



Religious Tolerance: A Weapon Against Radicalism Due To The Impact Of Artificial Intelligence (AI)

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Abstract:

Radicalism is a big problem that hits the current condition. Almost every region and place experience this problem. There are many factors that cause radicalism to appear, one of which is the development of technology such as Artificial Intelligence (AI), although this problem does not necessarily disappear just like that, but there needs to be an attitude to suppress this problem, namely is to give rise to various tolerance attitudes which can reduce and even kill the problem of radicalism. In the research, the researcher uses the literature study method by digging for information and analyzing various sources to offer solutions to this problem of radicalism. The purpose of this research is to seek to find the impact of the influence of Artificial Intelligence (AI) technology on the problem of radicalism and offer solutions related to this problem. Obtaining information from researchers to gain religious tolerance can suppress the development of radical ideas caused by Artificial Intelligence (AI)

Keywords: Radicalism, Artificial Intelligence, Religious Tolerance

INTRODUCTION

The development of digital technology has changed the social and religious structure of society, which was previously traditional, slowly moving towards a more modern direction. According to Fakhruroji, there is a strong relationship between religion and digital media, both as a means and a cultural

space.¹ This can be seen from the trend of people using the internet to download and upload religious texts and documents, as well as buying books and religious objects.² In some cases, religious organizations and leaders also use the internet to convey messages to their followers, such as Christians, Islam, and Judaism. They are known as a Muslim group that lives in the midst of modernity, but still needs religious knowledge. The internet is one of the sources of understanding about religion through digital da'wah activities that convey Islamic values.³ As a result, religious orientation is no longer focused on understanding ideals, but rather on pragmatic religious spirit without going through the process of religious learning. This religious pattern is certainly difficult for Muslims, especially in maintaining the principles of Islamic teachings in the midst of information dynamics in the era of globalization. As individuals, religious identity is needed to strengthen the existence of urban Muslim society by displaying a new religious pattern that is more flexible to modernity.⁴ Digital media as a source of information plays an important role in helping urban Muslims find their religious identity.⁵ However, this condition is in contrast to the reality on social media which is now dominated by radical ideologies. In 2020, the National Counter-Terrorism Agency (BNPT) in collaboration with the Ministry of Communication and Information found 650 websites and accounts in cyberspace that had the potential to be radical.⁶ This number consists of 409 sites and accounts that contain general content and disseminate attack information, 147 content that is anti-NKRI, 85 content that is anti-Pancasila, seven intolerant content, and two content related to takfiri (disbelieving others) which leads to radicalism.⁷

Radicalism has a characteristic that often contradicts the values it believes in with the values that are already established in Indonesia. Value systems such as Pancasila and the 1945 Constitution are often opposed and considered incompatible with Islam. In fact, Pancasila and the 1945 Constitution are considered as infidel products that are not based on Islam.⁸ Based on the views of radical groups, the value system that applies in

¹ Ibnu Akbar Maliki, "Artificial Intelligence Untuk Kemanusiaan: Pengembangan Konsep Keberagamaan Melalui Chat-GPT sebagai Solusi Krisis Identitas Muslim Urban di Era Digital," *Moderatio: Jurnal Moderasi Beragama* 4, no. 1 (2024): 35–51, <https://doi.org/10.32332/moderatio.v4i1.8913>.

² Cut Asri, "Dinamika Agama di Era Internet," bag. 11, *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* (Yogyakarta) 1 (2022): 4032–33.

³ Asri, "Dinamika Agama di Era Internet," bag. 11, hlm. 4033.

⁴ J. Rakhmat, *Psikologi Agama* (Mizan Media, 2021), 135, <https://books.google.co.id/books?id=oxFOEAAAQBAJ>.

⁵ Didi Supandi, "Dampak Media Sosial Terhadap Identitas Keagamaan Muslim Pada Abad Ke-21 Perspektif Sosial dan Budaya," *Journal for Islamic Studies* 8, no. 1 (2025): 1604.

⁶ maliki, "Artificial Intelligence Untuk Kemanusiaan," 36.

⁷ Fathiyah Wardah, "BNPT Temukan 650 Situs dan Akun Berpotensi Sebarkan Paham Radikal," VOA Indonesia, 26 Januari 2022, <https://www.voaindonesia.com/a/bnpt-temukan-650-situs-dan-akun-berpotensi-sebarkan-paham-radikal/6411934.html>.

⁸ arief Rifkiawan Hamzah, *Radikalisme Dan Toleransi Berbasis Islam Nusantara*, 13, no. 1 (2018): 21.

Indonesia is clearly wrong and must be replaced according to their interpretation. This shows that radical groups believe there is one truth in interpreting Islam, and that truth exists only within their group, so the interpretation of other groups is considered wrong. Therefore, radical groups want to replace established values with those they believe in. This kind of understanding and action can be said to be deviant behavior, namely the behavior of individuals or groups that are considered not in accordance with developed social norms and habits. This behavior is considered positive by members of his group, but it is considered negative by the majority of the Indonesian population because it harms, hurts, and even sacrifices the lives of citizens.

This deviant behavior serves to encourage social change, by breaking through the boundaries of society's used values, and then providing alternatives for future life. This can be seen in the New Order era, because at that time there were those who expressed their disapproval of the government. Loosening tolerance and increasing religious radicalism in Indonesia can create an imbalance in interactions between communities. Ironically, this imbalance is often associated with Muslims because there are some Muslims who are involved in radical and terrorist networks. That is, it is as if Islam falls into the category of deviant religions, which are no longer relevant.⁹

Based on research from Samsul Hadi et al, radicalism can be prevented by practicing the principle of religious tolerance and also religious mooderia which in turn opens up space for communication and mutual respect for each other's beliefs so that radical attitudes can be suppressed.¹⁰ Uswah Dwi Masrurah Arifin Bundo in his research mentioned that the values that exist in religious moderation such as tolerance, balance and inclusivity and appreciation in diversity have been proven to be able to strengthen social cohesion and can suppress extremism.¹¹ This study has a novelty, namely in the content of the research that analyzes the correlation of the development of AI technology which has the effect of triggering the emergence of radicalism that can damage social order and relations in the midst of diversity. Therefore, tolerance is raised in this study as a solution or weapon that can fight radicalism that arises in the midst of the current advances in AI.

⁹ Abdullah Ubaid dan Mohammad Bakir, ed., *Nasionalisme dan Islam Nusantara* (Penerbit Buku Kompas, 2015), 247.

¹⁰ Samsul Hadi dan Elisa Nur Maharani Husna, *TOLERANSI SEBAGAI SOLUSI ALTERNATIF UNTUK MENGHADAPI RADIKALISME AGAMA*, 02 (2025): 208.

¹¹ Ushwa Dwi Masrurah Arifin Bando, "Moderasi Beragama sebagai Upaya Pencegahan Radikalisme: Analisis Kualitatif di Lingkungan Universitas Negeri Makassar," *AL-MUSTAQBAL: Jurnal Agama Islam* (Makassar) 2 (November 2025): 11, <https://doi.org/10.59841/al-mustaqbal.v2i4.290>.

METHODS

This study uses a literature study with an analytical approach. Researchers seek and collect information, explain and analyze the impact of artificial intelligence on radicalism and also evaluate solutions to address the problem. The use of technology in the midst of the lives of Indonesia's young generation today creates a new situation that is very likely to contribute to the sustainability of the issue of religious radicalism. The sources and data used in the research come from various scientific works such as books, journals, literature reviews, news, print media, and internet sources that are directly related to the topic discussed.¹² The analysis process is carried out in three stages, namely searching and collecting information, analyzing and reducing, and drawing conclusions. Each stage is carried out in stages throughout the research period. In the data reduction stage, researchers group, direct, and discard irrelevant information data. Meanwhile, in the stage of presenting data and drawing conclusions, the researcher organizes the information effectively in order to reach a clear final conclusion.¹³

RESULT AND DISCUSSION

The Concept Of Radicalism

Radicalism is a well-known term. This term refers to thinking that has become a problem in various countries, especially in Indonesia. Until now, the existence of radicals is still often seen. The origin of the word radicalism comes from the Latin, *radix* or *radicis*, which means "root". It shows something fundamental and profound.¹⁴ Etymologically, radicalism is a fanatical understanding of one view that is considered correct and tends to ignore the views of others, be anti-social, and interpret religious texts literally without considering various viewpoints of the meaning of the text.¹⁵ In the context of social science, radicalism is closely related to attitudes or positions that want a drastic change to the status quo by completely destroying the condition and replacing it with something new and different. Roger Scruton stated that radicalism is an individual attempt to bring political ideas back to their roots and to be reinforced by doctrines. He also explained that radicals have a tendency to challenge the status quo and have a desire to push for change.¹⁶

¹² M. Nanda Fanindy, "Pergeseran Literasi pada Generasi Milenial Akibat Penyebaran Radikalisme di Media Sosial," *Millah* 20, no. 2 (2021): 201, <https://doi.org/10.20885/millah.vol20.iss2.art1>.

¹³ Budi Darmawan dkk., "Radikalisme dan Intoleransi terhadap Generasi Muda dalam Memanfaatkan Teknologi Era Globalisasi di Indonesia," *At-Tajdid: Journal of Islamic Studies* 3, no. 2 (2023): 55, <https://doi.org/10.24014/at-tajdid.v3i2.25512>.

¹⁴ Priyantoro Widodo dan Karnawati Karnawati, "Moderasi Agama dan Pemahaman Radikalisme di Indonesia," *PASCA: Jurnal Teologi dan Pendidikan Agama Kristen* 15, no. 2 (2019): 12, <https://doi.org/10.46494/psc.v15i2.61>.

¹⁵ Emna Laisa, "Islam Dan Radikalisme," *Islamuna: Jurnal Studi Islam* 1, no. 1 (2014), <https://doi.org/10.19105/islamuna.v1i1.554>.

¹⁶ Roger Scruton, *Dictionary of Political Thought*. The Palgrave Macmillan, 2007 h. 576-577

On the other hand, Yusuf Qardhawi argues that radicalism, or what is referred to as *tatharruf* in Arabic, is a position far from the middle. Originally, the term was used for things of a physical nature, such as standing, eating, or sitting. However, over time, the term began to be applied to abstract concepts, such as deviant ways of thinking, sideways, and religious aspects.¹⁷ If we return to the term radicalism, it can be interpreted as a movement that wants to return political ideas to their roots by equipping certain doctrines to encourage change in a society. According to the social science perspective, radicalism is very closely related to attitudes or positions that yearn for a change to the *status quo* by completely destroying the *status quo* and changing it with something new and different.

Radicalism, according to Muzadi, is radical in the perspective of understanding and is usually permanent. Radicalism as *an ism* (understanding) can grow democratically and become a *force* (strength) and terror for society¹⁸. In other words, radicalism is a radical that has been transformed into an ideology and a school of thought. According to the researcher, everyone can be induced to be radical and also understand radicalism (radicalism), but it all comes back to how the environment (*habitus*) supports it or not¹⁹.

Meanwhile, radicalization, according to Muzadi, is someone who becomes reactive when injustice occurs in society. The tendency of radicalization to grow is related to the occurrence of political and economic injustice, as well as weak law enforcement and so on. So, do not assume that when terrorists have been detained, then radicalism immediately disappears. However, as long as justice and welfare have not been realized, radicalization will often appear in the midst of society.

In traditional Islamic texts, radicalism is defined by the terms *ghulwu* (transcending boundaries), *tanatthu'* (feeling smarter than others), and *tasydid* (complicating).²⁰ Radicalism can be seen as a reaction to the existing situation. This reaction can be in the form of judgment, rejection, or even resistance to issues that are considered unacceptable that can arise in the form of assumptions, ideas, institutions, or values that underlie the circumstances being opposed.

In other words, radicalism can be understood as a thought or attitude that has four main characteristics, namely: intolerance (lack of respect for the views or beliefs of others), fanaticism (the belief that oneself is always right and others are always wrong), exclusivity (detachment from the habits of the

¹⁷ Yusuf Qardhawi, *Islam Ekstrem Analisis dan Pemecabannya*, (Bandung: Mizan, 1989),

¹⁸ Nurul Faiqah dan Toni Pransiska, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 1 (2018): 33, <https://doi.org/10.24014/af.v17i1.5212>.

¹⁹ Arief rifkiawan hamzah, *radikalisme dan toleransi berbasis islam nusantara*, 13, no. 1 (2018).

²⁰ Faiqah dan Pransiska, "Radikalisme Islam Vs Moderasi Islam."Upaya Membangun Wajah Islam Indonesia Yang Damai." *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 1 (2018): 33. <https://doi.org/10.24014/af.v17i1.5212>

general public), and revolutionary attitude (the tendency to use violence in achieving goals). One of the most obvious manifestations of radicalism today is the rise of the politicization of religion, where a highly sensitive religion can easily provoke fanaticism and become a trigger for extreme violence in social interactions between individuals and groups, ultimately forming a radical understanding of Islam.

Radicalism basically has several characteristics, including²¹: *First*, fanaticism of one opinion. True truth can only be understood from the point of view of this group alone, while the views of other groups are considered erroneous and not in line with the teachings and traditions that have been handed down. This statement of a single truth blocks the space for conversation to collaborate in increasing faith, piety, and the interests of society. Cooperation in social matters is already completely closed, because this extreme group puts religion above all else and underestimates the social conditions around it. In actions related to social and political issues, they always use the name of religion, as if religious authority belongs only to this group.

Second, radical ideology always complicates everything that is actually easy. For example, forcing the Sunnah to be done by others. In fact, something that is Sunnah seems to be something that must be carried out by all Muslims. Then consider the mubah to be a thing that is haram to be carried out for Muslims. So there are strict rules in this radical group, to the point that people can't do anything except with the rules. In social interaction, this group tries to command the people to live according to its rules.

Third, placing something is not adapted to the context of the time and place. This is related to da'wah, which tends to be extreme, such as doing da'wah in non-Muslim countries or new converts and converts. These people are required to implement the teachings of Islam, both regarding the comprehensive practice of Islam. In fact, his level of ability has not been maximized in religion.

Fourth, act rudely in preaching and communicating, both verbally and in the form of actions (actions). Rude in verbal form can be in the form of words that hurt the feelings of others, while kasar in the form of action (action) is an attitude of hurting others in physical form either in the form of indifference or physical violence which is what will manifest radicalism and even terrorism

Fifth, anyone who is in the opposite group with a group he believes is considered a bad group. People like this see the other group in sunglasses by focusing on their ugliness without seeing the good side, even people like to accuse other groups of accusations that are inappropriate or contrary to Islamic law.

²¹ Afadlal, *Islam dan radikalisme di Indonesia* (Yayasan Obor Indonesia, 2005).

Sixth, the peak is always accusing others of being infidels. Extremist groups deprive individuals of their right to be respected and valued, so they lose the desire to be fair to others. This confusion of thinking prompts radical groups to accuse people who do not align with them of being out of Islam or even never being Muslims at all. Similar to the actions of the Khawarij in the history of Islam, who always claimed people outside their sphere as infidels.²²

These six characteristics arise from the view that there is only one truth about Islam, which is the truth according to the point of view of the group they follow. This is extreme behavior that is so far from being moderate, that they refuse to engage in dialogue with others, especially with non-Muslims. Here, values become very influential in shaping their attitudes in responding to various social phenomena that occur.

Basically, religion teaches every human being to respect each other. Respect and always synergize in unity and solidarity, both to groups that have the same beliefs and those that have different beliefs. In Islamic law, an attitude that gives birth to extreme beliefs, anarchists commit violence in order to preserve their ideology is considered *al-baghy* (rebel). In Islamic law, rebels (*al-baghy*) and those who belong to the crime (*jarimah*) and the punishment can be punishable by death.²³

Radicalism On The Impact Of Technological Advances (Artificial Intelligence)

Artificial Intelligence, or AI (Artificial Intelligence) for short, is one of the fastest-growing fields of technology. AI refers to the ability of a machine or computer program to mimic the way humans think, such as making decisions, thinking logically, understanding human language, and learning from experience. AI has greatly influenced various areas of life, including education, which encourages new approaches in dealing with various existing social issues, as well as providing benefits in various fields such as education, health, and others. However, AI also has both positive and negative impacts. Negative impacts arise due to the lack of public awareness of education about AI and current technological developments.²⁴ Many people abuse this technology, both for personal and other interests.

In line with what was expressed by Geoffrey Hinton who is dubbed the father of artificial intelligence, that he warned, artificial intelligence could have an impact on a more urgent threat to humanity than climate change. Not only him, but many current technology leaders are openly supporting concerns

²² Alamat Redaksi, *Mudofir (UIN Raden Mas Said Surakarta) Syamsul Bakri (UIN Raden Mas Said Surakarta) Ahmad Saifuddin (UIN Raden Mas Said Surakarta)*, 5, no. 1 (2021): 3.

²³ Hasani Ahmad Said dan Fathurrahman Rauf, *RADIKALISME AGAMA DALAM PERSPEKTIF HUKUM ISLAM*, 2015, 603.

²⁴ Faisol Hakim dkk., "Artificial Intelligence (AI) dan Dampaknya Dalam Distorsi Pendidikan Islam," *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman* 13, no. 1 (2024): 136–38, <https://doi.org/10.54437/urwatulwutsqo.v13i1.1330>.

about the possible threat posed by AI.²⁵ His anxiety leads to a technology that can not only rival humans but control the planet. "I don't want to underestimate climate change. I don't want to say, you don't have to worry about climate change. That's also a huge risk. But I think this (the development of AI) will probably become more harmful," One of the dangers of AI for teenagers is that they are too reliant on technology, especially AI technologies such as social media and online games. In addition, adolescents' dependence on AI can affect their daily activities, negatively impacting their moral and social development.²⁶ AI can also hinder the growth and mental health of adolescents due to the lack of direct interaction with the surrounding environment, making humans dependent on technology.

In the use of AI today, the challenge that occurs next is that there is a lot of content that describes a radical understanding that is motivated by factor factors, displeasure and dissatisfaction with something like culture (religion) which is ultimately packaged in the form of good content that is sought by young people.²⁷

In addition, a survey conducted by CSIS in 2017 showed that young people are very active in using social media. Of the 5000 students and freshmen, as many as 87% use social media every day. On the other hand, The Wahid Foundation reports that young people use social media such as Instagram, Twitter, Facebook, and LinkedIn very often, as much as 77%. They learn about religion through social media.²⁸ With this gap radical thinking directly or covertly, spreading social media and short messages. The speed and ease of accessing information as well as the efficacy of AI technology make social media more effective in spreading radical content widely, easily, and massively. The circulation of radical content on social media is a serious threat to Indonesian people who are very familiar with social media. Some of the applications used to spread radical information are Telegram, Instagram, Twitter, and WhatsApp.²⁹ Like the recent radical Islamic State group, they are using AI technology to create media content that can be misleading and manipulative. One of their latest innovations is a program called "News Harvest", in which AI is used to create fake news that appears to be true. They utilize techniques such as deepfakes and generative adversarial

²⁵ Zainal Muarifin, "Lunturnya Moralitas Pendidikan Di Era Artificial Intelligence," *Journal Creativity* 2, no. 2 (2024): 221–34, <https://doi.org/10.62288/creativity.v2i2.25>.

²⁶ Hakim dkk., "Artificial Intellegence (AI) dan Dampaknya Dalam Distorsi Pendidikan Islam.," *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman* 13, no. 1 (2024): 129–44. <https://doi.org/10.54437/urwatulwutsqo.v13i1.1330>.

²⁷ Samsul Hadi dan Elisa Nur Maharani Husna, *Toleransi Sebagai Solusi Alternatif Untuk Menghadapi Radikalisme Agama*, 02 (2025).

²⁸ Zuly Qodir, "Kaum Muda, Intoleransi, dan Radikalisme Agama," *Jurnal Studi Pemuda* 5, no. 1 (2018): 429, <https://doi.org/10.22146/studipemudaugm.37127>.

²⁹ Dahlia Lubis dan Husna Sari Siregar, "Bahaya Radikalisme terhadap Moralitas Remaja melalui Teknologi Informasi (Media Sosial)," *APLIKASIA: Jurnal Aplikasi Ilmu-ilmu Agama* (Medan), 2020, 25.

networks (GANs) to create compelling and highly convincing videos. The video features a fictional journalist who looks real and credible. This shows how modern technology can be used to spread extreme ideology and radical propaganda in a more effective and rapid way than ever before.³⁰

Recent news stories about the use of AI by ISIS show how technology can be used to falsify reality and spread lies in a sophisticated way. In March, a 92-second video surfaced showing a newsreader wearing a helmet and military clothes. He stated that the terror attacks in Russia were not acts of terror, but part of the "normal context" of the war between ISIS and countries against Islam. This video is a clear example of how AI can be used to create content that looks authentic and convincing, spreads through online platforms, and influences people who are easily influenced.³¹

In this context, researchers would like to state that AI is not only used to create propaganda videos, but also to speed up the process of disseminating information and recruiting new members. For example, the "News Harvest" program used by ISIS mimics the style of Al Jazeera's newscast, showing how AI can create content that closely resembles real news. This makes such content more difficult for tech companies to detect and moderate. These techniques allow ISIS to spread their message almost all over the world, using modern tools that help accelerate and expand their propaganda impact.³²

This phenomenon shows how important it is for us to monitor and deal with the distortions that arise from the use of AI technology. In Indonesia, with a large and diverse population, and increasingly easy access to digital technology, the risk of spreading radical propaganda through AI is even higher.³³ Many extremist groups have taken advantage of online platforms to spread their ideas, and AI has made them able to do so more effectively and dangerously. One of the important steps in facing this challenge is to build a smarter society in understanding digital media. Increasing digital literacy is the key so that people are not easily influenced by the content that is widely circulated on social media.³⁴

Therefore, involving various parties such as governments, educational institutions, civil society organizations, and the private sector is essential. The

³⁰ Sri Wahyuni Nurdin dan Imam Fadhil Nugraha, *Ancaman Deepfake Dan Disinformasi Berbasis Ai: Implikasi Terhadap Keamanan Siber Dan Stabilitas Nasional Indonesia*, 4, no. 01 (2025): 80–85.

³¹ Ernawati Ernawati, "Menyikapi Distorsi AI sebagai Alat Baru Propaganda Radikal di Era Digital," Narasi, *Jalan Damai*, 24 Juli 2024, <https://jalandamai.org/menyikapi-distorsi-ai-sebagai-alat-baru-propaganda-radikal-di-era-digital.html>.

³² Ruangobrol.id, "Catatan Akhir Tahun: Potensi Penggunaan AI Dalam Gerakan Kelompok Teror," ruangobrol.id, diakses 13 Februari 2026, <https://ruangobrol.id/analisa/ro817374564568219152/catatan-akhir-tahun-potensi-penggunaan-ai-dalam-gerakan-kelompok-teror>.

³³ Achmad Zainal Huda, *Fighting Radicalism through Online Counter-Narrative*, 1 (November 2019).

³⁴ Sri Ayu Astuti, "Literasi Kemanfaatan Teknologi (Convergence Of Media) Terhadap Kejahatan Terorganisir Lintas Batas Negara (Transnational Organice Crime) Cyber Terrorism di Era Disrupsi dengan AI (Artificial Intelligence)," *Proceedings Series on Social Sciences & Humanities* 23 (Juni 2025): 26, <https://doi.org/10.30595/pssh.v23i.1545>.

Indonesian government, for example, can work with social media platforms to monitor and remove suspicious content, as well as provide training to educators and parents on how to recognize and address digital propaganda. Law enforcement also needs special attention. Authorities must ensure that effective mechanisms are in place to deal with the spread of radical content and identify abuses committed by extremist groups. Strict law enforcement, accompanied by preventive efforts based on a moderate understanding of religion, can help mitigate the impact of extremist propaganda and ensure that AI technology is used for beneficial, not destructive, purposes. Further research and studies are also needed on the impact of the use of AI in the context of extremist propaganda and new ways that can be used to counter it.³⁵

International cooperation is also important to share information and experience in the face of these challenges. With a comprehensive approach based on moderate religious understanding, Indonesia can strengthen national resilience to the threat of radical propaganda, as well as ensure that technology is used for the common good. Surveillance of distortions generated by AI products is a crucial step in confronting the threat of radical propaganda.

Religious Tolerance As A Solution

In today's world, religion has an important role in society, functioning as a guideline in life and adapted according to the times so that we do not make wrong decisions. On the other hand, the advancement of democracy and information technology makes it easier for people, especially those who work in various fields, to access various information about religious issues.³⁶ Religions, which contain teachings about peace and tolerance for their adherents, often experience differences of opinion in the application of the values and principles held. Therefore, to prevent the emergence of radicalism, active participation from all parties, both from the community and the central government, is needed.

From Buya Syakur's perspective, this idea arose because of the diversity of the Indonesian nation and the phenomenon of radicalism. He proposed harmony between religious communities in the context of Indonesia by reintroducing the Islamic theological concepts, namely *kafie* and *taqwa*, and paying attention to the figure of the Prophet Muhammad who was believed and exemplified through his life history.³⁷ This concept also emphasizes the importance of maintaining plurality and cooperation among religious people.

³⁵ Rommy Edward Pryambada, "Analisa Future Terrorism Threat Dari Serangan Manual ke Serangan Otonom: Transformasi Strategi Terorisme di Era Drone dan Kecerdasan Buatan," *JURRISH: Jurnal Riset Rumpun Ilmu Sosial, Politik dan Humaniora* (Demak) 3 (April 2025): 813, <https://doi.org/10.55606/jurrish.v4i2.5260>.

³⁶ Dinda Sofya Uumbu Nay dkk., "Pemanfaatan Teknologi Digital Dalam Meningkatkan Akses Dakwah Di Kalangan Masyarakat," *Jurnal Kajian Agama Islam* (Jombang) 9 (2025): 30–35.

³⁷ Hadi Dan Husna, *Toleransi Sebagai Solusi Alternatif Untuk Menghadapi Radikalisme Agama*.

Tolerance between religious communities is an attitude of openness and respect for the beliefs of others, as well as providing space for them to carry out worship according to their own religious teachings and rules.

All this is done without disturbing or forcing others. According to Umar Hasyim, tolerance has several characteristics, namely:³⁸ First, recognising the human rights of all people. Everyone has different rights in daily life. Recognising everyone's human rights is an attitude that recognises that every human being has the right to determine his or her own attitude and destiny.³⁹ Second, respecting the beliefs of others. Everyone has different religious beliefs. People who like to think of themselves as more righteous or more holy are people who do not respect other people's religious beliefs or try to impose those beliefs on others. Third, accept differences. Everyone is different. Differences do not necessarily cause conflict because differences are natural and always present in this world. Fourth, have mutual understanding. Without mutual understanding, there will be no mutual respect. And the increase in hatred is one of the effects of a lack of mutual understanding and respect for others. Fifth, Awareness and sincerity go hand in hand with a tolerant attitude. Devotion and awareness of the values of other people's lives will make one's actions more sincere and honest. Harmony in religious life is the main goal in creating interreligious tolerance.

Meanwhile, for religious people and for the life of the nation, tolerance has a very important function, including⁴⁰ interreligious tolerance will create social strength in the state, maintain national stability, and lead the country in a better direction, both morally and materially. Through tolerance and sincere dialogue between religious people, they are able to cooperate and interact, so that a positive relationship is created between them. This is expected to allow interfaith communities to work together in solving social problems such as education gaps and poverty.⁴¹ Furthermore, tolerance can improve the quality of the nation's human resources both in terms of science and morals. Not only that, tolerance and interreligious dialogue also help eliminate misunderstandings and negative prejudices between religious groups because, through tolerance, harmony between religious communities can be created. As a result of this attitude of tolerance, individuals or groups can carry out

³⁸ Umar Hasyim, *Toleransi dan kemerdekaan beragama dalam Islam sebagai dasar menuju dialog dan kerukunan antar agama: sejarah toleransi dan intoleransi agama dan kepercayaan sejak jaman Yunani* (Bina Ilmu, 1979), <https://books.google.co.id/books?id=J-wGAQAIAAJ>.

³⁹ Anly Maria dan Elda Nurdiani, "Praktek Penanaman Nilai Toleransi Bagi Remaja Di Lingkungan Masyarakat Multikultural Rw 04 Kelurahan Ciwalen Garut Perspektif Ilmu Pendidikan Islam," *Masagi* 1, no. 2 (2022): 5, <https://doi.org/10.37968/masagi.v1i2.177>.

⁴⁰ Mhd. Abror, "Moderasi Beragama Dalam Bingkai Toleransi," *RUSYDLAH: Jurnal Pemikiran Islam* 1, no. 2 (2020): 137–48, <https://doi.org/10.35961/rsd.v1i2.174>.

⁴¹ Mujahidil Mustaqim, "Analisis Nilai-Nilai Toleransi Dalam Kurikulum Pendidikan Agama," *Jurnal Pendidikan Agama Islam* 16, no. 1 (2019): 80–85, <https://doi.org/10.14421/jpai.2019.161-05>.

worship without fear of being disturbed or destroyed by other religious groups.

CONCLUSION

Radicalism is a very fanatical way of thinking and can lead to extreme actions because it does not accept change. Meanwhile, religious intolerance is an attitude of not wanting to accept differences in beliefs in life together. There are many things that make radicalism develop, one of which is the development of artificial intelligence technology. Many people use artificial intelligence as a means to spread their thoughts.

Movements and thoughts like this need to be prevented because they can make people feel anxious and uncomfortable in the life of society and the nation. It is undeniable that religion can be one of the causes of the emergence of radicalism and intolerance. Several cases that have occurred prove that diversity that should be the uniqueness of the nation can actually be a source of division and cause tension in the life of the nation and state. This is contrary to the ideology of the state and violates the rule of law, so radicalism and intolerance must be prevented.

The way to prevent radicalism is to maintain an attitude of tolerance between religions. Religious tolerance is an attitude of respecting the beliefs and worship of others. This is the basis for harmony in a diverse society. In Islam, tolerance is carried out in accordance with the teachings of the Qur'an which emphasizes the importance of respecting other religions without coercion. Radicalism has the potential to damage the unity of the nation and threaten social stability. To overcome this, the way that can be done is with a religious moderation approach. Moderation invites all parties to be more open, reduce differences, and live in harmony together. Religious tolerance and moderation play an important role in preventing radicalism. With open dialogue between religious communities, conflicts can be minimized and community harmony is maintained

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