



Counter-Radicalization Education Design as a Mitigation Strategy for Terrorism Among University Students

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Abstract

This research addresses the critical issue of radicalism within institutions of higher learning, focusing on Brawijaya University as a representative context where the phenomenon has reached alarming levels. Universities, as traditional incubators for the nation's future leaders, are paradoxically being targeted by radical groups who use academic settings to disseminate extreme ideologies and broaden their organizational networks. This study aims to examine and formulate a comprehensive educational design to counteract radicalism within the university environment. Employing an empirical research methodology with a case study approach, data were gathered through in-depth interviews, systematic observations, and document analysis. The sample was selected by purposive and snowball sampling techniques to capture the perspectives of stakeholders most deeply affected by and involved in countering radicalism. The findings demonstrate that the counterradicalism educational model is characterized by its integration across multiple domains: curricular activities, supporting classes, extra-curricular initiatives, and the development of campus culture that fosters critical thinking, inclusivity, and tolerance. The study highlights the importance of a holistic and multifaceted approach, suggesting that long-term resilience against radicalism requires not only policy but also the ongoing engagement of the academic community through continuous educational intervention and proactive campus practices.

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Introduction

The rise of religious radicalism in Indonesia has become increasingly alarming, with diverse objectives ranging from the advocacy for the implementation of Islamic law to the pursuit of an Islamic caliphate (Speckhard et al., 2018; Zedner, 2018). Ironically, this movement has begun to infiltrate the educational sector, particularly within higher education institutions. The Minister of Research, Technology, and Higher Education has responded by gathering leaders from 3,000 state universities to declare a united front against radical ideologies in campuses (Whiting et al., 2024). Within these universities, the involvement of both students and faculty in radicalism or terrorism-related activities has become a concerning issue. Universities, traditionally seen as centers for molding future national leaders, are paradoxically becoming spaces where radical ideologies can thrive (Khan et al., 2023). These institutions, by nature, offer open environments for a range of ideas, and radical groups have exploited this openness to actively promote their agendas and expand their networks. Students, typically aged between 18 and 25, are particularly vulnerable during this transitional period of their lives when they are still in the process of finding their identity (Tinnes, 2024). This age group, at a critical juncture between adolescence and adulthood, enjoys a certain degree of freedom, which makes them susceptible to the influence of radical ideas (Whiting et al., 2024). This stage in their psychological and social development presents a strategic and fertile ground for the spread and recruitment of radical ideologies. The intersection of this vulnerability with the open academic environment of universities creates an environment in which radical groups can easily plant the seeds of extremism (Wolfowicz et al., 2022).

A recent phenomenon occurred in 2022, when a student from one of the University, was arrested by the Special Detachment 88 for his involvement in terrorism financing. The student, identified, was apprehended by the Indonesian National Police's anti-terrorism unit on Monday, May 23, 2022, around 12:00 PM local time. The arrest was reportedly in Republika, supported by substantial evidence linking IA to criminal acts related to terrorism, specifically his involvement in fundraising activities to support ISIS operations in Indonesia. This incident highlights a critical issue within Indonesian higher education institutions, where the vulnerability of students to radical ideologies remains a pressing concern. According to a survey conducted at Brawijaya University on the same day, 10.33% of students were categorized as having low tolerance, 4.03% as highly tolerant, and the majority, 85.64%, fell into the moderate category (Adebayo, 2021). This data underscores the varying levels of ideological susceptibility among the student body, with a notable portion demonstrating relatively lower levels of tolerance, making them potentially more susceptible to extremist influences. The case arrest brings attention to the alarming reality that university campuses, intended as spaces for academic and personal development, have also become breeding grounds for radicalization and recruitment into terrorist activities.

There is a notable gap in research regarding terrorism prevention. A study by (Ali et al., 2021; Hatim et al., 2025) primarily focused on the effectiveness of moral camping activities organized which, although valuable, did not directly address the model of counter-terrorism education at the university. Similarly, a study by (Sinai et al., 2019; Suratman, 2017) concentrated on the Islamic religious education model for preventing radicalism, yet it did not specifically target counter-radicalization strategies within the context of university settings. These studies, while important in their respective areas, fail to comprehensively explore the development of education designs aimed at countering terrorism within the academic environment. Therefore, the objective of this research is to investigate the development of counter-radicalization education models as a preventive strategy against terrorism-related crimes among students. By focusing specifically on counter-radicalization within the university, this study aims to fill the existing gap and contribute to a more targeted approach in addressing the growing issue of radicalism and terrorism within academic institutions. This research will offer deeper insights into how educational strategies can be designed to mitigate the risks of terrorism by fostering critical thinking, tolerance, and resilience against extremist ideologies among university students.

Among the universities that have initiated models for preventing radicalism and terrorism-related actions is Brawijaya University. Several efforts have been made to protect students from radicalism, starting from the moment they enter the university. These activities include national defence programs and national insight seminars. Every year, The institution also invites the National Counterterrorism Agency (BNPT) to give lectures or conduct studies on the prevention of radicalism and terrorism. In addition, the University, through the UPT PKM (Center for Student Activities), has initiated the Moral Camp as a concrete effort in countering terrorism. Therefore, the prevention and handling of radicalism movements on campuses is an important topic to be addressed and explored through this research. This is especially significant because the President, through the Minister of Research, Technology, and Higher Education, has instructed all universities to be free from radicalism. This commitment is also demonstrated by the declaration of university rectors to oppose radicalism. This presidential instruction highlights the vital role that universities, as educational institutions and key pillars of nationalism in the country, play in finding new solutions and formulations to reduce the spread of radicalism in order to prevent the seeds of terrorism..

Methods

This study employs a qualitative research approach with a case study design. It is categorized as empirical research because it seeks to understand social phenomena in depth by focusing on a comprehensive description of the phenomenon rather than breaking it down into interrelated variables (Cohen et al., 2007). The case study design was selected to allow an in-depth exploration of the implementation of counter-radicalism education as an effort to prevent terrorism crimes among university students. This design enables the researcher to

capture complex social realities, institutional practices, and contextual dynamics within a specific setting (Smith et al., 2009). By concentrating on a single institutional case, the research aims to generate a rich, holistic understanding of how counter-radicalism education is conceptualized, implemented, and experienced by academic stakeholders.

The research was conducted at Brawijaya University, specifically within the Unit for Student Personality Development (UPT-PKM). This location was chosen because the University actively integrates counter-radicalism education into courses such as Religious Education, Civic Education, and Indonesian Language. The university represents a strategic setting for examining preventive educational measures against radicalism and terrorism among students. As a large public university with diverse student backgrounds, it provides a relevant and meaningful context for analysing how higher education institutions contribute to counter-radicalism efforts through structured educational programs.

The types and sources of data in this study include words and actions (informants), written documents, and photographs. Data were collected through in-depth interviews, observation, and documentation (Creswell, 2007). Interviews were conducted with lecturers who teach relevant courses, focusing on the implementation of counter-radicalism education in preventing terrorism-related crimes. These interviews explored strategies, challenges, and perceived impacts of the educational initiatives. Observations were carried out during activities related to counter-radicalism education organized by UPT PKM, enabling the researcher to directly examine learning processes and institutional practices. Documentation included official records, curriculum documents, program reports, and other institutional materials related to counter-radicalism education.

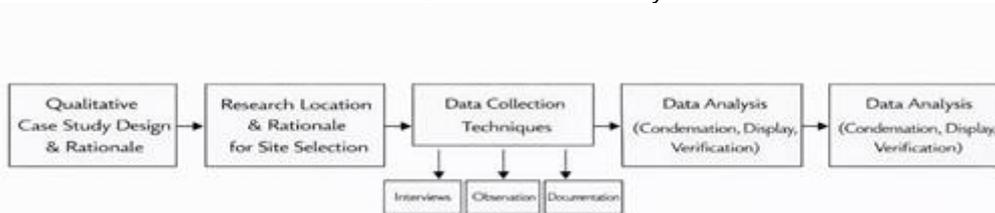
The research population consisted of lecturers and students involved in courses such as Religious Education, Civic Education, and Indonesian Language. Informants were initially selected using purposive sampling, whereby individuals who were considered knowledgeable and directly involved in the implementation of counter-radicalism education were chosen. Subsequently, snowball sampling was applied to identify additional informants based on recommendations from previous participants, allowing for the expansion and deepening of data sources.

Data analysis was conducted concurrently with data collection, following the interactive model proposed by Miles and Huberman, which consists of data condensation, data display, and conclusion drawing or verification. In the data condensation stage, the researcher systematically recorded all field findings from observations, interviews, and documentation in the form of detailed field notes (Ary et al., 2009). Interviews were recorded with the consent of informants, transcribed, and carefully reviewed. Relevant data were selected, simplified, and categorized, while irrelevant information was set aside. This process was repeated to minimize misclassification and ensure analytical accuracy. In the data display stage, the organized data were presented in structured forms such as narrative descriptions, matrices, and thematic groupings to facilitate interpretation (Bridges, 2017). The final stage involved drawing conclusions and verification, where emerging patterns, themes, and relationships were interpreted in relation to the

research objectives. Conclusions were continuously re-examined throughout the research process to ensure they were grounded in the empirical data.

To ensure the credibility and trustworthiness of the findings, several validation strategies were applied. Source triangulation was conducted by comparing data obtained from interviews, observations, and documentation to confirm consistency. Method triangulation strengthened the validity by cross-checking findings derived from different data collection techniques (Leavy & Patricia, 2017). Additionally, prolonged engagement in the field and careful documentation of the research process enhanced dependability and confirmability. By systematically verifying data through multiple sources and methods, the study ensured that the conclusions accurately reflect the empirical realities of counter-radicalism education implementation.

Picture 1. Qualitative case study research flowchart



Finding and Discussion

Finding

In this research, the operational definition of "Counter-Radicalization Education" refers to a set of structured educational programs and initiatives designed to prevent the spread of radical ideologies among university students. These programs aim to provide students with the tools and critical thinking skills necessary to resist extremist influences and promote values such as tolerance, peace, and national unity. In this context, counter-radicalization education is implemented through courses in Religious Education, Pancasila Education, Civic Education, and Indonesian Language, which are specifically tailored to foster an understanding of the dangers of radical ideologies and offer alternative narratives. These initiatives are grounded in the university's broader effort to engage students in a more inclusive, democratic, and peaceful society.

One of the informants, a lecturer at Unit for Student Personality Development (UPT-PKM), shared the following insight: "Through our counter-radicalization curriculum, we emphasize critical thinking, historical awareness, and the importance of living harmoniously in a pluralistic society. By incorporating these elements into religious and civic education, we aim to provide students with the tools to understand and reject extremist views." This statement highlights the core aim of the education program: to provide students with the cognitive resources necessary to critically evaluate radical ideologies. The lecturer's view reinforces the importance of equipping students with a strong sense of national

identity and awareness of societal values, which can serve as a foundation for resisting extremist thought.

The researcher interprets this data as an indication that the educational approach is proactive in fostering critical thinking skills and promoting inclusivity. The focus on historical awareness suggests that the program not only addresses the ideological roots of radicalization but also empowers students with knowledge to understand how and why certain groups may be vulnerable to extremist rhetoric. This method appears to be consistent with global counter-radicalization strategies, which stress education as a preventative tool by addressing root causes such as lack of knowledge, intolerance, and social exclusion.

Another informant, a faculty member involved in the counter-radicalization program, provided further insights: "Our approach includes workshops, debates, and group discussions where students are encouraged to explore diverse perspectives. These activities allow them to challenge their views and develop a deeper understanding of how to engage with people who may hold extremist ideologies." The focus on engagement and dialogue within the curriculum is an essential component of the program's success. This approach aligns with the principle that open discussions and debates foster empathy and reduce the allure of extremist ideologies by presenting students with alternative viewpoints and encouraging critical reflection.

The researcher interprets this data as emphasizing the program's interactive and participatory nature. Rather than simply disseminating knowledge, the program seeks to engage students actively in the learning process. This approach not only empowers students to critically analyse extremist narratives but also promotes tolerance and mutual respect. The combination of intellectual and emotional engagement is likely to have a profound impact on students' attitudes toward radical ideologies, making them more resistant to extremist influences. Through direct observation of counter-radicalization workshops and classes, the researcher noted the significant level of student participation and engagement. Students were actively involved in discussions, expressing their opinions on various topics related to national identity, social inclusion, and the dangers of radicalization. The workshops were structured to encourage dialogue, where students from diverse backgrounds shared their perspectives, and debates on controversial issues were moderated to ensure constructive engagement. This approach not only allowed students to engage in critical thinking but also promoted inclusivity by giving a platform for different voices and encouraging a respectful exchange of ideas.

The researcher interprets this observation as evidence of the program's effectiveness in creating an environment conducive to critical dialogue and social cohesion. The active participation of students indicates that the workshops are not only intellectually stimulating but also emotionally engaging, as students feel comfortable expressing their views in a supportive, non-judgmental space. This participatory learning environment contributes to the development of empathy and reduces the polarization that may foster extremist attitudes.

The findings suggest that the counter-radicalization education program has a positive impact on mitigating the risks of terrorism and radicalization among university students. The program's focus on critical thinking, historical awareness, and open dialogue enables students to understand and reject extremist ideologies. The educational initiatives are designed to promote a deeper sense of national identity, empathy, and social inclusivity, which are essential in preventing radicalization. Through workshops, debates, and interactive discussions, the program fosters a learning environment where students are encouraged to challenge their own beliefs and consider diverse perspectives. This approach is effective in cultivating resilience against extremist ideologies, making students more likely to engage in positive, inclusive societal practices.

The data reveals a clear pattern: the counter-radicalization education program successfully integrates critical thinking, inclusivity, and engagement to mitigate the risk of radicalization. The curriculum emphasizes the development of intellectual and emotional resilience through participatory methods, such as workshops and discussions, which enable students to confront and reject extremist ideologies. By fostering an environment of empathy, mutual respect, and social cohesion, the program contributes to the creation of a more tolerant and inclusive academic community. These strategies collectively form a comprehensive approach to counter-radicalization that not only addresses the ideological aspects of extremism but also strengthens the social fabric by encouraging students to embrace diversity and challenge harmful narratives. The findings indicate that this holistic approach is effective in building a resilient student body capable of resisting extremist influences.

Table 1. counter-radicalization education program

| Source of Data | Statement | Indicators |
|----------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| Lecturer from UPT PKM | "Through our counter-radicalization curriculum, we emphasize critical thinking, historical awareness, and the importance of living harmoniously in a pluralistic society." | Focus on critical thinking, Historical awareness, Promotion of social harmony, Understanding radical ideologies |
| Faculty member involved in the program | "Our approach includes workshops, debates, and group discussions where students are encouraged to explore diverse perspectives." | Interactive approach, Encouragement of diverse perspectives, Fostering empathy and tolerance |
| Observation of workshops and classes | "Students were actively involved in discussions, expressing their opinions on national identity, social inclusion, and the dangers of radicalization." | Active student participation, Engagement in critical discussions, Respectful exchange of ideas |

Counter-Radicalization Education Program in Higher Education

Radicalism refers to an ideological or political movement that seeks significant societal and political changes through drastic or violent means. It is often understood as an extreme political stance that advocates for substantial shifts in existing systems, frequently using force or coercion to impose changes or beliefs (Sirry, 2020). In Islamic contexts, radicalism is often associated with what is referred to as "*al-Tatarruf ad-Din*" by Yusuf al-Qardhawi, which emphasizes coercive or violent actions in efforts to enforce change or spread beliefs. This understanding of radicalism focuses on extremist ideologies, often characterized by outdated views and violent actions aimed at realizing their objectives. Radicalism thus emerges as a response to perceived injustices, inequalities, or ideological conflicts, which manifests in rejection, resistance, or even violent opposition to prevailing assumptions, institutions, or values, particularly in the political and social arenas (Horgan & Braddock, 2010).

Efendi further elaborates that radicalism is a movement marked by a conservative, outdated outlook, frequently resorting to violence in its pursuit of ideological goals (Effendi et al., 2022). Based on this view, the term "radicalism" is more appropriate for referring to hard-line groups than the term "fundamentalism," as fundamentalism is a multi-faceted concept. In Western discourse, fundamentalism is often defined as a rigid, extreme belief system that justifies violence to defend one's ideology (Amit & Kafy, 2022). However, from an Islamic perspective, fundamentalism is understood as an attempt to return to the original teachings of Islam. According to Indonesia's National Counter-Terrorism Agency (BNPT), radicalism is typically associated with characteristics such as intolerance, fanaticism, exclusivity, and revolutionary tendencies. These traits reflect the extreme nature of such ideologies, which often reject societal norms in favour of sweeping, radical changes.

Bertram's interpretation of radicalism focuses on ideologically motivated groups that possess high levels of fanaticism, pushing for the replacement of existing systems and values (Bertram, 2015). Research has shown that radicalism, particularly movements that give rise to militancy and terrorism, is not merely an ideological issue but a modern, complex phenomenon tied to historical, geopolitical, socio-economic, and political dynamics shaped by modernity and globalization. Radical groups often have a firm belief that Islam is a comprehensive way of life and that it should govern all aspects of life—social, cultural, economic, and political. For these groups, the establishment of a political institution that can ensure the implementation of Sharia law is considered mandatory.

From a sociological perspective, (Seitakhmetova et al., 2024) explains that radicalism represents a social movement that rejects the existing social order, marked by strong moral expressions aimed at opposing and antagonizing those in power or holding privileged positions. This indicates that radicalism, at its core, is a neutral term and, in philosophical studies, pursuing truth often leads one to radical thought, as it requires questioning foundational beliefs and assumptions. (Wolfowicz et al., 2021) divide radicalism into two dimensions: the ideological and the movement-based. Radicalism, in its ideological form, is often viewed as

advocating for the establishment of an Islamic state or caliphate without resorting to violence. In contrast, radicalism as a movement involves actual violent actions in the name of religion, such as terrorism.

Furthermore, **(Mythen & Baillergeau, 2021)** suggests that intellectual radicalism is often referred to as fundamentalism, whereas radicalism in action, particularly when it justifies the use of violence, is termed terrorism. These distinctions highlight the different manifestations of radicalism, ranging from rigid ideological beliefs to violent actions that aim to impose those beliefs on others. In the context of counter-radicalization, terms like "deradicalization," "release," and "counter-radicalization" are commonly used. Deradicalization refers to the process of freeing an individual from extreme views, either voluntarily or through intervention. Release refers to the process of disengaging someone from extremist activities without necessarily changing their beliefs. Counter-radicalization involves efforts to prevent the emergence of new generations of extremists by promoting values of non-violence and national unity (Nafi'a et al., 2022).

BNPT's counter-radicalization strategy incorporates two main approaches. First, counter-radicalization seeks to instill Indonesian values and non-violence principles, which are disseminated through both formal and informal education. This process is carried out in collaboration with various community leaders, such as religious figures, educators, local leaders, youth, and other stakeholders who help promote national values. Second, deradicalization targets militants, supporters, and core group members both inside and outside of prison, aiming to help them abandon violent methods and moderate their radical views to align with moderate Islamic ideologies and the national spirit, reinforcing Indonesia's commitment to unity and peace.

From the BNPT's perspective, radicalism leading to terrorism is a criminal act with complex roots and networks that cannot be addressed solely through institutional measures or law enforcement. The involvement of the community, especially in educational institutions, families, and wider society, is crucial in preventing terrorism. Therefore, the participation of all societal components is necessary for maintaining peace, justice, and prosperity within the nation. This emphasizes the importance of collective action in the fight against terrorism, with education and community engagement being critical pillars for achieving sustainable peace and combating radicalization in the long term.

Relevant theories on radicalism and current counter-terrorism measures are grounded in the paradigm of the "whole-of-society approach." This theory asserts that radicalism leading to terrorism is not solely an individual crime but rather a complex product of structural roots, social networks, identity contests, and psychosocial factors within society **(Carthy & Sarma, 2023)**. Radicalization is thus a multifaceted process, often influenced by a combination of personal, social, and political dynamics (Idami et al., 2023). As such, combating terrorism cannot rely exclusively on institutional approaches such as law enforcement or military operations. These methods, while important, are insufficient on their own to address the deep-seated factors that drive radical ideologies. Instead, a

comprehensive strategy that involves active engagement from all societal elements is necessary. This includes educational institutions, families, interfaith communities, and youth groups, all of which play a crucial role in preventing the spread of radical ideologies and promoting social cohesion(Stevens, 2025).

The "whole-of-society approach" emphasizes that fighting terrorism requires a broad-based effort involving not only security agencies but also the participation of local communities. In this context, the theory of "community safety" and "community involvement" becomes particularly relevant. It suggests that national security and resilience against radical threats are directly linked to the social fabric of communities. When individuals within a community are socially aware, actively participating in discussions, and engaged in collective actions, they create a resilient environment that can better resist radical influences. The partnership between security forces and local social actors, such as community leaders, educators, and religious figures, enhances this process. This collaborative effort is essential for developing a society capable of recognizing, responding to, and preventing the spread of extremist ideologies.

One of the most significant social institutions in the prevention of radicalization is the family(Hilda, 2026). As the first and most influential environment in a child's life, the family plays an essential role in shaping character, fostering tolerance, and developing a balanced understanding of religion and cultural identity. Families are the first line of defence against radical influences because they instilled core values and social norms that guide the development of young people. A family that promotes open-mindedness, respect for diversity, and positive social identities can serve as a key mechanism for preventing radicalization. In this sense, family education in the early stages of life is critical to building resilience against extremist ideologies, as it helps young people develop the emotional and cognitive tools needed to resist harmful narratives.

In addition to the role of the family, educational institutions are also integral to the prevention of radicalization. Educational systems that embrace multicultural education, teach values of peace, and promote inclusive identities provide students with the skills and perspectives necessary to resist radical influences(**Arshad-Ayaz & Naseem, 2017**). Schools and universities must offer spaces where students can engage in critical thinking, learn about different worldviews, and understand the dangers of radical ideologies. Programs that emphasize social integration, tolerance, and mutual respect, particularly among diverse groups, help cultivate a collective consciousness that rejects extremism. Moreover, institutions of higher learning, such as universities, have a unique opportunity to directly shape the future generation's understanding of democracy, citizenship, and social responsibility, making them critical partners in any counter-radicalization effort.

Another important dimension of counter-radicalization is economic resilience. Poverty, lack of opportunity, and social exclusion are often linked to susceptibility to extremist ideologies(Von Hippel, 2008). Groups that are marginalized or economically disadvantaged may be more vulnerable to recruitment by radical organizations, which offer a sense of belonging and

purpose. Strengthening local economies and ensuring equitable access to resources and opportunities can reduce the allure of extremist networks. By promoting economic inclusion and providing youth with access to education, employment, and personal development, communities can foster a sense of hope and purpose that counteracts the recruitment tactics of radical groups. Thus, economic empowerment is a vital component of any strategy aimed at preventing radicalization, as it removes some of the underlying conditions that make individuals more vulnerable to extremist ideologies.

The theory of community resilience, as outlined by Mitchell, highlights the importance of collective participation in countering terrorism. The theory suggests that a society's ability to resist terrorism and radicalization is directly correlated with its social cohesion and solidarity. Community-based interventions that focus on education, peacebuilding, and economic empowerment create a protective barrier against the spread of extremist ideologies (Mitchell, 2017). By fostering inclusive, peaceful communities that value diversity and engage in active dialogue, the social fabric is strengthened, making it more difficult for radical elements to find fertile ground. Public education that promotes critical thinking, a positive sense of identity, and social sensitivity forms the foundation of this process. Furthermore, when community members actively work together to uphold these values, they not only protect themselves from radical influences but also build a long-term, sustainable defence against terrorism.

In conclusion, various theories explain that countering terrorism requires a holistic approach, addressing not only the systemic roots of radicalism but also the social, educational, economic, and familial structures that shape individuals' identities. A comprehensive strategy that combines the efforts of law enforcement, educational systems, family units, and local communities is essential for effectively preventing radicalization. Education plays a central role in this process, fostering critical thinking, promoting positive social identities, and building resilience against extremist ideologies. In addition, economic empowerment and social solidarity help reduce the vulnerability of marginalized individuals to extremist recruitment. By incorporating these elements into a cohesive strategy, societies can develop the resilience needed to combat terrorism and ensure a peaceful, just, and prosperous future for all.

Table 1. Aspect in Counter-radicalization

| Aspect | Counter-Radicalization | Description |
|--------|---------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Family | Role of family in preventing radicalization | The family serves as the first line of defence against radicalization by instilling values of tolerance, respect, and a balanced understanding of religion and cultural identity. Families can prevent radicalization by fostering an open-minded and supportive environment for children. |

| | | |
|------------------------------|---------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Education | Multicultural education, peacebuilding, and inclusive identity | Educational institutions should teach critical thinking, social integration, tolerance, and the dangers of radical ideologies. Schools must create environments where students engage in constructive dialogue, understand diverse perspectives, and reject extremist views. |
| Economic Resilience | Reducing vulnerability to radicalization through economic inclusion | Addressing social exclusion, lack of opportunity, and poverty can reduce the appeal of extremist ideologies. Promoting economic inclusion and providing opportunities for education and employment helps prevent individuals from being recruited by extremist groups. |
| Community Participation | Collective involvement in preventing radicalization | The active participation of local communities in countering radicalization is crucial. By engaging community members, including religious, educational, and youth leaders, in promoting values of peace, tolerance, and social responsibility, society becomes resilient against extremist influences. |
| Public Education | Promoting critical thinking and social sensitivity | Public education should focus on fostering critical thinking, positive social identity, and awareness of the dangers of radical ideologies. Educational systems should work to build resilience by educating people about the value of diversity and non-violence. |
| Security and Law Enforcement | Collaboration between communities and security agencies | Effective counter-radicalization requires a partnership between local communities and law enforcement. Together, they can ensure early detection of radical ideologies and prevent the spread of extremist views by sharing information and fostering cooperation. |

Design of Counter-Radicalism Education in Higher Education Institution

The design of counter-radicalism education in higher education institutions can be implemented through two models: integrated and separate from the curriculum as a distinct subject, which teaches and internalizes values of tolerance. At the institution, the second model is applied, which is integrated into existing programs. The counter-radicalism education is incorporated into various activities, primarily focusing on fostering tolerance, nationalism, and religious values (Zych & Nasaescu, 2022). This integration occurs through curricular, co-

curricular, and extracurricular activities that are aimed at providing students with a comprehensive understanding and practice of tolerance and peace.

The first aspect is within the curriculum itself. In this model, the values embedded in counter-radicalism education are internalized within the course contents, especially in subjects that are closely linked to the development of tolerance, nationalism, and religious values (Brouillette-Alarie et al., 2022). These include courses such as Religious Education, Pancasila Education, and Civic Education. Lecturers have the opportunity to embed these values in their course planning, ensuring that discussions and teaching practices in both the classroom and outside activities reflect the importance of these principles. In practice, lecturers incorporate these values through deepening course material and class discussions, and activities outside the classroom that encourage critical thinking and reflection (Bourgeois-Guérin et al., 2021). For instance, lecturers may use Problem-Based Learning (PBL) or Case Studies as methods of encouraging students to engage with real-world examples. As part of this approach, students may be tasked with field trips or community-based assignments, such as studying the tolerance levels in villages with diverse populations. This allows students to directly experience and understand how tolerance is applied in real-life contexts, fostering empathy and practical learning.

Secondly, the support for classroom activities is essential. Counter-radicalism education is promoted through additional initiatives that involve other centres and institutions within the university (Nasir, 2022). One such initiative is the moral camping activity, organized by the Student Personality Development Unit (PKM). In this activity, students are placed in multi-ethnic villages, where they are immersed in a diverse environment and learn how to practice tolerance directly from the local community. This hands-on experience allows students to build a deeper understanding of living in a tolerant society. Moreover, the monthly "*Guru Bangsa*" discussion sessions held by UPT PKM are another platform for promoting nationalism and tolerance. These discussions focus on fostering a sense of nationalism, with speakers who are experts in their fields, from both national and international backgrounds, contributing to the enrichment of students' perspectives on national unity and social cohesion.

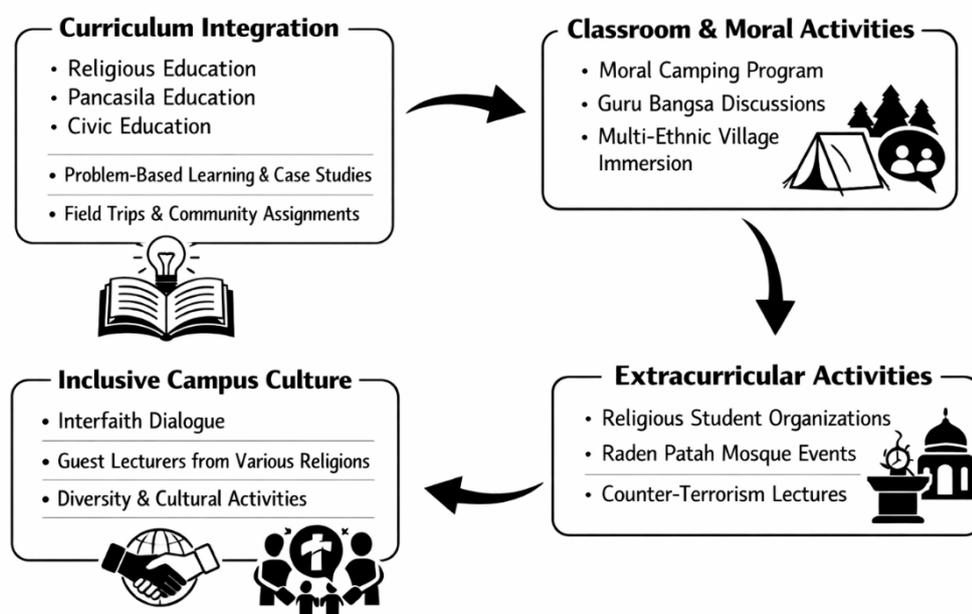
Thirdly, extracurricular activities play a significant role in reinforcing these values. Extracurricular programs, especially those organized by religious student organizations, collaborate with the Raden Patah Mosque (MRP) to provide incidental opportunities for students to engage with values of tolerance and peace. These activities serve as an additional platform for students to deepen their understanding of interfaith relations and peaceful coexistence. Additionally, the university organizes events in cooperation with the National Counter-Terrorism Agency (BNPT), where experts are invited to deliver lectures on nationalism and its significance for students. These activities contribute to a broader understanding of how to prevent radical ideologies and strengthen national unity.

Lastly, the university fosters an inclusive campus culture that promotes tolerance and acceptance of diversity. By creating spaces for interfaith dialogue and welcoming guest lecturers from different religious backgrounds, The

University strives to build a campus culture that is inclusive and supportive of all religions. This initiative helps students to appreciate the diversity of perspectives within the university and the broader society, while emphasizing the importance of mutual respect and understanding (Parker & Lindekilde, 2020). The university also provides facilities that support activities aimed at encouraging peaceful interactions and celebrating cultural differences, ensuring that all students feel welcomed and valued regardless of their religious or cultural backgrounds.

Through these integrated efforts, The University aims to create a campus environment where tolerance, peace, and nationalism are deeply ingrained in the daily life of students, equipping them with the values and skills needed to combat radical ideologies and contribute positively to society (Subagyo, 2021). The combination of curricular, co-curricular, and extracurricular activities provides a well-rounded approach to counter-radicalism education, ensuring that students not only understand these values but also practice them in their everyday lives.

Picture 1. Schema of Design Counter-radicalization in Higher Education



The counter-radicalism education model presents an integrative and comprehensive framework designed to engage all members of the academic community—lecturers, students, staff, and alumni—through four strategically interconnected domains: intramural curriculum, supportive learning activities, extracurricular initiatives, and overarching campus culture. Each domain plays a critical and deliberate role in cultivating anti-radicalism values in a holistic and sustainable manner, ensuring that the principles of tolerance, nationalism, and religious moderation are embedded across both formal and informal aspects of university life (Yani et al., 2023).

At the centre of this model is the lecturer in the classroom, whose position in the schematic underscores the pivotal role of educators as the primary agents in shaping students' attitudes and cognitive patterns. Lecturers are not only

conduits of knowledge transfer but also facilitators of dialogue, reflective discussions, and critical engagement with real-world cases that illuminate the complexities of social pluralism and coexistence (Sirry, 2020). The classroom thus becomes a dynamic arena where theoretical knowledge intersects with ethical reasoning, critical thinking, and value internalization. Courses such as Religious Education, Pancasila Education, and Civic Education are leveraged to introduce and reinforce values of moderation, respect for diversity, and civic responsibility. Pedagogical methods, including Problem-Based Learning (PBL) and case studies, are systematically applied to encourage students to engage with complex social scenarios, promoting analytical skills and moral reasoning. Field trips and community-based assignments further provide experiential learning opportunities, allowing students to directly observe and interact with diverse populations, thereby deepening their empathy and understanding of practical applications of tolerance.

The supportive learning domain expands the educational experience beyond the classroom, integrating structured interventions that reinforce anti-radicalism values (Ogunnubi & Aja, 2024). For example, the moral camping program organized by the Student Personality Development Unit immerses students in multi-ethnic village communities, where they experience first-hand the practices of tolerance and cooperation within heterogeneous societies. Complementary to this, the discussion sessions provide a platform for interaction with national and international experts, whose lectures emphasize the significance of nationalism, unity, and ethical civic engagement. These initiatives are not merely supplemental; they function as critical reinforcement mechanisms, ensuring that the theoretical foundations of tolerance and moderation acquired in the classroom are translated into lived experiences and social competencies.

Extracurricular activities further solidify these values by providing incidental yet meaningful engagements that foster interfaith understanding and peaceful coexistence. Collaborations between religious student organizations and the Mosque create opportunities for students to participate in faith-based activities that promote dialogue, empathy, and social cohesion, countering narratives of religious exclusivism and radicalism (Zedner, 2018). The university also coordinates with the National Counter-Terrorism Agency (BNPT) to host lectures and seminars addressing the prevention of radical ideologies and the cultivation of national unity. These programs extend the reach of counter-radicalism education into spaces where students voluntarily interact, ensuring that ethical, civic, and pluralistic values are consistently reinforced in diverse social contexts.

The fourth pillar, campus culture, emphasizes the creation of an inclusive and supportive environment that institutionalizes tolerance and acceptance. Facilities, programs, and campus spaces are intentionally designed to accommodate interfaith dialogue, host guest lecturers from various religious backgrounds, and celebrate cultural diversity through organized events and activities. This proactive approach to campus culture not only promotes daily interaction across diverse groups but also serves as a systemic safeguard against the emergence of exclusivist or radicalized subgroups. By embedding inclusive

principles into both tangible infrastructure and normative practices, the university cultivates a campus ecosystem in which diversity is recognized as a strength and mutual respect is actively modelled and reinforced.

Underlying this comprehensive framework are several theoretical foundations that guide the design and implementation of counter-radicalism education. First, anti-radicalism pedagogy emphasizes the development of cognitive, affective, and psychomotor capacities to shape students into moderate, tolerant, and inclusive individuals. This involves the deliberate internalization of values such as love of nation, moderation, respect for diversity (Whiting et al., 2024), rejection of violence, and critical engagement with extremist narratives. The approach integrates spiritual, moral, and intellectual cultivation with the contextual wisdom of local traditions, bridging formal curriculum, non-formal learning, and everyday campus practices.

Second, social learning theory informs the program's design by recognizing that radical ideas proliferate through mechanisms of modelling, reinforcement, and peer communication. Preventive strategies, therefore, involve fostering nationalistic values, facilitating dialogue across divergent viewpoints, and encouraging participation in positive collective activities that strengthen social solidarity rather than ideological exclusivity.

Third, the counter-narrative approach is central to the educational strategy, providing frameworks for deconstructing extremist doctrines while simultaneously promoting alternative narratives that reflect principles of Islam as a mercy to all (*rahmatan lil 'alamin*), civic nationalism, and responsible citizenship. These counter-narratives are incorporated into classroom discussions, student organization activities, open seminars, and digital social engagement, equipping students with the cognitive tools to critically evaluate and resist radical ideologies.

Finally, the integration of counter-radicalism education into policy and regulation ensures long-term sustainability and systemic impact. It requires continuous cultivation, monitoring, and engagement by all segments of the university community, including lecturers, students, administrative staff, alumni, and broader campus networks. Interventions are designed to be collaborative, proactive, and enduring, transcending reactive measures to specific incidents and fostering a resilient educational ecosystem capable of strengthening both individual and collective identities. Through this comprehensive, multi-layered approach, The University exemplifies an integrative model of higher education counter-radicalism, embedding cognitive, moral, spiritual, and social dimensions into a cohesive strategy that fosters inclusive, tolerant, and critically engaged citizens.

Conclusion

The counter-radicalism education model represents a meticulously designed, integrative framework that systematically embeds values of tolerance, moderation, and civic responsibility across all dimensions of campus life. By centre lecturers as pivotal actors in the classroom, the model ensures that knowledge

transfer is complemented with critical dialogue, reflective discussions, and experiential learning that bridges theory and practice. Curriculum integration, including courses such as Religious Education and Civic Education, is reinforced through pedagogical approaches like Problem-Based Learning, case studies, and community-based assignments, enabling students to engage directly with pluralistic social contexts.

Complementary supportive activities, such as moral camping programs and expert-led discussions, provide immersive experiences that deepen students' understanding of nationalism, social cohesion, and practical tolerance, while extracurricular collaborations with religious organizations and the campus mosque strengthen interfaith dialogue and ethical engagement. The deliberate cultivation of an inclusive campus culture institutionalizes respect for diversity, providing both physical and social spaces that model cross-cultural and interreligious understanding. Grounded in social learning theory, anti-radicalism pedagogy, and counter-narrative strategies, this holistic design integrates cognitive, affective, moral, and spiritual dimensions, fostering resilience against extremist ideologies while promoting critical thinking, empathy, and active citizenship. Collectively, the model demonstrates a sustainable, multi-layered approach that not only prevents radicalization but also cultivates an enduring, inclusive, and socially responsible student body capable of contributing positively to both campus and broader society.

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