

## LITERATURE REVIEW ON ISLAMIC EDUCATION LEARNING DESIGN STRATEGIES TO COUNTER RADICALIZATION AMONG TEENAGERS

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### Abstract

This article looks at Islamic education learning design tactics that are meant to stop young people from becoming radicalized. It focuses on how Islamic education can help people be more tolerant, moderate, and critical thinkers. The literature study examines important educational theories and frameworks, including student-centered learning (SCL), the integration of wasathiyah (moderation), and the importance of interreligious literacy. The article talks about the challenges that Islamic education has, such as not having enough resources, problems with technology, and problems with integrating the curriculum. It also talks about the chances that new ways of teaching and technology, such as mobile learning (m-learning) and digital advances, give it. Additionally, case studies from many countries highlight the effectiveness of Islamic education techniques in countering radicalization, particularly through the promotion of moderate Islamic principles and community engagement. The assessment also emphasizes the necessity for teacher training and the incorporation of social justice themes in Islamic education curricula. The findings suggest that Islamic education, when adapted to modern difficulties and integrated with advanced technologies, can play a vital role in preventing radicalization and fostering a more tolerant and inclusive society. The essay concludes with recommendations for educators, politicians, and other stakeholders to implement inclusive teaching strategies, promote civic education, and utilize digital platforms to enhance engagement and curtail the proliferation of extremist ideologies.

**Keywords:** Islamic Education, Learning Design, Radicalization, Teenagers

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## INTRODUCTION

Radicalization among teenagers, especially in the context of Islamic education, has become a more pressing problem in today's world. As extremist ideologies proliferate, there is an increasing demand for efficacious strategies to mitigate radicalization, particularly within educational settings where youth are most susceptible. This literature review examines the current research on Islamic education learning design strategies intended to counteract radicalization among adolescents. It looks at the main questions about what causes radicalization, tests the effectiveness of current educational strategies, and finds gaps in the literature. The review also stresses the need for new ideas in Islamic education to make the classroom a more welcoming and accepting place to learn. Radicalization is a complicated problem with many sides. Psychological, social, and environmental factors all play a big part in how it grows. Psychological vulnerabilities, including feelings of

abandonment, identity crises, and perceived injustices, significantly contribute to the radicalization process (Campelo et al. 2018).

These emotional and cognitive factors cultivate an environment conducive to the proliferation of extremist ideologies, particularly among youth seeking belonging and purpose. In addition to personal psychological factors, micro-environmental influences, including family dysfunction, peer pressure, and social exclusion, significantly contribute to radicalization (Bonte, Dachet, and Duret 2019). These factors frequently drive adolescents to pursue communities or ideologies that provide them with a sense of identity, affirmation, and autonomy, which can be perilously satisfied by extremist groups. Consequently, the milieu in which adolescents are nurtured and educated significantly influences their vulnerability to radicalization. In educational environments, the absence of exposure to varied perspectives and opportunities for critical thinking has been recognized as a contributing factor to the emergence of radical viewpoints (Aryani et al. 2024). Conventional educational approaches frequently neglect to promote open discourse and critical engagement with diverse ideas, potentially exacerbating the tendencies that contribute to radicalization. Consequently, it is essential to investigate the redesign of educational practices to foster more inclusive environments and enhance critical thinking.

Even though there is more and more research on radicalization, we still don't know enough about how to make Islamic education more effective at stopping these trends. Although certain studies have examined the role of Islamic education in fostering values like tolerance, moderation, and peace, empirical evidence regarding specific educational strategies that effectively counter radicalization is still scarce (Ichsan, Syamsudin, and Nuryana 2024). This data deficiency constitutes a significant focus for forthcoming research. For example, the Asah Potensi Fithrah (APF) approach has shown promise in cultivating virtuous character traits and encouraging tolerance among students (Makbuloh 2019) however, additional research is required to evaluate the scalability and efficacy of this method in various cultural and educational settings. Furthermore, additional research is required to ascertain how alternative Islamic educational methodologies can be employed to foster an environment that mitigates radicalization.

The originality of this research resides in its proposal of novel strategies for Islamic education that prioritize critical thinking, student inclusion, and active participation. Incorporating the principles of wasathiyah moderation and tolerance into Islamic education subjects like Aqidah (faith) and Akhlaq (ethics) can help make the classroom a place where students are open-minded and understand each other better (Ichsan, Syamsudin, and Nuryana 2024). Furthermore, integrating multicultural perspectives into Islamic education has demonstrated efficacy in diminishing radicalization and enhancing students' comprehension of their identities within a global framework (Mustapa et al. 2025). These methods create new ways to stop radicalization by encouraging tolerance and understanding between cultures. This research is extremely important. A substantial proportion of youth in public institutions are exposed to radical ideologies, necessitating immediate effective educational interventions (Sjøen 2019). Contemporary educational systems frequently do not provide students with the critical thinking skills essential for engaging with extremist narratives. Consequently, reforms in Islamic education that integrate dialogical methodologies, interactive learning techniques, and a focus on tolerance and moderation are essential for mitigating radicalization and fostering a more resilient youth.

Radicalization can have effects on more than just people; it can also make society and politics less stable. So, stopping young people from becoming radicalized is important for making society more peaceful and harmonious. Education, especially Islamic education, can help stop extremist ideas by teaching values that are in line with moderate and humane religious teachings. The quality of the teachers themselves is one thing that

can affect how well education stops people from becoming radicalized. Teachers or educators who comprehend the tenets of inclusive Islamic education and can adjust to contemporary challenges will be more proficient in imparting values of nationalism, tolerance, and peace. As a result, it is important to teach teachers how to recognize and use strategies to stop radicalization in the classroom. The role of family and society is also very important in the process of learning. Education outside of school, particularly that imparted by parents and the social milieu, significantly influences adolescents' perspectives. To stop young people from becoming radicalized, Islamic schools, families, and society need to work together more closely. One way to do this is to set up programs that get everyone involved in supporting an education that encourages acceptance and diversity.

## **RESEARCH METHOD**

This study utilizes a literature review methodology to discern knowledge deficiencies and rigorously assess research outcomes, so facilitating a thorough comprehension of a particular field of inquiry (Renner, Muller, and Theissler 2022). Literature study seeks to acquire theoretical and argumentative evidence by analyzing scholarly sources, including books, journals, and government documents (Zed 2008). This methodology also provides a foundation for further exploration, enabling the identification of patterns, trends, and gaps in existing studies. In the context of *“Literature Review on Islamic Education Learning Design Strategies to Counter Radicalization Among Teenagers,”* the review focuses on the interrelationship between educational theories, technological advancements, and the challenges and opportunities presented by social media in the digital age. This study was conducted by gathering, analyzing, and synthesizing literature relevant to the issue of counteracting radicalization in educational settings, specifically through Islamic education strategies.

The criteria for selecting literature in this study include texts related to radicalization, Islamic education, the role of technology in education, and strategies that promote tolerance, moderation, and critical thinking in educational environments. The selected literature must be peer-reviewed, both theoretically and practically relevant, and sourced from recent publications (within the last decade). It emphasizes educational strategies that foster inclusivity, critical thinking, and moderation, particularly in multicultural educational settings. Sources that link Islamic education to counter-radicalization efforts, including the integration of Islamic values like *wasathiyah* (moderation) and the use of digital tools in education, are also critical for this study. By reviewing the available literature, this research aims to provide insights into effective Islamic education strategies that can mitigate the risks of radicalization and promote a more resilient and tolerant student body.

## **RESEARCH RESULTS AND DISCUSSION**

### **Research Results**

#### **The Function of Islamic Education in Averting Radicalization**

Islamic education has a complicated part to play in the fight against extremism. It is founded on history, changes that have happened in the present, and the usage of curricula that promote moderation, peace, and tolerance. As extreme ideologies increasingly influence adolescents, Islamic education is crucial in developing their understanding of Islam and diverting them from extremist viewpoints. This issue examines the evolution of Islamic education and its potential incorporation of ideals that combat extremism. Islamic education has historically integrated religious and intellectual disciplines, fostering critical thinking and profound comprehension of faith (Sabic-El-Rayess 2020). However, as time went on, the focus shifted to religious knowledge, which often didn't include critical

thinking or being open to everyone. Young people have become more radical as a result (Hefner 2025). Modern Islamic education is evolving via the use of innovative pedagogical approaches and an emphasis on critical thinking, tolerance, and inclusivity.

The combination of *wasathiyah* (moderation) promotes dialogue and the repudiation of extremism, resulting in pluralism and logical debate (Alam 2020). Islamic schools are slowly starting to use curricula that stress moderation and tolerance. For example, Indonesian colleges like Universitas Gajah Mada and Universitas Syiah Kuala teach Islamic Religious Education lectures to resist radical beliefs. Students in these seminars participate in discussions and public presentations, and they even bring in former extremists to warn about how dangerous radicalization is (Arifin, Nabila, and Rahmi 2025). Additionally, Student-Centered Learning (SCL) has been adopted in Islamic institutions in Indonesia and Bangladesh to foster active participation and critical thinking, hence reducing susceptibility to extremist beliefs (Aryani et al. 2024). But this strategy could not work as well if there aren't enough resources or if teachers use old-fashioned methods. Teachers and community leaders have a huge effect on how young people feel about becoming radicalized.

Research shows that teachers who promote moderate teachings and lead conversations on tolerance can help students see things in a different way, which can help stop extreme ideas from spreading (Zainiyati 2016). Additionally, community involvement is crucial for fighting radicalization. Schools that assist Muslim kids feel like they are a part of the community can make them feel less alone, which can keep them from becoming radicalized. Teachers in Spain emphasize the necessity of instructing young Muslims in the fundamentals of Islam to assist them in navigating identity crises and misconceptions (Navarro-Granados, Llorent-Bedmar, and Palma 2020). Studies demonstrate that Islamic education programs focusing on tolerance and moderation can effectively prevent extremism. Students that follow these kinds of lessons say they have good learning experiences, which suggests that these methods help people understand and accept (S. Anwar et al. 2024). The Asah Potential Fithrah (APF) technique, which emphasizes the development of tolerance and virtuous character, has been effective in building resilience against extremist ideologies (Makbuloh 2019).

### **Theories and Frameworks for Learning**

The theme of educational theories and frameworks in Islamic education to resist radicalization includes several important teaching methods that aim to create a well-rounded, accepting, and open-minded understanding of Islam. One of the primary theories in this context is Student-Centered Learning (SCL), which says that students should be involved, think critically, and hear multiple points of view. This approach can assist stop radicalization by getting pupils to think about other people's points of view and learn how to deal with difficulties that go against extremist ideals (Aryani et al. 2024). But in some classes, SCL may not work as well because of old-fashioned teaching practices and a lack of resources. Another major way to teach in Islamic schools in the US is through Critical Idealism.

This paradigm promotes a cohesive identity as both Muslim and American, emphasizing the integration of Islamic principles with democratic norms. This approach aims to counter extremist ideas by fostering a sense of belonging and social integration, assisting pupils in appreciating variety while remaining faithful (Brooks 2017). *Wasathiyah*, or moderation, is another significant notion in Islamic education. It encourages tolerance, discourse, and justice. Adding *wasathiyah* to topics like *Aqidah* and *Fiqh* gives pupils a more complete picture of Islam that doesn't favor extremism and encourages logical discussion (Ichsan, Syamsudin, and Nuryana 2024).

### **Technology in Islamic Education**

Technology is making Islamic education better by making it more fun and simpler to go to, which is especially important in the fight against radicalization. For example, Mobile Learning (M-Learning) gives pupils new ways to learn about religion. This approach facilitates participatory learning that is more relevant to contemporary students, hence improving the accessibility and engagement of Islamic studies (Ahmad et al. 2025). Digital pedagogical innovations, including the integration of artificial intelligence (AI) and gamification, have shown promise in enhancing students' critical literacy abilities and their engagement with Islamic principles.

These technologies can help make learning more individualized and interactive, which can help students think critically about what they believe and push back against radical ideas (Widodo 2025). As more and more individuals use E-Learning, it's necessary to make lessons that are in line with Islamic educational ideals. This includes making sure that technology makes learning better instead than worse by creating explicit goals and outcomes for what students should learn. It can be quite helpful to add technology to the design of Islamic education curricula. For instance, it can make learning more fun, adaptable, and tailored to each student, and it can also encourage Islamic ideals of moderation and tolerance (Kamalludeen 2022).

### **Case Studies and Empirical Evidence**

Empirical research and international case studies highlight the effectiveness of Islamic education programs in countering extremism. Islamic schools in Indonesia and Bangladesh that adopt Student-Centered Learning have been demonstrated to make kids less prone to believe in extremist ideologies. These schools make it a point to value multiple points of view and counter radical beliefs by encouraging pupils to think critically and become active. However, limitations in resources and reliance on traditional teaching methods have impeded the full implementation of this methodology (Aryani et al. 2024). A qualitative case study of an Islamic school in the United States showed that encouraging an American Muslim identity helped stop people from becoming radicalized.

The school taught pupils about Islamic beliefs and American democratic values at the same time, which helped them feel like they belonged and accepted differences. This made students feel less alone and gave them the tools they needed to fight against extremist ideologies (Brooks 2017). Additionally, experiential learning practices have been recognized as successful approaches in higher education for the dissemination of moderate Islamic beliefs. Research demonstrates that these tactics, which include both cognitive and emotional engagement, are helpful in fostering tolerance and understanding among students, thereby effectively opposing extreme beliefs (Ma`arif, Rofiq, and Sirojuddin 2022).

### **Combining Social Justice with Community Service**

Incorporating social justice and community engagement into Islamic education can be crucial in countering extremism. Research demonstrates that fostering a sense of community and belonging improves students' perceptions of integration and self-worth, hence alleviating feelings of alienation that could lead to radicalization (Mardatillah, Muchlinarwati, and Abdurrahman 2025). Schools that engage students in real-world issues, such as social justice and community service, foster a more supportive environment that aids pupils in resisting radical ideologies. Furthermore, imparting principles like as peacebuilding and brotherhood in Islamic education might enhance social cohesiveness and reduce the appeal of extremist narratives, so fostering a more harmonious society (Navarro-Granados, Llorent-Bedmar, and Palma 2020).

The integration of educational theories, including Student-Centered Learning and Wasathiyah, the application of modern technologies such as M-Learning and AI, and empirical evidence from case studies highlight the effectiveness of Islamic education in

reducing radicalization among adolescents. Islamic education can assist deter radical ideas from spreading by teaching people to think critically, be open-minded, and consider other people's points of view. These teaching methods are much better when you add social justice and community service to them. This makes the classroom a safe environment to learn, where people can learn to be kind, understanding, and peaceful.

## **Discussion**

### **How Effective Are Islamic Educational Initiatives in Preventing Radicalization and Assisting Individuals in Addressing Contemporary Issues?**

Islamic education tactics are particularly crucial for keeping young people from becoming radicalized, especially now that social media and new technology are becoming more common. These solutions are complicated and involve things like making the curriculum, choosing how to educate, and leveraging new technology to get kids interested and promote moderation, tolerance, and diversity. A close look at these tactics shows that they work well against radical ideas and can be used in today's schools. Islamic education strategies include a lot of the curriculum and teaching methods utilized in Islamic schools and colleges. Programs that emphasize tolerance and moderation have proven highly effective in countering extreme beliefs. For instance, Islamic Religious Education (IRE) lectures at colleges like Universitas Gajah Mada and Universitas Syiah Kuala encourage students to be open-minded and accept other people's points of view, which is highly crucial for curbing extremism. These curriculum foster critical thinking and appreciation for other viewpoints, hence reducing pupils' susceptibility to radicalization (Arifin, Nabila, and Rahmi 2025). Additionally, experiential learning tactics encompassing habituation, emotional, functional, and rational methodologies promote the development of psychomotor and affective abilities in pupils. These tactics effectively impart moderate Islamic beliefs, aiding students in addressing intricate social challenges while promoting peace and tolerance (Ma`arif, Rofiq, and Sirojuddin 2022).

Interreligious literacy initiatives, which include direct learning experiences at Christian universities and encounters with leaders from many religions, strive for a transformation from education that is based on doctrine to teaching that is more humanistic and functional. This fosters communication and comprehension among individuals, hence reducing the likelihood of radicalization (Ali et al. 2021). In the fight against radicalization, community and policy measures are just as vital as educational strategies. Using moderate educational methods, including fostering wasathiyyah (moderation), is a good way to modify how people think about essential Islamic ideals like jihad. These policies put humanism ahead of violence in Islamic education systems, which helps people be more accepting and tolerant (Alam 2020). Furthermore, the execution of campus activities and slogans that promote religious moderation has effectively improved the academic environment and mitigated the spread of extreme beliefs (Burhanuddin 2022). To keep up with the difficulties that new technologies and social media bring, education needs to modernize too. Adding technology to Islamic education is now a top priority.

Digital learning environments are becoming more common in Islamic higher education institutions. This makes students happier and helps them learn more. These environments utilize technology to assist educators, enhance the relevance of information for pupils, and promote increased engagement among peers (K. Anwar et al. 2025). The shift to mobile learning (m-learning) has also made it simpler to find Islamic educational content, which makes religious knowledge more attractive and beneficial for students today (Ahmad et al. 2025). Also, students with moderate Islamic principles are using social media platforms like WhatsApp, Instagram, and YouTube to connect with each other. These sites let students feel like they are part of a community and provide them access to educational materials from all over the world. These platforms could help people say good things about

Islam, but they also have disadvantages, such as spreading misleading information. To address this issue, principles such as *sabayon* (critical verification) are being employed, alongside the involvement of Islamic scholars to ensure the accuracy and reliability of the content published online (Bujangga et al. 2025). Technology has many benefits, but it also has difficulties, especially when it comes to incorrect information and the moral dilemmas that come up when people use social media.

Encouraging critical media literacy and involving Islamic scholars in content creation might mitigate the risk of misinformation by ensuring that teachings align with moderate Islamic norms (Bujangga et al. 2025). Moreover, to find a middle ground between new technology and traditional teaching methods, Islamic schools need to focus on building digital infrastructure, training teachers, and making sure that technology is used in ways that enhance the learning experience while still following basic Islamic rules (Badriyah and Yorman M. 2026). Islamic education programs that emphasize tolerance, moderation, and the incorporation of multiple perspectives are beneficial in preventing radicalization. Teachers can use technology and social media to help pupils learn moderate ideals and get them involved in lessons. Islamic education can help students deal with the issues of the digital era and counter radical beliefs by teaching them to think critically, be open to others, and do community service. The research suggests that these tactics, when effectively implemented, cultivate resilient and informed young people capable of resisting extreme influences.

### **Challenges and Opportunities in Implementing Effective Islamic Education Strategies**

Problems and chances that come up when you try to apply good Islamic education methods. It is hard to curb radicalization with effective Islamic teaching programs since there are a lot of huge concerns. Some of these are problems with technology, integrating the curriculum, and not having enough resources. Technological barriers are a huge problem, especially in places where people don't have easy access to digital tools or aren't very competent at using them. These constraints affect how engaged students are and how well they learn, especially in Islamic schools, where the switch to remote learning during the COVID-19 pandemic showed how hard it was to adjust to new ways of teaching and testing (Arim et al. 2024). Also, designing and merging several curriculum is hard. There are major discrepancies between Islamic education in madrasas and public schools in countries like Indonesia, Pakistan, and India (Rohman 2024). This makes it hard to blend national curriculum with local and global variety while still respecting Islamic ideals. The introduction of new curricula, such as Indonesia's Kurikulum Merdeka, faces obstacles such as inadequate teacher training and lack of resources, which hinder its effective integration into Islamic educational institutions (Amalia et al. 2025).

Another major issue for traditional Islamic schools is that they don't have enough money. These institutions often lack sufficient resources, including modern educational tools and infrastructure, which negatively impacts the development of critical thinking skills and the implementation of contemporary educational practices (Abdulummini Inda and Eshraga Mohamed Nour Elbadawi, Sahar Meirghani Suliman Salem 2024). Globalization also brings cultural and structural problems that can weaken traditional Islamic beliefs. It's especially tougher to stop radicalization when there isn't much social capital and there are flaws with the structure of the Islamic education system (Moch Tolchah & Muhammad Arfan Mu'ammam 2019). Lastly, preventing radicalization in schools is still a very critical problem. It is important to promote moderate Islamic principles and include religious moderation in school curricula, however these tactics are often not fully carried out because of the problems outlined above (Alam 2020).

There are still a lot of ways to improve Islamic education practices, even with these problems. Students can get more involved and accomplish better in school if they use

modern teaching approaches like interactive multimedia and student-centered learning (SCL). These activities align with the overarching objectives of Islamic education as they foster critical thinking, acceptance, and tolerance, which are essential in combating radical ideas (Dewi Hidayati 2025). Moreover, the promotion of moderate Islamic ideas, especially the concept of *wasathiyyah* (moderation), has been effective in countering radicalism. Moderate Islamic education policies can combat extremist ideologies and foster a more tolerant and welcoming community by emphasizing tolerance, inclusivity, and reasonable behavior (Alam 2020).

Another fantastic idea is to employ new technology in Islamic teaching. The COVID-19 pandemic makes it extremely evident that we need digital learning environments. Schools and colleges have been understanding more and more how crucial it is to use technology in their lessons. This method not only makes students happier and more involved, but it also makes religious education more useful and available to students today (K. Anwar et al. 2025). Mobile learning (m-learning) has become a highly beneficial approach to combine traditional religious knowledge with modern technology, making Islamic education more flexible and available to individuals all around the world (Ahmad et al. 2025). Islamic education can also help individuals get along and create character by teaching them principles like brotherhood, tolerance, and social justice. This can assist people get along and make peace in communities with a lot of various cultures (Mardatillah, Muchlinarwati, and Abdurrahman 2025).

To stop radicalization, it is very hard to put into place effective Islamic education initiatives. Some of the biggest problems are technology issues, integrating the curriculum, and lack of resources. There are, however, many ways to make these efforts better by employing innovative ways to teach, supporting moderate Islamic beliefs, and leveraging digital technologies. Collaborative and inclusive teaching practices, together with a focus on character development and social cohesion, can help make schools more tolerant and strong. Islamic education can play a crucial role in preventing extremism and fostering peace and harmony in diverse cultures by capitalizing on these opportunities.

### **Consequences for Islamic Education Policy and Practice**

Islamic educators, politicians, and other concerned parties must employ diverse measures to prevent radicalization and foster an inclusive learning environment. One crucial tactic is to adopt teaching methods that are humanistic and open to everyone, so that students feel comfortable and welcome in the classroom. This helps pupils feel like they are part of something and helps them figure out who they are. This approach not only prevents radicalism but also promotes compassion and empathy (Sjøen 2019). Teachers should try to get to know their pupils better and appreciate their diverse experiences and points of view. Campus events and classes should also incorporate moderate policies that emphasize religious moderation. Policies like the *wasathiyyah* notion can assist decrease the effects of extremist ideas by promoting open-mindedness and rational discourse (Burhanuddin 2022). Another key proposal is to teach social and citizenship skills to focus on primary prevention. Helping kids understand who they are, how much political power they have, and how they may get involved in society might help them avoid becoming radicalized. But for CE programs to genuinely succeed, they need to be put into action the proper way and with appropriate time (Silke 2024).

When developing long-term goals for education, it's equally necessary to apply ethical and contextualized methods. If teachers know how young people think about radicalization and violent extremism, they can make sure their lessons are moral and relevant to the situation. It is essential to avert the subordination of education to security agendas, as this could lead to the marginalization of some groups and the suppression of free speech (O'Donnell 2016). Lastly, instructors need a lot of training and help to be able to handle radicalization in a good way. Teachers should learn more about how complicated



radicalization is and how to include preventive measures in their classroom through ongoing professional development (Scerri 2024). Teachers need to understand how to recognize early symptoms of radicalization and how to urge their students to think critically and talk openly about tolerance and diversity.

These technologies let students learn by doing, which gets them more immersed in their education. This helps them truly delve into the topic and learn more about what Islamic beliefs mean. Mobile learning (m-learning) platforms have also become a valuable technique to make Islamic education more interesting and easier to get to. By integrating mobile technology, Islamic education can link old teachings with new, tech-driven learning spaces. This strategy helps students find educational materials more easily and allows them learn in enjoyable, flexible ways (Ahmad et al. 2025). Teachers need to continuously learning to stay up with how quickly technology is developing. Teachers need to maintain getting training on how to use digital technologies in their classrooms so that they fit with their teaching goals and help students learn (Alimerko 2025). Institutions should invest in professional development programs that give teachers the skills they need to use multimedia tools in their teaching in the best way possible (Dewi Hidayati 2025). It is also very important for pupils to learn how to use computers and other technology so they can acquire jobs in a society where technology is prevalent.

Using multimedia in the classroom can help students become more digitally literate and better at learning on their own. This will prepare them to deal with modern problems while still upholding their Islamic values (Ahmed R. Hassan, Laith S. Ismail, Zainab Majeed 2024). To make Islamic education work well, we need to solve big difficulties like integrating the curriculum, educating instructors, and getting over technology constraints. There are, however, various ways to make these efforts better, such as by employing new teaching methods, promoting moderate Islamic ideals, and using technology and multimedia resources. If students are educated in a style that is collaborative and includes everyone, they are less likely to become radicalized. Teachers should also constantly getting better at their jobs. When utilized together the proper way, these tactics can help schools be more peaceful, accepting, and united. This can help curb radicalization and bring people from different backgrounds together.

## **CONCLUSION**

This research analysis on Islamic education learning design techniques targeted at combating radicalization underlines the need of amalgamating traditional and contemporary pedagogical methodologies. The study shows that Islamic education is very important for stopping radicalization, especially when it promotes tolerance, moderation, and critical thinking. Islamic educational frameworks that integrate wasathiyah (moderation) values and interreligious literacy have proven effective in fostering a nuanced understanding of Islam, essential for combating extremist ideologies. Additionally, student-centered learning (SCL) techniques that engage students and promote diverse perspectives mitigate radicalization by fostering critical examination of extremist ideologies. But to get the most out of these tactics, we need to fix issues like not having enough resources, not being able to fit them into the curriculum, and not being able to use technology. Islamic education can be considerably improved by using modern technology and multimedia tools, such as mobile learning (m-learning) and new digital teaching methods. These tools not only make Islamic education more fun and simpler to get to, but they also make it more useful for students today. Still, it is crucial to close the gaps in digital literacy and make sure that everyone has the same access to technology so that these tactics can function in a range of settings.

## SUGGESTIONS/RECOMMENDATIONS

The results yield several recommendations for Islamic educators, lawmakers, and other stakeholders. Teachers should employ humanistic and inclusive teaching methods that enable pupils learn about Islam in a humane way, appreciate and accept others, and deal with identity issues. Combining Citizenship Education (CE) with social skills, such as political self-efficacy, may assist individuals in resisting radicalism by fostering community engagement. Using modern technology, like as AI and gamification, can help people think critically and make Islamic education more fun and accessible, especially through mobile learning tools. Teachers must continually acquire new knowledge to identify and prevent radicalization. People might feel less alone and be less likely to hold extremist views if they talk to people of different religions and learn about different cultures. Lastly, working with parents and community leaders can create a safe place where people feel like they belong. This is incredibly crucial for stopping radicalization. Islamic education may be a big role of stopping extremism and making society more peaceful and accepting when these methods are used together.

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