

## **Educational Policy Analysis in Combating Radicalism: Implementation and Externalization of Islamic Religious Education Values in Character Formation**

**Muhammad Arif Rahman<sup>1\*</sup>, Subai<sup>2</sup>, Nada Shofa<sup>3</sup>, Encep Syarifudin<sup>4</sup>, Cucu Atikah<sup>5</sup>**

<sup>1,2,3,5</sup>, Universitas Sultan Ageng Tirtayasa, Banten

<sup>4</sup>Universitas Islam Negeri Sultan Maulana Hasanudin Banten

[yamakawa.uip@gmail.com](mailto:yamakawa.uip@gmail.com)

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### **ABSTRACT**

Radicalization is one of the dangerous consequences of globalization. Positive teenage character development is essential to combat radicalism. Islamic religious education values can be internalized and externalized through learning activities, both inside and outside the classroom. The aim of this research is to examine how the internalization and externalization of Islamic religious education values influence students' character in resisting radicalism. With a population of all high school students from the Islamic Village Foundation in Tangerang, this research employs a quantitative method. A proportional random sample of 350 students was selected. After data collection, the analysis was conducted using a structural equation modeling (SEM) based on partial least squares (PLS). The research results indicate that the internalization and externalization of Islamic religious education values have an impact on students' character and can prevent radicalism.

**Keywords :** Internalization, Externalization, Values, Character, Radicalism

### **INTRODUCTION**

High-quality and competent Human Resources (HR) are essential for Indonesia's development in the modern era. Education plays a crucial role in producing these human resources. Education's function is to enrich the nation's life so that it maintains its dignity in the nation's civilization. Education aims to develop the potential of learners, and its goals and functions are recorded in Law Number 20 of 2003 regarding the national education system (Sisdiknas). The foundation of the nation relies on the values of Islam and character education, which should be instilled in children from an early age. This statement underscores the essential role of Islamic values in shaping and developing character.

A study by the Islamic Peace Institute (LaKIP) published four years ago is a cause for concern. It revealed strong opinions of intolerance among students and Islamic religious education (PAI) teachers. Nearly 50% of students showed approval of radical behavior. Data also indicated that 25% of students and 21% of teachers

believed that Pancasila is no longer relevant. At the same time, 8.8% of students and 76.2% of teachers agreed to implement Sharia law in Indonesia. To nurture good student character, educational institutions, or every school, must be able to internalize and externalize the values of Islamic religious education.

Research by Arafah (2020), Ainiyah (2019), Al-hakim (2022), showed that the process of instilling Islamic values can shape character. Research by Umamah (2018) revealed that internalizing Islamic education values to shape the personality of Muslim learners is achieved through specific strategies, including Islamic spiritual and material methods. Organizational methods, exemplary methods, learning and training, habits, social activities, discussions, and questions, both individual and group approaches. Topics include modesty, noble behavior, fulfilling mandatory worship, providing good advice, self-improvement and self-evaluation (muhasabah), developing collective welfare potential, particularly in enhancing soft skills, such as public speaking, religious studies, and various skill development efforts (Isbakhi, 2018, Umamah, 2018). Research results of Saihu and Marsiti (2019), Roby & Muhid (2022) indicated that character education to combat radicalism involves the implementation of character education that is built as a concealed and main agenda.

Islamic education institutions are expected to produce intelligent and righteous (sholeh) Muslim generations (Purnomo et al., 2020). Therefore, Islamic education institutions must maintain their institutional goals while considering various societal demands and the evolving nature of society. Otherwise, Islamic education will not be rooted in its own culture and society because aspirations continue to change (Jamila, 2018). Therefore, the internalization of Islamic values in educational institutions is urgently needed to strike a balance between the mastery of science and technology (Iptek) with the inculcation of faith and piety (Imtaq)(Faruq & Noviani, 2020).

The function of Islamic education in secondary schools needs to be modified to explain the reasons for the emergence of radicalism to prevent students from understanding and forming radical movements among themselves. Abdullah (2016) identified misleading reading materials and limited religious understanding as the root causes of extremism. Of course, without neglecting other issues such as political illiteracy, social or economic injustice. Schools can contribute to preventing the limited awareness of religion by considering the responsibilities and functions of Islamic education. Strategies that can be used include integrating Islamic principles against extremism into the curriculum taught both inside and outside the classroom. Without adding class time, counter-radicalism values can be incorporated into the Islamic Religious Education (PAI) curriculum to help students internalize these values. Internalizing Islamic beliefs is a counter-radicalization approach that PAI teachers can employ to prevent radicalism.

The need to build moral principles is essential, given the terrorism threat that indicates that learners have become susceptible to radical movements and are easily swayed by radical ideas because they are young people in transition and self-discovery. In this context, it is essential for Islamic Religious Education, which

imparts Islamic values to students, to instill knowledge and build strong characters to prevent radicalism. Research by Yustiani (2019) in the context of combating threats posed by radicalism has identified specific character values that can serve as guidance, including religiosity, discipline, tolerance, national spirit, independence, environmental care, responsibility, curiosity, achievement appreciation, and social concern.

In recent years, character education has become a pressing topic in the field of education. This is due to the growing and diverse moral degeneration phenomenon occurring in society and the government environment (Prayitno, 2022). Criminality, injustice, corruption, cruelty to children, and human rights violations indicate that Indonesia is experiencing an identity and character crisis. High moral standards, respect for others, and religiosity have been preserved and integrated into their culture for a long time but have now become exotic and rare in modern society (Abdali & Suherman, 2018). If the government does not adopt short-term and long-term improvement plans, the situation will worsen. The solution to these problems lies in character education, and as an educational institution, schools are intended to be places where these goals can be realized (Yati, 2019). Optimizing the teaching of Islamic Religious Education (PAI) material through the internalization and externalization of PAI principles is one option for implementing character education in schools.

With the recent surge in terrorism and radicalism causing widespread concern, the state of Indonesia has drastically changed. In this scenario, the government contributes to finding solutions. In Law No. 15 of 2003 concerning the Eradication of Terrorism, the government, acting as the protector of the public, has regulated this situation. One such deradicalization initiative focuses on the education system, where radicalization among young people is a concern. Teachers must incorporate character education values into their lessons to achieve this. The range of PAI learning objectives, PAI learning resources, student learning experiences, and learning assessments all integrate the concept of character education (Marzuki, 2021). However, to combat radicalization, this must first be integrated with character education principles in schools, and then reviewed using the school curriculum guidelines (Badaruddin, 2020).

Through PAI learning, anti-radicalization education is implemented with the aim of building a tolerant Muslim community and promoting peace in the midst of Indonesia's diversity (Sirate, 2019).

## **METHOD**

The method used in this study is a descriptive method with a quantitative approach, which is employed for research on a specific population or sample. Data is collected using research tools, and then it is analyzed quantitatively and statistically with the aim of testing the prepared hypotheses. Based on data from 2,736 students, the research population consists of high school students from Islamic Village. Because there are more than 150 participants in this study, 350 students were selected as the sample size using the Sloven formula. To collect

primary data, the researcher employed a questionnaire given to the selected students to be used as research samples.

The structural equation model (SEM) technique based on partial least squares (PLS) was used to test the research hypotheses. The structural equation model (SEM) based on components or variances is referred to as PLS. One field of statistical study that can simultaneously examine several interactions that are somewhat challenging to measure is the structural equation model (SEM). SEM is a multivariate analysis technique that combines factor analysis and regression analysis (correlation) to examine the relationships between variables in a model, whether between indicators and their constructs or interactions between constructs. PLS serves as a bridge between covariance-based SEM and variance-based methods. PLS aims to create predictive models that are more accurate than SEM, which often challenges quality or theory. However, component-based SEM and covariance-based SEM are different from each other. PLS refers to the application of a structural persuasion model for theory investigation or theory creation with the goal of prediction.

## RESULT AND DISCUSSION

### Result

1. Evaluating the outer model, including convergent validity, discriminant validity, and composite reliability:.

**Table 1 - Outer Loadings (Measurement Model)**

<b>Variable</b>	<b>Indicator</b>	<b>Loading factor</b>
<b>Internalization of PAI Values</b>	Int.1	0,832
	Int.2	0,893
	Int.3	0.880
<b>Externalization of PAI Values</b>	Eks.1	0.955
	Eks.2	0.964
	Eks.3	0.953
<b>Character</b>	Kar.1	0.806
	Kar.2	0.855
	Kar.3	0.778
	Kar.4	0.675
	Kar.5	0.666
<b>Radicalism</b>	Rad.1	0.955
	Rad.2	0.955
	Rad.3	0.900
	Rad.4	0.955
	Rad.5	0.900

Source: Data processed with SmartPLS, 2022

In Table 1, the outer model values, or the correlations between constructs and variables, meet convergent validity as they have loading factors > 0.60. In conclusion, all constructs for the variables can be used to test hypotheses.

**Tabel 2 - Discriminant Validity Values (Cross Loading)**

<b>Construct</b>	<b>Internalization of PAI Values</b>	<b>Externalization of PAI Values</b>	<b>Character</b>	<b>Radicalism</b>
Int.1	<b>0.84</b>	0.06	0.30	0.55
Int.2	<b>0.89</b>	0.37	0.51	0.58
Int.3	<b>0.82</b>	0.18	0.37	0.52
Eks.1	0.16	<b>0.94</b>	0.56	0.63
Eks.2	0.22	<b>0.96</b>	0.58	0.59
Eks.3	0.26	<b>0.96</b>	0.58	0.59
Kar.1	0.32	0.61	<b>0.78</b>	0.41
Kar.2	0.56	0.40	<b>0.83</b>	0.65
Kar.3	0.12	0.41	<b>0.66</b>	0.41
Kar.4	0.35	0.40	<b>0.71</b>	0.50
Kar.5	0.39	0.25	<b>0.65</b>	0.50
Rad.1	0.26	0.43	0.66	<b>0.88</b>
Rad.2	0.56	0.65	0.68	<b>0.93</b>
Rad.3	0.59	0.53	0.65	<b>0.93</b>
Rad.4	0.26	0.43	0.66	<b>0.88</b>
Rad.5	0.56	0.65	0.68	<b>0.93</b>

Source: Data processed with SmartPLS, 2022

Based on Table 2, it is observed that the loading factor values for indicators of latent variables are greater than the loading values of other latent variables. This indicates that the latent variables have good discriminant validity.

**Tabel 3 Composite Reliability dan Average Variance Extracted**

<b>Variabel</b>	<b>Composite Reliability</b>	<b>Average Variance Extracted</b>
Internalization of PAI Values	0.92	0.69
Externalization of PAI Values	0.97	0.90
Character	0.86	0.52
Radicalism	0.93	0.86

Source: Data processed with SmartPLS, 2022

Based on Table 3, it can be concluded that all constructs meet the reliability criteria. This is indicated by the composite reliability values > 0.70 and AVE (Average Variance Extracted) > 0.50, as recommended criteria.

## 2. Structural Model Testing (Inner Model)

The stability of estimates is tested with t-statistics through the bootstrapping procedure.

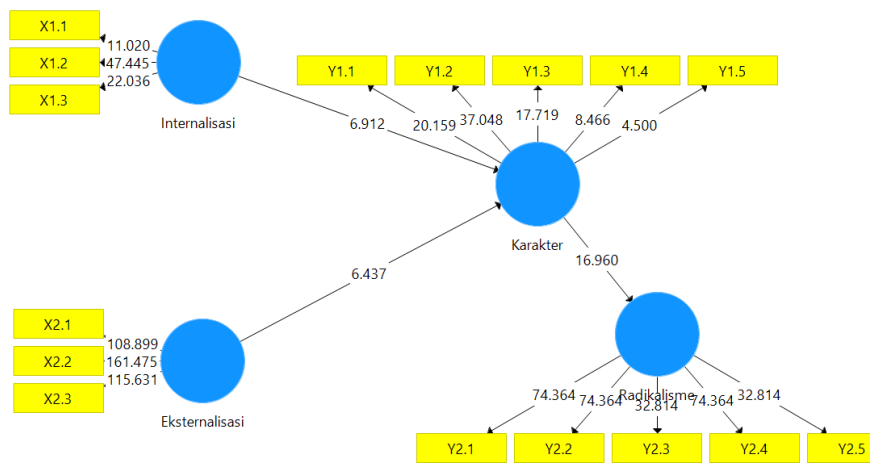


Figure 1 Structural Model

The PLS R-Squares represent the amount of variance in constructs explained by the model. Below are the calculated R-Square values:

**Table 4 - R-Square Values**

NO	Variable	R-Square
1	Character	0.31
2	Radicalism	0.286

Source: Data processed with SmartPLS, 2022

This research involves two variables influenced by other variables: the Character variable (Y1) influenced by the Internalization of PAI Values (X1) and the Externalization of PAI Values (X2), and the Radicalism variable (Y2) influenced by the Internalization of PAI Values (X1), Externalization of PAI Values (X2), and Character (Y1). Table 4 presents the R-square values, indicating that the R-square for the Character variable (Y1) is 0.31 and for the Radicalism variable (Y2) is 0.286. These results show that 31% of the students' Character variable (Y1) is influenced by Internalization of PAI Values (X1) and Externalization of PAI Values (X2), while 69% of the Radicalism variable (Y2) is influenced by Internalization of PAI Values (X1), Externalization of PAI Values (X2), and students' Character (Y1).

### 3. Testing of Hypotheses for Direct Effects

The results of hypothesis testing can be seen in the following table:

**Tabel 5 Result For Inner Weights**

Construct	Original Sample	Sample Mean	Standard error	T Statistics	P-Value
Internalization of Islamic Values --> Student Character	0.352	0.348	0.069	5.106	0.000

Internalization of Islamic Values --> Radicalism	0.357	0.351	0.078	4.569	0.000
Externalization of Islamic Values --> Student Character	0.489	0.494	0.070	7.005	0.000
Externalization of Islamic Values --> Radicalism	0.336	0.329	0.061	5.540	0.000
Student Character --> Radicalism	0.352	0.365	0.078	4.542	0.000

Source: Data processed with SmartPLS, 2022

Results of the hypothesis testing using bootstrapping in this research are as follows:

**a. Testing Hypothesis H1**

The influence of Internalization of PAI Values on student character shows a path coefficient of 0.352 or 35.2%, with a t-statistic value of 5.106. This value is greater than the t-table value (1.984), indicating that Hypothesis 1 is supported because there is a strong correlation between student character and the internalization of PAI values. It can be concluded that Internalization of PAI Values has a positive impact on student character, and the better the Internalization of PAI Values, the better the student's character. This is supported by the probability value of 0.000, which meets the requirement of 0.05, and the positive direction is evident from the estimate of 0.352.

**b. Testing Hypothesis H2**

The influence of Internalization of PAI Values on radicalism shows a path coefficient of 0.357 or 35.7%, with a t-statistic value of 4.569. This value is greater than the t-table value (1.984), meaning that Hypothesis 2 is accepted because there is a positive relationship between Internalization of PAI Values and radicalism. This is further supported by the data analysis results showing a probability value of 0.000, which meets the 0.05 criterion, and the positive direction is evident from the estimate of 0.357. Therefore, it can be concluded that Internalization of PAI Values has a negative influence on radicalism, meaning that the better the Internalization of PAI Values, the lower the level of radicalism.

**c. Testing Hypothesis H3**

The results of hypothesis 3 testing on the influence of internalizing PAI values in countering radicalism through character formation in Banjar City High Schools using the PLS program, assisted by manual calculations using the Sobel test, resulted in a z-value of 2.2903, which is greater than 1.96 at a 5% significance level. This proves that student character is able to mediate the relationship between the influence of Internalization of PAI Values on radicalism.

**d. Testing Hypothesis H4**

The influence of Externalization of PAI Values on student character shows a path coefficient of 0.489 or 48.9%, with a t-statistic value of 7.005. This value is greater than the t-table value (1.984), meaning Hypothesis 4 is accepted because

there is a significant positive relationship between Externalization of PAI Values and student character. This is further supported by the data analysis results showing a probability value of 0.000, which meets the 0.05 criterion, and the positive direction is evident from the estimate of 0.489. Therefore, it can be concluded that Externalization of PAI Values has a positive influence on student character, meaning that the better the Externalization of PAI Values that leaders possess, the better the student's character.

#### **e. Hypothesis Testing H5**

The influence of the Externalization of Islamic Values on radicalism shows a path coefficient of 0.336 or 33.6% with a t-statistic value of 5.540. This value is greater than the t-table value (1.984), which means Hypothesis 5 is accepted because there is a negative relationship between the Externalization of Islamic Values and radicalism. This is reinforced by the data analysis results, which show a probability value of 0.000, meeting the 0.05 criterion, and a negative direction, as seen from the estimate of 0.336. Therefore, it can be concluded that the Externalization of Islamic Values has a negative impact on radicalism, meaning that the better the Externalization of Islamic Values, the lower the level of radicalism.

#### **f. Hypothesis Testing H6**

The influence of student character on radicalism shows a path coefficient of 0.352 or 35.2% with a t-statistic value of 4.542. This value is greater than the t-table value (1.984), which means Hypothesis 6 is accepted because there is a negative relationship between student character and radicalism. This is reinforced by the data analysis results, which show a probability value of 0.000, meeting the 0.05 criterion, and a negative direction, as seen from the estimate of 0.352. Therefore, it can be concluded that student character has a negative impact on radicalism, meaning that the better the student's character, the lower the level of radicalism.

#### **g. Hypothesis Testing H7**

The results of hypothesis 7 testing, which examines the influence of the Externalization of Islamic Values on radicalism with student character as an intervening variable, using the Sobel test with a z-value of 0.2102. Since the obtained z-value is 0.2102, which is greater than 1.96 at a 5% significance level, it proves that student character can mediate the relationship between the Externalization of Islamic Values and radicalism.

## **DISCUSSION**

### **The Influence of Internalization on Character**

The research results indicate that the Internalization of Islamic Values has a positive influence on student character. Therefore, the better the Internalization of Islamic Values, the better the students' character becomes. These findings align with previous research studies (Lutviyanti, 2020), (Andayani, 2021) and (Ramdani et al., 2018). Islamic education in educational institutions is expected to produce intellectually professional and pious Islamic generations. Therefore, Islamic educational institutions need to reconfigure their institutional goals, considering the changing demands of society and the times. This perspective is also in line with the



findings of (Oktaviani.J, 2018), who discovered that religious character in students is shaped through the internalization of Islamic aspirations. The principles of religion are vital and influence students' behavior. Adequate education is required to mold students' behavior in accordance with their growth and development. To effectively internalize Islamic values, the paradigm of religious education in schools must be transformed. Mere explanations and understanding are insufficient. Students should be habituated to strive for the best, which, hopefully, will lead to virtuous qualities and the avoidance of reprehensible ones (Batubara & Ariani, 2021). The responsibility for religious education falls on school principals, religious teachers, general teachers, all other school administrators, and parents. Moreover, it's essential to develop initiatives that can help schools meet their educational objectives (Handayani, 2022).

Practicing the development of children's character in schools is of utmost importance. This should be taken seriously and involve all stakeholders to achieve the best outcomes. The government has devised a character education curriculum, and it is up to schools to implement it. One of the activities that schools can engage in is organizing religious events (Arifudin, 2020). Religious activities are considered actions aimed at upholding, preserving, and perfecting human beings so that they remain faithful to Allah SWT, obedient to Islamic law, and develop into happy individuals, both in this world and the next (Mashuri & Fanani, 2021).

It's crucial to internalize Islamic aspirations within educational institutions to strike a balance between the advancement of knowledge and technology and the development of faith and piety (Imtaq) (Cahyono, 2021). Consequently, educational institutions will be able to produce highly competent graduates by providing religious knowledge, values, noble character, and deeds alongside information and skills. Various internal and external challenges must be addressed to realize a religious culture within educational institutions (Moh. Nasrul Amin, 2019). Students who have reached psychological maturity pose internal challenges to the religious culture within educational institutions. Similar principles apply to the curriculum, evaluation procedures, and instructor qualifications. External issues such as social ethics, advancements in information technology, and other social matters present highly challenging obstacles to establishing a religious culture within educational institutions.

### **The Influence of Internalization on Radicalism**

The research findings indicate that the internalization of Islamic values has a negative impact on radicalism. Therefore, the better the internalization of Islamic values, the lower the level of radicalism. These results are consistent with previous studies conducted by (Saihu dan Marsiti, 2019) dan (Prayitno, 2022) These studies emphasize the need to modify the function of Islamic religious teaching in schools to prevent the formation and spread of radicalism among students. Without increasing classroom time, counter-radicalism values can be incorporated into the Islamic Religious Education curriculum to help students internalize these beliefs. This approach aims to reduce tension among students. Internalizing Islamic beliefs is a counter-radicalization technique that Islamic religious education teachers can use to combat radicalism.

This perspective is in line with (Badaruddin, 2020), who describes the internalization of Islamic principles as the process of fully integrating Islamic religious values into the heart. This process aligns one's soul with Islamic teachings, guiding individuals towards happiness, well-being, and salvation, both in this world and in the hereafter. The emergence of religious radicalism often stems from an incomplete understanding of religious values, which is frequently scriptural, rigid, and binary in nature. This viewpoint is consistent with Lawrence Kohlberg's theory of moral development, which suggests that an individual's moral reasoning is influenced by their cognitive development. Kohlberg (2019) argues that individuals progress through stages of moral development as their cognitive abilities mature. When moral considerations are made, existing cognitive structures adapt and may be exploited. Moral decision-making is guided by effective cognitive structures. However, if moral reasoning cannot be effectively applied, it can lead to a more scriptural-textual and binary interpretation of religion (Hidayat, 2017).

### **The Influence of Internalization of PAI Values in Combating Radicalism through Character Development**

These findings underscore the effectiveness of character development in combating extremism and integrating the ideals of Islamic religious education (PAI). The need to instill moral principles is crucial, given the threat of terrorism and the vulnerability of young learners to radical ideas during their transition to adolescence and identity-seeking phase. In this context, it is essential for Islamic Religious Education, which imparts Islamic values to students, to impart knowledge and build strong character to prevent radicalization.

These research findings align with the study conducted by (Lubis & Siregar, 2021) which highlighted radicalism as a highly dangerous mindset among teenagers. As a result, relying solely on legal, police, and political channels to counter the threat of radicalization is insufficient; education must also be involved. Here, "education" refers to the structured, organized, systematic, and hierarchical instruction provided within formal educational institutions. Why? Because formal education is focused and designed to impart knowledge systematically (Salim et al., 2018). A PAI teacher, in particular, can provide a correct understanding of Islamic beliefs while also promoting diversity and nationalism as essential tools to prevent conflicts among different religious or ethnic groups. In this analogy, the PAI teacher is akin to a doctor, and Islamic religious education is the medicine, with the school environment acting as one of the front lines in the battle against radicalism. In addition to the teaching techniques employed in the classroom in line with the current curriculum, extracurricular activities and PAI-based routines are implemented outside the classroom. A daily routine is initiated with students singing the national anthem, "Indonesia Raya," followed by the recitation of the national ideology, Pancasila, under the guidance of the teacher who conducts the first class. Following the recitation of the Quran and the Asmaul Husna, this practice is established as a daily ritual with a clear intention. The aim is to achieve a balance between the development of religious values and the national ideology. This approach is also a strategy used to mitigate the risk of radicalism (Nurhakiky & Mubarok, 2019)

### **The Influence of the Externalization of PAI Values on Character Development**

The research findings indicate that externalization of PAI values has a positive influence on student character. Therefore, the better the externalization of PAI values is implemented, the more it will shape the character of the students. This aligns with the work of Nashohah (2021) which highlights the optimization of Islamic religious education material as one of the options for character education in schools, particularly within Islamic religious education (PAI). Religious education, especially Islamic religious education, plays a crucial role in student character development. Religious education involves the translation of knowledge in the religious domain (cognitive domain) as well as moral norms and principles to foster attitudes (affective domain). These attitudes, in turn, play a role in shaping behavior (psychomotor domain) to develop a well-rounded human personality. The solution to the issues mentioned above is character education, and as an educational institution, schools are meant to be the place where character education goals can be realized. Optimizing the teaching of PAI materials through the internalization and externalization of the principles contained within PAI is one of the options for implementing character education in schools (Setyaningsih & Subiyantoro, 2020).

### **The Influence of Student Character in Combating Radicalism**

The research results indicate that student character influences radicalism. This finding is consistent with (Saihu dan Marsiti, 2019) who emphasize the vital role of character education in combating radicalism. It helps students develop religious virtues, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national pride, patriotism, achievement appreciation, sociability, a love for reading, environmental responsibility, and social responsibility. The scope of PAI learning objectives, PAI learning sources, student learning experiences, and learning evaluations all integrate character education concepts. However, it is essential to consider the requirements for the school curriculum before incorporating character education. Then, combine these character education principles with in-class practices to counter radicalism (Yuliani, 2014).

### **The Influence of the Externalization of PAI Values in Combating Radicalism**

The research findings indicate that the externalization of PAI values has a negative influence on radicalism. Therefore, the better the externalization of PAI values, the lower the level of radicalism. Through PAI education, anti-terrorism education is implemented with the aim of building a tolerant and peace-loving Muslim community within the diverse nation of Indonesia. As we are aware, Indonesia is a nation with significant diversity in terms of ethnicity, religion, race, and customs. In recent years, it has become a habit for certain individuals to use this diversity, including religious diversity, as a justification for terrorism. In this context, it is hoped that the adoption of anti-terrorism education through PAI learning will lead to the development of a Muslim community that is tolerant and peace-loving not only towards fellow Muslims but also towards non-Muslims. This

aligns with previous research conducted by (Wiyani, 2021) (Sya'roni, 2019) which similarly emphasize the importance of PAI education in promoting tolerance and a love for peace within the diverse Indonesian society. Given the various ethnicities, religions, races, and customs that coexist in Indonesia, it is essential to address the potential misuse of this diversity, including religious diversity, as a justification for terrorism. Thus, the adoption of anti-terrorism education through PAI learning can foster the development of a Muslim community that embraces tolerance and promotes peace among fellow Muslims and with non-Muslims.

In conclusion, the research findings indicate a negative correlation between the externalization of PAI values and radicalism. Through PAI education, anti-terrorism education is a crucial tool in promoting a tolerant and peaceful society in a diverse nation like Indonesia, where various ethnicities, religions, races, and customs coexist. The adoption of such anti-terrorism education through PAI can help build a community that practices tolerance and peace, fostering harmonious relations among Muslims and between Muslims and non-Muslims.

### **The Influence of Externalizing PAI Values in Combating Radicalism through Character Formation**

The findings suggest that the relationship between externalizing PAI values and radicalism can be mediated by the students' character. A well-structured approach is necessary for preventing radicalization effectively. It is essential to optimize the use of PAI learning in the classroom. Students' personalities can be molded through an alternating approach between student-centered and teacher-centered methods. There should be coordination among educators, including PAI teachers, teachers in other subjects, educators, school principals, and other stakeholders (Sary, 2017), (Arifudin, 2020). To prevent radicalism from spreading within the boundaries of educational institutions, schools and religious boarding schools collaborate in nurturing a religious environment through various extracurricular activities.

In conclusion, it can be deduced from the results of the second hypothesis that the variable of internalizing PAI values influences radicalism. This aligns with (Salim et al., 2018), who argued that internalizing Islamic principles is the process of fully integrating the values of Islam into one's heart, guiding the soul and spirit according to Islamic teachings. This leads individuals toward happiness, well-being, and human safety in both this world and the hereafter. Due to the absence of healthy moral principles, religious radicalism emerges as a consequence of a frequently scriptural-textual understanding of religion, which is often rigid and binary. This perspective is consistent with Lawrence Kohlberg's autonomous theory of moral development, which suggests that moral reasoning is influenced by an individual's cognitive development. According to Kohlberg, moral reasoning is constructed by individuals and can evolve. When making moral decisions, effective structures of thought that are proven to be effective in making moral decisions will replace or merge with previous structures, allowing for more effective decision-making. However, if moral reasoning cannot be effectively employed, it may lead to a more scriptural-textual understanding of religion that remains binary (Nashohah, 2021).

## **CONCLUSION**

Based on the research results and the discussion, education policies in the form of internalization and externalization of PAI (Islamic Education) values can shape the character of students, thereby preventing radicalization. The internalization of Islamic values within educational institutions is urgently needed to establish a balance between the acquisition of knowledge and technology (science and technology) and the cultivation of faith and piety. Internalizing Islamic beliefs is a counter-radicalization approach that PAI teachers can employ to prevent radicalism. The need to establish moral principles is essential, as terrorism threats indicate that students are vulnerable to radical movements due to their age, transitional phase, and search for identity.

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