

Transformation of Islamic Education in Facing the Challenges of Extremism in the Digital Era

Saca Suhendi

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

Email: sacasuhendi@uinsgd.ac.id

Abstract

The development of digital technology has created significant social changes in the lives of young Muslim generations. Interactions formed through social media and digital religious figures have also shifted religious authority from what was previously formal. In this situation, Islamic education faces a major challenge in protecting students from the influence of ideological extremism that is developing through digital platforms. This study aims to examine how Islamic education can transform to answer the challenges of extremism in the digital era. This study uses a qualitative approach by utilizing data from various relevant literature sources. The analysis was carried out descriptively and qualitatively to reveal the relationship between digital social dynamics and students' ideological resilience. The results of the study indicate that there is an urgent need to update the curriculum, methods, and ecosystem of Islamic education to be more responsive to rapidly changing social realities. The role of teachers, families, communities, and policies that support moderate Islamic education are key elements in efforts to prevent radicalization. With a collaborative and reflective approach, Islamic education has a great opportunity to form a generation of Muslims who are critical, tolerant, and resistant to extreme ideologies.

Keywords: *Transformation, Islamic Education, Extremism, Digital Era.*

A. INTRODUCTION

The transformation of Islamic education has become a very urgent issue amidst increasingly complex social realities, especially when the world is facing an unstoppable onslaught of digital information flows. On the one hand, technological advances present great opportunities for the spread of peaceful and tolerant Islamic values. However, on the other hand, digital space also opens up gaps for the spread of extreme ideologies in the name of religion (Hasanah, 2024). In this context, Islamic education is in the midst of challenges that are not only academic, but also ideological, social, and cultural. Many Islamic educational institutions are trying to maintain the authenticity of their teachings but at the same time have difficulty adapting to the rapid and disruptive developments of the era. When extreme groups can nimbly utilize social media and technology to spread narratives of intolerance, the Islamic education system is required to carry out a deep and comprehensive repositioning (Riaz et al., 2023).

The symptoms of religious extremism targeting the younger generation are a serious concern because this age group is the main user of technology and digital media. Their interest in information that is fast, concise, and delivered emotionally makes them vulnerable to doctrines disseminated through manipulative content. In many cases, extreme narratives are disguised through moral appeals, identity

reinforcement, or group solidarity wrapped in religious fervor (Hollewell & Longpré, 2022). This causes unrest in society because there is a shift in religious orientation that is no longer based on diversity and local wisdom, but rather on rigid and confrontational understanding. This condition is exacerbated by the weak digital literacy skills among students and college students, including those in Islamic educational institutions so they are not sufficiently trained to filter the information they receive every day (Eko & Putranto, 2021).

In addition, global and national dynamics that create social inequality, economic injustice, and identity crises also strengthen the appeal of radical ideology. Islamic education that is not responsive to these conditions tends to be a space that is unable to provide relevant answers to students' concerns. Failure to integrate contemporary social realities with Islamic values often leads to the search for alternatives through sources that cannot be scientifically accounted for (Jetten et al., 2021). When formal institutions fail to offer a strong narrative, extremist groups take over the space by offering certainty, instant solutions, and recognition of identity. So it is not surprising that some students feel more heard and appreciated by the narratives brought by these extremist groups than by their educational institutions.

Furthermore, the challenges faced by Islamic education are not only related to the content and methods of learning but also to the perspective on change. Many Islamic educational institutions still operate with a linear, normative approach that focuses on ritual aspects, while social, technological, and cultural issues have not been adequately accommodated in the learning process (Akrim, 2022). The lack of strengthening critical reasoning, inter-perspective dialogue, and openness to global dynamics makes students unaccustomed to thinking reflectively about contemporary issues. Amid these limitations, transformation becomes an inevitability that must be pursued systematically and sustainably, not just cosmetically or symbolically. This transformation cannot be separated from the active role of educators, educational institutions, society, and government in creating an adaptive and transformative Islamic education ecosystem (Bohlayer et al., 2025).

The social conditions of society also have a major influence on how Islamic education is implemented. In many areas, limited resources, low access to technology, and strong conservative religious traditions are obstacles to the renewal process. On the other hand, urban areas that are more open to modernity face other challenges in the form of information flooding, secularization of values, and spiritual disorientation (Nasir & Rijal, 2021). Both of these conditions, both those that are left behind and those that move too quickly, require an Islamic education approach that can navigate change without losing substance. Therefore, the transformation of Islamic education in dealing with extremism in the digital era must take into account local conditions, strengthen digital literacy, and build a progressive, humanistic, and contextual Islamic narrative (Hosaini et al., 2024).

It is undeniable that the success of the transformation of Islamic education also depends on political will and the support of public policy toward strengthening moderate religious institutions. In many cases, support for Islamic education is often

ceremonial without touching on the structural problems faced. The curriculum is still fragmented, teacher training is uneven, and educational evaluation has not been able to measure the capacity for a critical and open understanding of religion (Kosim et al., 2023). Meanwhile, radical groups continue to develop new, more sophisticated, and systematic strategies for reaching their audiences. This imbalance indicates that Islamic education can no longer run with the logic of the past, but must be able to reformulate its vision and mission in the context of the changing times.

The digital era has not only changed the way humans interact and obtain information, but has also fundamentally changed the landscape of preaching, education, and the dissemination of religious values. The increasingly complex challenges of extremism in this era cannot be fought with old approaches that only rely on normative teaching and repetition of religious texts without fresh interpretations. Islamic education is required to get out of its comfort zone and dare to dismantle old paradigms that are no longer relevant. This requires intellectual courage, pedagogical innovation, and synergy between actors who care about the future of the younger generation and the sustainability of peaceful Islamic values (Alam & Iqbal, 2024).

Thus, the need to reform the Islamic education system is becoming increasingly undeniable. This transformation is not only concerned with technology, but also concerns the way of thinking, the way of teaching, and the way of interpreting religiosity in a multicultural and dynamic life. Islamic education must be able to function as an ideological fortress as well as a bridge of dialogue for the younger generation who are seeking direction amidst the rapid flow of information and competing identities. When Islamic education can play this role effectively, then the hope of stemming the rate of extremism and strengthening the face of Islam as rahmatan lil 'alamin in the digital era will be more likely to be realized.

B. LITERATURE REVIEW

1. Educational Transformation

According to WJS. Poerwadarminta, transformation is defined as a process of actions to renew, and develop customs, and is also equated with change in general. Taking the term social sciences, especially sociology, transformation means social and cultural change, which means changes that occur in the structure, function of society, and behavior of society and their influence on the structure of economic, political, and cultural organizations (House et al., 2024).

Transformation as stated by Mezirow: "Transformation takes place through a process of critical reflection that is facilitated by open dialogue in a safe setting. In conjunction with this reflection and dialogue, Transformation Theory's focus is on how we learn to negotiate and act on our purposes, values, feelings, and meanings rather than those we have uncritically assimilated from others" (Jemal et al., 2022).

Transformation takes place through a process of critical reflection facilitated by open dialogue in a safe setting. Concerning reflection and dialogue, the focus of transformation theory is on how we learn to negotiate and act on our purposes, values,

feelings, and meanings that we have critically assimilated from and to others (Decker et al., 2021).

Transformation can be interpreted as a change in form, namely a change in form from the deep structure which is the deepest eye structure as the content of the structure to the surface structure which is the appearance structure in the form of a visible material structure. According to Josef Prijotomo in Rahmatia, if translated into Indonesian, the word transformation can be equated with the word transfer, which means a change from an original object to a finished object. Both changes that no longer have or show similarities or similarities to the original object, and changes in which the finished object still shows signs of the original object.

The transformation process is a process of creating something new that is produced by science and technology, what changes is the material aspect of culture, while those that are norms and values are difficult to change (there is even a tendency to maintain them). For example, people from Palembang wear clothes with ties and jackets, but their life values are still Palembang or Malay culture (Woiwode et al., 2021). This shows that the visible culture is easier to change, but the attitude of life is related to values that are difficult to reshape. According to Kingley Davis, quoted by Soekanto, social change is part of cultural change, which encompasses all its parts, namely art, science, technology, philosophy, and so on (Aririguzoh, 2022).

Some of the explanations above can be interpreted that transformation is a process of gradual change until it reaches the ultimate stage, a change that is carried out by responding to the influence of external and internal elements that will direct changes from previously known forms through the process of repeatedly duplicating or multiplying (Haug et al., 2024).

Laseau 1980 quoted by Sembiring provides the following categories of transformation:

- a. Transformation is typological (geometric) geometric forms that change with the same forming components and spatial functions.
- b. Transformation is grammatical, ornamental, carried out by shifting, rotating, reflecting, overturning, folding, etc.
- c. Transformation is reciprocal (opposite) the reversal of the image on the object figure to be transformed where the object image is changed to the opposite image.
- d. Transformation is distortion (confusing) of the designer's freedom to be active.

Based on the definitions above, transformation means a change in form, shifting values, and restructuring, all depending on the context faced (Belmahdi & Djemili, 2022).

In the field of education, transformation is in the form of changing the rules of the game in terms of aspects, practices, and educational institutions that are responsible for transmitting science and art. Transformative education is an educational model that is cooperative towards all students' abilities towards a freer and more creative thinking process (Mukul & Büyüközkan, 2023). This educational model appreciates the potential that exists in each individual. This means that

individual potentials are not killed by various forms of standardization and sanctions, but are allowed to grow and develop naturally and humanely. The character of transformative education includes the growth of critical awareness of students, futuristic insight, life skills, orientation towards human values, and quality assurance (Yazdanpanah et al., 2023).

Karl Marx quoted by Soekanto, that social change according to Marx is changes that occur due to the development of technology or productive forces and the relationship between changing social classes. Meanwhile, according to the theory of transformation, it is linear or develops towards a certain destination point. Adherents of this theory believe that social change can be planned or directed towards a certain destination point. Society has developed from a traditional to a modern complex society (Rohyana, 2022).

Changes brought about by certain advances can naturally cause shifts in values that sometimes clash with established values such as norms regulated in religion. Here, there is a split in the function of educational institutions, because on the one hand educational institutions function as a vehicle for the inheritance of values, but on the other hand they can cause shifts and changes in these values (Qorib & Afandi, 2024). Such conditions can confuse society (social ambiguity) especially because of the gap between established ideal values and actual new values that arise as a result of the changes, where the new values have not yet shown their stability.

The implications of the renewal of Islamic education in general are due to the contact of Muslims with Western modernity. As a logical consequence of this cultural clash, in subsequent developments the term "New Intellectuals" emerged among Muslims, who are also often called "secular scholars" (Albayrak, 2022). According to H.J. Benda, quoted by Arief, these new intellectuals are mostly those who were educated in Western educational institutions. The definition of "new intellectuals" is different from "old intellectuals" in the classical era of Islam. New intellectuals seem to be separate from religious intellectuals (ulama) (Khoiri & Aryati, 2021).

C. METHOD

This study uses a qualitative approach that is considered most appropriate to explore in depth the dynamics of the transformation of Islamic education in facing the challenges of extremism in the digital era. Given the complexity of the issue involving ideological, social, and cultural dimensions, a qualitative approach was chosen to capture contextual nuances that cannot be explained quantitatively. The main focus of this study lies in a critical understanding of the phenomena that are developing in society, especially those related to changes in the interaction patterns of the younger generation, shifts in religious authority, and value tensions due to the penetration of global culture through digital media. Through this approach, this study is expected to reveal how Islamic education responds to these changes and to what extent the strategies taken can build the ideological resilience of students. In the data collection process, this study will rely on various relevant literature sources, including previous research results and scientific articles. The data obtained will be analyzed

descriptively and qualitatively by emphasizing the interrelationships between themes and their practical implications for the design and implementation of Islamic education. The ultimate goal is to formulate a complete and reflective understanding of the strategy for transforming Islamic education that is not only adaptive to the development of the times but also able to be the vanguard in blocking the infiltration of ideological extremism among the younger generation of Muslims (Hasan et al., 2025).

D. RESULT AND DISCUSSION

1. Dynamics of Social Change in the Digital Era and Its Implications for Islamic Education

The dynamics of social change that occurs in the digital era have created a new reality that directly affects the structure of social interactions of the younger generation, including in the context of Islamic education. Social media and unlimited access to information form a pattern of communication that is fast, instant, and tends to be visual and emotional. The younger generation now lives in a digital environment that continuously presents various narratives, opinions, and discourses that do not always come from valid or responsible sources. As a result, the authority of knowledge, including in religious matters, no longer comes only from formal institutions or scholars who have scientific authority, but also from figures who are popular on social media. This phenomenon blurs the line between scientific authority and social influence because the success of a figure in conveying a religious message is now more determined by the number of followers, popularity of content, and visual appeal, rather than depth of knowledge or academic integrity.

This change has major implications for the way the younger generation builds an understanding of religion. As religious authority shifts to the digital realm, Islamic education in formal institutions is faced with major challenges in maintaining the relevance and trust of students. Religious narratives circulating on social media are often simplistic, binary, and even extreme, which indirectly shapes the mindset of teenagers to be reactive and less reflective. In this situation, Islamic education must compete with various information that targets the emotions and identities of the younger generation, who often feel they do not find a space for representation in the formal education curriculum that is still normative and unresponsive to the development of the times.

In addition, the acceleration of global cultural flows due to digitalization adds complexity to students' social lives. On the one hand, they are exposed to universal values such as freedom of expression, equality, and diversity, but on the other hand, they also live in a social environment that has strong religious and cultural norms. The encounter between these two worlds does not always run harmoniously and often causes value conflicts among students. In situations like this, Islamic education often does not have enough space to facilitate open and in-depth discussions, because it is still trapped in an indoctrination approach that emphasizes memorization rather than critical understanding. Students who experience identity and value confusion do not

get enough guidance from formal education, so they are vulnerable to seeking answers outside the education system, including from extreme sources that offer instant clarity of identity.

This condition shows that Islamic education faces major challenges in responding to increasingly fragmented social realities. This fragmentation does not only occur at the social level but also in the way of thinking and interacting. Students no longer live in one complete world of values but in many worlds with conflicting narratives. In a world like this, Islamic education that still uses a conventional approach is often unable to reach the complexity of the problems faced by the younger generation. Islamic educational institutions are required to not only be a place to transfer knowledge, but also to be a space for open, inclusive, and relevant dialogue to contemporary social dynamics. The inability to answer these needs makes many students feel alienated from the education system that should be a place for them to grow spiritually and intellectually.

Furthermore, there is a widening gap between the Islamic education curriculum and the reality of the highly dynamic digital world. The curriculum used in many Islamic educational institutions tends to be stagnant and has not undergone significant updates. The material taught does not reflect the actual needs of students in facing the challenges of the digital era. Many Islamic educational institutions are still oriented towards classical texts without adequate contextualization efforts to modern issues faced by the younger generation. As a result, students experience dissonance between what they learn in class and what they experience in the real world. This lack of synchronicity makes Islamic education lose its appeal and is considered irrelevant, even though at the same time the challenges of extremism targeting students are increasing.

This dynamic shows that the transformation of Islamic education is no longer an option, but a necessity. This transformation must begin with the awareness that social reality has changed fundamentally, and Islamic education must not continue to run in the old paradigm that is closed and not adaptive. There needs to be a serious and planned effort to bridge the gap between educational institutions and the digital world which is the main living space for the younger generation. Without a comprehensive transformation, Islamic education will struggle to play its strategic role in forming a generation of Muslims who are not only ritually obedient but also intellectually mature and resilient in facing the challenges of extremism that continue to grow through technology.

2. Extremism as an Ideological Threat to the Younger Generation of Muslims

In the increasingly complex digital era, extremism has become a real ideological threat and specifically targets the young generation of Muslims. One of the main strategies of extremist groups is to build a strong and captivating identity narrative through digital platforms. They utilize modern communication technology to spread messages that are designed to be emotional and persuasive, touching the deepest psychological aspects of the young generation who are in the process of searching for

their identity. The narratives they build do not merely convey teachings but also form an identity construction that is exclusive, heroic, and full of meaningful struggle. Through videos, images, short quotes, or even music and digital games, these groups infiltrate the digital space that students access every day. With a creative and adaptive approach, they present an image of struggle that appears noble and great, so that it indirectly attracts those who are in a void of identity and feel marginalized by their social environment.

Students' vulnerability to emotional and heroic rhetoric increases when the educational and social environment fails to provide a safe and healthy space for expression for the process of forming their identity. Many students feel that the reality of their lives does not provide a place for self-actualization, courage to speak up, or meaningful involvement. In such conditions, the binary narratives constructed by extreme groups – which divide the world into black and white, right and wrong, friend and foe – become very tempting. This simplistic mindset offers clarity in a situation full of ambiguity and provides a sense of belonging to something bigger than oneself. In these conditions, extreme rhetoric is not only understood as a form of religious expression, but also as a means of venting frustration, searching for meaning, and even a way out of an unresolved identity crisis. When no one guides them closely in recognizing the dynamics of their inner and social world, students become easy targets for misleading ideological propaganda.

One of the roots of this problem lies in the lack of strengthening of critical thinking in the process of religious education. Many Islamic educational institutions still apply an approach that emphasizes memorization and obedience without encouraging the ability to analyze, dialogue, and reflect deeply on religious texts or social phenomena. As a result, students are not equipped with the skills to distinguish between authentic religious teachings and deviant ideological interpretations. When they encounter extremist content that is packaged attractively, they do not have a cognitive filter strong enough to counter it. The one-way and closed learning process inhibits the growth of critical thinking which is very important in facing the fast-paced and complex information era. Without in-depth and open-thinking exercises, students only become passive recipients of information without the ability to evaluate, question, and re-evaluate.

Furthermore, the social and cultural environment also plays a significant role in strengthening or weakening the ideological resilience of the younger generation. An environment that tends to be exclusive, intolerant of differences, and full of social pressure can be fertile ground for the growth of extreme tendencies. On the other hand, families who are unable to build open communication or school environments that fail to accommodate diversity and dialogue will create a sense of alienation and frustration in students. In this context, Islamic education should not only function as an academic institution, but also as a cultural and social space that strengthens an inclusive, open, and contextual Islamic identity. When educational institutions are not present as places that support emotional growth, spirituality, and social dialogue,

students will more easily seek escape to groups that provide a sense of solidarity and mission, even in a radical and exclusive form.

In addition, the lack of psychological and spiritual support for students also exacerbates this condition. The identity crisis experienced by many Muslim students is not always handled adequately because the education system tends to focus solely on academic aspects, while inner and emotional needs are often ignored. In stressful situations - whether from the social, economic, or family environment - many students feel alone in facing their inner struggles. The absence of mentors, spiritual guides, or counselors who can help them understand and manage emotions and existential questions makes them vulnerable to outside influences that promise instant and absolute answers. If Islamic education fails to provide an adequate psychosocial support system, then this gap will continue to be exploited by extremist groups to offer false solutions packaged in a pseudo-religious manner.

Thus, extremism is not just a matter of ideology but is the result of a systemic failure to build the social, psychological, and intellectual resilience of the young generation of Muslims. Without a profound transformation in the approach to Islamic education, both in terms of curriculum, methods, and psychosocial support, this threat will continue to haunt the future of the community. Collaborative work is needed between educators, parents, religious leaders, and policymakers to create a learning environment that not only educates but also fosters the spiritual and emotional resilience of the younger generation so that they can face extremist narratives with critical awareness and healthy beliefs.

3. The Urgency of Transforming Islamic Curriculum and Educational Methods Responsive to the Digital Era

In facing the challenges of the times marked by the rapid flow of digitalization, the transformation of the curriculum and methods of Islamic education has become a necessity that cannot be postponed. The Islamic education curriculum that is too focused on the classical textual approach without considering contemporary social dynamics is no longer adequate to form students who can answer the complexity of reality. While changing societal conditions and the younger generation being raised in a digital environment, non-contextual learning materials will further distance education from its relevance. Therefore, it is urgent to formulate a curriculum that not only teaches religious teachings as dogma, but is also able to explain Islamic values in a pluralistic, dynamic, and inclusive context. Islamic learning needs to be in direct contact with contemporary issues such as social justice, humanity, technology, and the environment, so that religious teachings are not just memorization, but truly become a guide to life in a pluralistic society.

Along with that, digital literacy must be an integral part of religious education, not just an additional complement. In an era where information spreads instantly and uncontrollably, the ability to sort, assess, and criticize information is very important in forming a healthy religious understanding. Students must be given sufficient provisions to understand how social media algorithms work, the dynamics of

disinformation, and how to respond to digital content containing religious interpretations with a selective and critical approach. Digital literacy in this context does not only mean the technical ability to operate devices, but also the ability to understand digital ethics, awareness of digital footprints, and responsibility in sharing religious information in online public spaces. If Islamic education fails to touch on this aspect, then students will continue to be passive consumers of religious narratives on the internet whose validity and authority cannot always be accounted for.

Furthermore, the Islamic education process must also strengthen students' social dialogue and analysis skills so that they can understand religion concerning the realities of life. Amidst the increasing social conflict, identity polarization, and shifting values due to globalization, an educational approach that is only normative and one-way is not enough to build critical and tolerant awareness. Students must be guided to see Islam not as a closed doctrine, but as a living value system that interacts with various social contexts. They need to be trained to dialogue with different thoughts, understand diverse views, and analyze social problems with a holistic and reflective perspective. These skills will strengthen their ideological and ethical resilience in facing digital provocations that are often sectarian, exclusive, and misleading.

Within the framework of this educational transformation, teachers and educators have a very strategic role as adaptive and reflective facilitators, not just as transmitters of material. The role of teachers must shift from the center of scientific authority to mentors who can facilitate collaborative, exploratory, and experience-based learning processes. Teachers must have the competence to adapt learning methods to the characteristics of digital native students, who have a fast, visual, and interactive learning style. At the same time, teachers are also required to continue to critically reflect on the methods used, continuously update their religious insights, and open up honest and in-depth dialogue with students. Only with a humanistic and open approach like this can teachers become agents of change who can bridge the tradition of Islamic knowledge with the challenges of the new era.

As a complement to changes in the curriculum and the role of teachers, the integration of digital media into the learning process must be carried out carefully and meaningfully. Digital media should not only be seen as a technical tool to present material but as a strategic educational space to expand the scope and depth of learning. Educational videos, podcasts, interactive infographics, virtual simulations, and online learning platforms must be utilized to create a more lively and contextual learning experience. This integration must be carried out with a clear vision, namely making digital media a medium to strengthen humanistic and rational Islamic values. The use of digital media in Islamic education must also be directed at building a culture of literacy, creativity, and collaboration among students. In the long term, this will create an Islamic education ecosystem that is more open, inclusive, and responsive to the evolving global challenges.

The urgency of transforming the curriculum and methods of Islamic education in the digital era is not only related to the need to keep up with the times, but also as a form of moral and intellectual responsibility in guiding the young generation of

Muslims towards a deep, contextual, and liberating understanding of religion. Without fundamental and comprehensive changes, Islamic education will continue to lag and lose its relevance amidst rapid and disruptive social change. A collective commitment is needed from all stakeholders in Islamic education to build a system that can answer the needs of the current generation while maintaining the essence of noble Islamic values in an adaptive and transformative methodology.

4. Strategy for Strengthening the Islamic Education Ecosystem to Prevent Radicalization

Strengthening the Islamic education ecosystem as a preventive measure against radicalization is a strategic step that cannot be done partially. In facing increasingly complex ideological challenges, Islamic education cannot stand alone but must be part of a system that involves all elements of society synergistically. Schools, families, and communities are the three main pillars that have a central role in building the ideological resilience of the younger generation. Schools as formal institutions must be able to internalize the values of nationality, diversity, and tolerance into the learning process, while families play a role in instilling the foundations of spiritual and emotional values from an early age. Meanwhile, the community in the surrounding environment has an important position in providing an example of a peaceful, open, and inclusive social life. When these three elements can work in one rhythm, an environment is formed that is conducive to the growth of a healthy and moderate religious understanding and prevents the penetration of radical ideology from the outside.

In addition, one of the weaknesses that is often exploited by radical groups is the lack of space for students to openly discuss concerns, questions, or even criticism of the teachings they receive. Therefore, the development of healthy discussion spaces that are free from intimidation is very much needed in the Islamic education ecosystem. Students need to be facilitated to express their views, discuss differences, and develop empathy for diverse perspectives. Such spaces will not only prevent them from seeking answers in extreme, manipulative channels but will also form strong intellectual and spiritual self-confidence. With an open and balanced discussion culture, students will become accustomed to being critical but still polite and will be able to distinguish between authentic religious aspirations and ideological propaganda full of emotional manipulation.

The success of the transformation of the Islamic education ecosystem in facing the threat of radicalization also depends heavily on visionary, reflective leadership that is open to innovation. Leaders of Islamic educational institutions must be able to see the changing times not as a threat, but as an opportunity to revitalize the role of Islamic education in forming a generation that is religious and also contributes to the global community. Such leadership will encourage innovation in the curriculum, teaching methods, and management of educational institutions as a whole. With the support of digital technology and a new, more participatory pedagogical approach, Islamic educational institutions can design learning models that not only instill values

but also hone the thinking power and creativity of students. This kind of leadership will also encourage teachers and staff to continuously update their insights and avoid rigid and unproductive conservatism.

However, the sustainability and effectiveness of a progressive Islamic education ecosystem also depend heavily on supportive public policies. The state must provide strong affirmation to Islamic educational institutions that uphold moderate, tolerant, and peace-oriented values. This policy is not only in the form of funding but also in the form of regulations that protect institutions from ideological pressure, as well as providing space for the development of alternative curricula that are contextual and adaptive. Without strong and consistent policy support, internal efforts of educational institutions to carry out reforms will face many obstacles, both structural and cultural. Therefore, synergy between the state and educational institutions is very necessary in forming a resilient and proactive Islamic education system in facing the threat of radicalization.

In addition to internal educational factors and policy support, an equally important aspect is the supervision and evaluation of digital content consumed by students. In the current era of open information, students have unlimited access to various types of information, including religious content that is not necessarily credible. Students' unpreparedness in filtering information, coupled with weak social control, can make them easy targets for extreme narratives. Therefore, schools and families must actively participate in monitoring and assisting students' digital consumption process, not in the form of repressive supervision, but through a dialogical and educational approach. It is also important to strengthen digital literacy among teachers and parents so that they can become equal partners in guiding students to navigate the digital world full of ideological traps.

By integrating all of these elements into one mutually supportive system, the Islamic education ecosystem will have stronger resilience against the threat of radicalization. The formation of this ecosystem requires collaborative work, courage in innovation, and a commitment to Islamic values that are *rahmatan lil 'alamin*. Only with a comprehensive and sustainable approach can Islamic education become an effective bulwark in protecting the younger generation of Muslims from the infiltration of extreme ideologies, as well as equipping them with the ability to live peacefully in a pluralistic and dynamic global society.

E. CONCLUSION

The transformation of Islamic education in the digital era is an inevitability that cannot be postponed, especially in facing the threat of extremism targeting the young generation of Muslims. Social changes triggered by digital technology have shifted previously established patterns of interaction, authority, and values so that Islamic education is required to adapt quickly and appropriately. The inability of Islamic education to respond to these dynamics will open a gap for the entry of extreme narratives that exploit the void of identity, weak critical thinking, and minimal psychological and spiritual support. During a massive and unfiltered flow of

information, students need a learning environment that not only provides religious knowledge, but also equips them with strong social analysis skills, ideological resilience, and contextual understanding. For this, curriculum updates and learning methods are needed that are inclusive, contextual, and rooted in the spirit of dialogue and openness. Strengthening the role of teachers as reflective facilitators, creative integration of digital media, and active involvement of parents and communities are important elements in building an Islamic education ecosystem that is resilient to radicalization. In addition, policy support that favors moderate Islamic educational institutions and supervision of digital content consumed by students must be an integral part of the national strategy in protecting the younger generation from ideological threats. With a collaborative and transformative approach, Islamic education has a great opportunity to become a primary agent in cultivating a generation of Muslims who are moderate, critical, and ready to face the challenges of the times constructively.

REFERENCES

- Akrim, A. (2022). A new direction of Islamic education in Indonesia: Opportunities and challenges in the Industrial Revolution Era 4.0. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01), 35-48.
- Alam, L., & Iqbal, M. (2024). Transforming Religious Learning: Empowering Faith Through Virtual Congregation In Indonesia. *HUNAFANA Jurnal Studia Islamika*, 21(1), 1-24.
- Albayrak, I. (2022). Modernity, its impact on Muslim world and general characteristics of 19–20th-century revivalist–reformists’ re-reading of the Qur’an. *Religions*, 13(5), 424.
- Aririguzoh, S. (2022). Communication competencies, culture and SDGs: effective processes to cross-cultural communication. *Humanities and Social Sciences Communications*, 9(1), 1-11.
- Belmahdi, H. S., & Djemili, A. (2022). Urban landscape structure anatomy: Structure patterns and typology identification in the space-time of Setif City, Algeria. *Frontiers of Architectural Research*, 11(3), 421-439.
- Bohlayer, C., Timm, J. M., & Halberstadt, J. (2025). Navigating the dimensions of criticality: exploring reflective processes in critical entrepreneurship education. *International Journal of Entrepreneurial Behavior & Research*.
- Decker, S., Alinier, G., Crawford, S. B., Gordon, R. M., Jenkins, D., & Wilson, C. (2021). Healthcare simulation standards of best practice™ the debriefing process. *Clinical simulation in nursing*, 58, 27-32.
- Eko, B. S., & Putranto, H. (2021). Face negotiation strategy based on local wisdom and intercultural competence to promote inter-ethnic conflict resolution: Case study of Balinuraga, Lampung. *Journal of Intercultural Communication Research*, 50(5), 506-540.
- Hasan, H., Bora, M. A., Afriani, D., Artiani, L. E., Puspitasari, R., Susilawati, A., ... & Hakim, A. R. (2025). *Metode penelitian kualitatif*. Yayasan Tri Edukasi Ilmiah.

- Hasanah, N. A. (2024). Opportunities and Challenges for Islamic Education in Society 5.0. *Islam Transformatif: Journal of Islamic Studies*, 8(2), 264-281.
- Haug, N., Dan, S., & Mergel, I. (2024). Digitally-induced change in the public sector: a systematic review and research agenda. *Public Management Review*, 26(7), 1963-1987.
- Hollewell, G. F., & Longpré, N. (2022). Radicalization in the social media era: understanding the relationship between self-radicalization and the internet. *International journal of offender therapy and comparative criminology*, 66(8), 896-913.
- Hosaini, H., Ni'am, S., & Khamami, A. R. (2024). Navigating Islamic Education for National Character Development: Addressing Stagnation in Indonesia's Post-Conservative Turn Era. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 14(1), 57-78.
- House, J., Brons, A., Wertheim-Heck, S., & van der Horst, H. (2024). What is culturally appropriate food consumption? A systematic literature review exploring six conceptual themes and their implications for sustainable food system transformation. *Agriculture and Human Values*, 41(2), 863-882.
- Jemal, A., Windsor, L., Inyang, C., & Pierre-Noel, C. (2022). The critical dialogue cornerstone: Suggested practices to guide implementation, facilitation and evaluation. *Journal of progressive human services*, 33(3), 244-270.
- Jetten, J., Peters, K., Álvarez, B., Casara, B. G. S., Dare, M., Kirkland, K., ... & Mols, F. (2021). Consequences of economic inequality for the social and political vitality of society: A social identity analysis. *Political Psychology*, 42, 241-266.
- Khoiri, Q., & Aryati, A. (2021). The problems of Pesantren education in improving human academic quality in the global-multicultural era. *Didaktika Religia*, 9(1), 165-186.
- Kosim, M., Muqoddam, F., Mubarak, F., & Laila, N. Q. (2023). The dynamics of Islamic education policies in Indonesia. *Cogent Education*, 10(1), 2172930.
- Mukul, E., & Büyüközkan, G. (2023). Digital transformation in education: A systematic review of education 4.0. *Technological forecasting and social change*, 194, 122664.
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213-241.
- Qorib, M., & Afandi, A. (2024). Implementing prophetic values in the islamic life guidelines for Muhammadiyah citizens: A qualitative analysis for transforming science and technology. *MIQOT: Jurnal Ilmu-ilmu Keislaman*, 48(1), 1-24.
- Riaz, M., Baloch, F., Siddiqui, M., Ejaz, R., & Bashir, M. (2023). The role of islamic education in promoting peace and tolerance. *Al-Qanṭara*, 9(4), 308-327.
- Rohyana, A. D. (2022). The Mutualism Interactions in the Changes of Social and Islamic Law. *Hikmatuna: Journal for Integrative Islamic Studies*, 8(1), 16-27.
- Woiwode, C., Schöpke, N., Bina, O., Veciana, S., Kunze, I., Parodi, O., ... & Wamsler, C. (2021). Inner transformation to sustainability as a deep leverage point:

fostering new avenues for change through dialogue and reflection. *Sustainability Science*, 16, 841-858.

Yazdanpanah, V., Gerding, E. H., Stein, S., Dastani, M., Jonker, C. M., Norman, T. J., & Ramchurn, S. D. (2023). Reasoning about responsibility in autonomous systems: challenges and opportunities. *Ai & Society*, 38(4), 1453-1464.