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How Sufism-Based Pesantren Education Shapes Moral Identity and Resilience Against Radicalisation Among Young Muslims in Indonesia's Digital Era

Muhamad Imam Pamungkas¹ , Andre Iman Syafrony² , Md. Nazmul Islam³

¹Universitas Islam Bandung, Indonesia

²Coventry University, United Kingdom

³Daffodil International University, Bangladesh

ABSTRACT

Background. The radicalisation of young Muslims in the digital era has become increasingly complex due to the rapid dissemination of ideological narratives through digital platforms. While previous studies have examined digital radicalisation, pesantren education, and Sufism separately, limited attention has been given to how Sufism-based pesantren education contributes to developing young Muslims' moral identity and ideological resilience against radical ideologies.

Purpose. This study aims to analyse how Sufism-based pesantren education shapes moral identity and ideological resilience as a conceptual mechanism for preventing radicalisation among young Muslims in Indonesia's digital era.

Method. This study employed a qualitative library research approach. Relevant literature on pesantren education, Sufism, Islamic education, digital radicalisation, religious moderation, and digital literacy was collected from authoritative academic sources and analysed using descriptive thematic analysis to identify conceptual patterns and relationships.

Results. The findings demonstrate that Sufism-based pesantren education contributes to preventing radicalisation through the internalisation of core Sufi values, particularly muhasabah (self-introspection), muraqabah (awareness of Allah's supervision), tawadhu' (humility), sabr (patience), mahabbah (love), and self-control. These values are cultivated through character education, moral habituation, exemplary leadership of kiai, dialogical teacher-student relationships, and communal life within pesantren. The internalisation of these values strengthens students' moral identity, which subsequently develops ideological resilience characterised by critical judgement, moderation, empathy, and resistance to extremist narratives in digital environments.

Conclusion. This study proposes that Sufism-based pesantren education should be understood not merely as religious instruction but as a holistic educational framework that integrates moral-spiritual formation with digital literacy to strengthen young Muslims' resilience against digital radicalisation. These findings contribute a conceptual model linking Sufi values, moral identity, ideological resilience, and radicalisation prevention within contemporary Islamic education.

KEYWORDS

Digital Radicalisation, Ideological Resilience, Pesantren Education

INTRODUCTION

The development of digital technology has fundamentally changed the way the younger generation

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Correspondence:

Muhamad Imam Pamungkas,
imampamungkas@unisba.ac.id

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acquires, processes, and interprets religious knowledge. Religious authorities that previously relied on teachers, *kiai*, educational institutions, and scientific traditions are now faced with an open, fast, and not always verified flow of digital information (Arifin, 2013). In this context, social media and other digital platforms are not only a means of disseminating religious knowledge but also a space for the formation of identity, moral orientation, and social affiliation among the younger generation. Various studies have shown that digital spaces enable the spread of extreme narratives in a personalised, repetitive, and algorithmically amplified manner, so that the radicalisation process no longer relies on face-to-face interactions or formal organisational networks (Awan, 2017; Conway et al., 2019; Törnberg, 2018).

In Indonesia, concerns about the radicalisation of the younger generation are growing alongside the increasing use of the internet and social media in daily life. The technological developments can influence the younger generation's behaviour and mindset, especially in religious practices. Then, young people are a digitally active group, but at the same time are in the phase of identity formation, search for meaning, and the need for social recognition (Camilla & Bj, 2023). Thus, the combination of psychological vulnerability, the flood of information, and the availability of narratives that provide moral certainty makes the young generation vulnerable to exclusive and simplistic ideologies (Berger, 2019; Davydov, 2015). In this context, radicalisation appears not only as a security issue but also as a problem of education, character formation, and a crisis of meaning.

Various efforts to prevent radicalisation have been carried out through security measures, counter-narratives, and digital literacy initiatives. However, this approach often focuses more on external phenomena than on the inner formation process that underlies the way a person judges the world, interprets religion, and positions oneself towards others. In fact, religious extremism works not only through argumentation, but also through emotions, a sense of injustice, the search for purity, and absolute moral claims (Hafez & Mullins, 2015; Schmid, 2013). Therefore, the prevention of radicalisation requires an educational approach that not only transfers knowledge but also addresses self-development and value orientation in depth.

Pesantren occupy a strategic position within this framework. As an Islamic educational institution that is firmly rooted in the traditions of Indonesian society, *pesantren* not only teaches religious sciences, but also forms moral habitus through collective life, example, discipline, and intensive relationships between *kiai* (leaders) and *santri* (students) (Rofiq, 2025). Previous studies on *pesantren* have shown that the strength of *pesantren* lies in their ability to integrate cognitive, moral, and social dimensions in a complete educational ecosystem (Dhofier, 1982; Steenbrink, 1986). In recent developments, many studies have confirmed that *pesantren* also have great potential in instilling the values of moderation, tolerance, and peace (Sirry et al., 2024). Thus, *pesantren* is expected to provide a comprehensive curriculum and learning content to prepare its students for the future.

One important dimension that has received insufficient attention in the study of radicalisation prevention is the value of Sufism in *pesantren* education. In Sufi studies, Sufism is the most important part of Islam, including its implementation (Gopang et al., 2025). Sufism in the Islamic tradition cannot be reduced to a purely individual spiritual experience; it also encompasses the cultivation of manners, self-control, purification of the soul, and the habituation to *Akhlaq* (noble morals) (Ahunaya et al., 2025). Al-Ghazali places the education of the soul at the core of the formation of a pious human being, not only ritually pious, but also ethically and socially mature (Putra & Harahap, 2025). In the Islamic educational tradition, the values of Sufism are intertwined with the formation of morality, humility, compassion, and balance, all of which are relevant to being a bulwark against fanaticism, dehumanisation, and extreme tendencies.

In the context of Islamic boarding schools in Indonesia, the value of Sufism is evident both explicitly through the teaching of books on morality and Sufism and implicitly through the culture of simplicity, solemnity, discipline, *mujahadah*, dhikr, and respect for teachers (Aisyahet al., 2025; Anwar, 2025). This dimension is important because radicalisation often grows out of a spiritually dry but ideologically hard understanding of religion. Extreme narratives offer instant moral certainty, while Sufism teaches prudence in self-judgment, ego control, and an awareness of life's complexities (Sirojuddin & Sabilillah, 2025). Therefore, Sufism-based education has great potential to strengthen the ideological resilience of the younger generation. Moreover, the values of Sufism are an important part taught in a *pesantren*.

However, not all *pesantren* automatically become effective spaces to prevent radicalisation (Abubakar & Hemay, 2020; Haryani et al., 2019). Islamic boarding schools also face great challenges in the digital era (Muid et al., 2024): changes in religious authority, shifts in learning culture, narrative competition on social media, and the penetration of transnational religious understandings that are not always aligned with the archipelago's Islamic tradition. Therefore, the role of *pesantren* in preventing radicalisation needs to be understood more specifically: not only as a traditional institution assumed to be moderate, but also as an educational institution that must consciously reactualise Sufi values in its curriculum, culture, and coaching practices.

Various studies have examined digital radicalisation among the younger generation, *pesantren* education as a medium for character formation, and Sufi values in Islamic education. However, these studies generally still discuss these three aspects separately. Research on radicalisation emphasises security approaches, counter-narratives, and digital literacy, while research on *pesantren* focuses more on religious moderation or character education (Pamungkas, 2024). On the other hand, the study of Sufism generally places spiritual values as an individual practice without explaining their contribution to the formation of ideological resilience in the digital age. Thus, there is still a conceptual vacuum regarding how to internalise Sufism values through the *pesantren* education system to form the moral *identity* and *ideological resilience* of the young Muslim generation in the face of exposure to digital radicalism.

Based on these gaps, this study offers an integrative perspective that views Sufism-based *pesantren* education not only as an institution for the transmission of religious knowledge, but as an educational mechanism that shapes the moral identity and ideological resilience of the younger generation in the face of radicalisation in the digital era. Thus, this research makes a conceptual contribution by explaining the relationship among the internalisation of Sufism values, the formation of moral character, and the strengthening of resilience to extreme ideologies within a single analytical framework.

Based on this background, this study aims to analyse how Sufism-based *pesantren* education shapes moral identity and strengthens the ideological resilience of the young Muslim generation in Indonesia's digital era in the face of radicalisation. This study argues that the internalisation of Sufi values through the curriculum, *pesantren* culture, kiai examples, and spiritual habits contributes to the formation of reflective, moderate, and resilient characters, thereby serving as a preventive foundation against the spread of radical ideologies in digital spaces.

RESEARCH METHODOLOGY

This research uses a qualitative approach with the library research method. This approach was chosen because the purpose of the research is not to test the relationship between variables statistically or produce empirical generalisations (Borgstede & Scholz, 2021) but to build a conceptual understanding of how Sufism-based *pesantren* education shapes moral *identity* and

ideological *resilience*. The young generation of Muslims in the face of radicalisation in the digital era. Literature research enables researchers to critically synthesise theories, prior research findings, and experts' thinking to develop a comprehensive conceptual framework (Cresswell & Cresweel, 2022; Snyder, 2019).

Data collection was carried out through a systematic literature search on several scientific databases, namely Scopus, Web of Science, Dimensions, Google Scholar, as well as accredited national journals relevant to the study of Islamic education. The search focused on publications from 2015–2025, while classical works on Islamic boarding schools and Sufism were also consulted, as they made fundamental contributions to the research's conceptual foundation, including those by Al-Ghazali, Dhofier, and Steenbrink. The keywords used in the search process include *pesantren*, *Islamic boarding school*, *Sufism*, *Islamic education*, *digital radicalisation*, *religious extremism*, *moral identity*, *ideological resilience*, *religious moderation*, and *young Muslims*, which were combined using Boolean operators (AND and OR) to obtain relevant and comprehensive literature (Booth et al., 2021).

The literature was selected using purposive sampling techniques based on several inclusion and exclusion criteria. Inclusion criteria include: (1) scientific articles published in *peer-reviewed journals*; (2) discussing *pesantren* education, Sufism values, digital radicalisation, religious moderation, or Islamic education; (3) having conceptual and empirical relevance to the focus of the research; and (4) available in English or Indonesian. On the other hand, popular articles, opinions, proceedings that do not undergo peer review, and publications that are not directly related to the research focus are excluded from the analysis. The initial search process resulted in about 185 documents. After screening based on titles and abstracts, removing duplicate documents, and evaluating content suitability, 76 publications were obtained and analysed in depth as the main sources of research.

Data analysis was carried out using a reflexive thematic analysis approach as developed by Braun and Clarke (2024). The analysis stage begins with repeatedly reading the entire body of literature (familiarisation) to gain a thorough understanding of each document's content. Furthermore, an open coding process was carried out on the main concepts related to *pesantren* education, Sufism values, the formation of moral identity, ideological resilience, digital literacy, and radicalisation. Codes that have a meaningful relationship are then grouped into conceptual categories, which are further developed into the research's main themes. The final stage is carried out through an interpretive synthesis of the relationships among themes to obtain a conceptual argument regarding the mechanism by which Sufism-based *pesantren* education contributes to building the moral identity and ideological resilience of the young generation of Muslims in the digital era.

To maintain the conceptual validity of the research, interpretation is carried out through theoretical triangulation, which involves comparing perspectives emerging from the study of Islamic education, Sufism, digital radicalisation, character education, and religious moderation. This approach allows each finding not only to be based on one specific source, but to be the result of a synthesis of various scientific literature that has academic authority (Snyder, 2019; Tisdell et al., 2025).

This research has several limitations. In this literature review, all findings are synthesised from the available literature, without collecting primary data through field observations, interviews, or ethnographic studies in the *pesantren* environment. Therefore, the results of this study are conceptual and interpretive and cannot empirically describe the implementation of Sufism values across all Islamic boarding schools in Indonesia. Thus, further research based on field studies is

needed to examine how the internalisation of Sufi values in pesantren educational practices contributes to the formation of moral identity and ideological resilience among the younger generation of Muslims in the face of radicalisation in the digital era.

RESULT AND DISCUSSION

Sufism-Based Pesantren Education as the Foundation of Moral Identity

The results of the literature synthesis show that the main contribution of Sufism-based pesantren education in preventing radicalisation does not lie primarily in the transmission of religious knowledge, but in the process of forming moral identity through the sustainable internalisation of spiritual values within the life of the pesantren. In contrast to the educational model that is oriented towards mastering the cognitive aspect, pesantren education integrates scientific learning, behavioural habituation, *kiai* examples, student collective life, and spiritual exercises so that Islamic values do not stop as normative knowledge, but become part of the character and perspective of students towards themselves, others, and social life. This synthesis shows that the internalisation process is the primary foundation explaining why pesantren education has great potential to build the moral resilience of the younger generation amid increasing exposure to extreme ideologies in the digital space.

The findings broaden understanding of the function of pesantren education, which has long been understood as an institution for the transmission of Islamic sciences. The classical research by Dhofier (1982) and Steenbrink (1986) has shown that the main strength of pesantren lies in an educational system that combines personal relationships between *kiai* and *students*, the formation of discipline, communal life, and the habituation of religious values in daily activities. However, the two studies have not explicitly explained how the educational mechanism forms a moral identity that then serves as a fortress against the development of radical ideologies in the digital era. This study argues that the relationship becomes clearer when the pesantren education system is understood from the perspective of Sufi education, which places inner *transformation* as the main goal of Islamic education.

In the Sufism tradition, the formation of human beings does not begin with a change in behaviour alone, but with the process of purifying the soul (*tazkiyat al-nafs*), which is carried out continuously through the control of lust, *mujahadah*, *muraqabah*, *dhikr*, and the habituation to noble morals. Al-Ghazali explained that the goal of education is not only to produce individuals who understand religious teachings correctly, but also to form human beings who can control the ego, maintain spiritual balance, and realise moral values as a manifestation of faith in social life. Therefore, values such as *sincerity*, *tawadhu'*, *sabr*, *gratitude*, *ukhuwah*, and *rahmah* are not just individual spiritual practices, but educational mechanisms that shape one's moral orientation in facing various realities of life. Thus, Sufi education not only fosters ritual piety but also cultivates social piety, which forms the basis for the emergence of moderate, empathetic, and nonviolent attitudes.

The results of this synthesis also show that the mechanism is compatible with the concept of moral identity in contemporary moral psychology. Aquino and Reed (2002) explained that moral identity is the level at which moral values become part of a person's self-concept so that they influence the way they think, make decisions, and behave in various situations. Meanwhile, Nucci and Narvaez (2008) affirm that consistent moral behaviour is not only determined by knowledge of right and wrong, but by the extent to which these values have been internalised into personal identity. This perspective strengthens the research argument that Sufism-based pesantren education not only teaches religious norms but also helps build a relatively stable moral identity

(Abdurrahman, 2018; Mahrus et al., 2026), enabling individuals to maintain their ethical orientation when facing social pressure and exposure to information that runs counter to moderate Islamic values.

In contrast to most previous studies that portray pesantren as an institution of religious moderation or character education, this study's results show that pesantren's main contribution lies precisely in the internalisation mechanism of values, not solely in curriculum content. Research by Sirry et al. (2024), for example, shows that pesantren play an important role in developing religious tolerance and moderation. However, the research has not explained the psychological and pedagogical processes that enable these values to persist when students encounter various extreme narratives in digital spaces. This study offers an explanation that success stems from the process of forming moral identity through Sufism-based educational practices that occur continuously throughout the life of the Islamic boarding school. Thus, religious moderation is understood not as a result of cognitive learning alone, but as the consequence of the successful internalisation of spiritual values into students' personality structures (Misdah et al., 2025).

In the context of the digital age, these findings are becoming increasingly relevant. Various studies on digital radicalisation show that extreme propaganda not only affects knowledge but also exploits individual needs for identity, social recognition, moral certainty, and belonging to a group (Awan, 2017; Berger, 2019; Conway et al., 2019). Therefore, an approach that only emphasises counter-narratives or the increase in digital literacy is often insufficient to build resilience against extreme ideologies without a strong moral foundation. The synthesis of the literature in this study shows that Sufism-based pesantren education offers a distinct mechanism, as it first forms a moral identity before individuals interact with various digital information. In other words, individuals with a strong moral identity will be better able to engage in critical reflection, regulate emotions, and evaluate various religious narratives more wisely than those with only cognitive religious knowledge.

Conceptually, the results of this study propose that the relationship between pesantren education, Sufism values, and radicalisation prevention is indirect. Islamic boarding school education does not automatically prevent radicalisation, but works through the process of internalising Sufism values that form moral identity, which in turn becomes the foundation for the development of ideological resilience in the younger generation of Muslims. Thus, the main contribution of this research not only affirms the importance of pesantren as an Islamic educational institution but also explains the pedagogical mechanism linking Sufism education to the formation of moral character, a prerequisite for the emergence of resilience to radicalism in the digital era.

Internalising Sufism Values in Building Ideological Resilience to Digital Radicalisation

The results of the literature synthesis show that the formation of moral identity through Sufism-based pesantren education does not stop at the development of religious character but also extends to the development of ideological resilience, enabling the younger generation to face various extreme narratives in a more critical, reflective, and proportionate manner. In the context of the digital era, ideological resilience is not understood as the ability to reject information alone, but as the capacity of individuals to maintain moral orientation, critically assess various religious claims, and not be easily influenced by propaganda that utilises emotions, group identity, or claims of absolute truth. These findings show that the process of internalising Sufi values serves as an educational mechanism that strengthens these abilities by fostering spiritual awareness and moral maturity.

The synthesis of research also shows that digital radicalisation develops through mechanisms far more complex than the dissemination of conventional religious information. Various studies explain that digital media allows the rapid spread of extreme ideologies through social media algorithms, *echo chambers*, content personalisation, and repeated group identity strengthening (Awan, 2017; Conway et al., 2019; Törnberg, 2018). In such conditions, individuals not only receive information but also undergo the formation of perceptions, emotions, and identities that can gradually change how they understand religion and view other groups. Therefore, exposure to digital radicalism is not enough to be addressed through increased information literacy alone, but requires a moral and spiritual foundation that enables individuals to evaluate these narratives more reflectively.

The findings of this study show that Sufi values provide the foundation for the development of *self-awareness* and ego control (*self-regulation*). In the Sufi tradition, spiritual practices such as muhasabah, mujahadah, dhikr, riyadhah, and tazkiyat al-nafts are aimed at controlling negative impulses such as arrogance, fanaticism, hatred, and the desire to judge others. Al-Ghazali explained that liver disease (*amradh al-qulub*) is a source of various moral deviations, so Islamic education must first build one's ability to control oneself before directing one's behaviour towards others. Thus, Sufism education produces individuals who are more capable of being humble (*tawadhu'*), patient (*sabr*), full of compassion (*rahmah*), and open to differences, that is, characters that are conceptually in contrast to the characteristics of extreme ideologies that tend to be exclusive, black-and-white, and absolutistic.

The results of this synthesis indicate that the mechanism aligns with various studies on factors affecting resistance to radicalisation. Hafez and Mullins (2015) explain that the radicalisation process is influenced not only by ideological factors but also by the search for identity, the need for meaning in life, the experience of injustice, and the need to gain social recognition. Similarly, Schmid (2013) emphasises that extremism develops through a complex interaction among psychological, social, political, and ideological factors, so prevention strategies cannot rely solely on a security (hard) approach. Based on these findings, this study argues that Sufism-based pesantren education is highly relevant because it directly addresses the dimensions of meaning formation, life orientation, and self-control, which have been relatively overlooked in radicalisation prevention strategies.

In contrast to most previous studies that viewed digital literacy as the primary means of addressing online radicalism, this study shows that the effectiveness of digital literacy is highly dependent on the quality of individuals' moral character. Digital literacy does improve a person's ability to access, evaluate, and verify information (Grizzle et al., 2021), but it does not automatically form a moral orientation when individuals are confronted with narratives that evoke anger, hatred, or emotionally charged religious claims. In this context, Sufism's values provide an ethical dimension that complements digital literacy competencies by fostering moral awareness, self-reflection skills, and emotional control. Thus, this study proposes that the relationship between Sufism education and digital literacy is complementary (*complementary relationship*), not mutually replaceable.

This finding also extends research on religious moderation in the pesantren environment. Various previous studies have shown that pesantren play an important role in developing an attitude of tolerance, respect for diversity, and a peaceful social life (Sirry et al., 2024). However, these studies generally do not explain how these values persist when students enter a digital space filled with various competing religious narratives. This research shows that the sustainability of this moderate attitude depends on the success of internalising Sufism values that shape moral identity

and ideological resilience. In other words, moderation is not just the result of learning about the concept of tolerance, but a consequence of the formation of spiritually and morally mature personality structures.

Based on the overall synthesis, this study proposes a conceptual mechanism that Sufism-based pesantren education builds resilience to digital radicalisation through three interrelated stages. The first stage is the internalisation of Sufism values, such as *sincerity*, *tawadhu'*, *rahmah*, *sabr*, and *muhasabah*, through learning, example, habituation, and spiritual practice in the life of the Islamic boarding school. The second stage is the formation of moral identity, in which these values become part of the student's self-concept, affecting how they think, behave, and make decisions. The third stage is the development of ideological resilience, namely the ability to maintain a moderate Islamic orientation when facing various forms of propaganda, disinformation, and extreme ideologies in the digital space. This conceptual model shows that the prevention of radicalisation is not the result of a single intervention, but rather the outcome of a sustainable process of moral-spiritual education within the pesantren ecosystem.

To clarify the results of the literature synthesis, this study developed a conceptual model explaining the mechanisms by which the internalisation of Sufism values in Islamic boarding school education shapes the moral identity and ideological resilience of young Muslims in the face of digital radicalisation. The model is presented in Figure 1.



Figure 1. Conceptual Mechanism of Sufism-Based Pesantren Education in Building Moral Identity and Ideological Resilience Against Digital Radicalisation

Figure 1 shows that radicalisation prevention does not occur directly, but rather through a gradual process. Internalisation of Sufi values such as sincerity, humility, self-reflection, mercy, and patience shapes students' moral identity through the practice of morals, the example of religious

leaders (kiai), and collective life in Islamic boarding schools. This moral identity then develops into ideological resilience, characterised by critical thinking skills, moderation, self-control, and the ability to confront extreme narratives in digital spaces. These findings demonstrate that the primary contribution of Sufi-based Islamic boarding school education lies in establishing moral-spiritual mechanisms that support resilience against radicalisation.

To show the relationship between Sufi values, Islamic boarding school educational practices, moral identity formation, and their contribution to ideological resilience, the results of the literature synthesis are summarised in Table 1. Figure 1 presents the overall conceptual mechanism, whereas Table 1 elaborates how each Sufi value contributes to the formation of moral identity and ideological resilience through specific educational practices in pesantren.

Table 1. Mapping Sufi Values, Pesantren Educational Practices, Moral Identity, and Ideological Resilience

Sufi value	Educational practice	Moral identity developed	Contribution to resilience
<i>Ikhlas</i>	<i>Khidmah</i> , sincerity in learning, avoiding <i>riya'</i>	Integrity and authenticity	Reduces susceptibility to narratives seeking recognition or status
<i>Tawadhu'</i>	Respect for kiai, listening, accepting advice	Humility and openness	Prevents absolutist claims and hostility toward different views
<i>Muhasabah</i>	Self-evaluation, reflection, spiritual mentoring	Self-awareness and critical reflection	Supports evaluation of online narratives and personal motives
<i>Rahmah</i>	Communal care, cooperation, peace-oriented interaction	Empathy and compassion	Counters hate speech, dehumanisation, and violence
<i>Sabr</i>	Discipline, persistence, emotional restraint	Emotional regulation and perseverance	Reduces impulsive responses to provocative digital content

Table 1 shows that each Sufi value contributes through different educational mechanisms. Sincerity strengthens integrity, thereby reducing the need for recognition, a dynamic often exploited by extremist propaganda. *Tawadhu'* fosters humility and openness, thus reducing the tendency to claim absolute truth. *Muhasabah* encourages critical reflection on digital information, while *rahmah* develops social empathy as an antidote to hate speech and dehumanisation. Meanwhile, *sabr* plays a role in emotional regulation, helping individuals avoid impulsive reactions to provocations on digital media. Overall, these findings suggest that Sufi values not only have a spiritual dimension but also generate psychological and social capacities that strengthen ideological resilience.

These findings suggest that Sufism's values need to be understood not only as normative material but also as a framework for understanding contemporary digital issues. Learning about *muhasabah*, *tawadhu'*, *rahmah*, and self-control can be associated with information verification, communication ethics, hate speech, polarisation, and emotional manipulation on social media. With this approach, Sufism learning serves as an ethical basis for digital literacy, rather than as a spiritual material separate from the lives of the younger generation.

The example of kiai and the collective life of pesantren also needs to be maintained as a mechanism for the formation of moral identity. Consistency of behaviour, openness of dialogue, deliberation, discipline, *solemnity*, and shared responsibility provide a moral experience that cannot

be completely replaced by formal learning. However, pedagogical authority needs to be accompanied by an understanding of students' digital culture so that moral guidance remains relevant as they engage with religious narratives outside the pesantren environment.

In practice, pesantren can develop Sufism-based digital literacy through case discussions, reflection on online religious content, tabayyun exercises, assistance with using social media, and problem-based learning. This approach not only equips students with the technical ability to verify information but also fosters ethical habits in responding to differences, provocations, and propaganda. Thus, radicalisation prevention is positioned as a long-term educational process that combines digital competence with moral-spiritual maturity.

The interpretation of this study's findings needs to take into account the diversity of Islamic boarding schools in Indonesia. Pesantren do not have a uniform orientation, curriculum, scientific network, pedagogical tradition, or digital capacity, so not all of them can be assumed to have the same level of moderation and radicalisation prevention capabilities. Therefore, overly romantic readings of pesantren as a fortress of moderation, as well as generalisations that ignore differences in typology and social context, need to be avoided. The practice of Sufism also does not automatically produce resistance to radicalisation if it is carried out only as a formal ritual, without ethical reflection or linkage to contemporary social issues. *Dhikr*, *wirid*, and the study of Sufism gain transformative power when they are connected to issues such as hate speech, polarisation, symbolic violence, disinformation, and empathy crises in the digital space.

Given these limitations, strengthening Islamic boarding school education grounded in Sufism should be guided by three main agendas. First, the development of teaching materials that connect moral values and Sufism with contemporary digital issues. Second, increasing the capacity of kiai, ustaz, and pesantren caregivers to recognise signs of radicalisation, understand students' digital culture, and facilitate open discussions on sensitive issues. Third, strengthening cooperation among Islamic boarding schools, universities, and civil society organisations to develop a radicalisation-prevention education model that remains rooted in tradition yet responsive to social change. Since the model developed in this study is conceptual and grounded in a literature synthesis, further research through observation, interviews, or comparative studies across various types of pesantren is needed to test its application empirically.

CONCLUSION

This research shows that Sufism-based pesantren education has the potential to shape the moral identity and ideological resilience of the young Muslim generation by internalising spiritual values in a sustainable manner within pesantren life. Values such as *sincerity*, *tawadhu'*, *muhassabah*, *rahmah*, and *sabr* not only function as normative teachings, but also as the basis for the formation of integrity, humility, self-reflection, empathy, and emotional control. Through the example of kiai, moral habituation, collective life, spiritual practice, and dialogical pedagogical relationships, these values become part of students' identity. This moral identity then becomes the foundation for ideological resilience, namely the ability to critically assess religious narratives, maintain a moderate Islamic orientation, and reject propaganda, disinformation, and claims of absolute truth in the digital space.

The main contribution of this research lies in explaining that preventing radicalisation through pesantren does not work directly or instantly, but through a moral-spiritual education mechanism that connects the internalisation of Sufism values, the formation of moral identity, and the strengthening of ideological resilience. In the digital context, this mechanism needs to be strengthened by integrating Sufi values with digital literacy, so that students are not only able to

verify information but also to manage emotions, reflect on motives, appreciate differences, and respond to provocations ethically. Because this model is compiled through a synthesis of the literature and is conceptual, empirical research on various pesantren typologies is still needed to test its applicability to the curriculum, institutional culture, parenting practices, and students' digital lives.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the author(s) used ChatGPT (OpenAI) for language editing, brainstorming, and improving the manuscript's structure. After using this tool, the author(s) reviewed and edited the content as needed and take(s) full responsibility for the content of the publication.

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AUTHORS' CONTRIBUTION

Author 1: Corresponding Author; Conceptualization; Investigation; Formal analysis; Methodology; Project administration; Writing – original draft; Writing – review and editing.
 Author 2: Conceptualization; Supervision; Validation; Writing – review and editing.
 Author 3: Investigation; Resources; Validation; Visualization; Writing – review and editing.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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