening of the Islamic Education (PAI) curriculum through tolerance, multi-perspective dialogue and

religious moderation, whilst (Gereluk, 2023) emphasises a whole-school approach that involves the entire school community. The study highlights the importance of integrating digital literacy, tolerance and a supportive educational environment. However, there is a need for a synthesis that links the forms and patterns of the spread of digital radicalism, the challenges facing Islamic Education (PAI), prevention strategies, and the factors that support or hinder these efforts. Therefore, this study analyses these aspects in an integrated manner to understand the prevention of digital radicalism through education.

This study examines the relationship between forms of digital radicalism, the challenges faced by Islamic Religious Education (PAI), prevention strategies, and the factors that support and hinder their implementation. This study is important because the prevention of digital radicalism is not only related to the delivery of religious material, but also to the development of learners' abilities to evaluate information, practise religious moderation, and use technology responsibly. An analysis of these aspects is necessary to gain a more comprehensive understanding of the role of PAI in responding to digital radicalism in the age of social media.

In line with this focus, this study aims to analyse the forms of digital radicalism, the challenges facing Islamic Education (PAI), prevention strategies, and the factors that support and hinder their implementation through a literature review. It is hoped that the findings of this study will enrich our understanding of the development of Islamic Education (PAI) in the digital environment, whilst also serving as a basis for consideration by teachers and educational institutions when designing learning programmes that integrate digital literacy, the principle of *tabayyun*, religious moderation, and the character development of learners.

Methods

This study employs a literature review methodology with a descriptive qualitative approach to analyse strategies in Islamic Religious Education for tackling digital radicalism in the age of social media. The research was conducted by collecting, reviewing and analysing various relevant written sources without carrying out direct data collection in the field. This approach was used to integrate the findings of previous research in order to gain a comprehensive understanding of the issue under study (Snyder, 2019).

The literature sources for this study comprise 25 scholarly publications, including journal articles and books or supporting academic publications. The literature search was conducted via Google Scholar, GARUDA, and relevant scientific journal websites. The literature was selected based on its relevance to the research focus, namely digital radicalism, Islamic education strategies, digital literacy, *tabayyun*, religious moderation, and factors supporting and hindering prevention efforts. The publications used were published between 2021 and 2026. Sources not directly related to the research focus were not included in the analysis.

Data collection was carried out using documentation techniques, involving the searching for, gathering, reading, recording and categorising of information from selected sources. Relevant information was recorded based on the focus of the study, key findings and its relevance to the research objectives. Subsequently, the data was categorised into four groups: forms of digital radicalism in the social media era; the challenges faced by Islamic religious education in addressing them; preventative strategies that can be implemented; and the factors that support and hinder their implementation. This documentation technique helped the researcher organise the information systematically for further analysis (Bowen, 2009).

Data analysis utilised content analysis, involving the selection of relevant information, the grouping of data, the interpretation of findings, and the drawing of conclusions. Information from various publications was compared to identify similarities, differences and the relevance of the findings to the research focus. The validity of the study's results was examined through source triangulation, namely by comparing information from several academic publications addressing similar themes. The comparison was carried out to assess the consistency and relevance of the information before it was synthesised into conclusions regarding strategies for Islamic Religious Education in tackling digital radicalism (Elo & Kyngäs, 2008).

Research Findings and Discussion

Results

Forms and Patterns of the Spread of Digital Radicalism

A review of the literature indicates that digital radicalism in a religious context is linked to the dissemination of narratives of intolerance, hatred towards different groups, and the justification of extreme actions via digital media. Whilst social media facilitates access to religious information, these platforms also provide a space for messages that lack explanation or are exclusionary in nature. Study (Nurjanah, 2024) discusses digital literacy in strengthening religious moderation, whilst (Wolfowicz dkk., 2022) examined the link between exposure to radical online content and radicalisation. Both studies emphasised the importance of information literacy and religious moderation, but exposure to such content alone is not sufficient to conclude that radicalisation has occurred.

Intolerance and hate speech are distinct yet interrelated forms of expression. Intolerance is characterised by the rejection of different groups or the use of differences in belief as a reason to belittle others, whilst hate speech takes the form of messages or content that attack, belittle or incite hostility on the basis of a particular identity (Hietanen & Eddebo, 2023). Research (Aramiko dkk., 2023) examining moderate Islamic da'wah as an approach to upholding tolerance and countering online radicalism. Both studies help to distinguish intolerant attitudes from expressions

of hatred, whilst emphasising the importance of moderate religious narratives in fostering digital communication that respects diversity.

The circulation of religious information that is unverified or presented without sufficient context is another issue in the digital sphere. Excerpts from sermons, quotations and short videos may be treated as complete explanations without any verification of the source, authenticity or context. If used to target other groups or to support extreme views, such information can reinforce prejudice and narratives of intolerance. Research (Malik & Labib, 2025) to examine *fact-checking* and information literacy based on religious moderation as a deradicalisation strategy in higher education. In line with this, (Aminah & Maulana, 2026) developing a model of *digital tabayyun* that emphasises the verification of information through a media literacy approach based on the values of the Qur'an. Both studies emphasise the importance of the ability to scrutinise sources, assess context, confirm the accuracy of information, and develop a critical and tolerant attitude when encountering problematic religious narratives

The spread of digital radicalism needs to be examined by looking at how messages are packaged and disseminated in the form of text, images, videos or persuasive narratives. However, a brief format, popularity and user response do not automatically indicate radicalism; any assessment must take into account the content, context and source, as well as elements of hatred, discrimination or the justification of violence. Study (Wolfowicz dkk., 2022) have found a link between exposure to radical online content and indicators of radicalisation, but the evidence for a causal relationship remains limited. Meanwhile, studies (Risius dkk., 2024) emphasises the interplay between technological and social factors in understanding online extremism. Consequently, communities with similar views are not automatically radical in nature, unless their interactions fuel hostility, justify violence, or stifle dialogue regarding differences.

Based on a review of the literature, forms of digital radicalism include intolerant narratives, hate speech, misleading religious information, extremist propaganda, and digital interactions that fuel hostility. This categorisation is a conceptual synthesis, not a classification tested against field data. Therefore, legitimate differences of opinion must be distinguished from messages containing hatred, discrimination or the justification of violence.

The Challenges Facing Islamic Religious Education in Tackling Digital Radicalism

The challenges facing Islamic Education (PAI) in tackling digital radicalism include changes in the information environment, assessing the credibility of religious sources, and adapting teaching methods. Research (Sukino, 2023) emphasises contextual learning (Sahrandi, 2024) examining the challenges of Islamic Education for the digital generation, whilst (Manshur & Isroani, 2023) highlights the integration of technology and digital literacy. The study serves as a foundation for

strengthening pupils' ability to evaluate information, understand differences and respond critically to extreme narratives.

Religious digital literacy poses a challenge for Islamic Education (PAI) because access to information is not necessarily accompanied by the ability to verify sources and understand context. Research (Giffari dkk., 2026) emphasises digital literacy, critical thinking, religious moderation, and the involvement of parents and the community. As for the study (Rahmadani dkk., 2025) highlighting religious moderation, tabayyun and contextual learning as means of countering disinformation and radicalism. Both studies emphasise the importance of evaluating digital information, but the factors that facilitate and hinder its implementation still need to be analysed.

Developing critical thinking skills is essential to ensure that learners are able to assess the credibility of sources, examine evidence and evaluate arguments in religious messages, rather than simply accepting information from popular figures or widely shared content. Findings of the study (Malik & Labib, 2025) emphasises the importance of fact-checking and information literacy grounded in religious moderation to develop the ability to verify information. Meanwhile, (Wolfowicz dkk., 2022) This indicates that the relationship between media exposure and radicalisation needs to be understood with care; consequently, it is important to evaluate the content and context of the information. The application of this principle in school education must be adapted to pupils' developmental stages, the characteristics of the learning process, and the context in which digital media are used.

Another challenge for Islamic Education is to integrate religious moderation through the values of tolerance, justice and respect for diversity when dealing with provocative content on social media. Study (Hidayah dkk., 2026) emphasises fostering tolerance and respect for diversity, whilst (Kadir, 2024) highlighting character education, innovative teaching methods, and the involvement of families and the community. Both studies emphasise the importance of linking the value of moderation to pupils' social experiences through critical discussion, dialogue that respects differences, and the habit of evaluating information before accepting or sharing it.

The implementation of prevention strategies is also linked to the educational environment outside the classroom, as pupils interact with digital information at home, at school and within their social circles. Therefore, Islamic Education (PAI) teaching must ensure consistency between the knowledge and attitudes developed at school and pupils' digital experiences. However, the available evidence is not yet sufficient to conclude the extent of the influence of each environment on the prevention of digital radicalisation; consequently, this relationship requires further study.

Strategies for Islamic Education in Preventing Digital Radicalism

A literature review has identified strategies for preventing digital radicalism through the promotion of digital literacy, critical thinking, tabayyun, religious moderation and the educational

use of digital media. Research (Giffari dkk., 2026) discussing the digital literacy-based Islamic Education (PAI) curriculum, whilst (Rahmadani dkk., 2025) highlighted the role of Islamic Education (PAI) in countering disinformation and radicalism amongst young people. Both emphasised the importance of the ability to analyse information as part of religious education in the digital age.

Digital literacy encompasses the ability to verify sources, assess the accuracy of information, understand context, and consider the impact of disseminating messages. The principle of *tabayyun* serves as the ethical and religious foundation for this process. Research findings (Malik & Labib, 2025) discusses fact-checking and information literacy based on religious moderation as a deradicalisation strategy in higher education institutions, which is relevant for countering extremist narratives, even though the context differs from that of school education.

The next strategy is to integrate religious moderation into Islamic Education (PAI) through the values of tolerance, justice, balance and respect for others. Research (Hidayah dkk., 2026) discusses the strategies employed by Islamic Education teachers in preventing radicalism, whilst (Kadir, 2024) highlighting character education, innovative teaching methods, family and community involvement, and the use of technology. Both studies indicate that the prevention of radicalism through Islamic Education (PAI) must encompass the aspects of knowledge, attitudes and the educational environment.

Contextual and dialogic learning can link religious material to digital issues through the analysis of unverified religious information, discriminatory comments and provocative content. Pupils are trained to trace sources, evaluate arguments and explain the basis for their judgements as an application of information literacy and critical thinking. However, the effectiveness of this approach in reducing vulnerability to radicalism still requires empirical testing.

The use of social media to disseminate educational content is also mentioned in the literature. The findings of the study (Puspita dkk., 2025) discusses TikTok as a platform for religious education and moderation within the context of radical Islamist narratives. This study is relevant in demonstrating that digital media can serve as a means of conveying educational religious messages. However, the use of digital platforms does not automatically guarantee the achievement of prevention objectives. The quality of the material, the accuracy of references, the competence of content creators, and the engagement of learners must still be taken into account in its implementation.

Overall, the PAI strategies identified in the literature focus on strengthening digital literacy, practising *tabayyun*, developing critical thinking, fostering religious moderation, contextual learning, and the educational use of digital media. These strategies complement one another, but do not all have the same level of empirical support. Consequently, the findings of this review

indicate trends in the strategies discussed in the literature, rather than concluding that all strategies have been proven equally effective in preventing digital radicalism.

Factors Supporting and Hindering the Implementation of the PAI Strategy

Supporting and inhibiting factors identified in the literature can be categorised into teacher competence, learner readiness, family and school support, and the availability of learning resources. However, the sources used have varied focuses. Some address digital radicalism directly, whilst others examine the implementation of Islamic Education (PAI) or character building in general. Therefore, these factors must be interpreted in accordance with the context of their original research.

Teachers' competence and exemplary behaviour play a vital role in the implementation of Islamic Education strategies. Research by (Hidayah dkk., 2026) discusses the strategies employed by Islamic Education teachers in preventing radicalism and fostering religious moderation. Meanwhile (Fidarsih dkk., 2023) provides additional context regarding role modelling and habit formation through the fostering of socially conscious character, although it does not directly demonstrate the effectiveness of strategies to prevent digital radicalisation.

Support from the family and the school environment is important in the implementation of PAI strategies. The results of the study (Kadir, 2024) discusses the involvement of families and the community in tackling the radicalisation of young people, whilst (Nurqadriani dkk., 2024) examining Islamic Education (PAI) to foster religious moderation amongst secondary school pupils in the post-truth era. Both studies emphasise the importance of a supportive environment and moderate teaching, but have not yet demonstrated that collaboration between families and schools directly reduces exposure to or acceptance of radical digital content.

In terms of constraints, the educational literature cited in the manuscript highlights limitations in terms of time and facilities, variations in learners' motivation, and a lack of optimal environmental support. Research findings (Fidarsih dkk., 2023) discusses the challenges involved in fostering a sense of social responsibility, whilst (Nurqadriani dkk., 2024) outlines the challenges in implementing Islamic Education (PAI) learning strategies. These findings may help to explain educational barriers in general, but their relevance to the prevention of digital radicalisation should be limited to the context specifically supported by the sources.

The findings of the synthesis indicate that teacher competence, the relevance of learning, support from families and schools, and educational resources are key factors in the implementation of Islamic Education strategies. Meanwhile, limitations in terms of time and facilities, variations in pupils' readiness, and inconsistencies in environmental support present obstacles that require attention. However, the available evidence is insufficient to determine the influence of each factor

on the success of preventing digital radicalisation. Therefore, these factors are understood as the results of a literature review, rather than proven cause-and-effect relationships.

Discussion

Digital Radicalism as a Challenge for Religious Education

Based on a review of the literature, digital radicalism in the context of education needs to be examined in terms of the content of messages, the ways in which they are disseminated, and the responses generated amongst different groups. Forms relevant to this study include intolerant narratives, hate speech, propaganda, and religious information presented without adequate context or references. Exposure to such content does not automatically make a person radical. However, when messages incite hatred, discrimination or the justification of violence, this poses a challenge for religious education and the formation of pupils' social attitudes.

It is important to distinguish between radicalism and differences of religious opinion, as differences in interpretation, worship or outlook do not automatically indicate radicalism. Assessments must be based on clear indicators, such as the denial of other groups' rights, calls for discrimination, or the justification of violence, so that prevention measures do not result in the stigmatisation of pupils with differing views. In Islamic Education (PAI) lessons, prevention is directed towards strengthening an understanding of responsible religious practice, respect for human dignity, and the ability to live together in a pluralistic society (Hasan, Solechan, dkk., 2024; Hidana dkk., 2026).

This direction is in line with (Kadir, 2024), which identifies character education, innovative teaching methods, the use of technology, and the involvement of families and the community as key elements in tackling radicalisation amongst young people. As Kadir relied on a literature review, his findings serve as a conceptual basis for formulating educational strategies, rather than as evidence that any single strategy is guaranteed to be effective in all school contexts.

Challenges in Islamic Education: Digital Literacy and Authority on Religious Knowledge

The challenges facing religious education in the digital sphere are not limited to mastering devices or applications. A more fundamental challenge is guiding learners so that they are able to evaluate the sources, context and arguments within the religious information they encounter. Concise and engaging content does not necessarily have strong references, whilst the popularity of a content creator cannot be the sole measure of credibility. Therefore, religious digital literacy must encompass the ability to trace original sources, examine the context of quotations, compare explanations, and distinguish between well-founded arguments and provocative messages.

The principle of tabayyun can be applied as a practical learning procedure. Learners can be asked to identify the source of information, check the references used, compare claims with reliable sources, and refrain from sharing information if its accuracy is unclear (Hasan, Mujahidin, dkk.,

2024). In this way, tabayyun is not merely moral advice, but becomes a habit of verifying information before accepting or sharing it. Research (Rahmadani dkk., 2025) discusses the role of Islamic Education (PAI) in tackling disinformation and radicalism amongst young people, whilst emphasising the values of moderation, tabayyun and contextual learning. The findings of this field research are relevant in supporting the importance of critical learning, but should not be regarded as data collected by this literature review.

Another implication is the need to integrate digital literacy into the curriculum planning and learning activities for Islamic Education (PAI), rather than simply including it as supplementary material. As for the research (Giffari dkk., 2026) developing a digital literacy-based Islamic Education (PAI) curriculum incorporating components of digital citizenship, critical thinking regarding online content, religious moderation, the use of educational technology, and the involvement of parents and the community. The study reports the results of expert validation of the developed design. The validation results indicate the design's feasibility; however, they do not in themselves prove that the curriculum has reduced exposure to or radical behaviour. The effectiveness of its implementation still needs to be tested through learning evaluations and further research.

The Integration of Tabayyun, Religious Moderation and Dialogic Learning

The findings of the synthesis identify digital literacy, tabayyun, religious moderation and critical thinking as mutually complementary components. Digital literacy helps learners verify information; tabayyun provides an ethical foundation for not accepting or disseminating claims without verification; religious moderation guides attitudes towards differences; whilst dialogic learning provides an opportunity to practise all of these. If learning focuses solely on technical skills, learners may be able to find sources but may not necessarily be able to respond to differences in a respectful manner. Conversely, if moderation is merely presented as a slogan, learners will not acquire clear steps for evaluating information and formulating reasoned responses.

Research (Desiska & Daheri, 2024) shows that social media can be utilised to instil the values of religious moderation in Islamic Education (PAI) through relevant content and learner interaction. These findings are consistent with (Agusta, 2024), which emphasises the importance of religious digital literacy in fostering a moderate outlook, as well as (Al-Ulya dkk., 2025), which highlight the need to strengthen pupils' ability to verify religious information. These studies support the use of digital media as an educational tool, but its application must be tailored to learning objectives and pupils' characteristics. One activity that can be implemented is case analysis: pupils select a religious post, examine its source, assess the accuracy of the context, identify language that demeans other groups, and then draft a polite and reasoned response. Teachers can assess the

quality of the source, the accuracy of the reasoning, the use of language, and the ability to respect differences.

Social media can be utilised as a learning space and a means of conveying moderate religious narratives, but its use does not in itself guarantee the effectiveness of preventing digital radicalisation. The use of digital content must be accompanied by checks on the credibility of sources, in-depth study of the material, and pedagogical guidance from teachers so that pupils do not merely receive information, but are also able to critically assess its content and context. An emphasis on popularity, brevity, or mere visual appeal risks oversimplifying complex religious issues. Therefore, technology must be positioned as a medium to support learning, rather than as a substitute for teachers' pedagogical competence, source verification, and critical dialogue within the learning process.

The Role of Teachers and the Educational Ecosystem

The prevention of digital radicalism cannot be left solely to Islamic Education teachers. Teachers play a role in designing learning experiences, setting an example in dealing with differences, and guiding pupils when they encounter questionable information. However, pupils' habits are also shaped through interactions at home, within their peer groups, and in the digital environment. Therefore, educational strategies will be more consistent if schools foster communication between PAI teachers, form tutors, counsellors, school leaders, families and other relevant parties. Study (Kadir, 2024) It also emphasises the involvement of families and the community as part of the approach to tackling radicalisation amongst young people.

Research (Syahputra, 2025) provides an example of field research into the strategies employed by Islamic Education (PAI) teachers in countering digital radicalism through religious moderation at the Al-Manar Private Islamic High School in Medan Johor. The study utilised observation, interviews and documentation, and reports on the use of humanistic and contextual approaches combined with the strengthening of digital literacy. These findings should be interpreted as a snapshot of practice within the specific context under study, rather than as the results of observations made in this research. Furthermore, a single case study is insufficient to conclude that the same approach would yield similar outcomes in all schools or madrasahs.

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research. Furthermore, a single case study is insufficient to conclude that the same approach would yield similar outcomes in all schools or madrasahs.

Implications and Limitations of the Study

In practical terms, this synthesis leads to a PAI strategy that integrates information verification, critical reasoning, communication ethics, religious moderation and cross-environmental mentoring. This strategy can begin with observable activities, such as pupils' ability to trace sources, explain the reasons for accepting or rejecting a claim, use non-derogatory language, and engage in dialogue when faced with differences. Such indicators are more measurable for evaluating the learning process than general statements that learning has successfully prevented radicalism.

The conclusions of this discussion must be viewed within the limitations of the research methodology. As this study is a literature review, its findings constitute a synthesis of the arguments and strategies discussed in the selected publications. This study does not directly measure the level of radicalism amongst pupils, nor does it test the causal relationship between Islamic Education (PAI) strategies and changes in their attitudes. Furthermore, the sources examined have different focuses and research designs, meaning that the strength of the evidence cannot be considered uniform. Future research could examine the implementation of these strategies in schools or madrasahs using clear indicators, appropriate methods, and ethical procedures that protect the pupils.

Conclusion

Based on a review of the literature, digital radicalism poses a challenge to Islamic Religious Education (PAI) because intolerant narratives, hate speech, propaganda and religious information presented out of context can circulate via social media and reinforce exclusionary views. The challenge for PAI is not merely to convey religious understanding, but also to equip learners to verify the sources and context of information, critically evaluate arguments, and communicate responsibly in the digital sphere. To this end, relevant strategies include fostering the practice of *tabayyun*, critical analysis of digital content or case studies, dialogic and contextual learning, reinforcing the value of religious moderation, and utilising social media to disseminate accountable educational content.

The implementation of these strategies requires teachers to lead by example and possess the necessary competence, as well as support from families and the school environment, and the availability of adequate teaching materials and facilities. Conversely, time constraints and a lack of facilities, variations in educators' digital literacy levels, and inconsistent support from the wider community may pose obstacles. As this research is based on a literature review, these conclusions represent a synthesis of the publications examined, rather than direct empirical evidence or a

certainty that specific strategies causally reduce digital radicalism. Further research needs to empirically test the implementation of these strategies in various educational contexts and assess changes in pupils' abilities to verify information, think critically, and respond to differences in a respectful manner.

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