

Community-Based Education on the Mitigation of Religious Radicalism among Urban Muslim Communities

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Abstract. *This community service program is motivated by the increasing vulnerability of urban Muslim communities to religious radicalism, particularly influenced by digital media that promotes exclusive and intolerant narratives. Therefore, a participatory and community-based intervention is urgently needed. This program employs a Participatory Action Research (PAR) approach, involving the community actively through stages of problem identification, planning, action, observation, reflection, and evaluation. Data were collected through observation, interviews, documentation, and pretest–posttest instruments, and analyzed using an interactive model consisting of data condensation, data display, and conclusion drawing. The results demonstrate measurable improvements in participants' understanding, attitudes, and behaviors regarding radicalism. Quantitatively, rejection of radical ideas increased from 67.7% in the pretest to 93.25% in the posttest in the cognitive domain. Similarly, anti-radical attitudes increased significantly to 97.5%, while the tendency toward radical thinking decreased from a score of 32.2 to 6.7. The impact of this program is reflected in enhanced religious moderation literacy, increased openness to dialogue, and improved community readiness to develop environment-based preventive strategies. Furthermore, the program strengthens social resilience and collective awareness, positioning community-based participatory education as an effective and sustainable model for mitigating religious radicalism in urban settings.*

Katakunci: *Mitigasi Radikalisme; Komunitas Muslim; Literasi Keagamaan.*

Abstrak. *Pengabdian ini dilatarbelakangi oleh meningkatnya kerentanan masyarakat Muslim urban terhadap infiltrasi paham radikalisme, terutama melalui media digital yang memicu pola pikir eksklusif dan intoleran. Oleh karena itu, diperlukan intervensi berbasis komunitas yang partisipatif dan kontekstual. Program ini menggunakan pendekatan Participatory Action Research (PAR) yang melibatkan masyarakat secara aktif melalui tahapan identifikasi masalah, perencanaan, aksi, observasi, serta refleksi dan evaluasi. Pengumpulan data dilakukan melalui observasi, wawancara, dokumentasi, serta pretest–posttest, kemudian*

dianalisis menggunakan model interaktif (kondensasi, penyajian, dan penarikan kesimpulan).

Hasil pengabdian menunjukkan peningkatan yang terukur pada aspek pemahaman, sikap, dan perilaku. Secara kuantitatif, penolakan terhadap paham radikalisme meningkat dari 67,7% pada pretest menjadi 93,25% pada posttest dalam aspek pemahaman, serta peningkatan sikap anti-radikalisme hingga 97,5%. Selain itu, terjadi penurunan signifikan kecenderungan berpikir radikal dari skor 32,2 menjadi 6,7. Dampak pengabdian ini terlihat pada meningkatnya literasi keagamaan moderat, keterbukaan dialog antarwarga, serta kesiapan komunitas dalam menyusun langkah preventif berbasis lingkungan. Program ini juga memperkuat kapasitas sosial masyarakat dalam membangun ketahanan terhadap radikalisme secara berkelanjutan, sehingga berpotensi menjadi model pengabdian berbasis komunitas yang efektif dalam konteks masyarakat urban.

1 Introduction

Religious radicalism and religious extremism pose challenges to Indonesia's pluralistic and urban society (Mas'ud et al., 2025). In the context of urban housing, the potential for intolerance and radicalism to emerge cannot be underestimated. This is where the urgency arises to develop mitigation strategies that are not only individual but also community-based, namely through collaborative education, dialogue, and collective awareness to reject radicalism. A study of young urban Muslims found that despite their exposure to moderate and tolerant literature, social media algorithms and digital content streams often promote exclusive or radical narratives, creating new dilemmas in internalizing the values of moderation (Komarudin, 2025).

In the study of deradicalization and religious moderation, several studies have offered important findings. Komarudin's study highlights how urban Muslims construct religious understanding amidst digital challenges. This research shows that some urban Muslim communities strive to be selective in consuming religious content to remain moderate and tolerant (Komarudin, 2025). However, this study was phenomenological and focused more on individual mindsets, not focusing on community-based educational interventions in residential areas. On the other hand, Mala et al. proposed socio-religious media

literacy as a strategy to help former terrorist convicts break away from radical ideology (Mala et al., 2023). This demonstrates the importance of media literacy as part of prevention, but its focus is on the ex-convict population, not the general urban Muslim community. Abror and Wahrudin then outline a modern deradicalization strategy with an inclusive approach, including education, digital literacy, interfaith dialogue, community engagement, and rehabilitation (Abror & Wahrudin, 2025). Although relevant as a theoretical framework, this article is conceptual and interdisciplinary in nature, so it lacks detail in the context of urban Muslim communities in housing.

Meanwhile, Effendi and Oktovia, showed how Islamic boarding schools use an inclusive education approach to address intolerance and radicalism (Effendi & Oktovia, 2020). However, their approach is still limited to formal Islamic boarding schools and does not address urban residential communities. Dodego and Witro emphasize the importance of religious moderation as a middle value (*tawazun*) to curb extremism and radicalism (Dodego & Witro, 2020). However, the discussion of moderation in this article is primarily normative-theoretical and general, without offering a model for community intervention in urban civic space. Meanwhile, Masyhar et al. report a radicalism prevention program in the general public in urban areas (such as housing estates/villages) through lectures, dialogues, and discussions (Masyhar et al., 2022). However, this study focused on legal aspects, citizen protection, and sectarian prevention, rather than conducting a systematic evaluation of community education or using a pretest–posttest method.

Other studies have shown that community-based and civil society approaches, including the reconstruction of local culture, social values, and community resilience, can be an appropriate strategy in countering radicalism, especially in heterogeneous social environments (Hidayat & Sugiarto, 2020). However, the majority of such studies have been conducted in the context of indigenous communities, Islamic boarding schools (*pesantren*), or traditional communities, rather than urban Muslim residential communities. Thus, there is a lack of literature

empirically exploring the effectiveness of community-based radicalism mitigation education for urban Muslims in modern residential settings.

Although many studies offer approaches to radicalism prevention, through formal education, moderation curricula, media literacy, or community outreach, very few empirically evaluate the effectiveness of community-based education for urban Muslims in residential areas. Most focus on formal institutions (Islamic boarding schools, universities), specific populations (Islamic students, prisoners), or normative/conceptual approaches. Therefore, this study aims to fill this gap by developing a model for radicalism mitigation education based on urban Muslim communities in residential areas, using participatory methods and empirical evaluation (pretest–posttest). This approach differs methodologically and contextually from previous literature, potentially making significant contributions to the study of deradicalization, religious moderation, and community resilience building in urban contexts. Furthermore, many efforts to prevent radicalism focus on formal institutions such as universities, Islamic boarding schools, or religious schools. For example, research on strengthening moderation-based Islamic education curricula demonstrates the importance of systematic interventions in formal education as a deradicalization effort (Saputra et al., 2021). However, the urban Muslim community living in the Kedungturi Permai 1 housing complex, which is often not part of a formal religious institution, is relatively less touched by these programs.

Given the unique characteristics of the urban Muslim community in the Kedungturi Permai 1 housing complex, such as high mobility, socio-cultural heterogeneity, exposure to digital media, and cross-community interactions, a community-based radicalism mitigation approach in housing complexes can offer distinct advantages. Collaboratively designed education, internal community dialogue, strengthening local social networks, and media literacy can foster resistance to extremist ideologies. However, achieving this understanding requires research and community service that systematically document the process and outcomes of this community education. To date, deradicalization research has focused more on formal educational institutions or former

inmates, rather than on urban communities within settlements. Therefore, this article aims to fill this gap by empirically examining the process and outcomes of "Community-Based Religious Radicalism Mitigation Strengthening Education in Housing Complexes."

2 Method

This type of community service research uses the Participatory Action Research (PAR) approach, a participatory research approach that places residents as the primary subjects in all stages of the activity, from problem identification and action planning to implementation, through reflection and evaluation. This approach was chosen because it is relevant to the context of community service, which is oriented towards social change and community empowerment, rather than solely the production of academic knowledge. PAR enables a reflective and emancipatory collective learning process, where knowledge is constructed collaboratively based on residents' real experiences in their socio-religious lives (Vaughn & Jacquez, 2020).

The community service activity was conducted within the urban Muslim community in the Kedungturi Permai 1 Housing Complex, Taman District, Sidoarjo Regency. This location was selected based on the heterogeneous characteristics of the urban community, its high mobility, and the intensity of active social interactions within the housing complex's communal spaces. Data collection was conducted through participant observation, semi-structured interviews with residents, activity documentation, and a pretest–posttest instrument to measure changes in residents' knowledge and understanding before and after the educational intervention (Creswell, 2014). The use of this combination of techniques aims to obtain comprehensive data, both qualitative and quantitative, so as to be able to describe the process and results of community service more completely.

Data analysis in this community service activity uses an interactive analysis model developed by Miles, Huberman, and Saldaña, which includes three main activity flows, namely data condensation, data presentation, and drawing conclusions or verification (Miles et al., 2013). Data condensation was carried out by sorting and focusing information

relevant to the community service objectives, while data presentation was carried out in the form of descriptive narratives and pretest–posttest result tables. The conclusion-drawing stage was carried out in stages and reflectively, in line with the PAR principle which emphasizes the action–reflection cycle as the basis for improving and strengthening community-based social interventions.

In diagram form, the research method for this type of community service can be seen in Figure 1 below.



Figure 1. Scheme of Participatory Action Research Method

Figure 1 above explains that this community service used a Participatory Action Research (PAR) approach. The PAR scheme begins with problem identification, planning, action, observation, reflection, and evaluation. Data collection was conducted through observation, interviews, documentation, and testing. The collected data was analyzed using a data condensation, data presentation, and conclusion flow.

3 Results

Mitigating Religious Radicalism Based on Urban Muslim Communities

Community-based radicalism mitigation education was implemented through a series of activities: initial assessment, delivery of religious radicalism mitigation literacy materials, community dialogue, preparation of action plans, implementation of the actions, and reflection. Community attendance was quite stable, with an average

participation of 40 to 50 participants. Observations (November 15, 2025) indicated that some residents had limited understanding of indicators of radicalism, particularly those emerging in the form of exclusive speech in the digital space. This phenomenon indicates the strengthening of exclusive religious narratives in the public sphere as a trigger for community vulnerability to radical infiltration (Hidayat & Sugiarto, 2020). Initial community mapping also confirmed that some teenagers were exposed to scripturalist preaching channels that did not emphasize the aspect of moderation.

Within the context of the PAR approach, residents are actively involved through discussions and social risk mapping. This involvement confirms that religious moderation and anti-radicalism are more strategic when built on direct community participation in identifying locally-based problems and solutions (Wahid & Kuswana, 2024). Interviews with five informants (initials N; M; H; A; W) revealed a clear shift in perception. Before the program, many residents considered radicalism solely synonymous with violence. After the program, their understanding became more comprehensive, encompassing practices of exclusivism, intolerance, and the infiltration of ideas into social interactions. This pattern of change emphasizes that radicalism mitigation must begin with residents' understanding of the variety of religious practices in everyday life (Adib, 2024). In addition, increasing openness among citizens in cross-group dialogue supports the importance of social encounter spaces in building community immunity against radicalism. The mapping results revealed three main categories of change: increased risk awareness, the development of a dialogue-based approach, and increased community readiness to develop prevention SOPs. This demonstrates that residents not only understand the concepts but are beginning to internalize practical steps.

Based on observations (November 22, 2025), it was apparent that residents were beginning to engage in more open discussions. Residents identified hotspots for radicalism, such as youth interactions, digital media consumption, and closed religious activities. This finding confirms that recognizing social vulnerability is a key element in community deradicalization programs. Changes in community dynamics were also

evident in residents' increased willingness to openly express diverse religious views. This more inclusive social environment is seen as crucial social capital for curbing the spread of radicalism within the housing complex.



Figure 2. Documentation of Radicalism Mitigation Education

Unlike research that focuses on formal educational institutions or specific vulnerable groups, the findings of this community service program confirm that urban Muslim communities in housing complexes can be a strategic tool for mitigating radicalism. The advantages of a housing complex include flexible interactions, fluid social networks, and the role of neighborhood administrators as informal facilitators. These findings empirically add to the evidence that a community-based approach is more strategic when combining religious literacy, digital literacy, and participatory community-based research (PAR) processes. This approach, which prioritizes dialogue, real-life case studies, and community risk mapping, yields more measurable results than the top-down, structural approaches used in previous literature.

In the data collection process, this type of community service research also used a one-group pretest–posttest design, with a four-level Likert scale questionnaire instrument (Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD)) which measured three main constructs: (1) understanding of radical narratives, (2) affective attitudes towards radical ideology and practices, and (3) behavioral tendencies related to radicalism. Data were analyzed using descriptive statistics by comparing the distribution of percentage answers and tendency scores before and after the intervention. The focus of the analysis was on aggregate changes and shift patterns of response categories.

The educational achievements of this urban Muslim community-based religious radicalism mitigation program were determined from the results of a pre-test before the intervention and a post-test after the intervention. The targeted domains covered cognitive, affective, and psychomotor domains. Cognitive aspects relate to understanding; affective aspects relate to attitudes; and psychomotor aspects relate to behavioral tendencies.

a. Understanding Radicalism

Table 1. Understanding Radicalism

Statement of Radicalism	Pretest				Posttest			
	SA	A	D	SD	SA	A	D	SD
I believe that religious verses should be understood as they are without any rational explanation	9,8	4,9	48,8	36,6	2,4	-	34,1	63,4
I believe that the interpretation of religion should not be adjusted to the development of the times.	4,9	22	53,7	19,5	-	4,9	43,9	51,2
I believe that the literal meaning of the verse is the only correct meaning.	5,1	38,5	51,3	5,1	-	12,2	41,5	46,3
I am of the view that social context should not influence the interpretation of the verse.	2,6	41	51,3	5,1	-	7,3	39	53,7
Amount	22,4	106,4	205,1	66,3	2,4	24,4	158,5	214,6
%	5,6	26,6	51,2	16,5	0,6	6,1	39,6	53,65
		32,2	67,7		6,7		92,71	

Based on table 1 above, the pretest results show that the majority of respondents were in the Disagree (D) and Strongly Disagree (SD) categories regarding radical statements, a total of 67.7% (D 51.2% + SD 16.5%). Meanwhile, the posttest results showed a very significant increase: respondents in the D and SD categories increased to 93.25% (D 39.6% + SD 53.65%), while on the other hand, the category of agreeing with radical tendencies decreased drastically. In chart form can be seen below.

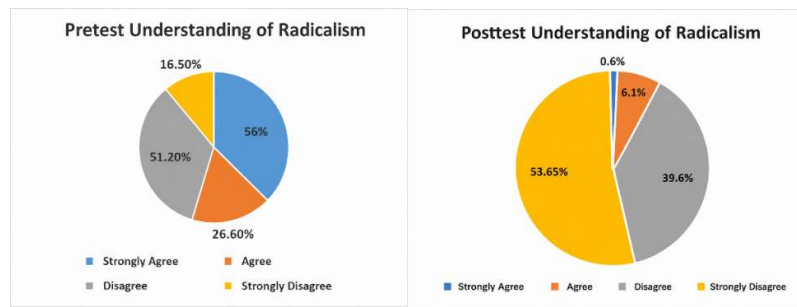


Figure 3. Diagram of Understanding Radicalism

Based on Figure 3 above, it can be seen that participants' understanding or tendencies regarding radical issues shifted toward stronger disagreement with radical ideas, doctrines, or arguments. This means that fewer respondents viewed radical narratives as true, relevant, or acceptable. This indicates that after the intervention through education to mitigate religious radicalism, there were results that reduced people's tendency to agree with radicalism.

b. Radicalism Attitude

Table 2. Radicalism Attitude

Statement of Radicalism	Pretest				Posttest			
	SA	A	D	SD	SA	A	D	SD
I feel uncomfortable with groups that have different religious understandings.	2,4	17,1	68,3	12,2	-	-	39	61
I tend to blame groups that have different ways of preaching.	-	12,2	68,3	19,5	-	-	46,3	53,7

I don't like seeing people practicing different religions from my traditions.	-	7,3	87,8	4,9	2,4	4,9	43,9	48,8
Amount	2,4	36,6	224,4	36,6	2,4	4,9	129,2	163,5
%	0,8	12,2	74,8	12,2	0,8	1,6	43	54,5
	13		87		2,4		97,5	

Regarding radical attitudes, Table 2 above shows the pretest results, which show that the majority of respondents rejected radicalism, a total of 87% (TS 74.8% + STS 12.2%). Meanwhile, the posttest results showed even stronger rejection, a total of 97.5% (TS 43% + STS 54.5%), while on the other hand, their agreement with radical attitudes decreased drastically. This is further clarified in the chart below.

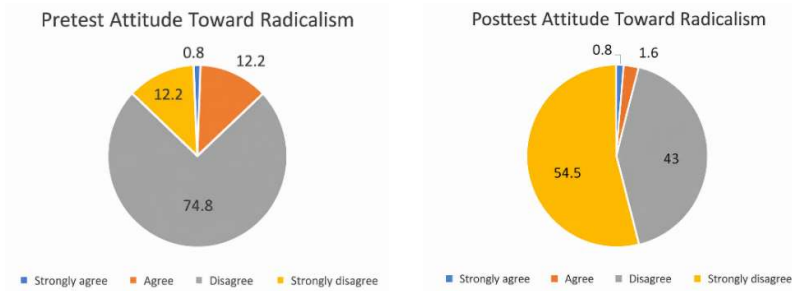


Figure 4. Radicalism Attitude Chart

Beyond cognitively rejecting radical narratives, Figure 4 above shows that participants are increasingly emotionally unsympathetic to attitudes and value choices that lead to extremism. Their rejection stems not simply from knowing that radicalism is wrong, but also from moral and affective discomfort with it.

c. Radicalism Behavior

Table 3. Radicalism Behavior

Statement of Radicalism	Pretest				Posttest			
	SA	A	D	SD	SA	A	D	SD
I prefer not to dialogue with groups that have different views.	-	7,3	70,7	22	-	4,9	41,5	53,7
I believe that my group's da'wah program does not	-	4,9	82,9	12,2	-	2,4	43,9	53,7

need to involve outside parties.								
I prefer confrontational approach over dialogue when there are differences of opinion.	-	-	70,7	29,3	-	-	48,8	51,2
Amount	-	12,2	224,3	63,5	-	7,3	134,2	158,6
%	-	4	74,7	21,3	-	2,4	44,7	52,8
		4	96,9			2,4	97,5	

Based on Table 3 above, the pretest results show that 95.8% of respondents chose the TS and STS answers regarding radical behavior (TS 74.7% + STS 21.1%). Meanwhile, the posttest results showed an increase to 97.5% (TS 44.7% + STS 52.8%). This can be seen more clearly in the chart below.

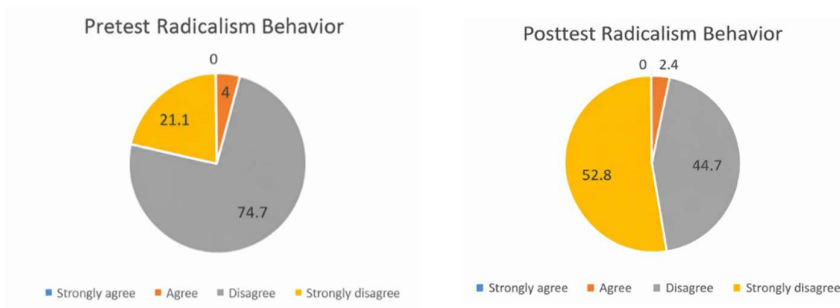


Figure 5. Radicalism Behavior Chart

Based on Figure 5 above, there has been a shift in respondents' behavior, with respondents increasingly refusing to engage in radical activities. This reflects that the program not only changes their way of thinking and evaluating, but also their readiness to act.

d. Recapitulation of Understanding, Attitudes and Behavior of Radicalism

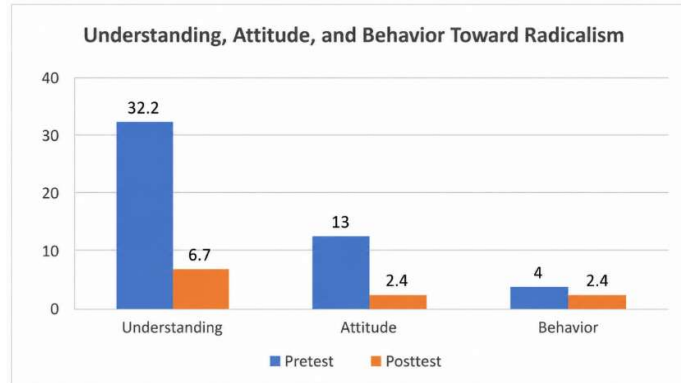


Figure 6. Graph of Understanding, Attitudes, and Behavior of Radicalism

Based on the graph in Figure 6 above, a trend of changes in the level of radicalism is visible in three aspects: understanding, attitudes, and behavior, from before the intervention (pretest) to after the intervention (posttest). In the pretest, the score for understanding (tendency) related to radicalism was relatively high, at around 32.2. After the intervention, there was a significant decrease to 6.7 in the posttest. This indicates a reduction in understanding (tendency) supporting radicalism, or an increase in a more critical understanding of radicalism, depending on the measurement context. Meanwhile, attitudes supporting radicalism also decreased from 13 in the pretest to 2.4 in the posttest. This decrease indicates a change in attitudes toward more moderate and critical radical ideologies. Meanwhile, in terms of behavior, a decrease was seen from 4 in the pretest to 2.4 in the posttest. Although the decrease was smaller than the understanding and attitude aspects, this still indicates a shift in behavior toward safer or more moderate ones. Overall, the graph above shows a downward trend in the tendency towards radicalism in all three aspects, with the most significant decrease occurring in understanding (tendency), followed by attitudes and behavior. This indicates that the intervention carried out has the potential to be effective in reducing radicalism cognitively, affectively, and behaviorally.

4 Discussion

The results of this community service study indicate that the greatest change occurred in the understanding of radicalism, consistent with studies that place cognition as the most responsive domain to educational interventions. Wolfowicz et al. stated that cognitive factors, such as ideological beliefs and moral legitimacy, are more easily influenced than actual behavior (Wolfowicz et al., 2021). Educational interventions function as a mechanism of cognitive disruption, challenging old interpretive frameworks and introducing more complex and critical alternative narratives. The drastic decline in understanding or radical tendencies scores in this study suggests that participants experienced a shift from passive acceptance to reflective assessment of radical claims.

Meanwhile, the strengthening of rejection in the attitudinal aspect indicates that interventions do not stop at transmitting knowledge but also influence affective and moral dimensions. A stable anti-radicalism attitude requires moral disengagement reversal, a process in which individuals re-associate violence and exclusivism with violations of universal moral values (Stephens et al., 2021). The shift to the Strongly Disagree (SD) category in the posttest results can be interpreted as an indication of internalization of moderation values (radicalism mitigation) and emotional rejection of radicalism, which function as medium-term protective factors.

On the other hand, relatively smaller behavioral changes align with the Theory of Planned Behavior, which states that actual behavior is influenced by attitudes, subjective norms, and perceived control. In this context, although attitudes and understanding have changed, external factors such as the social environment, peer pressure, and structural opportunities remain important. Case management in radicalization prevention emphasizes that sustainable behavioral change requires multi-level support, including family interventions, psychosocial services, and socioeconomic integration (Lewis et al., 2024).

Based on the pretest and posttest results, the intervention studied proved strategic in reducing the tendency towards religious radicalism in terms of understanding and attitudes, and showed a positive, albeit

more limited, impact on the behavioral aspect. This study supports the position of education as a strategic instrument in preventing radicalization, with the caveat that behavioral change requires ongoing structural and social support. Religious radicalism is indeed a multidimensional phenomenon involving complex interactions between cognitive, affective, and behavioral factors. Radicalization cannot be understood simply as the adoption of an extreme ideology, but rather as a gradual process involving changes in thinking, the formation of emotional attitudes, and the readiness to act in specific social contexts (Wolfowicz et al., 2021). Therefore, effective preventive interventions need to target these three dimensions simultaneously.

The most significant improvements were seen in residents' ability to distinguish between moderate and exclusive religious teachings, as well as their understanding of digital recruitment patterns. These results confirm Dodego and Witro's argument that understanding the spectrum of radicalism is a crucial foundation for community-based prevention (Dodego & Witro, 2020). In the context of urban communities, strengthening digital literacy has proven to be a relevant factor, as most radical content thrives online. These results also support the study by Mustakim, Ali, and Kamal, which states that improving religious and digital literacy can create agents of moderation at the grassroots level (Mustakim et al., 2021). However, improvements in community intervention skills have been slower, indicating the need for further mentoring in religious radicalism mitigation education.

Religious radicalism is understood as a tendency to interpret religious teachings in a rigid and exclusive manner, potentially leading to the justification of violence and intolerance. This view is confirmed by studies of radicalization patterns in educational institutions and communities, which demonstrate a link between narrow religious understanding and a tendency to accept extremist narratives in social life (Gazali et al., 2024). In an urban context, these dynamics are exacerbated by high exposure to digital content and social fragmentation, which encourages selective consumption of religious information. One empirical study of urban Muslims shows that consuming religiously related digital content can shape diverse religious mindsets, but without

strong moderation, it can exacerbate exclusive tendencies (Komarudin, 2025).

Religious moderation is positioned as a preventative strategy through strengthening the values of balance (*wasathiyah*), tolerance, and openness. In Islamic moderation studies, this concept was developed in response to radical movements and intolerance, emphasizing an inclusive understanding of religion and a moderate lifestyle amidst social plurality (Dodego & Witro, 2020). This value of moderation becomes more effective when internalized in horizontal social spaces such as housing communities, community dialogue practices, and social interactions between residents. The implementation of moderation in the community context has been studied in various local settings, including formal and non-formal education, as part of an effective strategy to foster tolerance among community members (Arifin & Huda, 2024).

Urban Muslim communities are dynamic entities characterized by high mobility, heterogeneity, and fluid social networks. These conditions make them more vulnerable to the penetration of extremist discourse, but also open up opportunities for innovative and contextual community-based interventions, particularly when communities play an active role in building moderate narratives and inclusive social networks (Komarudin, 2025). Community-based education positions citizens as subjects of learning and enables collaboration among community members, thereby strengthening social resilience against radical ideologies. This approach is not simply a transfer of knowledge, but a collaborative, reflective process that impacts social behavior and interpersonal relationships within the community.

In pictorial form, the non-radical social transformation scheme can be seen in the scheme below.



Figure 7. Non-Radical Social Transformation Scheme

Based on Figure 7 above, it can be seen that the Participatory Action Research (PAR) approach was used in the context of this community service because it is able to integrate the process of action and reflection in a participatory manner, and makes community members the main actors of social change. PAR, as explained in the methodological literature, places community members in a collective position to determine the research focus, collect data, analyze the results, and then design concrete actions for inclusive and sustainable social change (Participatory Action Research, 2025). In the educational context, preventive approaches based on improving critical literacy, reflecting on values, and strengthening moderate social norms are gaining increasing attention as strategies for preventing violent extremism (PVE). However, empirical evidence regarding the effectiveness of educational interventions remains mixed, with many studies showing significant changes in cognitive and attitudinal aspects, but more limited changes in behavioral aspects (Wolfowicz et al., 2022).

This study reinforces the gradual model of radical change, which places cognition as the primary entry point, followed by affect, and then behavior. It also confirms that educational approaches have strategic potential at the preventive level, particularly in the early preventive phase. Practically, the results suggest that educational interventions should maintain a focus on critical literacy and values-based counter-narratives. Furthermore, strengthening moral affect should be an explicit component of the curriculum. Furthermore, to encourage behavioral

change, educational interventions should be combined with case management approaches and strengthening the social environment (Duarte et al., 2025). However, this study has methodological limitations, including the design without a control group, the use of self-report data, and the lack of long-term measurement. Many studies emphasize the importance of experimental or quasi-experimental evaluation designs and longitudinal follow-up to assess the sustainability of intervention effects.

5 Conclusion

The implementation of community-based religious radicalism mitigation education in the Kedungturi Permai 1 housing complex demonstrated that a participatory approach can produce changes in residents' knowledge, attitudes, and preparedness to address potential radicalization. Through a series of initial assessments, moderate religious literacy materials, community dialogues, and vulnerability mapping, residents gained a more comprehensive understanding of the spectrum of radicalism and prevention strategies. Pretest-posttest simulation data demonstrated substantial improvements in understanding the concepts of radicalism and digital literacy, confirming the effectiveness of case study-based educational methods and reflective discussions. The study's findings indicate that housing communities can be strategic spaces for fostering a culture of moderate religiosity, provided residents are actively involved in the process of identifying problems and developing solutions. The PAR approach, which centers on community participation, has been shown to make interventions more relevant and easier to internalize. However, several aspects, such as community intervention skills and the sustainability of education, require further support to ensure that the achieved social transformation is not temporary. The results of this research open up opportunities for further research or community service, whether in the form of deepening community-based mitigation models, more systematic integration of digital literacy, or developing joint action plans with residents to strengthen social resilience against religious radicalism in the context of urban Muslim communities.

6 Confessions

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