

**RELIGIOUS MODERATION IN FAMILY RESILIENCE:
Preventing Radicalism in Indonesia's Digital Era**

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Abstract: The emergence of radicalism in the context of Indonesia's digital era poses a significant concern for family institutions. Family resilience systems and understanding of religious moderation values are important to build simultaneously. This study examines the integration and internalization of religious moderation values within family institutions, intending to mitigate the propagation of radicalism in Indonesia during its digital era. This study employs a qualitative research method with a conceptual approach. The data utilized in this study are secondary data derived from journal articles, online mass media, books, reports, and documents obtained through literature reviews. Then, the data analysis method uses interactive qualitative based on Froma Walsh's family resilience theory. The findings of this study suggest that the notion of family resilience, grounded in the integration and internalization of religious moderation, can be operationalized through the establishment of a moderate religious system pattern, an intricate nuclear family structure, and transparent interpersonal communication. This study offers a pragmatic reference for families seeking to enhance their resilience against the threat of deviant religious beliefs in Indonesia's digital era. Furthermore, it can serve as a policy consideration regarding the internalization of religious moderation values within the family institution in the Pusaka Sakinah program at the Ministry of Religious Affairs.



Keywords: Family Resilience, Religious Moderation, Radicalism, Digital Era, Indonesia.

Abstrak: Paham radikalisme menimbulkan kekhawatiran yang signifikan pada institusi keluarga di era digital Indonesia. Sistem ketahanan keluarga dan pemahaman terhadap nilai-nilai agama yang moderat menjadi penting untuk dibangun secara bersamaan. Penelitian ini bertujuan untuk menganalisis konsep integrasi dan internalisasi nilai-nilai moderasi beragama dalam institusi keluarga guna mencegah penyebaran radikalisme di era digital Indonesia. Penelitian ini merupakan jenis penelitian kualitatif dengan pendekatan konseptual. Data yang digunakan adalah data sekunder bersumber dari artikel jurnal, media massa online, buku, laporan dan dokumen yang diambil melalui studi kepustakaan. Kemudian, analisis data menggunakan analisis kualitatif interaktif berbasis teori ketahanan keluarga Froma Walsh. Hasil penelitian ini menunjukkan bahwa konsep ketahanan keluarga berbasis moderasi beragama yang terintegrasi dan terinternalisasi dapat diterapkan melalui proses pembentukan pola sistem beragama yang moderat, organisasi keluarga inti yang elaboratif dan komunikasi interpersonal yang terbuka. Penelitian ini dapat menjadi referensi praktis bagi keluarga untuk membangun ketahanan keluarga terhadap ancaman paham keagamaan yang menyimpang di era digital Indonesia. Di samping itu, dapat menjadi pertimbangan kebijakan mengenai internalisasi nilai-nilai moderasi beragama dalam institusi keluarga dalam program Pusaka Sakinah di Kementerian Agama.

Kata Kunci: Ketahanan Keluarga, Moderasi Beragama, Radikalisme, Era Digital, Indonesia.

Introduction

Radicalism poses a grave threat to Indonesia, exhibiting a rapid proliferation in terms of mode, movement, action, actors, and member recruitment. This phenomenon can be understood as an act of terror rooted in specific beliefs, doctrines, and ideologies that have the capacity to manipulate a person's self-awareness.¹ Recent reports from various online media outlets have

¹ Satria Unggul Wicaksana et al., "Patterns of Spreading Radicalism in Muhammadiyah Islamic Boarding Schools in East Java," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 6, no. 2 (2021): 152, <https://doi.org/10.22373/petita.v6i2.120>.

documented the tragic occurrences of terrorism and suicide bombings in Indonesia. These events have had a profound impact on numerous families, as evidenced by the recent series of attacks. For instance, the suicide bombings at three churches in Surabaya on May 14, 2018,² and the suicide bombing at Rusunawa in Sidoarjo on Sunday night, May 14, 2018,³ are salient examples of the ongoing challenges faced by the nation. Additionally, a suicide bombing terror attack targeted the Surabaya Police Headquarters on May 15, 2018,⁴ further underscoring the ongoing threat to public safety. The most recent incident was a suicide bombing at a church in Makassar on March 28, 2021.⁵ The persistent occurrence of terrorist acts and radicalism is largely attributable to the presence of a robust network system among the perpetrators' supporters, a factor that is often influenced by familial dynamics. The family institution has the potential to serve as a significant vehicle for the propagation of radicalism, as it is widely regarded as the most effective, widespread, and secure medium for such dissemination. This concern is further validated by Gazali, Huda, and Kurniawan (2024), whose study revealed that 47.6% of students in Jambi were willing to join violent jihadist groups, highlighting the alarming depth of radical sentiment among Indonesia's youth.⁶

The activities of family members in accessing various information about radicalism spread on social media and the internet are difficult to reach and know. Furthermore, the interpretation of each family member regarding content that contains radicalism and intolerance can only be managed by the individual. The family institution has been identified as a fertile ground for the cultivation of hatred, intolerance, radicalism, and even terrorism, due to

² Nur Hadi and Hussein Abri, "Pelaku Bom Di Surabaya Satu Keluarga, Begini Pembagian Tugasnya," *Tempo.co*, 2018. Accessed on April 24, 2025

³ Achmad Faizal, "Lagi, Satu Keluarga Diduga Terkait Ledakan Bom Sidoarjo," *Kompas.com*, 2018. Accessed on January 25, 2025

⁴ Petrus Riski, "Keluarga Bom Bunuh Diri Di Balik Sejumlah Serangan Di Surabaya," *Voice of Indonesia (VOA)*, 2018. Accessed on January 25, 2025

⁵ Irvan Abdullah, "Bom Makassar: Dua Terduga Pengebom Suami Istri 'Pengantin Baru', Polisi Temukan 'lima Bom Aktif' Di Bekasi," *BBC Indonesia*, 2021. Accessed on Januari 25, 2025

⁶ M Gazali, Syamsul Huda, and Edi Kurniawan, "Portraits and Excuses of Religious Radicalism in Educational Institutions," *Al-Hayat: Journal of Islamic Education* 8, no. 4 (2024): 1214–31, <https://doi.org/10.35723/ajie.v8i4.473>.

the profound doctrines that are deeply entrenched within it. Nevertheless, endeavors aimed at curbing and managing radicalism have been predominantly centered on legal and policy frameworks, political considerations, security concerns, and military interventions. The management of counter-radicalism within society creates an opportunity to prioritize humanist factors, such as the development and promotion of moderate religious practices within the family unit.

A review of the extant literature reveals that numerous authors have conducted studies on religious moderation, radicalism, and family resilience. As indicated by the findings of Tanshil et al.⁷ and Handoyo et al.⁸ in their bibliometric study, the scholar has demonstrated a profound commitment to the study of radicalism in Indonesia, as evidenced by the substantial body of scientific research and studies that have been conducted on the subject. In the digital era, Raharjo et al. have asserted that the widespread propagation of radical ideology is facilitated through the creation of numerous websites in cyberspace.⁹ It has been demonstrated by Kamaludin et al. that social media platforms function as conduits for the dissemination of ideologies pertaining to religious teachings, a phenomenon that extends beyond the confines of websites. This dissemination is facilitated by the unregulated exchange of ideas, opinions, and interpretations among users.¹⁰

⁷ Sri Wahyuni Tanshil et al., "Radicalism in the Age of Digital Technology: A Bibliometric Study," *Journal of Advanced Research in Applied Sciences and Engineering Technology* 50, no. 2 (2025): 18–29, <https://doi.org/10.37934/araset.50.2.1829>.

⁸ Eko Handoyo, Husaina Banu Kenayathulla, and Maria Ayu Puspita, "Radicalism Prevention through Education Strategies Aligned with SDGs in Indonesia: Bibliometric Analysis," *E3S Web of Conferences* 568 (2024), <https://doi.org/10.1051/e3sconf/202456804008>.

⁹ Agus Raharjo et al., "Radicalization and Counter-Radicalization on the Internet (Roles and Responsibilities of Stakeholders in Countering Cyber Terrorism)," *E3S Web of Conferences* 609 (2025), <https://doi.org/10.1051/e3sconf/202560907003>.

¹⁰ Faisal S. Kamaludin, Tata S. Purnama, and Zirmansyah, "Religious Moderation Strategy in the Virtual Era and Its Implication To Improving the Quality of Education," *Jurnal Pendidikan Islam* 7, no. 2 (2021): 205–216, <https://doi.org/10.15575/jpi.v7i2.14944>.

Rizki and Fauzia's research¹¹ yielded findings that indicated the efficacy of social media as a platform for the propagation of radicalism, with a particular emphasis on its influence among children and adolescents. According to Cheung and Jia,¹² the phenomenon of radicalism among the youth is a social ill that has the potential to be disruptive, and which may even result in violence and death. In order to forestall the occurrence of radicalism, Anwar¹³ and Saliim¹⁴ revealed that families possess the capacity to act as a significant counteragent. Sporer and Buxton's research¹⁵ demonstrated that family members play a pivotal role in community-based initiatives aimed at mitigating the risk of radicalization and violent extremism. As indicated by extant research in the field, families have the capacity to disseminate and impede the proliferation of radicalism in the digital era. This study builds upon extant research related to religious moderation, family resilience, and the prevention of radicalism, particularly in Indonesia. The overarching objective of this study is to propose a series of conceptual frameworks that address the internalization of religious moderation values as a means of enhancing family resilience in the context of Indonesia's digital era, with the aim of mitigating the propagation of radicalism.

¹¹ Aththaariq Rizki and Fauzia Gustarina Cempaka Timur, "Security Threats of Radicalism through Social Media amid Covid-19 Pandemic: Indonesia's Perspective," *Connections* 20, no. 3-4 (2021): 95-106, <https://doi.org/10.11610/Connections.20.3-4.05>.

¹² Chau Kiu Cheung and Cindy Xinshan Jia, "Law Awareness and Abidance and Radicalism Prevention Among Hong Kong Youth," *Applied Research in Quality of Life*, 2024, 2267-2285, <https://doi.org/10.1007/s11482-024-10331-y>.

¹³ Anwar Anwar, "Family Contribution in Countering Radicalism through Actualizing Religious-Based Social Capital in Parepare," *International Journal of Social Science and Human Research* 04, no. 09 (2021): 2488-2494, <https://doi.org/10.47191/ijsshr/v4-i9-31>.

¹⁴ Muhammad Saliim, "Peningkatan Keluarga Sakinah Dan Urgensinya Dalam Mencegah Radikalisme Perspektif Maqashid Syariah Jasser Auda (Studi Di Desa Sidomulyo Kota Batu)" (Master Thesis of Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020).

¹⁵ Karyn Sporer and Brooke Buxton, "The Role of Family Members in the Prevention of Violent Extremism and Terrorism: A Scoping Review of the Literature," *Aggression and Violent Behavior* 78 (2024): 101990, <https://doi.org/https://doi.org/10.1016/j.avb.2024.101990>.

Research Method

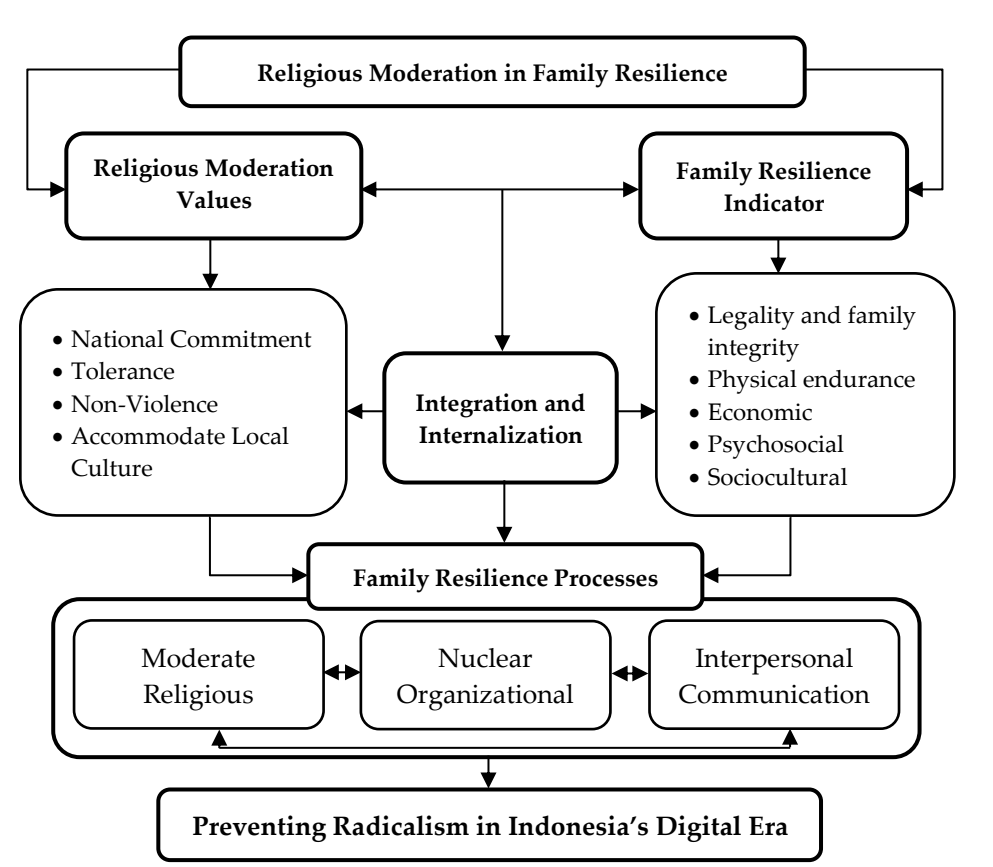
This type of research is qualitative, while the approach is conceptual. This approach aims to form a concept of family resilience based on the values of religious moderation as an effort to prevent radicalism in Indonesia's digital era. In its application, the concept of family resilience is analyzed and measured based on the values of religious moderation as a moderate perspective and practice of religion, resulting in findings in the form of a family concept that is resilient to the threat of radicalism. This study uses the theory of family resilience initiated by Froma Walsh as a theoretical basis. Family resilience theory helps analyze how the values of religious moderation can build family resilience against the spread of radicalism in Indonesia's digital era. This theoretical framework underscores three primary domains that interact to determine family resilience in confronting challenges or pressures. These domains include the family belief system, family organizational patterns, and communication and problem-solving processes.

The present study utilizes secondary data obtained from various credible data sources, including accredited national and international journals, books, reports, and documents pertinent to religious moderation, radicalism, and family resilience. The research data validation technique employs source triangulation, a process that involves the collection and integration of diverse data sources from various journals addressing issues of religious moderation, family, and radicalism. Similarly, data sources pertaining to news in online mass media are integrated with other online mass media, such as *kompas.com*, *tempo.co*, and BBC News Indonesia, or with sources of state institution reports to obtain official reports, such as from the National Counterterrorism Agency (BNPT). A multifaceted integration process, involving the triangulation of data sources, is employed to enhance the validity, credibility, reliability, and depth of comprehensive data on the issue of radicalism in the family.

The data collection technique involves a study of documentation obtained through literature searches, both digital and paper-based. The retrieval and selection of journal data is limited to the issues of family resilience, religious moderation, and radicalism in the digital era. This data is taken from the journal database through Google Scholar, ResearchGate, Scopus.com, or by visiting the journal page directly. The criteria for journal data are limited to those that are indexed nationally or internationally and

have been indexed in Scopus for less than the last 10 years. The restriction of online mass media data, including but not limited to Tempo.co, Kompas.com, and VOA Indonesia, as well as BBC Indonesia, offers a comprehensive overview of the phenomenon of radicalism and terrorism perpetrated by familial units within Indonesia. The research data were then subjected to interactive analysis, which entailed data reduction, data display, conclusion, and verification.¹⁶ The following theoretical framework is proposed for the analysis of family resilience, religious moderation, and radicalization:

Figure 1. A theoretical framework for analyzing family resilience, religious moderation, and radicalization models.



¹⁶ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, Third (United States of America: SAGE Publications Inc., 2014), p. 7-9.

Overview of Religious Moderation

The term of religious moderation is a combination of two words: "moderation" and "religion." The term "moderation" is defined as a state of being moderate, balanced, and not excessive or lacking. In contrast, the term "religion" implies the attitude and behavior of a person in carrying out his or her religious beliefs. This concept is an approach that emphasizes a proportional and balanced attitude in practicing religious values.¹⁷ Consequently, adherents of a given religion must endeavor to maintain a sense of equilibrium and fairness, avoiding both extremes in their spiritual practices. Instead, they should strive to cultivate a balanced and nuanced approach, seeking a middle ground that allows for the articulation of a moderate religious perspective. According to Mohammad Hashim Kamali, moderation is a virtue that fosters social harmony and balance in personal, family, and community affairs, as well as a broader spectrum of human relationships. The restoration of equilibrium among the numerous disturbing realities that characterize the contemporary era has emerged as an imperative call from the global community. The global proliferation of extremism and violence by individuals and nations has underscored the imperative for moderation.¹⁸

The values inherent in religious moderation mandate that adherents of various faiths avoid exclusive practices, both in terms of physical location and in their cognitive processes. Instead, these individuals are encouraged to engage with and adapt to diverse communities, fostering openness to learning and the dissemination of knowledge. This approach, therefore, aims to promote religious moderation, encouraging individuals to respond to diversity with fairness and balance, rather than extremes and excess.¹⁹ This moderate stance can be characterized as the manner in which an individual positions themselves within the context of the multifaceted array of diversity

¹⁷ Muhammad Akil et al., "The Jurisprudence of Religious Moderation: Strengthening Al-Wathanniyah Values at the Intersection of Islam and Nationality," *Jurnal IUS Kajian Hukum Dan Keadilan* 12, no. 2 (2024): 300, <https://doi.org/10.29303/ius.v12i2.1410>.

¹⁸ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (New York: Oxford University Press, 2015), p. 2.

¹⁹ Kementerian Agama RI, *Moderasi Beragama*, Cetakan Pertama (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI, 2019), p. 22

that encompasses a variety of thoughts, views, opinions, beliefs, and practices. The concept of religious moderation, as articulated by the Ministry of Religion of the Republic of Indonesia, encompasses four core values: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodation of local culture.²⁰

Tolerance, in the context of religious moderation, is defined as the extent to which a religious individual is able to accept those with divergent perspectives and beliefs within their religion without causing disturbance to those who hold differing views and beliefs. The concept of anti-violence as an indicator is predicated on the notion that it seeks to ascertain the extent to which a religious individual articulates their comprehension and viewpoint in a pacific manner, devoid of any manifestations of violence, whether in verbal, physical, or visual forms. This anti-violence indicator manifests in instances where there is a societal aspiration to effect a desired change in accordance with religious beliefs and ideologies. The extent to which a religious person is willing to accept religious practices that accommodate local culture, culture, and traditions is indicative of their accommodative attitudes and behaviors.²¹

Moderate religion has become a distinctive attribute and hallmark of religious individuals in Indonesia, particularly in the context of cultural diversity and the country's pluralistic society. Furthermore, the present digital era has presented considerable challenges to the resilience of the Indonesian nation, as evidenced by the pervasive presence of religious extremism, which radical groups have been known to express in the name of religion, both in physical and virtual spaces. In Indonesia, there have been numerous struggles between understanding and ideology, marked by exclusive, explosive, and intolerant attitudes that have infiltrated various spaces and elements, both in terms of ideas and practices.²²

The fair and balanced principle taught in the concept of religious moderation can be used as a useful value in managing information and minimizing false news that enters the family life of religious people in the era

²⁰ Kementerian Agama RI, *Moderasi Beragama*, p. 43

²¹ Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni* 18, no. 2 (2019): 396, <https://doi.org/10.32488/harmoni.v18i2.414>.

²² Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," p. 326

of globalization. The imperative for religious moderation in fostering a peaceful, harmonious, and tolerant social atmosphere in religious, national, and cultural life is indisputable.²³ In the context of the threat posed by deviant ideologies, this concept must serve as the foundation for comprehending the practices that occur within the family unit. The family institution, functioning as a milieu conducive to intellectual growth, possesses the potential to fortify the spirit of religious moderation. This initiative is designed to establish a foundation for families that demonstrate resilience against the threat of radicalism, both in tangible forms and within the virtual domain.

Family Resilience in the Religious Moderation Context

The concept of family resilience encompasses the capacity of a family unit to effectively navigate and withstand challenges or threats that may impede the quality of family life. This capacity is influenced by a multitude of internal and external factors.²⁴ The development of family resilience is a collaborative endeavor aimed at fostering a positive and nurturing family environment. This resilience, therefore, becomes a dynamic condition of a family that is tough and capable, both materially and non-materially, of facing various waves of problems. According to Regulation Number 6 of 2013 concerning the Implementation of Family Development, as outlined by the Minister of Women's Empowerment and Child Protection, the concept of family resilience and welfare encompasses the following components: 1) The basis for the legality and family integrity, 2) Physical endurance, 3) Economic resilience; 4) Psychological-social resilience and 5) Socio-cultural resilience.²⁵ An examination of the concept of family resilience in the context of religious moderation reveals the existence of significant correlations between these two concepts. These correlations are pertinent to the formation of resilience in the face of radicalism within families. This resilience can be categorized into three distinct forms: economic resilience, psychological resilience, and

²³ Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022): 2, <https://doi.org/10.4102/hts.v78i4.7043>.

²⁴ *Pembangunan Ketahanan Keluarga* (Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2016), p. 6.

²⁵ "Peraturan Menteri Pemberdayaan Perempuan dan Perlindungan Anak Nomor 6 Tahun 2013 Tentang Pelaksanaan Pembangunan Keluarga" (2013).

socio-cultural resilience. The following explanation provides further insight into this phenomenon.

First, economic resilience is a critical indicator of a family's ability to manage financial challenges. It is an irrefutable fact that families experiencing economic disadvantage encounter significant challenges in their daily lives and in addressing the various problems that arise within the family unit.²⁶ Poverty, unemployment, and financial difficulties are fundamental challenges that frequently escalate into significant issues within familial units. It has been posited by scholars in the fields of political economy and sociology that economic inequality may serve as a catalyst for the proliferation of intolerance and violence. A life characterized by adversity, marked by challenges in securing or maintaining employment, and the concomitant sense of alienation from the prevailing social and political climate of the nation, can often serve as a fertile ground for the germination of sentiments of enmity towards the prevailing socio-political environment. These sentiments, in turn, can be exploited through various means of propaganda and persuasion, both in word and in action, to further the objectives of those who seek to foment discord and division.²⁷

The weak economy, frequently cited as a critical factor in the proliferation of radicalization and the potential for terrorism, complicates the identification of compelling arguments in the context of Islamic radicalism. The economic position does not necessarily serve as a causal factor for all instances of radicalism and terrorism, as the nature of the phenomenon appears to be a contributing factor. Consequently, it would be erroneous to formulate a general statement regarding the role of economic position.²⁸ However, when considering the context in which the spread of the novel coronavirus (SARS-CoV-2) reached all countries, it becomes evident that the virus has had a profound impact on various fields, including the

²⁶ Ivana Maurović, Linda Liebenberg, and Martina Ferić, "A Review of Family Resilience: Understanding the Concept and Operationalization Challenges to Inform Research and Practice," *Child Care in Practice* 26, no. 4 (2020): 2, <https://doi.org/10.1080/13575279.2020.1792838>.

²⁷ Zuly Qodir, "Kaum Muda, Intoleransi, Dan Radikalisme Agama," *Jurnal Studi Pemuda* 5, no. 1 (2018): 437, <https://doi.org/10.22146/studipemudaugm.37127>.

²⁸ Willem Koomen and Joop Van Der Pligt, *The Psychology of Radicalization and Terrorism, The Psychology of Radicalization and Terrorism*, 2016, <https://doi.org/10.1080/13537903.2016.1256667>, p. 28

community's economy. A significant proportion of individuals impacted by the novel strain of the virus known as SARS-CoV-2 have encountered a diminution in their economic income, or, in certain cases, have been compelled to forgo their employment. The impact of economic factors on family resilience is a multifaceted issue that warrants further examination. The traditional concept of resilience, often characterized by physical strength, is no longer sufficient to address the complex challenges that families face in the contemporary context. This condition necessitates the collective consideration of familial economic vulnerability, which engenders a susceptibility to external social and political influences that manifest in the attitudes and behaviors of family members.

Secondly, psychological-social (psychosocial) resilience is an essential aspect of family resilience. This can be characterized by non-violent family conditions, effective parenting, mutual respect, love for each other, effective communication, and positive collaboration.²⁹ A prosperous family is not only fulfilled materially, but also in spiritual and psychological needs to deal with shocks and problems within the family. Indeed, a dearth of social and familial cohesion, engendered by psychological maladies, also precipitates adolescent engagement in radicalism.³⁰ The presence of interrelationships among family members that reinforce and support the goals and functions of the family unit is imperative. This quality family environment is widely recognized as being essential for children's development, particularly in fostering inclusive attitudes in religious and social life contexts.

The implementation of these measures will have a substantial impact on the development of children who exhibit an inclusive, tolerant attitude and respect for diversity. The degree to which parents are involved in raising their children has been shown to influence the development of their children's perspectives, interactions, and attitudes toward the surrounding environment.³¹ The role of parents who employ democratic parenting as a

²⁹ Herien Puspitawati, Tin Herawati, and Ma'nun Sarma, "Reliabilitas Dan Validitas Indikator Ketahanan Keluarga Di Indonesia," *Jurnal Kependudukan Indonesia* 13, no. 1 (2018): 7, <https://doi.org/https://doi.org/10.14203/jki.v13i1.283>.

³⁰ Mundi Rahayu, "The Discourse of Radicalism and Family Roles in Standing Against Radicalism Represented in Garin Nugroho'S Film 'Mata Tertutup,'" *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 108, <https://doi.org/10.22373/jiif.v20i1.5790>.

³¹ Ahmad Yani and Jazariyah Jazariyah, "Penyelenggaraan PAUD Berbasis Karakter Kebhinekaan Sebagai Upaya Pencegahan Radikalisme Sejak Dini," *Jurnal*

strategy has the potential to serve as a medium for de-radicalization. The democratic parenting pattern is predicated on the notion of eschewing the authoritarian attitude of parents who impose their will on the interests of their children in making various actions and decisions. For instance, errors committed by children do not invariably result in immediate recourse to violence on the part of parents, as a means of disciplining their offspring. Consequently, children will indirectly acquire the capacity to respect other people's opinions without resorting to violence or judgment, an ability that is instilled in them by their parents.

Thirdly, the concept of socio-cultural resilience can be assessed by the degree to which a family unit is able to subsist through interaction, providing understanding and education, and fortifying social and cultural values, including religion. According to Walsh, cultural and spiritual aspects also support individual and family resilience, especially in poor socioeconomic conditions.³² The reinforcement of religious values within the family unit is imperative for the development of socio-cultural resilience. The values of religious education are believed to have the potential to have the greatest impact on fostering understanding of harmonious religious life, preventing radicalism, and creating harmony. The crux of the matter is that religious education endeavors to cultivate attitudes, morals, and mindsets that foster appreciation for diversity and engender harmonious relations.³³

In this context, it is incumbent upon parents to ensure that they possess a sufficient degree of religious moderation education, thereby preventing any potential misunderstandings in the education of their children. The cultivation of these competencies necessitates an early introduction to a robust religious education within the family milieu. The profound impact of radical ideologies is evidenced by their attempts to dismantle the foundational resilience of family units, particularly by enticing

Obsesi: Jurnal Pendidikan Anak Usia Dini 5, no. 1 (2020): 9, <https://doi.org/10.31004/obsesi.v5i1.503>.

³² Froma Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (2016): 4, <https://doi.org/10.1080/17405629.2016.1154035>.

³³ Muhammad D. Dasopang, Ismail F.A. Nasution, and Azmil H. Lubis, "The Role of Religious and Cultural Education as a Resolution of Radicalism Conflict in Sibolga Community," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 3, <https://doi.org/10.4102/hts.v79i1.8469>.

children to align with radical factions. A comprehensive understanding of religious values within the family unit, encompassing the husband, wife, and children, is a pivotal factor in fostering harmony that ultimately contributes to family resilience. In order to circumvent religious-based radical fundamentalism, it is imperative to proffer an ideologically harmonious family approach, inclusive thinking, and a moderate Islamic upbringing. A correlation has been identified among the indicators of family resilience that have been described. This suggests that to cultivate robust family resilience, it is essential to consider all indicators in unison, with each one reinforcing the others.

Detecting the Potential Entry of Radicalism in the Family

Radicalism is defined as an ideology or belief system that advocates for social and political transformation through the use of violence against those beliefs that are regarded as legitimate.³⁴ Radicalism must not be equated with extremism or violence; rather, it should be understood as a deliberate effort towards meaningful change or societal renewal. Nevertheless, when radicalism, an ideology rife with potential problems,³⁵ has reached a level of extremism and excess, it can pose a considerable threat. While radicalism does not represent the sole cause of terrorism, it has been demonstrated to play a substantial role in the terrorist movement. Terrorist ideology is characterized by a limited interpretation of religious beliefs, leading to the instigation of conflict and the propagation of terror.³⁶

The 2018 suicide bombing incident at the Surabaya Church garnered significant public attention, particularly regarding the perpetrators, who were revealed to be a family unit. The suicide bombings at the Pentecostal Church, the Immaculate Santa Maria Church, and the Indonesian Christian Church were perpetrated by the Dita Oeprianto family. Dita (the husband) perpetrated the suicide bombing terror attack at the Pentecostal Church,

³⁴ Jaja Zarkasyi and Thobib Al-Asyhar, eds., *Radikalisme Agama Dan Tantangan Kebangsaan* (Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam Kemenag RI, 2014), p. 3

³⁵ J.P. Larsson, *Understanding Religious Violence, Understanding Religious Violence*, 2017, <https://doi.org/10.4324/9781315235387>, p. 9

³⁶ Usman Usman et al., "Radicalism in Indonesia: Modelling and Legal Construction," *Journal of Indonesian Legal Studies* 8, no. 2 (2023): 757, <https://doi.org/10.15294/jils.v8i2.71520>.

while Puji Kuswati (the wife) and her two children, Fadhila Sari (the daughter) and Famela Rizqita (the daughter), carried out their actions at the Immaculate Santa Maria Church. In contrast, Yusuf Fadhil (son) and Firman Halim (son) carried out their actions at the Indonesian Christian Church. Another incident that transpired at the Surabaya Police Headquarters involved a family unit, namely Tri Murtiono (husband), Tri Ernawati (wife), Muhammad Daffa Murdana (son), Muhammad Darih Satria Murdana (son), and Aisyah Assahara Putri (son). Similarly, the suicide bombing that occurred in Makassar by the perpetrators of the attack on a husband and wife resulted in the deaths of both individuals.

According to reports from online media outlets, this family is believed to be affiliated with two extremist organizations, Jamaah Ansharut Daulah (JAD) and Jamaah Ansharut Tauhid (JAT).³⁷ The occurrence of terrorism perpetrated by familial units is an infrequent phenomenon. To date, there has been an absence of any recorded incidents of terrorism in Indonesia that involved children. This information provides an initial conclusion that acts of terrorism originate from radicalism that is deeply rooted in an individual. Within the context of the family unit, this radicalism is imparted by individuals who wield power, such as parents to their children. Consequently, the child's comprehension is shaped by the parents' doctrine. All forms of religious beliefs and practices that deviate from the tenets of the religion to which an individual belongs must be subjected to criticism and opposition. It is imperative to recognize that erroneous and misguided understandings that are perpetuated within the family unit over an extended period of time have the potential to escalate into acts of terror.

Irfan Idrus, the Director of Deradicalization at the BNPT, has asserted that the phenomenon of suicide bombings perpetrated by family units has the potential to evolve into a societal trend. This suggests the potential for family members to perpetrate acts of terrorism and suicide bombings.³⁸ The

³⁷ Yefta Christopherus Asia Sanjaya and Rizal Setyo Nugroho, "Hari Ini Dalam Sejarah: Bom Bunuh Diri Meledak Di 3 Gereja Surabaya, 14 Orang Tewas," Kompas.com, 2018, <https://www.kompas.com/tren/read/2023/05/13/071610865/hari-ini-dalam-sejarah-bom-bunuh-diri-meledak-di-3-gereja-surabaya-14-orang>; See also, Hadi and Abri, "Pelaku Bom Di Surabaya Satu Keluarga, Begini Pembagian Tugasnya." Accessed on April 29 2025

³⁸ Tonggie Siregar, "BNPT: Keterlibatan Keluarga Dalam Bom Bunuh Diri Bisa Jadi Tren," DW, 20AD. Accessed on January 25, 2025

involvement of family members in acts of radicalism or terrorism is a problematic phenomenon that is not easily circumvented. The emergence of radicalism is not a phenomenon that occurs in a vacuum; rather, it is encouraged by five factors.³⁹ These factors include socio-political factors, religious and emotional factors, cultural factors, ideological factors, and Westernism, as well as government policy factors. The presence of radicalism can be identified through three distinct patterns: radicalism in thought, attitude, and action. These patterns can be used to measure the potential for radicalism in the family. The manifestation of radicalism in children is predominantly associated with the prevailing social and educational milieu, encompassing the manner in which discourse, conduct, and aspirations are articulated. Conversely, the husband or wife is predominantly associated with the social environment, professional pursuits, and the religious community. The rejection of religion and belief can also serve as a catalyst for the emergence of radicalism within the family unit.

The theory of religion and radicalization offers an explanation and a map of the process of radicalization through structural factors in society. These factors, which include poverty, discrimination, the exclusion of specific communities, the context of war, and failed states, serve to amplify the variables. Moreover, the nation is characterized by a paucity of social safety nets, barriers to minority access to education, and an absence of political rights. These elements are considered to influence the formation of fertile land for the radicalization process.⁴⁰ The development of radicalism is a salient issue in families who are structurally incapable of withstanding physical and ideological attacks. Consequently, radicalism can unconsciously permeate various forms of parenting, including those characterized by dictatorial tendencies, undemocratic practices, family violence, indifference, and disrespect for fellow family members. Additionally, radicalism can be influenced by deviant doctrines and religious attitudes that are not open-minded.

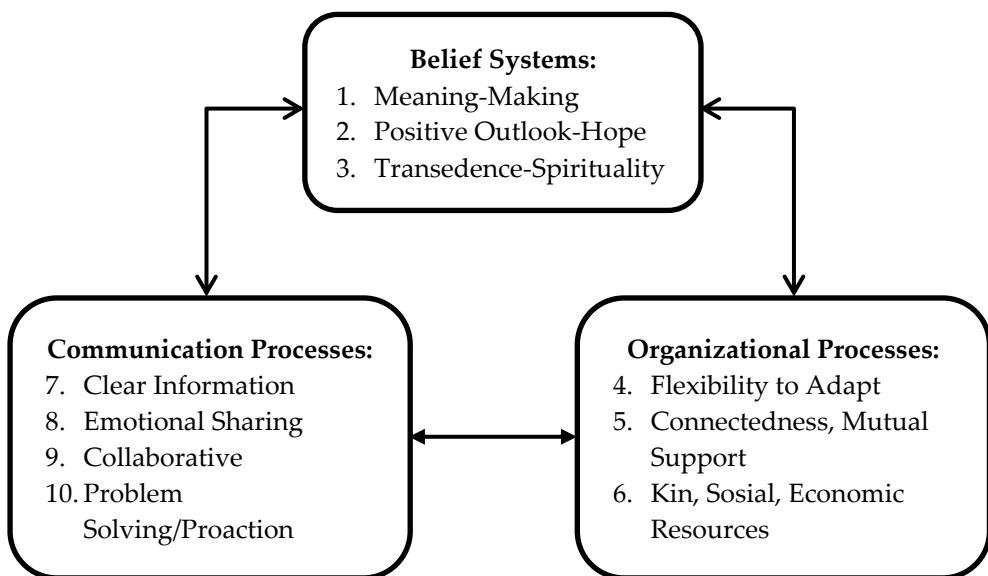
³⁹ Eka Prasetiawati, "Menanamkan Islam Moderat Upaya Menanggulangi Radikalisme Di Indonesia Eka," *Fikri* 2, no. 2 (2017): 554, <https://doi.org/http://doi.org/10.25217/jf.v2i2.152> P-ISSN:

⁴⁰ Beatrice A. de Graaf and Kees van den Bos, "Religious Radicalization: Social Appraisals and Finding Radical Redemption in Extreme Beliefs," *Current Opinion in Psychology* 40 (2021): 56, <https://doi.org/10.1016/j.copsyc.2020.08.028>.

Radicalism in the Digital Era: Family Challenges in Indonesia

As previously explained, the concept of family resilience encompasses the family's endeavors to thwart and preempt the encroachment of radical ideologies into the minds of its constituents. According to experts in the field, resilience is a process influenced by various daily conditions encountered by family members in the experience of living together as individuals or in social communities. Consequently, resilience can be conceptualized as a protective mechanism that modifies the individual's response to various risky situations and threatens the quality of the family.⁴¹ In this case, the notion of radicalism poses a problem and is a condition that threatens the quality of the family. Therefore, the initial protective measures implemented within the familial unit are predicated on the establishment of familial resilience, which is to be accomplished in the following manner:

Figure 2. Key Processes in Family Resilience



⁴¹ Ulfiah Ulfiah, "Konseling Keluarga Untuk Meningkatkan Ketahanan Keluarga," *Psymphathic: Jurnal Ilmiah Psikologi* 8, no. 1 (2021): 76, <https://doi.org/10.15575/psy.v8i1.12839>.

According to Froma Walsh, the family resilience framework delineated in Figure 1 functions as a conceptual map, serving to guide, identify, and target key processes in family resilience. These processes are intended to reduce stress and vulnerability in high-risk situations, while concomitantly promoting healing and growth out of crisis and empowering families to cope with prolonged adversity. Walsh identified nine key processes in family resilience and organized them conceptually into three categories: belief systems, family organizational processes, and communication processes within the family. The nine key processes are interactive and synergistic within and across domains. It is imperative to acknowledge that this concept is not a static pattern of resilient families; rather, it is a dynamic process involving numerous strengths and resources that families can access and acquire to enhance their resilience.⁴²

The cultivation of an understanding of diversity and heterogeneity in society and religious life must be instilled from an early age in all family members, with a particular emphasis on children and adolescents. In this context, children represent a vulnerable group within the family system, susceptible to various forms of influence, including radicalism. The possibility of radicalization among young individuals is notably high, and it is closely associated with the extent of internet usage in accessing sensitive religious content.⁴³ In light of the proliferation of radicalism and terrorist organizations in the digital realm, it has become increasingly feasible to disseminate propaganda to a wide audience, including children.⁴⁴ The internet has been demonstrated to play a significant role in the rapid and efficient dissemination of radicalism and terrorist movements⁴⁵ across

⁴² Froma Walsh, *Strengthening Family Resilience*, 3rd Edition (New York: The Guilford Press, 2016), p. 18

⁴³ Fakhri et al., "Model for Former Terrorism Convicts: A Legal Perspective on Deradicalisation Law in Indonesia," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 10, no. 1 (2025): 265, <https://doi.org/10.22373/petita.v10i1.758>.

⁴⁴ M. Nurul Ikhsan Saleh, "Perceptions of Pesantren Leaders towards Islamic Moderation Approaches in Combating Radicalism and Terrorism," *Cogent Arts and Humanities* 12, no. 1 (2025): 1, <https://doi.org/10.1080/23311983.2025.2474826>.

⁴⁵ Hedviga Tkáčová and Daniel Slivka, "Online Media, Civic Engagement, and the Prevention of Religious Radicalism: Together for an Inclusive Future (A View of Empirical Evidence)," *Religions* 15, no. 1 (2024): 5, <https://doi.org/10.3390/rel15010001>.

international borders, reaching an unlimited audience.⁴⁶ This phenomenon occurs without restrictions, facilitating the unrestricted and expeditious exchange of ideas and materials.

The internet facilitates access to content and materials pertaining to radicalism and terrorism, thereby accelerating the radicalization process by providing a conduit for information and propaganda.⁴⁷ Social media, as a space for the exchange and dissemination of information, has been demonstrated to function as a mechanism for the control and influence of communities. However, it is lamentable that the media's considerable influence in the digital age is frequently exploited to disseminate radical ideologies with minimal restraint. This assertion suggests that digital media has a role in the propagation of radicalism. The accessibility, speed, interactivity, and broad reach of this medium render it a more effective tool than traditional media.⁴⁸ The application of religious moderation values in preventing radicalism in the digital era can be achieved through the theory of family resilience by building a moderate religious system pattern, an elaborate nuclear family organization, and open interpersonal communication.

In the context of preventing radicalism, the application of family resilience can be achieved by providing and strengthening an understanding of religious values and practices as a basic foundation in building a family fortress to prevent the entry of wrong ideologies. A moderate religious system, namely by forming a moderate religious understanding in the family in a comprehensive manner, fostering a positive, rational, and guided family mindset, explaining the role of religion in the life of a pluralistic, diverse, and equal society, interpreting the values of tolerance, and continuing to respect the socio-cultural values of diverse Indonesian society. The process of forming this moderate religious system aims for families to have a strong

⁴⁶ Mensur Morina et al., "The Role of Social Media in the Spread of Extreme Terrorism in Kosovo the Legal and Criminal View of These Crimes," *Human Research in Rehabilitation* 13, no. 2 (2023): 209, <https://doi.org/10.21554/hrr.092303>.

⁴⁷ R Mendez, E Mendez, and J Zamora, "The Impact of Social Media on Terror-Related Groups," *Science of Law* 2022, no. 4 (2022): 36, <https://doi.org/10.55284/sol.v2022i4.101>.

⁴⁸ Andy Hadiyanto, Kinkin Yuliaty Subarsa Putri, and Luthfi Fazli, "Religious Moderation in Instagram: An Islamic Interpretation Perspective," *Heliyon* 11, no. 4 (2025): 8, <https://doi.org/10.1016/j.heliyon.2025.e42816>.

belief system so that all wrong religious and religious understandings can be identified early on, and can be corrected, or deradicalization efforts can be carried out through an internal family approach.

In the elaborate nuclear family organization pattern, family management is carried out openly, democratically, and dynamically by creating an interconnected family order. The family's management of various challenges is commendable, as they demonstrate effective strategies for addressing conflict without resorting to anger, violence, or other criminal activities. The cultivation of a positive, supportive, and reinforcing relationship among family members is paramount. Similarly, the cultivation of relationships beyond the immediate family, neighborhood, and community must be executed adeptly, without the presence of envy, selfishness, or animosity toward other individuals in society. Within the nuclear family unit, the role of the parents exerts a substantial influence on the development of the family organization. Conversely, in instances where the couple has not yet procreated, the husband wields a significant degree of influence over his wife. Such a family management approach has been demonstrated to have a positive impact on the prevention of radicalism and doctrine within the family unit, thereby contributing to the strengthening and enhancement of the family resilience system.

Concurrently, in the context of communication processes, the adoption of open interpersonal communication patterns emerges as a pivotal conduit for the articulation of concerns pertaining to moderate religious system patterns and intricate nuclear family management methodologies. The process of cultivating family resilience entails the facilitation of dynamic communication among family members, encompassing the discussion of religious values, societal issues, and religious practices. This involves the creation of inclusive discussion spaces that are free from exclusivity, authoritarianism, and the imposition of partial opinions. The importance of transparent communication cannot be overstated, as it facilitates the acquisition of insights and contributions that might otherwise remain undisclosed. The conveyance of insights, knowledge, or information related to religious values, religion, or moderate religious practices must be done so in a clear, positive, and credible manner so that they can be accounted for.

In the context of mitigating the propagation of radicalism, effective communication among family members is paramount. This communication

should encompass all aspects of familial life, with a particular emphasis on religious beliefs and practices. The communication process is designed to ensure that family members, particularly children, do not seek content or answers related to radicalism on an individual and reactive basis. In this digital era, the monitoring of children's gadget usage poses significant challenges for parents. To address this issue, it is essential for parents to adopt an open communication approach regarding their children's internet usage and to consider implementing specialized filtering services offered by certain digital platforms.

In the context of Indonesia's digital era, the role of interpersonal communication within families has been examined, particularly with regard to its potential to anticipate and address the repercussions of the internet and communication technology. This anticipation entails a vigilant approach to identify and mitigate the dissemination of harmful content or issues within digital media. This form of communication fosters a sense of togetherness and warmth within the family unit, encouraging mutual care and support, thereby contributing to the positive development of children's character.⁴⁹ Achieving family resilience entails addressing communication patterns that facilitate understanding of each other's uniqueness among family members.⁵⁰ Consequently, the challenges faced by Indonesian families in the digital era in regard to radicalism can be addressed or even prevented in a timely manner, thereby enhancing their resilience to the evolving nature of radicalism, which has adapted into various forms, spaces, and media.

Conclusions

The notion of religious moderation, conceptualized as a form of insight and perspective within the domain of religion, serves as the foundational principle for the development of enhanced family resilience in the context of confronting the threat of radicalism in the digital era within the Indonesian context. The implementation of family resilience, predicated on religious

⁴⁹ Muhammad Thariq, "Membangun Ketahanan Keluarga Dengan Komunikasi Interpersonal Building Family Security with Interpersonal Communications," *Simbolika* 3, no. 1 (2017): 35, <https://doi.org/10.31289/simbollika.v3i1.1204>.

⁵⁰ Fadil et al., "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law," *Samarah* 8, no. 1 (2024): 244, <https://doi.org/10.22373/sjkh.v8i1.19821>.

moderation, necessitates a dynamic key process consisting of a moderate religious system, an elaborate nuclear organization, and interpersonal family communication. The construction of a moderate religious system can be achieved through a comprehensive understanding and interpretation of religious values, as well as the manner in which religion elucidates these values in social practices. These practices encompass concepts such as loving, respecting, and honoring fellow human beings, refraining from inflicting harm upon one another, and abstaining from violence. This appropriate religious understanding can serve as a foundation for preventing the growth of radicalism within the family unit. In contrast, within a more structured nuclear family organization pattern, family management is executed in a dynamic and transparent manner, with all matters being resolved in a calm, democratic, and interactive fashion. It is imperative to fortify not only familial relationships but also those with neighbors and the broader community. This enhancement of relationships should be characterized by mutual support, fostering a positive environment.

Furthermore, interpersonal communication patterns are essential to be carried out openly so that discussions and debates about religious issues or the dangers of radicalism can be conveyed clearly and in a focused manner. In this digital era of Indonesia, the role of parents has a significant influence in building good relationships and interactions with family members. It is because radicalism can grow and develop in the family, along with the rampant harmful religious content that anyone, including children, can access. The present study proposes a series of pragmatic recommendations for families, emphasizing the introduction, comprehension, and implementation of the principles of religious moderation in every family activity to strengthen sustainable family resilience. Besides, this study can also be a benchmark and reference to make a policy regarding internalizing religious moderation values in family institutions, especially those that can be implemented in the Pusaka Sakinah program at the Ministry of Religious Affairs.

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