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## Radicalism in the Digital Era: Transformation, Historical Sources, and Comprehensive Countermeasures

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### Abstract

*This study aims to analyze the phenomenon of radicalism in Indonesia, tracing its historical sources, identifying triggering factors, and formulating comprehensive countermeasures, including the central role of Islamic education in promoting religious moderation. Employing a qualitative literature review with a descriptive-analytical approach to academic journals and articles, this study found that radicalism is a complex product of historical, political, social, and technological factors. The results indicate that multicultural education within Islamic education is crucial for strengthening social tolerance, preventing radicalization, and building an inclusive society. This research contributes by providing a robust conceptual framework for understanding the dynamics of radicalism and highlighting the potential of Islamic religious education as a vital instrument for fostering moderate and inclusive religious understanding for more effective countermeasures.*

**Keywords:** Radicalism; Digital Era; Countermeasures Strategy; Islamic Education; Religious Moderation; Tolerance.

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### Abstrak

*Penelitian ini bertujuan untuk menganalisis fenomena radikalisme di Indonesia, menelusuri akar historis, mengidentifikasi faktor pemicu, serta merumuskan strategi penanggulangan komprehensif, termasuk peran sentral pendidikan Islam dalam mempromosikan moderasi beragama. Menggunakan kajian literatur kualitatif dengan pendekatan deskriptif-analitis terhadap jurnal dan artikel akademis, studi ini menemukan bahwa radikalisme adalah produk kompleks dari faktor historis, politik, sosial, dan teknologi. Hasil menunjukkan bahwa pendidikan multikultural dalam pendidikan Islam sangat krusial dalam memperkuat toleransi sosial, mencegah radikalisasi, dan membangun masyarakat inklusif. Penelitian ini berkontribusi dengan menyediakan kerangka konseptual yang kokoh untuk memahami dinamika radikalisme dan menyoroti potensi pendidikan agama Islam sebagai instrumen vital dalam membentuk pemahaman keagamaan yang moderat dan inklusif untuk penanggulangan yang lebih efektif.*

**Kata Kunci:** Radikalisme; Era Digital; Strategi Penanggulangan; Pendidikan Islam; Moderasi Beragama; Toleransi

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## INTRODUCTION

Radicalism has become one of the biggest challenges facing global society, including Indonesia. The rise of violent acts in the name of religion, ideology, or certain beliefs has had a significant impact on security stability, social harmony, and even national integration (Prindani & Syauqillah, 2025). The shift in the platform for spreading radical ideology from the conventional realm to the digital world has accelerated the pace of social polarisation and fragmentation, requiring an adaptive and comprehensive approach to counter it. Historically, radicalism in Indonesia is not a new phenomenon, with sources that can be traced back to the Padri War in the early 19th century, which saw Muslim groups attempting to enforce Islamic law through violence (Mutrofin & Kharis, 2020). Radicalism not only emerged as a response to structural injustice, but also developed rapidly alongside advances in information technology, which facilitated the more massive and organised spread of extremist ideas.

Reality shows that radicalism is not a phenomenon that appears suddenly, but rather the result of an accumulation of complex historical, sociological, political, and economic factors. Thus, understanding these various dimensions is crucial for formulating



effective and sustainable countermeasures, rather than merely responding to surface symptoms. Its emergence is often associated with political transitions, economic disparities, identity crises, and literal and closed religious interpretations. The exclusive, intolerant, and confrontational nature of these movements poses a serious threat to the values of pluralism and democracy. In the digital age, the threat of radicalism is exacerbated by the ease of spreading propaganda through social media, which allows radical groups to reach a wider and more diverse audience (Isabella & Nofrima, 2024).

Several researchers also emphasise that the portrayal of radical ideas has strong historical sources in the context of religious politics in Indonesia, thus requiring caution in analysis and handling (Hakim, 2021). Other studies highlight that radicalism is an ideology that seeks to change the social and political order through coercion and violence, both physical and mental (Nuraeni et al., 2024). The phenomenon of radicalism also reflects exclusive claims of relative truth, where ideologies that initially emerged as antitheses to social problems transform into intolerant ideologies (Widyaningsih et al., 2019). Radical groups often view the secular political system as needing to be replaced with a specific religious ideology, leading them to reject democratic principles and view government officials as individuals who do not align with their religious teachings (Nasih et al., 2023). This shift highlights how radicalism exploits freedom of expression in democracy to spread fundamentalist ideology, which can ultimately threaten social and political stability (Harianto, 2018). Furthermore, radicalism often manifests itself in the form of a desire to change the nation's finalised ideology, adopt foreign values without considering local social and political realities, and potentially threaten democracy and diversity (Farchan & Kusumoningtyas, 2023; Mubarok & Bakri, 2021).

Internal factors, including ethnic and religious heterogeneity, as well as economic and social inequality, significantly increase the potential for the development of radical ideologies, an invisible threat that endangers the survival of society (Supriadi, 2018). The gap between idealism and practice in understanding religious teachings, coupled with secularist views among academics and bureaucrats, also contributes to the ideological challenges faced by Muslims in Indonesia. The socio-economic gap, exacerbated by the use of social media, also facilitates the spread of radical ideology and can even radicalise secular groups through cyberspace (Oktaviani & Yumitro, 2022). Therefore, strategies to counter radicalism in the digital age must include a multidimensional approach that not only addresses the root causes of ideological problems but also strengthens digital literacy and inclusive counter-radicalism narratives (Muthohirin, 2015). A comprehensive understanding of the concepts of tolerance and religious moderation is fundamental to equipping society, especially the younger generation, with a peaceful and constructive mindset in responding to diversity (Bransika et al., 2025). In this context, multicultural education plays a crucial role as a foundation for instilling inclusive values and religious moderation from an early age, especially in religious-based educational institutions (Islakh et al., 2025; Mudrikah et al., 2025).

Although various countermeasures have been taken by the government and society, radicalism continues to evolve and adapt to the times. A security-only approach has proven to be insufficiently effective in solving this problem in a sustainable manner. Therefore, a comprehensive and in-depth understanding of the nature of radicalism is needed, starting from its historical sources, definition, characteristics, to its contributing factors. This comprehensive understanding is expected to serve as a foundation for formulating more effective and targeted countermeasures.

## **METHOD**

This article will discuss the phenomenon of radicalism in Indonesia by tracing its historical sources, identifying triggering factors, and analysing comprehensive countermeasures, including the crucial role of Islamic education in promoting religious moderation. This article uses qualitative literature review by analysing data from journals, research reports, and relevant academic articles on radicalism, religious moderation, and Islamic education (Sugiono, 2014, 2009). For data analysis, a descriptive-analytical approach was used to identify patterns, themes, and relationships between relevant variables in order to develop a robust conceptual framework for understanding the dynamics of radicalism. This approach seeks to provide deep insights into the complexity of radicalism, while identifying the potential of Islamic religious education as a vital instrument in shaping a moderate and inclusive religious understanding.

## **RESULTS AND DISCUSSION**

This article highlights that multicultural education in Islamic education is crucial in strengthening social tolerance, preventing radicalisation, and building a more inclusive and harmonious society.

### **The history of the emergence of radicalism.**

Radicalism, as an ideology that desires drastic change through the use of violence, is not a phenomenon that emerged suddenly. Its roots can be traced back to conditions of injustice, identity crises, and the failure of institutions to respond adequately to the needs of society (Elwardiansyah et al., 2025). In the 18th and 19th centuries, secular political radicalism began to flourish in Europe as a reaction to the absolute monarchy system and the social inequality resulting from the industrial revolution. Anarchist and revolutionary socialist groups believed that change through parliamentary channels was too slow and compromising, so they chose violent means such as assassinating politicians to overthrow the existing government (Laqueur, 2001, p. 12). However, in the 20th century, the face of radicalism began to shift, with an increasingly strong emphasis on religious dimensions and transnational ideology, especially after major events such as World War II and decolonisation, which triggered identity turmoil and the search for a new social order (Nurhakim, 1998). Post-World War II decolonisation gave birth to new countries that often failed to establish stable and democratic governments. In this context, the emergence of authoritarian regimes and internal conflicts often created a fertile environment for the growth of radical sentiments, in which religion was often used as a tool for political legitimisation and mass mobilisation (Aziz et al., 2023). In the Middle East, the defeat of Arab countries in the Six-Day War of 1967 was a critical trigger. This defeat was seen as proof of the failure of secular nationalism, paving the way for a more militant political awakening (Kepel, 2002, p. 61). This situation triggered a search for more authentic and often religion-based ideological alternatives, which then gave rise to various radical movements with the aim of establishing a puritanical Islamic state (Syahrul, 2021). They offered an alternative narrative, namely that a return to the pure application of Islamic law was the only solution to revive the glory of the ummah. Since the first century of Islamic history, conflicts and disputes among its followers have often occurred, not only due to differences in religious views, but also rooted in social injustice and political differences (Zuhri, 2022). Subsequent major world events, such as the 1979 Iranian Revolution and the 1980s Soviet-Afghan War, further emphasised that religious power could overthrow strong secular regimes and form new social orders based on strict religious principles (Fauzi, 2021).



Then, in the era of globalisation, radicalism found a new and powerful medium. Social media enabled the spread of propaganda, recruitment, and indoctrination without geographical boundaries, targeting young people who felt alienated and were searching for identity and purpose in life (Bariyah et al., 2024; Oktarini et al., 2025). This phenomenon is exacerbated by a deep identity crisis among Muslims in the post-Western colonial era, which has triggered a strong reaction against modernisation and fuelled radical movements (Badi'ati, 2020). Thus, radicalism is a product of a complex intersection of historical, political, social, and technological factors that continue to evolve over time. In this context, the Khawarij group in the early days of Islam can be considered a historical example of the seeds of radicalism, which succeeded in turning political differences into religious conflict, a pattern that is relevant to contemporary Islamic movements that espouse intolerance, radicalism, and terrorism as the correct way to practise Islam (Syandri, 2017).

In Indonesia, radical ideologies similar to the Khawarij doctrine are also found in various contemporary terrorist and radical movements, indicating fundamental similarities in their views on intolerance, radicalism, and terrorism as manifestations of extreme religious beliefs (Syandri, 2017; Zuhri, 2022). Khawarij doctrines, such as takfirism, jihadism, and khilafah, form the ideological foundation inherited by modern radical groups, who claim that there is no valid constitution other than God's law.

### **Characteristics of Radicalism, Causes and Sources of Radicalism.**

The phenomenon of radicalism is not only caused by economic factors, but also by ideological differences in religious doctrine and hatred towards the behaviour of the ruling regime (Diniaty et al., 2021). Religious radicalism can also arise from claims of absolute truth often voiced by conflicting groups, which are then expressed through violence as part of a broader landscape of life, including economic, political, social, cultural, and international relations aspects (Hastangka & Ma'ruf, 2021). The main characteristics commonly associated with radicalism movements are as follows:

#### **1. A rigid and absolute ideology**

These characteristics include the view that only their beliefs are correct and that other perspectives should be disregarded (Rohman & Nurhasanah, 2019). Radical movements operate based on an ideology or grand narrative that is believed to be absolutely correct and indisputable. Their worldview is black and white, where they are on the side of "truth", while the other side is falsehood or the enemy. This fanaticism, intolerance, and exclusivity are manifested in the struggle to enforce Islamic law in its entirety as state law, as well as the rejection of modernisation and Islamic liberalism (Qodir, 2018). This belief rejects diversity, pluralism, and compromise. Everything that does not align with their ideology is considered heretical, infidel, or part of a system that must be destroyed.

#### **2. Rejection of the status quo and a desire for drastic change.**

The most fundamental characteristic of radicalism is total rejection of the existing system or order (*the status quo*). They view the existing system, whether government, law, or social norms, as corrupt, unjust, or illegitimate. Religious fanaticism and extremism are major obstacles to interfaith cooperation, as extremist groups tend to refuse to cooperate and even resort to violence to achieve their goals (Rahmawati et al., 2024). These radical changes are often motivated by narrow religious understanding, value conflicts, and deep dissatisfaction with social realities that do not conform to the religious teachings they believe in. Therefore, the changes they desire are not gradual

reforms, but revolutionary and fundamental changes to establish a new order in accordance with their ideology.

3. The use or justification of violence

Not all radicals use violence, but in the contemporary context, the term radicalism often refers to groups that justify or practise violence to achieve their ideological political goals. Violence is seen as a legitimate and necessary tool, or even a sacred duty in religious-based radicalism, to fight against a system that is considered tyrannical. Radical groups also often carry out acts of violence and anarchy against groups of people who do not share their beliefs, affirming their strong group identity and bonds (Hakim, 2021). Therefore, addressing radicalism requires a comprehensive approach that not only focuses on law enforcement but also on deradicalisation and counter-radicalisation efforts that target the ideological sources and social factors causing it (Maulidyawanto et al., 2023).

4. Mentality (dichotomous thinking)

Ideological dogmatism, intolerance, and claims of singular truth are characteristic of a radical mentality that rejects pluralism and considers other views to be misguided (Hilal, 2023; Naim, 2017). Radical groups build a clear dividing wall between their members and the outside world. They create a strong dichotomy: us (the pure, righteous, saved) versus them (the infidels, misguided, oppressors). This mentality serves to strengthen internal solidarity while dehumanising the enemy, thereby facilitating the justification of violence against them (Suryan, 2017). This is exacerbated by the emergence of excessive fanaticism, where a firm belief in the truth of one's own religion becomes a trigger for social conflict and rejection of interfaith tolerance, even within the religious community itself.

5. Absolute obedience and loyalty to a group or leader

Exclusivity and fanaticism in radical groups show that they tend to consider themselves as the most righteous group and reject other views or interpretations, often contradicting the prevailing social system and wanting drastic changes in a short period of time (Abdiyantoro et al., 2023; Hafid, 2020). Radical movements demand unconditional loyalty from their members. Internal criticism is often not tolerated and is considered treason. The leader or ideologue of the group is seen as the highest authority whose words must be followed. The group structure tends to be hierarchical and closed, which can create psychological dependence of members on the group.

6. Conspiracy and Victimhood Narratives (feeling wronged)

Over-focusing on the texts of the Qur'an and Hadith (Mubarok & Bakri, 2021), these groups often believe that they are victims of an unjust system or global conspiracy, which reinforces their justification for rejecting non-Middle Eastern ideologies and resisting the tide of a pluralistic society. This narrative of victimhood often becomes the basis for justifying acts of violence, in which adherents of radicalism feel that they are the oppressed and have the right to resist (Masyhar et al., 2023). Radical groups often spread conspiracy theories to explain why they are defeated or oppressed. Their enemies, usually Western governments, Zionists, or other foreign powers, are portrayed as the masterminds behind all the world's problems. This narrative is combined with a sense of victimhood (always being the victim) that serves to mobilise the support and anger of followers.

7. Withdrawal from society (isolation)

In the radicalisation process, individuals or groups often tend to isolate themselves from the wider community. They withdraw from socialising with family, friends, or communities that they consider incompatible, and only interact with fellow group



members. This social isolation reinforces indoctrination and makes their worldview increasingly closed. Followers of radicalism often show a tendency to isolate themselves from the wider community, forming closed communities that limit interaction with those outside their group (Najib et al., 2023). This is reinforced by cognitive dissonance, where individuals tend to seek justification for their isolationist actions in order to conform to group beliefs (Azhima & Jannah, 2025). This phenomenon of isolation not only indicates social division but also accelerates the process of radical ideological indoctrination, which is difficult to penetrate with counter-radicalisation narratives (Ali et al., 2021).

#### 8. Literal and selective interpretation of religious texts and ideology

A textualist, extreme, and fundamentalist approach to holy scriptures often ignores historical context and hermeneutics, resulting in a dogmatic and intolerant understanding of other views (Najib et al., 2023). A prominent characteristic of religious-based radicalism is the literal interpretation of holy texts, detached from their historical context and rich intellectual tradition (Roy, 2004, p. 164). They also tend to be selective, only taking verses that support their narrative of violence or hostility, then ignoring verses about tolerance, peace, and compassion.

The emergence of radicalism in society is influenced by many factors, meaning that radicalism does not arise from a vacuum, empty space, or without cause. According to Yusuf al-Qardawi, the emergence of radicalism or the "al-tatharruf" movement is caused by many factors, including: 1.) Half-baked religious knowledge through a doctrinal learning process, which often occurs among students from schools or colleges with a general background. 2) A literal understanding of religious texts, causing radical groups to understand Islam only superficially, with a lack of insight into the essence of religion. 3.) Excessive prohibition of many things, which actually burdens the people. 4.) Weak understanding of history and sociology, causing their fatwas to often conflict with the interests of the people, common sense, and the spirit of the times. 5) Radicalism often emerges as a reaction to other forms of radicalism, such as the radical stance of secularists who reject religion. 6) Resistance to social, economic and political injustice within society. Radicalism often emerges as an expression of frustration and rebellion against social injustice caused by the ineffectiveness of legal institutions. The government's failure to uphold justice is ultimately responded to by radicals with demands for the implementation of Islamic law.

These factors show that radicalism is often a response to the failure of social and political institutions to meet the basic needs of society, which is then exploited by radical groups to promote their ideology (Najamuddin, 2020). Azyumardi Azra argues that among Muslims, radicalism often stems from (Azra, 1993):

1. A literal, fragmented understanding of the verses of the Qur'an and hadith. Such an understanding is generally not moderate, and therefore becomes the mainstream view among Muslims. This literal understanding often leaves no room for accommodation and compromise with moderate Muslims, thereby triggering an increase in radicalism (Sholikhah & Muvid, 2022).
2. A misreading of Islamic history combined with Salafi views and movements, particularly in the highly radical spectrum such as Wahhabism, which emerged in the Arabian Peninsula in the late 18th and early 19th centuries and continues to spread today. The central theme of Salafi groups is the purification of Islam, which involves cleansing Islam of religious understandings and practices that they view as the "three diseases" (*superstition, innovation, and heresy*). Such views are often rooted in a totalitarian and formalistic understanding of religion, which is rigid in its literal interpretation of

- religious texts, without considering the broader context or the principles of *usul fiqh* (Zuhdi, 2017).
3. Political, social and economic deprivation still persists in society at the same time. Economic powerlessness and poverty often drive the emergence of religious formalism that manifests sharia as a solution, not only because of a mistaken understanding of religion (Mahmuddin, 2015).
  4. The continuation of intra- and inter-religious social conflicts during the reform era is caused by various highly complex factors. *First*, it is related to the euphoria of freedom, where every person or group feels they can express their freedom and desires without regard for others. Thus, there are signs of declining tolerance. *Second*, the continuing political and social fragmentation, especially among the political, social and military elites, continues to affect the lower classes and cause widespread horizontal conflict. There are various indications of religious conflicts and violence, even provoked by certain elites for their own interests. *Third*, inconsistent law enforcement.
  5. Through the internet, in addition to using print media, radical groups also utilise social media in the virtual world to disseminate books and information about their beliefs, especially about jihad. The massive dissemination of information through these digital platforms allows radical ideologies to reach a wider audience, including individuals who are vulnerable to extremist narratives (Oktarini et al., 2025).

From the above description, it can be concluded that radicalism is influenced by many factors and causes, including internal factors such as narrow religious interpretations and socio-economic deprivation, as well as external factors such as the influence of social media and provocation by political elites (Alim et al., 2018). In addition, socio-cultural disorientation and the excesses of globalisation are also important catalysts for the emergence of radical groups, which often take the form of exclusive cults (Faiqah & Pransiska, 2018). Weak religious foundations within families can also create opportunities for individuals to become entangled in radical ideologies when interacting with new religious perspectives (Hamid, 2022).

### **Examples of Radicalism Cases and How to Address Them.**

One recent case of radicalism was the arrest of a suspected propagator of violent ideology in Purworwjo, Central Java, in May 2025. This case highlights how digital platforms have become an effective medium for spreading radical ideology and recruiting new members, even though social media is not the sole root cause of terrorism (Ummah, 2021). The perpetrator allegedly spread hateful content and incited violent jihad through social media and online chat groups. The perpetrator actively shared misleading videos and writings in the name of religious teachings to reject the legitimate government and provoke his followers to commit extreme acts. From the results of the investigation, the perpetrator was also connected to a network of sympathisers of an old terrorist group that had affiliated itself with an international extremist organisation. This case indicates that the spread of radicalism in the digital age does not only rely on individuals, but also utilises structured networks and complex transnational ideologies (Anggraini et al., 2022; Azhima & Jannah, 2025).

This case shows that the process of radicalisation no longer always takes place face-to-face, but rather occurs more often through the digital world, which allows for the rapid and covert spread of dangerous ideas. In light of this case, the importance of digital literacy and the ability to understand and utilise technology effectively has become increasingly crucial in stemming the tide of radicalism in the virtual world (Lestari et al., 2024). To deal with cases like this, the government, through the National Counterterrorism Agency



(BNPT) and Special Detachment 88, has taken legal action by prosecuting perpetrators and dismantling online networks. However, legal action alone is not enough. A preventive and deradicalisation approach is needed, including: First. A preventive approach is implemented by strengthening digital literacy among the public, particularly students, so that they are able to recognise and reject content that incites hatred and violence. This includes teaching critical use of digital media, the ability to identify fake news, and the ethics of online information dissemination (Zaskia et al., 2025).

Secondly, a deradicalisation approach is taken towards perpetrators and their sympathisers through moderate religious guidance, job training, and socio-economic support so that they can be accepted back into society. The government also collaborates with social media platforms to accelerate the removal of radical content and block accounts that spread hate speech. A persuasive approach is also applied through various interfaith harmony forums and early awareness initiatives to counter religious ideological radicalisation (Widhiarto, 2022). Third. The role of religious leaders and local communities is also crucial in providing balanced religious understanding, instilling values of tolerance, and fostering a spirit of patriotism. In addition, cross-sector collaboration involving the government, security agencies, and social media platforms is crucial to developing effective and holistic content moderation strategies to counter the spread of radical narratives (Gani et al., 2024). Furthermore, cooperation with social media platforms such as YouTube, Facebook, and TikTok needs to be strengthened to take down radical content and narrow the space for digital propaganda. Comprehensive digital literacy initiatives, such as the *Damai di Dunia Maya* (Peace in Cyberspace) or *Siber kreasi* (Cyber Creation) programmes, are vital to equip the younger generation with the ability to filter information and reject radical ideas amid the massive flow of disinformation (Kurnia, 2021; Zamzamy, 2019).

These steps are expected to suppress the spread of radical ideologies in cyberspace and make society more resilient in facing extreme ideologies that threaten national unity. These efforts must also involve active collaboration between the government, educational institutions, religious leaders, and digital platform providers to create a healthy and religious digital environment (Ilyas et al., 2025). Education on deradicalisation should be integrated from an early age, starting from primary school, with a focus on teaching the values of compassion, love of peace, and tolerance (Mutrofin & Kharis, 2020). The continuous instilling of Pancasila values from primary school to university is an essential foundation for protecting students from the influence of digital radicalism (Ariany et al., 2024). Additionally, the education curriculum must be reformed to be more contextual and relevant to local social realities, while equipping students with critical thinking skills to address divisive narratives in the virtual world (Washilah et al., 2025). The public also needs to be equipped with critical skills to analyse and evaluate digital content so that they are not easily influenced by messages of intolerance and extremism (Gani et al., 2024; Ikhwan et al., 2023). Improving digital literacy among the public is crucial for identifying and responding to the threat of online radicalisation, especially given that social media algorithms often reinforce information bubbles and group sentiments (Washilah et al., 2025).

## CONCLUSION

Secular political radicalism began to flourish in Europe in the 18th and 19th centuries as a reaction to absolute monarchies and the social inequality brought about by the industrial revolution. Anarchist and revolutionary socialist groups believed that change through parliamentary channels was too slow and compromising, so they chose violent

means such as assassinating politicians to overthrow the existing government. However, in the 20th century, the face of radicalism began to shift. Globalisation and the development of information technology, including social media, have accelerated the dissemination of radical ideologies, enabled online recruitment, and created a space for polarisation that has never seen before. Therefore, in the context of the current digital era, character education and the strengthening of Pancasila values have become increasingly crucial to stemming the tide of radicalisation, especially among the younger generation who are intensively exposed to negative content. This effort is crucial given that the misuse of information technology, particularly social media, is often exploited to indoctrinate and spread the seeds of radicalism through negative news, intimidation, and propaganda from certain groups.

Radicalism is an ideology or belief that encourages fundamental social, political and religious change and is often accompanied by the use of violence. Therefore, deradicalisation and radicalism prevention efforts must be oriented towards strengthening critical awareness, reinforcing national identity, and internalising universal human values. This requires a holistic and sustainable approach, integrating aspects of education, regulation, and multi-stakeholder collaboration to create a digital ecosystem that is resilient to the infiltration of extremist ideologies.

Based on the above explanation, it can be concluded that digital radicalism is a complex challenge that requires an integrated response from various stakeholders. Therefore, its resolution must involve strengthening digital literacy, continuous character education, and effective regulation of online extremist content.

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