

The Internalization of Religious Moderation Values in Preventing the Influence of Extremist Content on Social Media

Anggi Wulandini¹, Saifuddin Alif Nurdianto², M. Miftahul Ulum³

^{1,3}Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo, Indonesia

²Sekolah Menengah Atas Negeri 1 Sambit Ponorogo, Indonesia

ARTICLE INFO	ABSTRACT
Keywords: extremist content; religious moderation; social media; value internalization	Social media, as a product of technological advancement, is often utilized by users primarily for entertainment purposes. However, a critical issue has emerged—social media platforms have also become tools for disseminating extremist content, including provocation, hate speech, and radicalism. This study aims to explore the use of social media as a medium for the internalization of religious moderation values through the creation of positive content as a countermeasure against extremist narratives. The research employs a library research method with content analysis techniques applied to primary and secondary literature on religious moderation, extremist content, and the internalization of moderation values into digital media. The study adopts Rokeach's theory of value internalization as its analytical framework. The findings indicate that: (1) social media possesses significant potential for the spread of radical ideologies, thus emphasizing the importance of digital literacy and religious moderation in fostering a safe and constructive digital environment; (2) the internalization of religious moderation cultivates balanced, tolerant, and just behavior through education and exemplary conduct, leading to a peaceful and inclusive society; and (3) counter-narrative content on social media serves as an effective means to instill moderation values and shift public behavior toward tolerance, coexistence, and peace.
Corresponding Author: Anggi Wulandini Email: anggidini46@gmail.com	

INTRODUCTION

Society in general, and Indonesia in particular, is currently experiencing a state of fluctuation. This instability is driven by the widespread circulation of content containing elements of extremism, especially in the realm of religion, on social media platforms. Such content has the potential to disrupt harmony and unity, both in religious and national contexts. This threat is closely related to the psychological effects exerted by extremist content. The National Counterterrorism Agency (BNPT) has reported that as many as 1,703 terrorism suspects have been arrested in Indonesia.¹ Furthermore, the BNPT explains that terrorism in Indonesia is disseminated through social media content. Social media has become the second-largest channel for spreading extremist ideologies, following religious education institutions.² Between January and August 2025, a total of 6,402 social media contents were identified as containing elements of radicalism and terrorism. Acts of violence inspired by social media content have become a global phenomenon. In France, for instance, there has been a surge in terrorism cases involving teenagers aged 13 to 18. Investigations by the French government revealed that these acts were triggered by TikTok content produced by groups affiliated with ISIS (Islamic State of Iraq and Syria).³

Social media has become a platform for extremist groups to disseminate narratives of intolerance, violence, and hatred, often framed within political or religious propaganda. This phenomenon occurs because well-crafted social media content can subtly influence users and mobilize them toward specific objectives, including acts of radicalism. Research conducted by Jeanie Annissa and Ricky Widyananda Putra shows that social media users' engagement with online content is reinforced by platform algorithms that tend to amplify certain materials due to their emotionally engaging and retentive nature.⁴ The algorithmic patterns of social media that bind users to specific types of content they

¹ Agatha Olivia Victoria, "Terror arrests surge, as 1,703 suspects detained in 2018-2024: BNPT," *Antara 2024* (Jakarta), 2024, https://en.antaranews.com/news/336825/terror-arrests-surge-as-1703-suspects-detained-in-2018-2024-bnpt?utm_source.

² Pramudita, "Internet and Social Media as the Second Highest Medium to Spread Radicalism," *Indonesian National Police* (Jakarta), 2024, https://inp.polri.go.id/artikel/internet-and-social-media-as-the-second-highest-medium-to-spread-radicalism?utm_source.

³ Thea Fathanah Arbar, "'Wabah' Radikalisme Remaja Mulai Menjangkiti Eropa, Ini Tandanya," *CNBC Indonesia* (Jakarta), 2025, <https://www.cnbcindonesia.com/news/20250730121426-4-653520/wabah-radikalisme-remaja-mulai-menjangkiti-eropa-ini-tandanya>.

⁴ Jeanie Annissa dan Ricky Widyananda Putra, "Radikalisme dalam Media Sosial sebagai Tantangan di Era Globalisasi," *PROPAGANDA* 1, no. 2 (Juli 2021): 83–89, <https://doi.org/10.37010/prop.v1i2.279>.

prefer present both opportunities and challenges in addressing radicalism. On one hand, these algorithms are exploited by extremist groups to spread their ideologies; on the other, they offer an opportunity to counter such groups through the dissemination of counter-narratives that promote religious moderation.

Religious moderation is essential to promote, as it encourages individuals to adopt a balanced and moderate attitude by placing religious teachings in a fair, equitable, and non-extreme position. Religious moderation rests on three core pillars: *tawassuth* (moderation or taking the middle path), *tasamuh* (tolerance), and *al-'adl* (justice).⁵ An inclusive mindset within religious moderation needs to be instilled in every individual through both formal and informal education by means of value integration, which refers to the process of uniting various positive values into a coherent and holistic framework.⁶ One way to integrate the values of religious moderation is through the learning process within educational institutions. The integration of religious moderation into education is expected to serve as a solution to counter exposure to extremist content on social media. According to Anton and Petter Törnberg, social media algorithms tend to amplify extremist content because their systems prioritize posts that evoke strong emotions such as anger or fear. This dynamic makes radical messages spread more widely than moderate and tolerant narratives.⁷

In the context of Islamic education in Indonesia, this situation calls for strategic measures grounded in Islamic teachings as incorporated into the learning process of students. Social problems should be addressed by referring back to Islamic principles, particularly the doctrine that Islam is a religion of moderation. Moreover, controversial verses must be explained proportionally through valid and credible interpretations. This is necessary because extremists often claim to represent the true teachings of Islam; therefore, counter-narrative content must be directed toward refuting such claims. This strategy is expected to serve as one of the solutions to reduce the influence of radicalization through social media content.

This article seeks to provide a new perspective that social media content is not

⁵ Dr. Mohammad Akmal Haris, M.Pd., C.FLS., *Pendidikan Agama Islam Berbasis Moderasi Beragama* (Indramayu: PT Adab Indonesia, 2025).

⁶ Hadi Pajariato dkk., *Membangun Ekosistem Moderasi Beragama, Mewujudkan Kaum Muda Indonesia yang Literatif Inklusif dan Toleran* (Bandung: Indonesia Emas Group, 2025).

⁷ Anton Törnberg dan Petter Törnberg, *Intimate communities of hate: why social media fuels far-right extremism*, Routledge studies in political sociology (Abingdon, Oxon ; New York, NY: Routledge, 2024).

merely entertainment without substance but can be utilized for positive and socially beneficial purposes. Social media can serve as an effective learning medium that aligns with contemporary developments. The novelty of this study lies in its focus on how the values of religious moderation are internalized through digital content as an antithesis to extremist narratives, whereas previous research has largely examined religious moderation through the lenses of state policy, formal education, or traditional da'wah campaigns. Furthermore, this article discusses the internalization of religious moderation values as an effort to prevent exposure to extremist content on social media, positioning digital platforms as effective pedagogical spaces for transforming values from the cognitive to the behavioral level.

RESEARCH METHOD

The method employed in this study is library research, utilizing content analysis techniques on both primary and secondary literature related to religious moderation, extremist content, and the internalization of religious moderation values within digital content. This research adopts Rokeach's theory of value internalization as the analytical framework.⁸ Rokeach distinguishes values into two categories: terminal values (the ultimate life goals such as peace, happiness, and salvation) and instrumental values (the means to achieve these goals, such as honesty, responsibility, and tolerance). The analytical process in this study was conducted through three main stages: (1) concept identification by tracing and collecting literature discussing religious moderation, digital extremism, and value internalization; (2) thematic analysis by categorizing the findings based on aspects of values, internalization strategies, and forms of implementation in social media; and (3) conceptual synthesis by linking the results of the analysis with Rokeach's theory to explain how the internalization of religious moderation values can function as a preventive effort against extremist content.

RESULT AND DISCUSSION

Social Media as a Tool for Spreading Extremist Content

Technological advancement is an inevitable phenomenon that enables humans to carry out various activities more easily and efficiently. One of its products is social media,

⁸ Robert E. Lane, "The Nature of Human Values. By Milton Rokeach. (New York: The Free Press, 1973. Pp. 438. \$13.95.)," *American Political Science Review* 70, no. 3 (September 1976): 965–66, <https://doi.org/10.2307/1959882>.

which allows people with shared interests to communicate and collaborate in solving problems. On the other hand, social media technology also enables individuals and groups to customize and limit the content they receive.⁹

Social media offers a variety of applications that connect users with one another, such as YouTube, Instagram, TikTok, and others. Each platform allows users to upload or access existing content. However, the issue that arises is that not all content on social media is positive. Negative content also spreads easily, one of which involves the dissemination of extremist teachings.

Messages promoting extremism on social media are created and distributed with the aim of influencing the opinions, attitudes, and behaviors of individuals or groups to accept ideologies of radicalism, intolerance, hatred, and to encourage polarization and discrimination.¹⁰ This phenomenon indicates that social media is not merely a platform for interpersonal communication but also a space for promoting ideologies, values, and influence. The freedom of expression that characterizes social media is often misused to spread doctrines that undermine social order. Hence, digital literacy becomes essential so that users are not misled by the flow of deceptive information. Society must be equipped with the ability to critically filter and evaluate content so that social media can be utilized constructively.

Several radical activities commonly found on social media include those associated with ISIS (Islamic State of Iraq and Syria)¹¹, Al-Qaeda¹², and Jamaah Islamiyah (JI) in Southeast Asia¹³. ISIS is a transnational radical group that emerged in Iraq and Syria in 2013. Al-Qaeda is a global jihadist movement led by Osama bin Laden, best known for the September 11, 2001 attacks in the United States. Meanwhile, JI (Jamaah Islamiyah) is a terrorist network in Southeast Asia affiliated with Al-Qaeda. The emergence of these new patterns has made monitoring terrorist group activities increasingly challenging for social media companies and security agencies worldwide. Three core Internet-based functions are commonly utilized in radical activities through social media: (a) online

⁹ Michael Erbschloe, *Extremist Propaganda in Social Media: A Threat to Homeland Security* (Boca Raton, Florida: CRC Press, 2021).

¹⁰ Erbschloe.

¹¹ Ayaz Gul, "Gerakan ISIS," *Voice of America Indonesia*, 2025, <https://www.voaindonesia.com/z/4187>.

¹² Jeremy Bowen, "Al Qaeda," *BBC News Indonesia*, 2024, <https://www.bbc.com/indonesia/topics/c06gq3k0prnt>.

¹³ Anita Yossihara, "Jamaah Islamiyah Bubar, Apa yang Sebenarnya Terjadi?," *Kompas*, 2024, <https://www.kompas.id/artikel/jamaah-islamiyah-bubar-apa-yang-sebenarnya-terjadi>.

libraries, (b) platforms for extremist preachers, and (c) forums for radical discourse.¹⁴ The state must also coordinate with social media providers in Indonesia to restrict the publication of content that can be posted for public consumption.¹⁵

This development demonstrates that social media has evolved beyond a mere communication tool to become a strategic medium for the effective dissemination of radical ideologies. The narratives constructed by extremist groups are often packaged attractively through short videos, online sermons, or religious discussions that may appear moderate on the surface. The main challenge that arises is how the state and society can balance the protection of freedom of expression with the prevention of radical ideology dissemination. Therefore, a comprehensive approach is needed, not only through regulation and content blocking, but also by strengthening moderate religious narratives, enhancing digital literacy, and fostering cross-sector collaboration among the government, religious institutions, and civil society. This approach aims to promote a moderate understanding of Islam as a counter-narrative to radical Islamic campaigns.

Adapting Rokeach's theory of value internalization, religious moderation can be understood as a process of value internalization that progresses from the cognitive dimension to the affective level until it becomes a behavioral orientation. Values of moderation such as *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) are categorized as instrumental values, attitudes cultivated through education and digital habituation. Meanwhile, a peaceful society free from identity-based polarization represents a terminal value, the ultimate goal of this internalization process. Therefore, the following discussion not only explains the forms of moderation-related content but also the mechanisms through which such content functions as an agent of value internalization in the digital sphere, transforming knowledge into awareness and eventually into social behavior.

Internalization of Religious Moderation Values

Value internalization is the process of embedding values so that they become part of a person's consciousness and behavior. This process can occur through three stages: (1) value transformation, carried out through education, religious preaching (da'wah), and

¹⁴ Stanislaus Riyanta, *Analisis Korelasi antara Konten Radikal di Media Sosial dan Aksi Teror Lone Wolf di Indonesia*, 2023.

¹⁵ Jeanie Annissa dan Ricky Widyananda Putra, "Radikalisme dalam Media Sosial sebagai Tantangan di Era Globalisasi," *Propaganda* 1, no. 2 (2021): 83–89, <https://doi.org/10.37010/prop.v1i2.279>.

literacy programs; (2) value transaction, achieved through dialogue, discussion, and interaction to foster awareness; and (3) value transinternalization, when the values of moderation are fully integrated within the individual and reflected in daily behavior.¹⁶ Meanwhile, religious moderation can be understood as a worldview, attitude, and practice of religion that takes the middle path (tawassuth), upholds balance (tawazun), exercises tolerance (tasamuh), and promotes justice (i'tidal). There are four main indicators of religious moderation, namely: (1) national commitment by maintaining the unity and integrity of the Unitary State of the Republic of Indonesia (NKRI); (2) tolerance by respecting differences and fostering openness in dialogue; (3) anti-violence by rejecting all forms of extremism and radicalism; and (4) acceptance of local traditions by appreciating and preserving local wisdom as part of cultural diversity.¹⁷

The process of internalizing the values of religious moderation does not occur instantly. It requires continuous education, exemplary conduct from religious leaders, and open dialogue among community members. Value transformation through education and preaching serves as the initial step to introduce the conceptual meaning of moderation. Next, value transaction occurs when individuals begin to interact, engage in dialogue, and directly experience diversity in real life, a stage where moderation values are both tested and strengthened. The culmination is transinternalization, when these values become an integral part of one's self and are reflected in speech, attitudes, and daily decisions.

According to Rokeach's theory of value internalization, the values adopted by individuals will shape their behavioral orientation. Therefore, based on Rokeach's framework, the values of religious moderation cannot remain as mere normative discourse but must be directed to become part of the behavioral orientation of digital media users. Values such as tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) are instrumental values, ethical tools instilled through education and digital habituation. Meanwhile, a peaceful society that avoids hostility and lives harmoniously amid diversity represents the terminal value, the ultimate goal of this internalization process.

The significance of internalizing religious moderation lies in its ability to shape

¹⁶ Amelia Hidayati, *Internalisasi nilai moderasi beragama melalui pendidikan agama Islam untuk para Z generation* (Tangerang: Guepedia, 2020).

¹⁷ Moh Khoeron, "Moderasi Beragama: Pilar Kebangsaan dan Keberagaman," *Kementrian Agama Republik Indonesia* (Jakarta), 2023, <https://kemenag.go.id/kolom/moderasi-beragama-pilar-kebangsaan-dan-keberagaman-MVUb9>.

individuals who are not only faithful but also humane. When moderation becomes part of one's mindset and actions, society becomes more resilient in embracing differences without prejudice, rejecting violence in the name of religion, and upholding religion as a source of peace and progress. Religious moderation thus serves as both a cultural and spiritual strategy to strengthen national identity, affirming that Indonesia can stand firmly on religious values that promote compassion and unity.

Deradicalization Content with Religious Moderation Values as an Antithesis to Extremist Content on Social Media

The presence of counter-narrative content against extremism on social media constitutes a form of value internalization process aimed at shifting societal behavioral orientations from exclusivism toward coexistence. When the instrumental values of religious moderation are manifested within digital interactions, social harmony can be achieved. Digital media functions as a pedagogical space that facilitates the continuous internalization of values, consistent with Rokeach's model of value transformation. Deradicalization content in digital spaces therefore requires the production of alternative narratives that are moderate, peaceful, and grounded in the Islamic principle of *rahmatan lil-'alamin* (mercy for all creation)¹⁸. Deradicalization is not merely an act of preventing violence, but rather the construction of an antithesis to extremist content, grounded in the moderate Islamic values of tolerance, non-violence, respect for local culture, and national commitment¹⁹. Deradicalization does not merely emphasize legal aspects but rather focuses on the ideological transformation and correction of misinterpreted religious understandings²⁰. Thus, this concept aligns with the values of religious moderation. The term moderation itself originates from the Latin word *moderatio*, meaning regulation or self-restraint. In Indonesian, it is understood as a balanced or non-extreme attitude in practicing religion. In Arabic, the equivalent term *wasatiyyah* refers to the middle path, connoting justice, excellence, virtue, and balance. Similarly, in Latin, moderation

¹⁸ Mutrofin Mutrofin dan Ahmad Kharis, "Deradikalisasi Kaum Remaja dalam Membendung Radikalisme Media Sosial," *Jurnal Sosiologi Agama* 14, no. 2 (Desember 2020): 273, <https://doi.org/10.14421/jsa.2020.142-08>.

¹⁹ Ali Fahrudin dkk., "Religious Moderation and Deradicalization in Indonesian Higher Education: A Case Study of ITB and IPB," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 3 (Desember 2024): 463–82, <https://doi.org/10.32729/edukasi.v22i3.1974>.

²⁰ Yusril Arinaldy Asdira, "Analysis of Development of Deradicalization of Terrorist Prisoners in the Correctional Institutions in Indonesia," *Bisma The Journal of Counseling* 4, no. 1 (Mei 2020): 48–56, <https://doi.org/10.23887/bisma.v4i1.24231>.

conveys the idea of neither excess nor deficiency, signifying a position of equilibrium.²¹ Thus, religious moderation can be defined as a balanced attitude in practicing religion, neither neglectful nor extreme.

Social media today needs to emerge as a platform for disseminating counter-narrative content against extremist messages. For instance, the Instagram account “husen_hadar” shares a post titled “Interfaith Unity Against Terrorism,” which promotes interreligious solidarity and peace.²² Through a soft approach, the values of religious moderation are integrated into rehabilitation programs for terrorism inmates and the dissemination of peaceful religious content.²³ Another example of counter-extremism content released by the National Counterterrorism Agency (BNPT) includes: (1) the launch of BNPT TV Channel, a platform dedicated to promoting peace narratives and countering radical ideologies through digital media,²⁴; (2) Anti-radicalism short film workshops for students, aimed at fostering critical thinking and promoting the values of tolerance and peace among young generations,²⁵; (3) Webinars and discussions under the “Duta Damai” (Peace Ambassadors) program, which engage youth and digital influencers in promoting narratives of moderation and countering extremist propaganda online,²⁶; and (4) Public awareness campaigns encouraging vigilance against radical content on social media, aimed at strengthening digital literacy and community resilience to extremist narratives.²⁷ In addition, there are also religious preaching contents addressing resistance to extremist narratives, such as those produced by Ustadz Felix Siauw, which

²¹ Husnul Qodim, *Buku Ajar Pemahaman dan Implementasi Moderasi Beragama* (Bandung: Gunung Djati Publishing, 2023).

²² M Syamsurrijal dkk., “De-radicalization through Social Media: Social Media Literacy in Countering Terrorism in Indonesia,” *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 9, no. 1 (September 2024): 1–12, <https://doi.org/10.15575/jw.v9i1.16788>.

²³ Asdira, “Analysis of Development of Deradicalization of Terrorist Prisoners in the Correctional Institutions in Indonesia.”

²⁴ Admin, “Mengembangkan Informasi Kepada Masyarakat Melalui Digitalisasi, BNPT Luncurkan Platform BNPT TV Channel,” BNPT, 2020, https://www.bnpt.go.id/mengembangkan-informasi-kepada-masyarakat-melalui-digitalisasi-bnpt-luncurkan-paltfrom-bnpt-tv-channel?utm_source.

²⁵ Ikhwan Wahyudi, “Lawan Video Pancing radikalisme, BNPT Latih Pelajar Bukittinggi Bikin Film Pendek Antiradikalisme,” *Antara Sumbar* (Sumatra Barat), 2018, https://sumbar.antaranews.com/berita/236032/lawan-video-pancing-radikalisme-bnpt-latih-pelajar-bukittinggi-bikin-film-pendek-antiradikalisme?utm_source.

²⁶ Admin, “Tangkal Radikalisme di Media Sosial, BNPT Beri Kajian Radikalisme-Terrorisme Kepada 50 Duta Damai BNPT Sumatera Barat,” BNPT, 2020, https://www.bnpt.go.id/tangkal-radikalisme-di-media-sosial-bnpt-beri-kajian-radikalisme-terorisme-kepada-50-duta-damai-bnpt-sumatera-barat?utm_source.

²⁷ Nethania Simanjuntak, “BNPT Ajak Masyarakat Waspada Konten-konten Radikalisme di Media Sosial,” *Kompas* (Jakarta), 2024, https://nasional.kompas.com/read/2024/03/27/12503781/bnpt-ajak-masyarakat-waspada-konten-konten-radikalisme-di-media-sosial?utm_source.

engage audiences in critical discussions on balanced and contextual religious understanding.²⁸ Content produced by VOA Indonesia and Muslim Vlogger, particularly through dialogue and moderate representation, also actively promotes religious moderation and interfaith understanding in the digital sphere.²⁹ Various reports from the activities of the Wahid Foundation represent tangible efforts in promoting peace and religious moderation through community empowerment and digital advocacy.³⁰

Table 1. The following is an example of the difference between extremist content and moderate content narratives

Domain	Extremist Content Narratives	Moderate Content Narratives	Core Difference
Islamic Theology	Claiming that only one group holds the truth while negating others; differences are viewed as deviations.	Differences in theological views within the domain of khilafiyah are understood as part of Islam’s intellectual diversity, as long as they remain within the bounds of faith.	Extremist → exclusive and delegitimizing; Moderate → inclusive within the boundaries of Islamic law
Worship practices	Different religious practices (such as qunūt, tahlīl, or the number of tarāwīh prayer cycles) are labeled as heretical (bid‘ah) or deviant.	The diversity of worship practices is regarded as a domain of scholarly ijtihad, where technical differences do not nullify the validity of worship.	Extreme → absolutizes secondary (furū‘) matters; Moderate → respects jurisprudential (fiqh) differences.
Social relationship	Prohibiting cooperation with groups of different beliefs and perceiving diversity as a threat.	It recognizes interfaith cooperation for the sake of common good, referring to the Charter of Medina as a form of historical legitimacy.	Extreme → isolationism; Moderate → coexistence and pursuit of common good (<i>maṣlaḥah</i>).

There are numerous opportunities to create content that integrates the values of religious moderation as a counterbalance to extremist narratives. The aforementioned examples can serve as inspiration for producing content grounded in moderation values. Such counter-narrative content is expected to provide users with alternative perspectives,

²⁸ Raimond Chin, *Konsep Radikalisme dan Topik Keislaman?! - Escape Eps 9 (ft Felix Siauw, Ferry Irwandi)*, episode 9, Escape, 2025, https://www.youtube.com/watch?v=gu9cxb__YfM.

²⁹ Fairizal Rahman, *Jejak Moderasi Beragama Amerika Serikat dalam Muslim Vlogger di Channel YouTube VOA Indonesia*, 08, no. 01 (2025).

³⁰ Siswoyo Aris Munandar, “Empowering Women and Advancing Peace: A Study of Wahid,” S. A. 18, no. 1 (2025).

reducing their susceptibility to extremist influences. Deradicalization efforts through social media represent a strategic step in maintaining a safe and civilized digital space. The virtual realm—once used as a medium for spreading extremist ideologies—can instead be transformed into a platform for cultivating values of peace, tolerance, and humanity. By strengthening religious moderation narratives, deradicalization content not only counters violent propaganda but also serves as an educational tool to build collective awareness that Islam inherently carries a message of mercy for all creation (*rahmatan lil-‘alamin*). Therefore, the continuity and consistency of producing moderate content must be pursued by governments, religious leaders, academics, and the wider public to ensure that social media becomes a space for nurturing peace rather than division.

CONCLUSION

Social media serves as an effective medium for the dissemination of radical ideologies that threaten social order. Therefore, strengthening digital literacy and the internalization of religious moderation values is essential to enable society to use digital spaces constructively and to prevent the spread of extremist ideologies. The internalization of religious moderation values is a gradual process aimed at instilling principles of balance, tolerance, and justice until they become the behavioral orientation of individuals. Through education, exemplary conduct, and social interaction, these values cultivate a peaceful society that respects diversity and rejects violence in the name of religion. Counter-narrative content against extremism on social media plays a crucial role in internalizing the values of religious moderation, shifting public attitudes from exclusivism toward coexistence and peace. Through the sustained production of moderate content, social media can become an educational space for promoting tolerance, non-violence, and humanity in accordance with the principle of *rahmatan lil-‘alamin* (mercy for all creation).

REFERENCES

Admin. “Mengembangkan Informasi Kepada Masyarakat Melalui Digitalisasi, BNPT Luncurkan Platform BNPT TV Channel.” BNPT, 2020. https://www.bnpt.go.id/mengembangkan-informasi-kepada-masyarakat-melalui-digitalisasi-bnpt-luncurkan-paltfrom-bnpt-tv-channel?utm_source.

———. “Tangkal Radikalisme di Media Sosial, BNPT Beri Kajian Radikalisme-

- Terorisme Kepada 50 Duta Damai BNPT Sumatera Barat.” BNPT, 2020.
https://www.bnpt.go.id/tangkal-radikalisme-di-media-sosial-bnpt-beri-kajian-radikalisme-terorisme-kepada-50-duta-damai-bnpt-sumatera-barat?utm_source.
- Agatha Olivia Victoria. “Terror arrests surge, as 1,703 suspects detained in 2018-2024: BNPT.” *Antara* 2024 (Jakarta), 2024.
https://en.antaranews.com/news/336825/terror-arrests-surge-as-1703-suspects-detained-in-2018-2024-bnpt?utm_source.
- Annissa, Jeanie, dan Ricky Widyananda Putra. “Radikalisme dalam Media Sosial sebagai Tantangan di Era Globalisasi.” *PROPAGANDA* 1, no. 2 (Juli 2021): 83–89.
<https://doi.org/10.37010/prop.v1i2.279>.
- . “Radikalisme dalam Media Sosial sebagai Tantangan di Era Globalisasi.” *PROPAGANDA* 1, no. 2 (Juli 2021): 83–89.
<https://doi.org/10.37010/prop.v1i2.279>.
- Asdira, Yusril Arinaldy. “Analysis of Development of Deradicalization of Terrorist Prisoners in the Correctional Institutions in Indonesia.” *Bisma The Journal of Counseling* 4, no. 1 (Mei 2020): 48–56.
<https://doi.org/10.23887/bisma.v4i1.24231>.
- Ayaz Gul. “Gerakan ISIS.” *Voice of America Indonesia*, 2025.
<https://www.voaindonesia.com/z/4187>.
- Bowen, Jeremy. “Al Qaeda.” *BBC News Indonesia*, 2024.
<https://www.bbc.com/indonesia/topics/c06gq3k0prnt>.
- Dr. Mohammad Akmal Haris, M.Pd., C.FLS. *Pendidikan Agama Islam Berbasis Moderasi Beragama*. Indramayu: PT Adab Indonesia, 2025.
- Erbschloe, Michael. *Extremist Propaganda in Social Media: A Threat to Homeland Security*. Boca Raton, Florida: CRC Press, 2021.
- Fahrudin, Ali, Nasrulloh Nasrulloh, Faridatus Suhadak, Abdul Haris, dan A.M. Sa’dul Kholqi. “Religious Moderation and Deradicalization in Indonesian Higher Education: A Case Study of ITB and IPB.” *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 3 (Desember 2024): 463–82.
<https://doi.org/10.32729/edukasi.v22i3.1974>.
- Hadi Pajariantono, Imam Pribadi, Muhammad Yusuf, dan Sulaeman. *Membangun Ekosistem Moderasi Beragama, Mewujudkan Kaum Muda Indonesia yang Literatif Inklusif dan Toleran*. Bandung: Indonesia Emas Group, 2025.
- Hidayati, Amelia. *Internalisasi nilai moderasi beragama melalui pendidikan agama*

- Islam untuk para Z generation*. Tangerang: Guepedia, 2020.
- Husnul Qodim. *Buku Ajar Pemahaman dan Implementasi Moderasi Beragama*. Bandung: Gunung Djati Publishing, 2023.
- Ikhwan Wahyudi. "Lawan Video Pancing radikalisme, BNPT Latih Pelajar Bukittinggi Bikin Film Pendek Antiradikalisme." *Antara Sumbar* (Sumatra Barat), 2018. https://sumbar.antaranews.com/berita/236032/lawan-video-pancing-radikalisme-bnpt-latih-pelajar-bukittinggi-bikin-film-pendek-antiradikalisme?utm_source.
- Lane, Robert E. "The Nature of Human Values. By Milton Rokeach. (New York: The Free Press, 1973. Pp. 438. \$13.95.)." *American Political Science Review* 70, no. 3 (September 1976): 965–66. <https://doi.org/10.2307/1959882>.
- Moh Khoeron. "Moderasi Beragama: Pilar Kebangsaan dan Keberagaman." *Kementrian Agama Republik Indonesia* (Jakarta), 2023. <https://kemenag.go.id/kolom/moderasi-beragama-pilar-kebangsaan-dan-keberagaman-MVUb9>.
- Munandar, Siswoyo Aris. "Empowering Women and Advancing Peace: A Study of Wahid." *S. A.* 18, no. 1 (2025).
- Mutrofin, Mutrofin, dan Ahmad Kharis. "Deradikalisasi Kaum Remaja dalam Membendung Radikalisme Media Sosial." *Jurnal Sosiologi Agama* 14, no. 2 (Desember 2020): 273. <https://doi.org/10.14421/jsa.2020.142-08>.
- Nethania Simanjuntak. "BNPT Ajak Masyarakat Waspada Konten-konten Radikalisme di Media Sosial." *Kompas* (Jakarta), 2024. https://nasional.kompas.com/read/2024/03/27/12503781/bnpt-ajak-masyarakat-waspada-konten-konten-radikalisme-di-media-sosial?utm_source.
- Pramudita. "Internet and Social Media as the Second Highest Medium to Spread Radicalism." *Indonesian National Police* (Jakarta), 2024. https://inp.polri.go.id/artikel/internet-and-social-media-as-the-second-highest-medium-to-spread-radicalism?utm_source.
- Rahman, Fairizal. *Jejak Moderasi Beragama Amerika Serikat dalam Muslim Vlogger di Channel YouTube VOA Indonesia*. 08, no. 01 (2025).
- Raimond Chin. *Konsep Radikalisme dan Topik Keislaman?! - Escape Eps 9 (ft Felix Siauw, Ferry Irwandi)*. Episode 9. Escape. 2025. https://www.youtube.com/watch?v=gu9cxb__YfM.
- Riyanta, Stanislaus. *Analisis Korelasi antara Konten Radikal di Media Sosial dan Aksi Teror Lone Wolf di Indonesia*. 2023.

- Syamsurrijal, M, Achmad Nurmandi, Hasse Jubba, Mega Hidayati, dan Bambang Hariyanto. "De-radicalization through Social Media: Social Media Literacy in Countering Terrorism in Indonesia." *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 9, no. 1 (September 2024): 1–12. <https://doi.org/10.15575/jw.v9i1.16788>.
- Thea Fathanah Arbar. "'Wabah' Radikalisme Remaja Mulai Menjangkiti Eropa, Ini Tandanya." *CNBC Indonesia* (Jakarta), 2025. <https://www.cnbcindonesia.com/news/20250730121426-4-653520/wabah-radikalisme-remaja-mulai-menjangkiti-eropa-ini-tandanya>.
- Törnberg, Anton, dan Petter Törnberg. *Intimate communities of hate: why social media fuels far-right extremism*. Routledge studies in political sociology. Abingdon, Oxon ; New York, NY: Routledge, 2024.
- Yossihara, Anita. "Jamaah Islamiyah Bubar, Apa yang Sebenarnya Terjadi?" *Kompas*, 2024. <https://www.kompas.id/artikel/jamaah-islamiyah-bubar-apa-yang-sebenarnya-terjadi>.