



IRE (Islamic Religious Education) Learning as an Effort to Mitigate Radicalism in Private Islamic Primary Education

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Abstract

This article aims to explore efforts to prevent radicalism through IRE learning at SD Plus Rahmat Kediri. This article is based on qualitative field research with a phenomenological approach. Data were collected through in-depth interviews, non-participant observation, and documentation. The collected data were then analyzed using Cresswel's spiral model, which includes the following stages: preparing the data; reading through the data; coding the data; describing the setting, categories, and themes to be analyzed; presenting the descriptions and themes in the form of a narrative; and interpreting the data. The author triangulated techniques and sources to maintain data validity. This article concludes that SD Plus Rahmat Kediri has designed and developed a program to prevent radicalism. Efforts made by the school are selecting textbooks, developing teaching modules by teachers, and implementing activities related to nationalism. The strategy is

implemented through IRE learning, both in the classroom and outside the classroom. In-class learning includes objectives, materials, media, methods, and evaluation. Learning outside the classroom includes activities related to extracurricular activities, religion, and nationalism.

Keywords: IRE, Learning, Radicalism.

A. INTRODUCTION

Indonesia has again been shaken by a series of suicide bombings. The 2021 suicide attack at Makassar Cathedral seemingly remained unresolved, and another bombing occurred in Astana Anyar, West Java, at the end of 2022. In August 2023, Detachment 88 arrested two militants in Boyolali who turned out to be connected to the previously mentioned incidents. Investigations to date have revealed that the group had planned a similar attack on the Solo City Police Headquarters (Mapolresta Solo).

Recent inquiries indicate that the terrorist cell is affiliated with Jamaah Ansharut Tauhid, a movement known for sympathizing with ISIS. Given this information, it is understandable to conclude that such destructive acts of terrorism stem from a misinterpretation of Islamic teachings. Radical actors have long been oriented toward establishing an Islamic State, an aspiration that is clearly irrelevant to the Indonesian context. This erroneous understanding rests on a textualist and literalist reading of religious texts. Islam should not be interpreted in that manner if it is to bring peace and mercy to the world (Bjørge & Braddock, 2022).

Radicalism is often narrowly understood as a political doctrine that demands sweeping changes to achieve significant advancement (Direktorat Jenderal Bimas Islam Kemenag RI, 2014). In intellectual terms, radicalism operates at the level of concepts, discourse, and ideas, and it fundamentally legitimizes violent means to achieve its ends (Thomas et al., 2022). It may also manifest as action within socio-political and religious arenas (Munip, 2012). This trajectory leads to systematic violence, actual physical violence, and symbolic violence that threaten the continuity of religious life, especially in Indonesia (Qodir, 2014). Bondokji (2017) contends that radicalism is one of the pathways to terrorism. Likewise, Ma'arif (2014) equates radicalism in its actional form with terrorism.

Radical movements can be categorized into three types: political radicalism, cultural radicalism, and religious radicalism (Zuhdi, 2017). These movements have contributed to the spread of radicalism across many parts of the world. Radical ideas are disseminated through political, cultural, and religious issues in society. In this paper, however, radicalism refers to individual or group movements that pursue violence in the name of religion and coerce others to realize radical change. Such movements may take physical, psychological, or verbal forms of violence.

A survey conducted by the Wahid Foundation in 2016 indicated that, out of 150 million Muslims in Indonesia, approximately 7.7 percent (about 11.5 million people) had the potential to act radically, while 0.4 percent (approximately 600,000 people) were already involved in radical activity (Hakim, 2016). In addition, a BBC survey reported by LaKIP (Institute for Islamic Studies and Peace) found that 39 percent

of university students had been exposed to radical ideology (Utama, 2018). Radical movements have begun to penetrate the educational sphere, both formal and non-formal, and radicalism and terrorism have been linked to content within religious education curricula.

Radical elements can be found in the Islamic Religious Education (IRE) curriculum for elementary schools (Hasim, 2015). Learning materials that have the potential to foster radical religious attitudes include concepts of takfir (declaring others unbelievers), narratives of religious militancy, teachings on jihad, accounts of wartime episodes from the Prophet's companions, portrayals of Islamic reformers, and depictions of interreligious conflict. According to Minister of Religious Affairs Decree (KMA) No. 183 of 2019, IRE in madrasahs comprises four subjects: Qur'an and Hadith; Aqidah-Akhlak (creed and ethics); Fiqh; and the History of Islamic Culture. These subjects are closely interrelated.

The roots of radicalism are linked to at least four factors. First, a spiritually framed religious understanding based strictly on Semitic texts without relating them to local context. Second, religious radicalism can develop among individuals or groups who study religion in closed environments and receive incorrect religious instruction. Third, a worldview that treats religion as a complete way of life, detached from the normative systems, laws, and cultures of society or the state. Fourth, an unconducive social environment (including issues of welfare, majority tyranny, inequity, injustice, rapid modernization, and a lack of consensual tolerance for disagreement in social, national, and civic life) combined with

emotionally charged certainties about one's beliefs that foster radicalization (Hamid et al., 2019).

Therefore, efforts are necessary to prevent the spread of radicalism among students through IRE instruction. IRE plays several critical roles, one of which is to anticipate the emergence of spiritual crises (Idi & Suharto, 2016). IRE functions as a medium for shaping students' morals, ethics, and character; this role should be leveraged as an alternative solution to curb the development of radicalism (Wiyani, 2013).

IRE is the primary source of education for instilling Islamic values concerning proper conduct, worship, and social relations. IRE encompasses all forms of teaching and learning grounded in Islamic principles and values (Tan, 2011). Daradjat (2012) defines IRE as an education that, through Islamic teachings, provides guidance and care so that learners, upon completion, can understand, internalize, and practice Islamic teachings they hold as *rahmatan lil-'ālamīn* (mercy to the worlds) (Azra, 2012). This subject must not cultivate fanaticism, weaken religious harmony, or undermine national unity. Instead, it must fulfill its purpose: to instill strong faith in God, reinforce creed and Islamic values, and foster optimism, self-confidence, responsibility, mutual respect, and hearts free from hatred, envy, cruelty, selfishness, and discord (Muhaimin, 2014).

Lewis (2017) recommends several measures to counter radicalism and instill deradicalization education, such as teaching tolerance and peace and nurturing patriotic sentiment. To achieve this, specialized textbooks should be designed and written for educational institutions.

Davies (2018) proposes building cohesive communities by integrating values of pluralism within the school environment. Alhairi (2017) argues that at least three key values should be internalized within IRE to combat radicalism: peace, tolerance, and compassion. Religious education should be oriented toward transferring global Islamic values, such as inclusivism, humanism, tolerance, and democracy. Islamic religious education thus holds an important role in human life and can serve as a tool to resist radical movements within the educational domain (Zuhdi, 2017).

Several studies have examined the prevention of radicalism in schools. Bahrudin and colleagues proposed preventive measures through innovation of the IRE curriculum (Bahrudin et al., 2020). Darmaiza and Idris explored Islamic activities in schools that can support the prevention of radicalism among high school students (Darmaiza & Idris, 2020) religious education in the schools is provided in short time, only two hours a week. As a consequence, if they do not get additional religious lessons from parents or religious teachers in their environment, it is also possible for these children to seek wild understanding of religion in the midst of the swift flow of digital media and the internet. The survey research results from the Islamic Studies and Peace Institute (LaKIP. Syaugi and colleagues highlighted the importance of integrating local wisdom to address radicalism in schools (Syaugi et al., 2020) the conducted research is based on the background that the spread of radical ideology can be channeled through education, in which high school students are targeted by radical ideologies. This study intends to answer the question of how religious understanding and the

role of local wisdom may encounter radicalism among Islamic education students and teachers. This article study finds that: Firstly, there are three categorizations can be mapped related to religious ideas emerging, namely: (1. Saputra and co-authors suggested enriching the Islamic education curriculum with moderation-based content as a solution to radicalism in schools (Saputra et al., 2021). Izzah and her team emphasized the strategic role of IRE teachers in preventing the emergence of radicalism (Izzah et al., 2022).

Despite these previous studies, the author has not found research specifically addressing teaching materials and delivery methods for IRE, particularly at the elementary-school level. In fact, cultivating a moderate Muslim character would be most effective if instilled from the earliest years of formal schooling. This study fills that gap by examining IRE teaching materials in primary schools, from a review of the literature to the praxis of instruction.

B. RESEARCH METHODS

This article is based on qualitative field research employing a phenomenological approach, an in-depth method that explores lived experience in detail through multiple means (Creswell & Creswell, 2018). The strength of phenomenological studies lies in their capacity to observe phenomena as they occur in real life. This research seeks to investigate the conditions or phenomena experienced by subjects and to describe them in their own words (Husserl, 2012). The study site was SD Plus Rahmat Kediri.

As an institution that identifies itself as an Islamic Full Day School, SD Plus Rahmat Kediri offers a range of activities

with a strong Islamic character. Programs rich in religious content include morning muroja'ah (scripture review), ngaji ummi (mother-led recitation sessions), congregational dhuha prayers, congregational dhuhr prayers, imla' (dictation exercises), and Jum'at Berkah (Blessed Friday) programs (Ashoumi & Syarifah, 2018). Technically, the school also appoints Askar officers (selected students responsible for organizing the congregational dhuha and dhuhr prayers). This feature distinguishes the school from other primary schools. These characteristics contribute to SD Plus Rahmat Kediri's competitive appeal, as evidenced by an average annual intake of approximately 800 students (Walid & Uyun, 2020).

This study drew on several data sources. First, primary data sources: the school principal, IRE teachers, and students. Additional data were obtained from other teachers authorized to instruct students. Second, secondary sources: books, peer-reviewed journal articles, and other relevant references.

Data were collected through interviews, observation, and documentation. Interviews were conducted in depth (Neuman, 2014). Informants included the principal, IRE teachers, and students. Non-participant observation was employed to record and note school activities; classroom and out-of-class learning processes were observed across various school programs (Scott, 2009). Documentation was used to gather information on the school profile, vision and mission, activities, schedules, organizational structure, facilities and infrastructure, learning materials, and other items related to efforts to prevent radicalism in IRE instruction at SD Plus Rahmat Kediri.

Data validity was tested using source, technique, and

time triangulation (Delamont, 2002). Data were analyzed following Creswell's spiral model (Creswell & Creswell, 2018), which comprises six stages. The first stage involved preparing the data for analysis, including transcribing interviews and observations, scanning documents, typing field notes, and sorting data by source. The second stage consisted of reading the entire data set to build a general understanding and to reflect on its overall meaning. Once all necessary data were collected, a comprehensive analysis was conducted to identify anti-radicalism values in the IRE curriculum taught at the school. The third stage entailed coding the data, grouping sentences or images into categories. The fourth stage continued the coding process to describe the setting, categories, and themes for further analysis. The fifth stage presented these descriptions and themes in a qualitative narrative report; structured analysis was applied to understand manifestations of radicalism within IRE instruction at SD Plus Rahmat Kediri. The sixth and final stage involved interpreting the data, with findings developed in line with the study's objectives.

C. RESULTS AND DISCUSSION

1. Prevention of Radicalism through In-Class Learning

The school has implemented several measures to prevent radicalism among students. First, it conducts a careful selection of textbooks. Instructional books are chosen to match the needs of IRE. At the start of each academic year, the school routinely selects the books to be used, with particular attention to the content of IRE. The principal stated in an interview:

“At the beginning of each academic year, our task is to choose the textbooks that will be used in instruction. We already have partnerships with several publishers. I even often go directly to publishers, for example Gramedia, to ensure that the books are free from elements of radicalism.” (SW, personal communication, February 16, 2025).

Before textbooks are distributed to students, their contents are screened. This process ensures alignment with the syllabus and functions as a preventive measure against radicalism. All teachers together with the principal conduct the screening, using a set of indicators that emphasize the principle of Islam as *rahmatan lil-‘ālamīn* and the absence of radical elements.

Second, the school develops core modules and IRE teaching guides. While implementing the national curriculum, the school supplements it with specifically crafted modules designed to broaden students’ understanding and to realize the school’s vision and mission. Crucially, these modules are intended to block the spread of radical ideologies among students. IRE teachers compile the modules using Qur’anic and Hadith sources as foundational guidance for human conduct, so students are expected to grasp core religious principles and thus remain resistant to radical influences.

A dedicated teacher’s guidebook was created to meet the needs of IRE instruction. As one IRE teacher explained in an interview: “All IRE teachers and class teachers who teach IRE material are required to use the school’s guidebook so that they have a consistent understanding.

They must use that handbook in IRE instruction.” (WY, personal communication, February 16, 2025).

Third, the school carries out activities that foster nationalism. The study found that the school organizes programs related to civic and national identity. Nationalism here is understood as the capacity to love the nation and state, which can be cultivated through simple practices such as singing the national anthem. National identity often intersects with religious education, and religion can serve as one symbol of nationalism. Examples of nationalist activities at the school include flag-raising ceremonies, commemorations of independence or other national historical days, and singing patriotic songs.

A senior teacher noted that, as responsible citizens living in Indonesia, students must comply with the country’s laws and embrace Pancasila, which already contains elements compatible with Islamic values. To encourage acceptance of Pancasila, teachers guide students to engage in nationalist activities balanced with Islamic practices, since the two are mutually supportive. Realizing peace and national unity therefore requires a form of religiously-informed nationalism. (RF, personal communication, February 17, 2025).

Concrete mitigation efforts against radicalism are actively implemented at SD Plus Rahmat Kediri. In IRE instruction, the learning components include objectives, content, methods, media, and assessment. The following sections will detail each of these components as applied to countering radicalism in IRE at SD Plus Rahmat Kediri.

2. IRE Learning Objectives

Objectives are the most important aspect of instruction. They provide direction for educational elements to achieve desired outcomes, both in relation to learners and the institutional vision and mission. An interview with the school principal revealed that teachers and staff at SD Plus Rahmat Kediri have established programs on short-, medium-, and long-term horizons to realize the school's vision and mission (SW, personal communication, February 23, 2025).

Prevention of radicalism is not limited to the goals of religious education alone but is integrated with national education objectives, since the curricular aims of IRE are an elaboration of national educational goals. Those goals already encompass the aims of IRE and national education: to cultivate discipline, morality, skills, creativity, and other general competencies. This aligns with Law No. 20 of 2003, which states that “the purpose of national education is the development of learners’ potential so that they become human beings who are faithful and pious to God Almighty, of noble character, healthy, knowledgeable, competent, creative, independent, and democratic as well as responsible citizens” (Education Law, 2003).

The national education system and IRE share essentially aligned objectives: to shape students’ attitudes, knowledge, and creativity. This alignment serves as the initial step in preventing religious radicalism among learners through IRE instruction. According to the Minister of Religious Affairs Regulation (2013)

on graduation standards for the 2013 curriculum, IRE learning objectives cover the affective (attitude), cognitive (knowledge), and psychomotor (skills) domains.

A sound attitude is a primary outcome to be achieved; it helps protect students from dispositions that could lead to radicalization. The knowledge component ensures that students do not merely display behavior but also possess a reasoned basis for their attitudes and actions; it guides them toward correct religious understanding while shielding them from radical ideologies. In terms of skills, students are taught how to live constructively within society: practical competencies are fostered, especially through extracurricular activities such as dance, qira'ah (recitation), pencak silat, marching band, and scouting. Attitude, knowledge, and skills must therefore be the central focus when defining learning objectives aimed at preventing radicalism from an early age.

3. IRE Learning Materials

The integration of anti-radicalism values into IRE is necessary to ensure effective prevention of radicalism within the school environment (Alhairi, 2017). A competency and curriculum content analysis was presented earlier. The school has incorporated anti-radicalism values (such as peace, tolerance, and compassion) into its IRE lessons. Tolerance can be categorized into two types. First, religious tolerance, which concerns beliefs and the attitude of allowing adherents of other faiths to worship according to their convictions. Second, social tolerance, which is directed

toward harmonious coexistence in community life (Arifin, 2016) ethnic, and social groups. The one hand, this diversity becomes the social capital development of the nation, and on the other hand be the latent potential for social conflict. This is what makes the slogan of tolerance is not grounded to the community. The type of research that the author use a qualitative research technique is the analysis diskriptive analysis methods, data analysis process includes three phases, namely (1.

Religious tolerance can be promoted at school given Indonesia's religious diversity. Although SD Plus Rahmat Kediri has a student body composed solely of Muslims, lessons on religious tolerance can still be carried out through out-of-school activities. Social tolerance is implicitly fostered within classroom instruction. Because students display diverse abilities, the school applies a multiple-intelligences approach to teaching (Gardner, 2011). This approach is intended to enable students to interact harmoniously and to cultivate a sense of fraternity regardless of their differences.

To evaluate tolerant attitudes, teachers conduct regular observations. Teachers periodically monitor students' behavior both inside and outside the classroom. There is no formal incidental record system used consistently as a reference for attitude assessment or as feedback for teachers. In the absence of such documentation, teachers frequently rely on general, sometimes subjective, judgments rather than detailed assessments. Nonetheless, several indicators of tolerant behavior have been employed: respecting others'

opinions; showing friendliness without discriminating by ethnicity or religion; demonstrating mutual respect; controlling emotions; refraining from mocking peers; planning and carrying out social activities; respecting school staff; helping one another; visiting sick classmates; and consoling students who have lost a parent (Islam, 2020).

Based on classroom observation, this study found that not all of these indicators are consistently met by students. Some students have mocked their peers; although such behavior has been sanctioned by teachers, it persists in certain cases. Mocking takes various forms, including calling classmates by names that are inappropriate or disrespectful. These incidents indicate that prevention efforts against radicalization are not yet fully effective.

Radical ideas can originate from many sources, including playmates. Therefore, school-based interventions must be supported by students' families and the surrounding community. Such a collaborative environment is essential to preempt the spread of radical ideologies across social strata.

4. IRE Teaching Methods

The school employs lecture and group-work methods in its IRE instruction. Almost all teachers favour lecturing because it is perceived as easier and requires relatively little preparation. This approach can become monotonous, so its effective use demands particular

pedagogical skills to engage students. Nonetheless, the lecture method remains important for delivering information about particular topics (Anas, 2014). It is time-efficient and helps maintain classroom order while students are engaged in learning activities.

Sociodrama is seldom used in IRE lessons; this study found only one teacher employing it. According to that teacher, sociodrama requires substantial time, whereas IRE is allotted only five hours per week.

The methods used to develop anti-radicalism learning within IRE consist of habituation and guidance. The first method relates to modelling. One teacher explained in an interview that she applies habituation and guidance in her IRE teaching. These practices by teachers and other staff enable students to learn appropriate attitudes (AO, personal communication, February 24, 2025).

As Azizy (2003) argues, the modelling method is grounded in teachers' professional conduct at school. At the primary level in particular, teachers are well positioned to provide good examples: they act as caregivers, role models, and mentors (Suyono & Haryanto, 2011). Students frequently consider their teachers' words and actions as norms to follow.

A teacher's exemplary conduct functions as *uswah hasanah* (a good model). Students' character can be shaped through such positive role modelling. Teachers therefore exert significant influence over educational outcomes and student behaviour, especially in the formation of attitudes and character.

This study found that teachers at the school generally demonstrate behaviours and attitudes worthy of imitation, and their anti-radical stance is evident in daily activities, particularly in how they respond to cultural, political, and interpersonal issues in the school community.

The second method is guidance. In addition to modelling, teachers act as character builders. Through in-class and extracurricular activities, teachers serve as transformers who instill love for religion, the homeland, nation, and state (nationalism). They also function as evaluators of IRE content (Izzah et al., 2022). In extracurricular contexts, teachers monitor students' activities. Guidance activities are typically implemented within the classroom as foundational moral education that provides a comprehensive understanding of Islam; beyond the classroom, teachers coordinate extracurricular programs.

The third method is habituation. The study observed that habituation is applied across various aspects of the curriculum, especially in IRE. Polite, Islamic moral habits are clearly visible in students' daily school life: habitual greetings, regular prayer, and courteous behaviour toward all school community members. Repeated practices become character traits, since habits that are performed repeatedly become connected with feeling (Elfiky, 2013). To implement anti-radical education, institutions need arenas and resources to support its development. Swartz (1997) suggests that educational institutions can employ habits, resources, and arenas as design elements for anti-

radical education; these three are mutually reinforcing and dialectically related.

Based on the findings, the school's anti-radical education programs are already in operation. Several religiously inflected activities occur routinely and are observable in daily school life. The school's foundational resource is an anti-radicalism ethos supported by a conducive, moderate, peaceful, and religious atmosphere. These resources and opportunities significantly contribute to achieving the goals of anti-radical education by improving indicators such as moderate character, tolerance, peacefulness, nationalism, friendliness, and compassion. Openness reinforces habituation so that students retain what they have learned. In addition to habituation, structured and periodic guidance is necessary. These efforts are implemented in order to help students develop and sustain anti-radical attitudes over the long term.

5. IRE Instructional Media

Media are the channels through which a sender (the teacher) conveys messages to receivers (the students), enabling students to receive and process information effectively. Consequently, media play a critical role in delivering efforts to prevent radicalism within schools, particularly within instructional processes, and must be considered when designing learning to achieve national education goals.

Advances in science and technology have significantly shaped educational media. In schooling, media support the teaching–learning process and facilitate teachers’ delivery of content. Their presence in the classroom has, to some extent, reduced the dominance of the teacher’s role, requiring educators to design lessons that utilize appropriate media and learning resources so that instruction is both effective and efficient.

This study found that the schools examined can be classified as advanced in terms of media and supporting technologies. Observations revealed that the school supplements instruction with audiovisual resources and computer-based media, and provides a computer lab where students develop digital skills and knowledge relevant to the learning process.

The school also implements experiential, direct-learning strategies, such as drama, demonstrations, study tours, and exhibitions, to make learning more concrete. Through direct experience with learning objects, replicas, drama, field visits, and exhibitions, students obtain tangible understanding of subject matter. Students also learn via intermediary resources (such as pictures, films, radio, and visual or verbal symbols) which serve as tools to mediate knowledge. In this context, teachers must be positioned to provide guidance and clarification, offering definitions or explanations of the topics students explore.

Overall, the study found that the school combines direct experiential learning with mediated instructional resources. For example, study tours are used to deliver

firsthand learning experiences, while images, videos, and symbolic media are employed to support and enrich those experiences.

6. Evaluation of IRE Instruction

Evaluation is the final stage of a learning activity. It is designed to measure the effectiveness of instruction so that the results can serve as feedback for teachers to improve subsequent learning activities. Evaluation provides information to determine students' achievement of stated objectives, and it is also useful for decision makers when reviewing curriculum development at a given school.

This study found that the school evaluates the learning process using both test and non-test techniques. Tests allow teachers to obtain information about student performance in a relatively short time frame, for example through weekly schedules for studying subtopics. Tests help students identify how well they understand the material. According to IRE teachers, tests are also included in the modules as practice exercises to measure student comprehension of thematic material. For instance, the module on the theme "Hadith on compassion" contains related practice questions such as: If a friend is experiencing stress, what would you do? For non-test evaluation, teachers use observation. This technique is applied to assess students' attitudes and skills related to the topics taught. The study found that this approach is not supported by specific records documenting student progress; instead, teachers often provide subjective assessments.

From the evaluation techniques implemented at the school, it is apparent that the institution has adopted methods to measure students' attitudes in the context of anti-radicalism education. Student performance in demonstrating anti-radical character is measured through behaviors such as maintaining harmony, participating in collective cleaning activities, engaging in nationally oriented events, and practising religious customs at school.

Consistent with the character of anti-radical education, the principal argued that a good Muslim should be able to maintain social harmony and engage in mutual cooperation with others regardless of ethnic or religious differences. The vice-principal elaborated on this point in an interview:

"If you want to be a good Muslim, you must establish good relations with others. God does not favor those who sever ties with fellow human beings." (BNH, personal communication, February 24, 2025).

Responding to this view, parents expressed support for the school's stance. One parent had previously shown rejection toward other religions, but after participating in school-led discussions on religious tolerance, the parent changed his attitude and began to respect other faiths. The Coordinator for Faith and Piety described the parent's experience in an interview:

"Regarding attitudes toward different religions, there was a parent who once held a negative view, rejecting the existence of other faiths and considering them wrong. After participating in discussions about

religious tolerance, he acquired the ability to express tolerance. He now has close friends from different religious backgrounds.” (RM, personal communication, March 2, 2025).

7. Efforts Outside the Classroom to Prevent Radicalism

This study found that the school curriculum allocates four to five hours per week for IRE. Teachers considered this allocation insufficient to address the broader needs of IRE, especially in preparing students to face increasingly complex religious and social challenges. To overcome these limitations, teachers extended learning activities beyond the classroom to implement anti-radicalism education.

The school organized a range of extracurricular programs such as pencak silat, scouting, science clubs, English clubs, and other student activities. These extracurriculars serve as avenues to instill anti-radical values. For instance, the weekly scouting program is designed to foster responsibility and patriotism. Students are divided into small groups of five or six and assigned tasks such as setting up tents. Through this activity, values of cooperation, empathy, and harmony are cultivated.

Religious culture and atmosphere are also reinforced to promote anti-radical values. Activities include Qur'an recitation, daily prayers, and memorization of short surahs. Qur'an recitation is integrated into literacy sessions before formal lessons begin, led by both teachers and appointed students. Teachers also maintain

daily routines that strengthen Islamic identity, such as greeting students at the school gate, encouraging them to offer salam, shake hands, and smile politely when arriving or leaving school.

The school integrates religious practices with nationalism. Every Monday, students participate in the flag-raising ceremony, which instills discipline, leadership, and responsibility. Teachers emphasize that the most important aim of such habituation is to internalize patriotism and love of country. In addition, the school preserves local culture through extracurricular groups in shalawat recitation, traditional dance, and other arts. These activities embody both national and religious themes. The school library also provides students with moderate reading materials that promote peace, tolerance, compassion, and respect (M, personal communication, March 3, 2025).

The study identified four core values in the school's anti-radicalism efforts. First, peace, reflected in teachers' emphasis on Islam as a religion of peace that nurtures mutual understanding and respect. Second, tolerance, fostered by grouping students heterogeneously to encourage collaboration across differences. Third, compassion, expressed through routines such as greeting, smiling, and handshaking among students and staff. Fourth, nationalism, reinforced through daily routines like lining up before class, singing the national anthem, and participating in flag ceremonies.

Evidence shows that these initiatives have enabled students to demonstrate resilience against radicalism.

Students learn to regulate emotions, practice tolerance, respect others, resolve conflicts through dialogue, and embody solidarity, compassion, and nationalism through various school activities. These behaviors are evaluated using both test-based and non-test methods.

Radicalism and terrorism are global concerns that require collective action (Uysal et al., 2024). Schools are often viewed as potential grounds for the spread of radical ideologies, with religious education sometimes accused of contributing to the problem. SD Plus Rahmat Kediri has responded by taking proactive measures, including developing its own IRE handbook to guide instruction. This handbook emphasizes that IRE's primary mission is to cultivate students who are devout, ethical, independent, creative, and tolerant. The curriculum is explicitly designed to prepare students to embrace diversity in Indonesia's multicultural society.

Islamic Education in schools is expected not only to provide knowledge but also to foster values and practices that shape students' character (Mujahid, 2021). IRE should protect students from excessive religious fanaticism that undermines interfaith harmony and national unity (Nurkholish & Faqih, 2025). Thus, IRE plays a vital role in preserving Indonesia's multicultural fabric (Muhajir et al., 2025). Strengthening pluralism and multiculturalism through IRE is essential in building attitudes of respect, empathy, and acceptance of differences as part of God's design (Mariyono, 2024).

This requires shifting IRE from mere knowledge transmission to value transformation. Overemphasis on cognitive knowledge has created a gap between students' religious understanding and their moral conduct (Poplawska, 2025). To address this, SD Plus Rahmat Kediri promotes dialogical learning that encourages empathy, tolerance, and cooperation while discouraging indoctrination and authoritarian teaching styles. Teachers are urged to integrate learning materials with students' social realities, encourage respectful dialogue, and cultivate care for others.

Dynamic and reflective IRE instruction at SD Plus Rahmat Kediri has contributed to student solidarity and social harmony. By integrating synthetic, dialogical, and caring approaches, teachers create learning environments that are both meaningful and transformative (Suryani & Muslim, 2024). Such an approach not only strengthens students' religious and national identity but also safeguards education from becoming a breeding ground for radicalism.

D. CONCLUSION

IRE teachers at SD Plus Rahmat Kediri do not exhibit radical views; they have both stated and demonstrated a clear rejection of radicalism. To substantiate this stance, they have implemented activities that embody anti-radicalism values such as peace, tolerance, and compassion. The school has also taken preventive measures, including careful selection of IRE textbooks, development of instructional modules to guide IRE teaching, and organization of civic activities, such as

flag ceremonies and scouting, that reinforce national values. These initiatives are enacted through IRE instruction both inside and outside the classroom. Within the classroom, the objectives, content, methods, media, and assessments for IRE have been intentionally designed to promote civic education and support anti-radicalism. Common pedagogical methods include lecturing, group work, and sociodrama, supported by a variety of media: human-based resources (peers and teachers), audiovisual materials, and print media (textbooks). For evaluation, the school employs both tests and non-test assessments to measure students' cognitive, affective, and psychomotor competencies. Beyond formal lessons, the school organizes extracurricular, religious, and nationally oriented activities aimed at internalizing anti-radicalism values among students.

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