

Literature-based learning in deradicalization education: An analysis of the novel “Api Jihad di Tanah Suriah”

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Abstract

This study aims to analyze the implementation of Literature Based Learning in deradicalization education through the use of the novel Api Jihad di Tanah Suriah, a work based on the true story of a young man’s ideological journey that led him into radical beliefs, in the Akidah Akhlak subject at MA Darun Najah Tulangan Sidoarjo. Employing a qualitative case study approach, this research explores the dynamics of the learning process, students’ responses, and the effectiveness of the novel as a medium for critical literacy in cultivating the values of religious moderation. The analysis was conducted through classroom observations and in-depth interviews. The findings indicate that Literature Based Learning fosters a more contextual, reflective, and relevant learning process concerning issues of radicalism among adolescents. The narrative and character development within the novel serve as catalysts for moral discussions, a proper understanding of the concept of jihad, and the internalization of humanitarian and national values. The implementation of Literature Based Learning is strengthened by three theoretical frameworks, Transformative Learning, Narrative Theory, and the Transactional Theory of Reading, which elucidate shifts in students’ perspectives, meaning-making through storytelling, and active interaction between readers and the text. This study affirms that literary works based on true events can serve as a strategic medium in school based deradicalization education.

Keywords: Literature-Based Learning; Narrative Theory; Novels; Deradicalization Education; Transactional Reading Theory; Transformative Learning

Abstrak

Penelitian ini bertujuan menganalisis implementasi Literature Based Learning (LBL) dalam pendidikan deradikalisasi melalui pemanfaatan novel Api Jihad di Tanah Suriah, sebuah karya yang diangkat dari kisah nyata perjalanan ideologis seorang pemuda yang terjerumus dalam paham radikal, pada mata pelajaran Akidah Akhlak di MA Darun Najah Tulangan Sidoarjo. Menggunakan pendekatan kualitatif jenis studi kasus, penelitian ini menggali dinamika pembelajaran, respons siswa, serta efektivitas novel sebagai media literasi kritis dalam menanamkan nilai moderasi beragama. Analisis dilakukan melalui observasi kelas, serta wawancara mendalam. Hasil penelitian menunjukkan bahwa LBL mampu menghadirkan proses belajar yang lebih kontekstual, reflektif,

dan relevan dengan isu radikalisme di kalangan remaja. Narasi tokoh dalam novel menjadi pemicu diskusi moral, pemahaman konsep jihad yang benar, serta internalisasi nilai kemanusiaan dan kebangsaan. Penerapan LBL diperkuat melalui tiga kerangka teori, Transformative Learning, Narrative Theory, dan Transactional Theory of Reading, yang menjelaskan perubahan perspektif siswa, konstruksi makna melalui cerita, serta interaksi aktif antara pembaca dan teks. Penelitian ini menegaskan bahwa karya sastra berbasis kisah nyata dapat menjadi sarana strategis dalam pendidikan deradikalisasi di sekolah.

Kata kunci: Literature-Based Learning; Narrative Theory; Novel; Pendidikan Deradikalisasi; Transactional Theory of Reading; Transformative Learning

Introduction

Radicalism is a global issue that continues to pose a serious threat to social, cultural, and political stability worldwide (Snow & Cross, 2020). Radical ideology not only triggers internal conflicts within a country but also exacerbates humanitarian crises across regions (Cheung & Jia, 2024). The spread of extremist ideologies in the name of religion, politics, or ethnic identity is often used to legitimize acts of violence against those with differing views. In this context, radicalism is not merely a political or security issue, but rather an ideological problem rooted in patterns of thought, interpretations of religion, and the way social reality is understood (Malthaner, 2017). This condition necessitates educational strategies that are capable of fostering critical awareness, tolerance, and moderation within a dynamic global society (Marzuqi & Aziz, 2025).

The advancement of information technology has expanded the reach of radical ideologies through various digital platforms. Social media has become an effective space for extremist narratives to be disseminated rapidly and on a massive scale (Farah, 2024). Such narratives are often framed within religious or social discourses that appear rational, making them easily accepted by the general public, including young people (Ahamad Baedowi et al., 2013). In the context of education, this poses a serious challenge, as students are highly active in the digital sphere and are vulnerable to being exposed to extremist ideologies without realizing it (Ismail & Mohamad Rasid, 2025). Therefore, education plays a crucial role not only as a means of knowledge transfer but also as a safeguard in shaping ideological awareness and human values (Gkaintartzi & Katsara, 2024).

In Indonesia, radicalism poses a real threat to diversity and Islamic moderation (Asrori, 2020). Data from the Setara Institute in collaboration with the International NGO Forum on Indonesian Development (INFID) in 2023 show that in five major cities (Bandung, Bogor, Surakarta, Surabaya, and Padang), 70.2% of high school students fall into the “tolerant” category, while 24.2% are

classified as “passively intolerant,” 5.0% as “actively intolerant,” and 0.6% as “exposed to radicalism/terrorism.” (Ringkasan Laporan Survei Toleransi Siswa Sekolah Menengah Atas, 2023). These findings are reinforced by research conducted by the Center for the Study of Islam and Society (PPIM) UIN Jakarta involving 1,522 students nationwide, which revealed that 58.5% of students hold radical opinions, 51.1% experience internal intolerance among fellow Muslims, and 34.3% demonstrate external intolerance across religious groups. Although the level of radical action remains relatively low, the high exposure to radical views and intolerant attitudes indicates a serious potential risk in the development of students’ religious values. These findings underscore that schools bear a strategic responsibility to instill values of moderation and anti-radicalism awareness in a more systematic manner (Subhani et al., 2018).

However, schools’ efforts to respond to this urgency do not always run optimally. Field evidence shows that not all schools or madrasahs are able to adapt quickly to educational innovations, particularly those based on digital platforms or oriented toward reflective learning approaches (Fitria & Darwis, 2024). Many educational institutions still rely on conventional methods due to limited facilities, the age factor of educators, and the diverse characteristics of students. Continuous dependence on conventional methods can lead to boredom and reduce the effectiveness of internalizing character values, including the values of religious moderation (Rusadi et al., 2021). In the context of deradicalization education, which requires critical, dialogical learning capable of fostering moral reflection, this condition becomes a tangible obstacle for schools in designing appropriate and contextual strategies (Wafais, 2025).

From this academic problem arises the need to present a learning model that is compatible with conventional school contexts while remaining effective in instilling anti-radicalism awareness. This need serves as the primary foundation for this article. One of the proposed approaches is Literature-Based Learning (LBL), a learning model that utilizes literary works as a medium (Hossain, 2024). This learning method functions to integrate literary works into the instructional process, enabling students to engage deeply with texts, interpret human values, and develop critical thinking skills in relation to the social and ideological realities reflected in literary narratives (Priantara et al., 2025). Through this process, learning functions not only as a means of delivering information but also as a space for cultivating moral insight and broader human sensitivity (Frice et al., 2025).

Previous studies have demonstrated that literary works possess significant potential as a medium for value education and the development of social awareness. One relevant study is a thesis entitled “Representasi Nilai

Kebinekaan Global dalam Novel Putri Cina karya Sindhunata.” This study employed a qualitative descriptive method with a sociology of literature approach and identified 17 global diversity values, including tolerance, empathy, and openness. These findings reinforce the view that literature functions not only as an aesthetic work but also as a means of internalizing humanistic values (Alfiyah, 2025). Furthermore, the study emphasizes that novels can serve as instructional media that encourage students to develop empathy, cross-cultural understanding, and awareness of social diversity (Alatas et al., 2025).

Another relevant study was conducted by Pujiati in a work entitled “Representasi Radikalisme dan Deradikalisme Agama dalam Sastra Pesantren” By analyzing the novels *Menggapai Kosong* by Izzul Muttaqin and *Rebbe* by Laila Haqy, the study reveals that pesantren literature is capable of representing deradicalization efforts as a response to religious radicalism. The findings highlight that government-initiated deradicalization policies play a crucial role in fostering religious values and cultural awareness within society, which are also reflected in literary works as a medium of social reflection (Pujiati, 2018).

Furthermore, a study by Nazavia entitled “Radikalisme dalam Novel *Le Fabuleux et Triste Destin d'Ivan et d'Ivana* karya Maryse Condé” identifies four forms of radicalism: religious, political, economic, and racial radicalism, with religious radicalism being the most dominant. The study also explains that the process of individual radicalization occurs through several stages, namely pre-radicalization, self-identification, indoctrination, and jihadism, and that this process takes a considerable amount of time. These findings demonstrate that literary works not only represent social phenomena but also reveal the psychological and ideological dynamics involved in the process of individual radicalization (Ilya Nailah Nazavia, 2023).

Nevertheless, such studies, along with various similar works that highlight the role of literature in character education, generally still focus on strengthening the values of diversity and tolerance within the context of Indonesian language learning. There remains a lack of research that specifically utilizes literary works as instruments for fostering ideological awareness, particularly in the domain of deradicalization education. This research gap serves as an important foundation for the present study. The novel *Api Jihad di Tanah Suriah*, which is based on the true story of an individual’s entrapment in and ideological transformation within a network of radicalism, holds strategic relevance as a medium for critical literacy.

Through the Literature-Based Learning approach, novel-based instruction such as *Api Jihad di Tanah Suriah* aims to engage students in understanding human values while simultaneously developing critical thinking skills toward

religious narratives that may be misinterpreted. Reflective interaction between students and the text enables them to reexamine the meaning of jihad, understand the impact of violent ideologies, and affirm the importance of religious moderation in everyday life (Budijanto & Rahmanto, 2021). Therefore, this study is directed at describing how the utilization of literary works can serve as an effective educational strategy in instilling deradicalization values in madrasahs. Through structured reading and discussion, students are expected not only to appreciate the content of the novel but also to internalize national values and adopt religious attitudes that are peaceful, tolerant, and inclusive (Roby & Muhid, 2022).

Research Methods

This study employs a qualitative approach using a case study design (Creswell, 2014). This study focuses on the learning context at MA Darun Najah Tulangan Sidoarjo. This approach is chosen because it enables an in-depth exploration of the social and educational realities occurring in the field, particularly in the implementation of Literature-Based Learning using the novel *Api Jihad di Tanah Suriah* in the subject of *Akidah Akhlak*. The novel is based on true stories of ideological struggles and the empirical experiences of individuals who became involved in radical ideologies, making it highly relevant to the issue of deradicalization education in schools. The qualitative method allows the researcher to understand the dynamics of teacher and student interactions, perceptions of deradicalization material, and the effectiveness of using literary works as a reflective medium in fostering an understanding of deradicalization values. Through this case study, the research seeks to interpret contextually how literary literacy can function as a means of character education and the strengthening of national ideology within the madrasah environment.

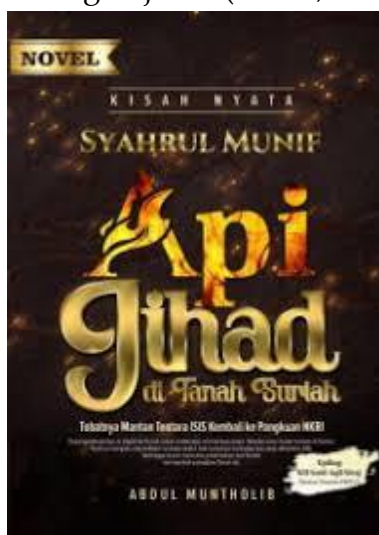
The research procedures consist of several main stages. First, the initial observation stage, which involves identifying the learning conditions of *Akidah Akhlak* at MA Darun Najah Sidoarjo, including student characteristics and the teaching methods employed by teachers. Second, the data collection stage is conducted through in-depth interviews with *Akidah Akhlak* teachers, students, and the madrasah principal to obtain perspectives on the implementation of novel-based literacy using *Api Jihad di Tanah Suriah*. The third stage involves data analysis, which in this study is supported by three theoretical frameworks that serve as the primary analytical lenses, namely Transformative Learning Theory, Narrative Theory in Education, and Transactional Theory of Reading. Each theory plays a specific role in interpreting the dynamics of literature-based deradicalization learning. Furthermore, the data analysis is carried out using

descriptive-qualitative techniques through data reduction, data display, and conclusion drawing. This analysis focuses on interpreting learning practices, students' responses, and the relevance of the values embedded in the novel, as a reflection of real-life experiences, to the objectives of deradicalization education in the madrasah.

Results and Discussion

A. Representation of radicalism and ideological transformation in the novel *Api Jihad di Tanah Suriah*

The novel *Api Jihad di Tanah Suriah* by Abdul Muntholib is a literary work that represents the reality of radicalism through the spiritual journey of a character named Syahrul Munif. He is portrayed as a devout *santri* with a good character, who later becomes entangled in radical ideology due to the influence of his social environment and misguided religious figures. The representation of radicalism in this novel does not emerge abruptly, but rather unfolds through a systematic and convincing process. The author carefully illustrates how the manipulation of religious teachings can mislead individuals who initially possess sincere intentions to defend the ummah and uphold the truth. Thus, the novel presents a realistic reflection of how violent ideology can develop from misunderstandings of the meaning of jihad (Cadle, 2024).



Source : MAN 2 Malang City Library Website

Figure 1. Novel *Api Jihad di Tanah Suriah*

Radicalism in this novel is represented through the figure of Abdul Jabbar, a character who exerts a significant influence on the transformation of Syahrul's mindset. Abdul Jabbar is portrayed as a former terrorism convict who is highly adept at distorting the meaning of jihad into a justification for violence. Through

interactions with this character, readers are invited to understand how religious discourse can be used as a tool for constructing extremist ideology. The doctrines conveyed by Abdul Jabbar employ persuasive religious language, thereby blurring the line between truth and falsehood. This representation demonstrates that radicalism often stems from the symbolic authority of religious figures that is misused for particular ideological interests.

In the initial stage, Syahrul is portrayed as an idealistic young man who travels to Syria with sincere intentions to deepen his religious knowledge and to defend civilians affected by war. However, it is at this point that the process of radicalization begins to take shape. His desire to do good is exploited by radical networks that present jihad as a path toward spiritual glory. An inner conflict emerges as Syahrul is confronted with the contradiction between the peaceful teachings of Islam and the violent practices carried out by groups such as ISIS. In this context, the author illustrates the psychological turmoil experienced by the main character as part of his journey in searching for the true meaning of jihad.

The ideological turmoil experienced by Syahrul intensifies as he witnesses the brutality of ISIS in Syria. His direct experience of witnessing the killing of fellow Muslims who hold different views becomes a turning point in his self-awareness. Syahrul begins to question the truth of the teachings he had previously believed in. This moral conflict becomes the core of the novel's ideological transformation, where awareness emerges not through instruction or preaching, but through empirical experience and suffering that awaken the conscience. Through this narrative, the author demonstrates that genuine deradicalization begins with individual awareness, when one recognizes the incompatibility between violent ideology and human values.

Syahrul's ideological transformation reaches its peak when he decides to return to Indonesia and leave the radical network. His return is not merely a physical act, but a symbol of spiritual and intellectual change. He comes to realize that the true struggle of a Muslim is not through warfare, but through spreading peace and strengthening the universal and compassionate values of Islam. In this context, the novel illustrates a process of ideological healing, in which Syahrul rediscovers the true meaning of Islam and acknowledges the importance of Pancasila as the foundation of national life. This demonstrates that ideological change can occur through self-reflection, lived experience, and a supportive social environment.

An analysis of the novel *Api Jihad di Tanah Suriah* using Transformative Learning Theory by John Mezirow shows that the processes of radicalization and deradicalization experienced by the character Syahrul Munif occur through a series of experiences that trigger profound changes in perspective (Illeris, 2004).

This theory asserts that the transformation of consciousness occurs when an individual experiences a disorienting dilemma, a disruptive situation that compels a person to question the assumptions and beliefs they have long taken for granted (Kitchenham, 2008). In this novel, the manipulation of the meaning of jihad, the misleading authority of certain religious figures, and Syahrul's exploited idealism serve as entry points into the process of radicalization. However, when Syahrul witnesses the brutality of ISIS against fellow Muslims and recognizes the inconsistency between violent doctrines and human values, he begins to enter a phase of critical reflection that lies at the core of John Mezirow's theory.

Syahrul's ideological transformation reaches its full form when he not only questions but also abandons the radical framework of thought and embraces a new perspective that is more humanistic, moderate, and aligned with the universal and compassionate values of Islam. This process reflects the stage of perspective transformation in John Mezirow's theory, which refers to a fundamental shift in how individuals understand the world, themselves, and moral values (Christie et al., 2015). His return to Indonesia, along with his renewed acceptance of Pancasila and the peaceful teachings of Islam, demonstrates that ideological change is not merely a shift in orientation, but the result of internalizing new understanding through deep reflection and empirical experience. Thus, Transformative Learning Theory provides a strong analytical framework for understanding the dynamics of the character's transformation of consciousness and the relevance of this novel as an educational medium in the context of deradicalization.

Overall, the novel *Api Jihad di Tanah Suriah* represents radicalism as a result of misinterpretations of religious teachings and the influence of a misguided environment. Meanwhile, the ideological transformation of the main character becomes a symbol of hope that awareness and enlightenment can still emerge from dark experiences. This novel is not only the story of repentance of a former member of ISIS, but also a literary medium that conveys messages of deradicalization through human values, critical reflection, and spiritual education (Hendropriyono, 2009). With clear yet meaningful language, the author successfully presents a narrative that is relevant to the contemporary socio-religious context of Indonesia (Munip, 2020).

The novel *Api Jihad di Tanah Suriah* is relevant to be used as instructional material in deradicalization education, particularly within the subject of *Akidah Akhlak*. Through the story of Syahrul Munif's journey, from initially being trapped in radical ideology to experiencing spiritual enlightenment, students can learn the importance of sound faith and moderate moral conduct in religious life.

Values such as tolerance, compassion, and a proper understanding of jihad are strongly reflected in the novel, making it an effective medium for reflection and the internalization of Islamic character grounded in universal mercy and compassion (Suryadinata et al., 2025). By utilizing this novel as a learning resource, *Akidah Akhlak* teachers can foster students' critical awareness of the dangers of violent ideologies and strengthen their commitment to Islamic teachings that are peaceful, humanistic, and contextualized within the life of the Indonesian nation (Alexandra, 2020).

B. Implementation of literature-based learning in deradicalization education at MA Darun Najah

The implementation of Literature-Based Learning within the context of deradicalization education at MA Darun Najah Sidoarjo represents a strategic approach to instilling the values of religious moderation through a literary framework. This literature-based learning model positions literary works, such as the novel *Api Jihad di Tanah Suriah*, as sources of reflection and critical dialogue for students. In practice, the learning process does not merely focus on understanding the content of the narrative, but also emphasizes the interpretation of the moral, social, and religious values embedded within it. Through this approach, students are encouraged to think critically about extremist religious narratives and to distinguish between the substantive teachings of Islam and deviant interpretations (Sanaky & Safitri, 2020).

The initial stage in the implementation of Literature-Based Learning is carried out by the teacher through a brief narration of the novel *Api Jihad di Tanah Suriah* to the students. This summary focuses on the journey of the main character, Syahrul Munif, from a devout Islamic boarding school student to becoming entangled in radical ideology, and ultimately returning to the right path. Following the narration, the teacher facilitates a guided discussion to explore students' understanding of the moral messages conveyed in the story. This discussion creates a dialogical space between the teacher and students to interpret key events in the novel, such as the influence of social environment on religious perspectives, the manipulation of the concept of jihad, and the process of repentance and spiritual awakening. In addition, the teacher provides access for students who wish to borrow the novel so that they can read it independently. The borrowing system is arranged on a rotating basis, ensuring that each student has the opportunity to deepen their understanding of the text. Through this stage, the learning process becomes more dynamic, contextual, and meaningful.

In the subsequent stage, students are encouraged to relate the journey of Syahrul Munif to their own everyday experiences. The teacher facilitates dialogue on the influence of social media, peer environments, and sources of

their reflections without social pressure. Thus, the integration of reading, discussion, and writing becomes a unified learning process that fosters independent thinking and enhances students' ideological awareness.

The implementation of Literature-Based Learning at MA Darun Najah is further supported by a conducive and dialogic learning environment. The inclusive atmosphere of the madrasah enables students to express their views without fear of judgment. In this context, the teacher acts as a facilitator who guides students toward a deeper understanding of peaceful Islamic values. This approach aligns with the principles of deradicalization education, which emphasize the importance of rational thinking, openness, and respect for diversity in religious life. Consequently, the learning process functions as a means of cultivating a moderate and contextually grounded religious character.



Source : Personal document

Figure 3. Observation of literacy-based learning at MA Darun Najah

The results of the implementation of Literature-Based Learning indicate that students become more critical of religious issues and more selective in accepting external information. They are able to identify religious narratives that contain elements of potential extremism and to reject them through rational argumentation. Moreover, this literacy-based activity fosters social empathy, as students learn to understand the suffering caused by violence in the name of religion through the narratives presented in the novel. This empathetic disposition reinforces the primary objective of *Aqidah Akhlak* education, namely to cultivate individuals who are faithful, possess noble character, and uphold universal humanitarian values.

In the pedagogical context, Literature-Based Learning strengthens the relationship between religious literacy and character formation. A literature-based approach enables moral values to be internalized through emotional and narrative experiences, rather than through the mere memorization of doctrine. By engaging with the journey of Syahrul Munif, students learn that ideological deviation arises from misinterpretations of religion, and that returning to a path

of moderation constitutes the true form of jihad. In this respect, literature serves as a bridge between knowledge and moral consciousness.

From the perspective of Narrative Theory in Education as proposed by Jerome Bruner, this implementation demonstrates that stories play a crucial role in shaping students' moral understanding and personal identity. According to Bruner, individuals make sense of the world and themselves through narratives; thus, stories serve as a primary medium for organizing experience and constructing meaning (Muslim et al., 2025). In the context of deradicalization education, the narrative in the novel *Api Jihad di Tanah Suriah* assists students in reconstructing the concepts of jihad, truth, and humanity through the complex experiences of the protagonist. In this way, students do not merely learn from the text but also develop self-awareness as a generation of Muslims who think rationally, uphold tolerance, and embrace peace.

Thus, the implementation of Literature-Based Learning at MA Darun Najah Sidoarjo has proven to be an effective method for strengthening value-, experience-, and narrative-based deradicalization education. Through reading, discussion, and reflective writing activities, students are guided to develop moderate religious literacy as well as critical awareness of violent ideologies. This approach demonstrates that literature is not merely a form of entertainment, but also a transformative medium in Islamic education that fosters a balanced humanistic and spiritual character.

C. Analysis based on the transactional theory of reading

The Transactional Theory of Reading proposed by Louise Rosenblatt asserts that reading is not a passive process of receiving meaning, but rather an active transaction between the reader and the text (Rosenblatt, 1988). Within this theoretical framework, meaning does not exist as a fixed or objective entity within the novel; rather, it is constructed through a transaction between the reader's experiences, knowledge, and emotions and the narrative structure presented in the text (Marhaeni, 1998). When students read *Api Jihad di Tanah Suriah*, they do not merely interpret the events experienced by the character Syahrul Munif; rather, they also bring with them their religious background, social understanding, and pre-existing moral values.

In the context of deradicalization education, this theory is highly relevant because it enables readers to reinterpret religious concepts that they may have previously understood in a narrow or limited way (Nancy Katherine Leavitt Shanklin, 1981). As students read the narrative of Syahrul's journey, they engage in an internal evaluative process regarding the factors contributing to ideological deviation, such as environmental influences, the manipulation of authoritative

figures, and the black-and-white patterns of thinking shaped by radical doctrines. This interaction constructs new meanings that are broader and more profound concerning the dangers of radicalism.

Moreover, the transaction between students' experiences and those of the characters in the novel generates a strong emotional engagement. When students experience the confusion, doubt, or remorse felt by Syahrul, they are, in fact, engaging in processes of identification and self-reflection. This process helps them understand that radicalism does not emerge suddenly, but develops within specific psychological and social conditions. At this stage, emotional interaction serves as an entry point for the more effective internalization of anti-radicalism values.

This theory also positions the reader as an active subject in constructing the moral meaning of the text (Rosenblatt, n.d.). Reading this novel enables students to construct their own interpretations of jihad, religious moderation, and humanistic values in Islam. Since each student brings different experiences, the meanings produced are also diverse; however, this diversity of meaning in fact strengthens the goals of deradicalization education, namely to foster an understanding that is inclusive, rational, and non-dogmatic.

Subsequently, through classroom discussions and essay writing, the transaction between reader and text is extended into a social transaction among readers. The process of exchanging ideas enables students to recognize that their interpretations can be complemented, critiqued, or enriched by the perspectives of others. Thus, learning does not remain limited to an individual interaction with the text, but develops into a dialogical process that fosters collective awareness of the dangers of radicalism and the importance of religious moderation.

Ultimately, the application of the Transactional Theory of Reading in the reading of *Api Jihad di Tanah Suriah* demonstrates that the novel is not merely a reading material, but also a medium of cognitive transformation. Through the transaction of meaning, students are able to develop critical awareness of radical ideologies, understand the importance of tolerant attitudes, and internalize peaceful Islamic values. Thus, Rosenblatt's theory provides a strong foundation for the use of literary works in deradicalization education, particularly within secondary school contexts.

Conclusion

This study shows that Literature-Based Learning (LBL), through the use of the novel *Api Jihad di Tanah Suriah*, is effective as a contextual learning approach in deradicalization education in madrasahs. Through students' interaction with

the text, reflective processes, and guided discussions, learning not only strengthens the understanding of *akidah-akhlak* but also fosters critical awareness of issues such as radicalism, intolerance, and human values. Analysis based on Transformative Learning Theory, the Transactional Theory of Reading, and Narrative Theory demonstrates that literary works can serve as reflective media to gradually and profoundly shape a moderate mindset. Thus, Literature-Based Learning (LBL) can serve as a relevant alternative for schools or madrasahs that still rely on conventional methods, without requiring dependence on advanced technological approaches. Through structured strategies such as individual reflection, classroom discussion, and essay writing, students are provided with space to expand their critical thinking skills while also developing more thoughtful ideological awareness. This study underscores the importance of literary literacy as a means of character education and the strengthening of religious moderation in addressing the challenges of radicalism within educational environments. Nevertheless, research gaps remain, particularly regarding the effectiveness of LBL in different school contexts, the use of other types of literary works, and the long-term measurement of changes in students' attitudes, which may serve as important directions for future research.

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