Citizenship Education as An Effort to Prevent Radicalism and Extremism

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Abstract: Civic education is essential to determine the attitudes and principles necessary for a democratic society. Civic education is a strategic tool to prevent and counter increasing Radicalism and extremism. One of the aims of this research is to investigate the contribution of civic education to the suppression of extremism and Radicalism. A literature review will analyze the basic ideas of citizenship education and how they influence our understanding of human rights, tolerance, and respect for diversity. The research focuses on instilling civic principles to build critical thinking and distance each individual from radical perspectives. In addition, this research will investigate implementing civic education to prevent Radicalism and extremism. To overcome the threat of Radicalism, related parties, such as schools, government, and society, should be actively involved. Hopefully, this research will provide in-depth insight into how citizenship education can help combat and stop the spread of radical ideology. Citizenship Education will also provide relevant policy suggestions on how citizenship education can increase its role in building an inclusive and safe society from the threat of Radicalism and extremism.

Keywords: Citizenship Education; Prevention Efforts; Radicalism and Extremism; Community Development; Radicalism and Terrorism; Rapid Transformations; Indonesian Society.

1. Introduction

Citizenship education, which promotes citizens' understanding, awareness, and involvement in national and global life, is a crucial part of the educational system. Today, citizenship and citizenship education have become an important concept in educational theory, research, policy and practice. Citizenship education refers to how education can help students' identity development. In the current period, the concept of citizenship education has been broadened and deepened, meaning that citizenship is related to national matters and regional settings. Even the whole world uses the concept of global citizenship [29]. Citizenship education not only discusses government and legal structures but also ethics, values, norms, rights and responsibilities of citizenship. Citizenship education is important to build a generation aware of their responsibilities and rights as citizens and can participate in the development of the country and society. Some basic concepts taught in citizenship education include Democracy, human rights, pluralism, tolerance, social justice, and involvement in democratic life.

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Citizenship education also develops a critical and analytical attitude towards information and rational argumentation skills. Thus, Citizenship Education helps build citizens who can contribute positively to community development, maintain diversity, and participate in collective decision-making processes. Citizenship education is included in the formal curriculum at all levels of education, from elementary to tertiary levels. Citizenship education can also be provided through informal approaches, such as extracurricular activities, community organizations, and mass media. A person's opinions and values are largely formed by their education. However, in the context of migration, education and citizenship allow us to understand better how migration experiences and cultural adaptation can influence individual views, identities and behaviour, including the potential risk of radicalization and extremism. One of the main obstacles to current development progress is the complexity and diversity of conditions in various countries in the West, including Indonesia. A contextual and diverse approach is needed because each country has a different migration history, education system and social dynamics.

Meanwhile, rapid technological and social-media transformations have spread extreme and radical ideologies worldwide. Countries worldwide face challenges in instilling citizenship and citizenship education due to mass migration, the growth of populist nationalism and the initiatives taken by different groups to attain equality. There is a lack of structural integration among many racial, ethnic, cultural, linguistic, and religious groupings in their respective nations. They consequently fail to completely embrace the state's ideals and emblems, develop a strong sense of state identity, or acquire political authority. They concentrate not on overall national goals but on specific groups and their needs [10]. The problem is that the influx of globalization will weaken and even abandon our identity as an Indonesian nation by choosing to live apathetically [5]. Throughout the world, citizenship education and the building of civic consciousness have been complicated by migration, populist nationalism, and efforts by various groups to achieve equality. Many of these people's races, ethnicities, cultures, languages, and religions are denied structural integration into their own countries. As a result, they cannot forge a strong sense of self, acquire political power, or absorb the ideals and symbols of the nation-state as a whole. They focus more on the wants and objectives of the individual than on the broader national objectives.

The process is referred to as "failed citizenship," and a typology that explains "failed, recognized, participatory, and transformative citizenship" is provided. Researchers clarify that in multicultural nations, schools have a part to play in lowering civic failure and assisting marginalized groups in becoming engaged and productive citizens [10]. Another problem in the world, as an official research report in 2009, is that the young generation of England does not have a political commitment. Radical movements occasionally serve as a stand-in for political citizenship. This disengagement stems from several factors, including mistrust of the political system, the belief that politics is out of reach, and a lack of interest in politics to its fullest or the component that involves free choice. Young people firmly believe that voting or getting involved in politics will not bring about real change. Young generations of migrants share this trait across Europe, and it is one of the factors that drives them to radicalization. The political elite consists of a small middle-class minority of immigrant descent and are considered traitors by the younger generation in poor areas, who reject them as "white man's lackeys" by voting or getting involved in politics [6]. Young generations of migrants share this trait across Europe, and it is one of the factors that drives them to radicalization.

Indonesia is part of the global world, and as part of globalization, the lives of Indonesian people will be influenced and affected by global problems. Global transnational issues, especially those related to Indonesia, will impact Indonesia. Due to globalization, solutions are needed, and education is one of them. Citizenship education is not limited to discussing the rights and duties of citizens; it includes preparing citizens to become global citizens. Citizenship education suggests a mini-mystical approach that can be done exclusively in the classroom and equips school students with knowledge of global issues, cultures, institutions and international systems [16]. The education sector must be able to adapt and solve problems throughout the world. Curricula must be adapted, new knowledge must be developed, and skills needed worldwide must be accommodated. Education is one of the important factors that determines the success and progress of a country because changes made in the field of education significantly influence the changes that occur in human life. Overcoming the country's problems and improving everyone's quality of life will be a strategic effort to achieve these goals through education [17].

In developing countries such as Indonesia, radical and fundamentalist movements emerged as a reaction to the symptoms of Western hegemony that wanted to impose their worldview on once-colonized countries, either through ideology or directly through war and violence. Most Westerners believe they have a responsibility to civilize countries considered weak and backward. This is the basis of various socio-cultural, economic, political, and political colonization [21]. Then, information about violence in the name of religion is increasingly widespread on social media nowadays. The media can show religious violence. Electronic and print. Different demonstrations, whether it is to prevent radical understanding on social media. People's lives are influenced by political, social, economic and cultural factors. Some are caused by political problems, such as regional elections and the implementation of sharia within the country; some are helped by socio-religious problems, such as pluralism and interfaith relations, and economic problems, such as the strengthening of capitalism, cause some. In many cases, violent measures are usually used to solve these problems. This shows that Radicalism constructs religious violence and is the main factor in various forms of violence in the name of religion.

The birth of the phenomenon of Radicalism cannot be separated from efforts to polarize the diverse conditions of Indonesian society. Polarization will give rise to anti-cultural sentiments and give birth to a narrow view of doctrine, theology and ideology. The Radicalism developing in Indonesia is partly caused by several groups of people who are unable (fail) to combine the values of nationalism, which are based on the value of plurality. Radicalism as an ideology is very vulnerable to influencing the mindset of the younger generation if, at the same time, the values they believe in are inserted or even included in lessons at school [26]. The problem that occurs on social media today is the increase in information and news about Radicalism among young people, students and the community. Suppose the authorities do not take special action to deal with this problem. In that case, there will be misunderstandings and the spread of misleading hoax news, damaging the order of life in society and potentially dividing religious communities. Radicalism and terrorism have been the subject of several previous studies. Azca [15] researched the phenomenon of Radicalism among teenagers. Aminah [25] researched the role of the government in tackling Radicalism and terrorism. Then Nurish [1] researched from fanaticism to illusory extremism, anxiety and acts of violence in the journal society and culture.

The problems in every country regarding citizenship, which are not properly accommodated, will give rise to new problems, thereby triggering Radicalism and extremism, where this recognition of citizenship should be able to form a person's identity as a citizen. Education then becomes citizenship education. That can provide every citizen with an understanding of how important it is to know citizenship education and be able to implement it in their lives so that they have a personal identity and can prevent Radicalism and extremism.

2. Method

This study analyzes the factors that cause radicalism and extremism movements to emerge, as well as measures taken by the government. As well as the role of citizenship education in preventing Radicalism and extremism. This research uses qualitative research with book references and research journals published by national and international print media related to the research subject. The data and information collected are processed and analyzed to determine this research, which is then described.

3. Findings and Discussion

3.1. Findings

3.1.1. Definition of Radicalism

Radicalism can generally be understood as an ideology or movement that seeks rapid and comprehensive social, political or religious change, often in extreme ways. Radicalism can occur across the ideological spectrum, both right and left, and in religious, political or social contexts. Radicalism refers to a belief or movement that seeks fundamental change, often through extreme political, social or religious means. Radicals usually want to replace the existing system with one that is more in line with their ideological views, sometimes through violence or revolutionary actions. Khosrokhavar [7] argues that radicalization occurs due to social and political marginalization experienced by certain individuals, especially among Muslim minorities in Western countries. He highlights how dissatisfaction with social, political and economic conditions can lead individuals to turn to radical ideologies as a form of protest.

Radicalism is an ideology that advocates fundamental, drastic and sweeping changes in political, social, economic or religious systems. The term is often associated with attempts to overhaul the existing order through approaches involving revolutionary and, in some cases, violent action. Radicalism seeks to achieve sweeping changes quickly, often disregarding democratic norms or more gradual evolutionary processes. In a political sense, Radicalism can occur across the ideological spectrum, on both the right and left, and within religious movements. Radicals are usually dissatisfied with the status quo and feel that change is not fast or significant enough.

3.1.1.1. Characteristics of Radicalism

- Rejection of the Status Quo: Radicalism criticizes the existing order as unjust, obsolete, or ineffective. Radicals want to replace the entire system with a new one rather than making gradual reforms.
- Desire for Rapid and Drastic Change: Radicalism demands massive transformation in various social, political, or religious aspects. This is in contrast to reformism, which focuses more on gradual change.
- Extreme Approach: Radicalism often uses extreme means, including violence, revolution, or subversive actions. For radicals, deep change can only be achieved through drastic measures.
- Strong and Dogmatic Ideology: Radicalism is usually based on strong and dogmatic ideological beliefs. Radicals often regard their ideology as the absolute truth, which is non-negotiable.

- Anti-Pluralism: Radicalism rejects pluralism, the diversity of views in society. For radicals, their view is the only right way, and others are seen as obstacles to change that must be eliminated.

3.1.1.2. Theoretical Dimensions of Radicalism

Psychological Perspective: Radicalism can be explained through a psychological perspective as an individual's reaction to their sense of alienation, dissatisfaction, or injustice. According to the authoritarian personality theory proposed by Theodore Adorno in The Authoritarian Personality in 1950, individuals with authoritarian traits tend to be more susceptible to radical ideologies. They often feel threatened by social change and respond by seeking extreme solutions to create a more structured order.

Social and Economic Perspectives: Radicalism can also arise as a response to economic inequality, social marginalization or political injustice. Karl Marx was one such figure who argued that Radicalism, especially in the form of social revolution, is the result of class inequality in society. In the Communist Manifesto in 1848, Marx explained that the proletariat, as an oppressed class, would naturally move towards radical revolution to overthrow the capitalist system.

Religious Perspective: In religious contexts, Radicalism often arises from highly literal or extreme interpretations of sacred texts. Mark Juergensmeyer, in Terror in the Mind of God in 2017, examines how religious Radicalism develops when adherents feel that they are fighting a holy battle or 'jihad' against a perceived enemy that threatens their religious values. Religious Radicalism is often fuelled by a feeling that the religion is under threat or oppression.

Structural Perspective: From a structural perspective, Radicalism is often considered to be the result of repressive political and social systems. Martha Crenshaw, in her theory of terrorism, attributes Radicalism to repressive social and political conditions, where certain groups feel they have no legitimate political channels to voice their discontent. They choose radical action as a way out when there are no legitimate channels.

Digital and Modern Radicalism: In the digital age, Radicalism takes on a new form with the advent of social media and the internet. According to Jamie Bartlett in his book Radicals, the internet facilitates radicalization by accelerating the spread of extreme ideologies. Digital platforms allow radicals to form closed communities, reinforcing their beliefs without interaction with dissenting views. This makes radicalization easier, especially among young people who spend much time online.

3.1.1.3. Radicalisation Process

Radicalization is the process by which a person, group or community moves from moderate beliefs to extremism, often involving violence as part of a struggle for political or religious goals. This process usually occurs through several stages:

- Individuals feel marginalized or disadvantaged economically, socially or politically.
- Individuals seek a new identity or greater meaning in life, often through radicalized communities that offer a clear narrative of enemies and solutions.
- Individuals engage in radical activities ranging from online discussions to gatherings.

In general, Radicalism is defined as "rooting" or "sticking to the root of the problem and "the tendency to be in an extreme position on the scale of political, ideological conflict". Ultimately, Radicalism is defined as a way of looking at things carefully, which gives rise to a spirit of progressive thinking and brings major changes. Zuhdi [14] defines Radicalism as "the process of seeking, discovering, and adopting, cultivating, and developing. Extreme belief systems that become a vehicle for terror behaviour." As a result, radical political-religious views and attitudes are often considered views resistant to discussion and debate and almost always conflict with applicable norms. Because of this, the term "self-defining" is often used to describe political attitudes and Radicalism. "Radicalism" comes from the word "radix", which means the root, base, or even a complete, thorough, and difficult change in demand. Terminologically, it means a school or school of radical political ideology which firmly demands social and political change in the country [14].

Radicalism was initially rooted in philosophical ideas that questioned everything from the ground up. Radicalism developed into a revolutionary political movement. "Radical movements" is a term used to describe groups that wish to change the political system based on their ideology, beliefs, or religious interpretations [23]. Furthermore, radicalization is defined as the actions of individuals or groups who, with or without violence, try to change the political system. The Big Indonesian Dictionary defines Radicalism as an ideology or sect that wants social and political change by using violence as a way to support opinions they consider correct. One Definition of Radicalism is revolution and massive change, a way to achieve significant progress. It is not surprising that there are positive and negative views about Radicalism because its meaning creates political and economic bias. The word radical is defined in another way as partiality, inclination, supporting one idea, one group, or religious teaching

completely, seriously focusing on a goal, and being reactive and active. Radicalism or fundamentalism does not have anything negative. However, etymologically, Radicalism and fundamentalism have experienced a narrowing of their meaning to have a negative meaning [13].

Radicalism is a complex and diverse phenomenon, influenced by psychological, social, political, economic and religious factors. While often associated with violence, Radicalism can also be a demand for drastic social change without involving violence. The phenomenon remains relevant in the modern era, especially with the rise of digital radicalization, where social media and the internet play an important role in spreading extreme ideologies.

3.1.2. Definition of extremism

Extremism is an ideology or belief that advocates actions or views that fall outside the boundaries of commonly accepted social, political or religious norms. Extremists tend to have strong and absolute views and often reject compromise or dissent. Extremism can manifest itself in many forms, including political, religious and social, and often involves the use of violence or the threat of violence to achieve goals.

3.1.2.1. Characteristics of Extremism

- Absolute Beliefs: Extremists often have absolute or dogmatic beliefs, believing only they are right and others are wrong. They are unwilling to accept other views and reject pluralism.
- Extreme Polarisation: Extremism creates a sharp division between 'us' and 'them,' where the other side is seen as an enemy to be fought against. This creates a strong conflict dynamic.
- Rejection of Tolerance and Compromise: Extremists reject tolerance and are unwilling to compromise with other groups. They believe that their way is the only right way.
- Violence as a Tool: In many cases, extremism is often linked to acts of violence or threats of violence. Violence is considered a legitimate means to an end, and extremists often legitimize their actions through ideological justifications.
- Rejection of Democratic Systems: Extremists often distrust the democratic system and consider it a tool of oppression. They prefer authoritarian or theocratic systems that support their beliefs.

3.1.2.2. Theoretical Dimensions of Extremism

Political Extremism: Political extremism encompasses political views outside the mainstream political spectrum. At both ends of the political spectrum, extremism can take different forms.

Right-Wing Extremism: Typically advocates extreme nationalism xenophobia and is often linked to racism and supremacy. Classic examples are neo-Nazi groups or white supremacist movements in the United States and Europe. They often favour a hierarchical and authoritarian social order, where violence is considered a legitimate way to maintain or extend their dominance.

Left-Wing Extremism: Left-wing extremism, on the other hand, wants radical change that often leads to the abolition of capitalism and existing power structures. The Bolshevik Revolution and Maoism in China are historical examples of left-wing extremism pushing for revolutionary change through violence and class revolution.

Religious Extremism: Religious extremism involves a literal or fundamental belief in religious teachings, often rejecting moderate or contextualized interpretations of religious texts. Religious extremists see the world as a battle between good and evil, and they feel mandated to eradicate that evil. The highlights are that many religious extremists feel that their violent acts are justified because they are fighting for a divine will or holy cause. Religious extremism often involves sharp distinctions between 'the righteous' and 'the lost', as well as using religious texts as justification for acts of violence, terrorism and holy war (jihad).

Social Extremism: Social extremism arises when groups or individuals advocate for extremely harsh and dogmatic social norms, often in opposition to human rights. This can include extremism based on gender, race, or sexual identity. For example, groups that reject women's or LGBTQ rights are often fuelled by extreme beliefs that reject social differences.

Extremism is a complex and dangerous phenomenon as it involves intolerant, uncompromising and often violent beliefs. In the modern world, extremism thrives with the help of digital technology, creating a global threat that traditional legal and political systems struggle to address. Understanding extremism means not only understanding the underlying ideology but also understanding the process of radicalization that allows individuals or groups to become radicalized.

Activists in civil society organizations and some government officials often talk about the terms violent extremism, countering violent extremism, and preventing and countering violent extremism. This term is used in Indonesia even though it comes from another country. The concept of extremism does not always mean violence. When the word "violent" is used to describe violent extremism, it suggests that there are models of extremism that do not manifest violently. Not everyone who thinks or adheres to extremism produces violence because acts of terror are carried out by a small number of people who have views similar to those who embody violence [8]. Religious or non-religious views can lead to extremism in acts of terror. It is not difficult to find examples where extreme nationalism leads to acts of violence, most of which are carried out through terror. Theories and actions of Radicalism can emerge from various sources. Many factors encourage and encourage Radicalism, according to a Unesco study in 2016.

Factors include marginalization, inequality, discrimination, persecution, or the like; limitations on access and quality of relevant education; denial of civil rights and liberties; and other environmental, historical, and socio-economic grievances. There are several "Pull Factors" that can cause violent extremism to occur, one of which is the existence of well-organized extremist groups with programs and discourse that generate services, money, and/or jobs for those who join. These groups can attract new members by providing a venue for complaints and promises of adventure and freedom. These groups offer spiritual comfort, a "place to belong," and a supportive social network. It added that situational factors such as fragile states, lack of law enforcement, corruption and crime provide a favourable environment for the emergence of violent extremist groups [20]. The factors that cause Radicalism are that through social media, Radicalism can easily spread in society, and social media representations have a lot of influence on the general public because media can change a person's thoughts and reality.

What is provided by the media is considered to be something genuine, and the media can inspire individuals by stimulating the creativity of the human mind to create new things; in this case, adherents of Radicalism will use the media to assemble suicide bombs as a way to achieve martyrdom. Then, the media is a resistance to reality where the media becomes a tool to fight against societal problems. The media becomes a tool to lead mass opinion to reject certain opinions or behaviours [31]. Information and communication technology advancements are also the primary source of extremism, which several parties and organizations abuse. As information technology has advanced, religious Radicalism can spread through social media. One of the consequences of this progress is that it is increasingly easy for people to access the internet, which allows them to obtain information about radical movements, bomb-making, and acts of crime up to terrorism. This is caused by dissatisfaction with the government, the state's belief system, and the desire of extreme groups to establish an Islamic state and establish a caliphate.

4. Discussion

Every country needs education to prevent, overcome, and provide understanding and knowledge to all its citizens to overcome Radicalism and extremism. Education must be able to provide awareness to society that conflict is not a good thing to cultivate. Education should also be able to provide intelligent offers, including designing materials, methods, and curricula that make people aware of the importance of mutual tolerance and respect for ethnic, religious, racial, ethnic and cultural differences in multicultural Indonesian society [11]. Education is an important and main factor that every nation and country government must pay attention to, namely education, educational studies, and a study discipline that uses the term citizenship. The concept of citizenship has been used in countries with strong internal conflicts, and this problem has become broad. This citizenship concept makes the concept very complex. Citizenship is a concept related to participation in a nation and society, determining the type of participation.

Citizenship education aims to make citizens accountable and steadfastly devoted to the Republic of Indonesia as a unit. Apart from that, Citizenship Education focuses on character building to become good citizens in religion, society, culture, ethnicity, nation and language. Global citizenship education aims to prepare young people to understand today's world, actively participate in solving problems around the world, and help build a more just, peaceful, tolerant, inclusive, safe and sustainable world. The development of Pancasila and citizenship education in the Indonesian context does not include global citizenship education material. In contrast, the conceptual framework of global citizenship was used to develop both. Citizenship Education (PKn) can help prevent Radicalism by promoting national values, especially tolerance. The value of tolerance can be a valuable character asset for someone who wants to avoid the threat of Radicalism and religious fundamentalism, which can threaten the integrity and unity of the nation. Apart from that, because radical terrorist groups often use students to develop their groups, internalizing the values of tolerance can be the right effort to restore values and character. Article 3 of the Law on the National Education System (No. 20/2003) states that Indonesian citizenship education is positioned and functions as valuable, moral and character education unique to the unified Indonesian citizenship. This is combined with a commitment to developing dignified national character and civilization and realizing a democratic and responsible life.

Therefore, it can be concluded that citizenship education in Indonesia is integrated scientific research that looks at how citizens throughout their lives are educated to be intelligent, skilled, loyal, and act based on the mandate of Pancasila and the 1945 Constitution of the Republic of Indonesia. Citizenship education, which instils a sense of nationalism and love for the homeland

in those who are susceptible to Radicalism, is crucial in halting the rise of extremism and Radicalism in Indonesia [27]. According to Budiansyah [4], citizenship education has three goals. First, a psychological approach to modifying programs in formal and non-formal educational institutions aims to ennoble and empower children according to their abilities to become intelligent and good citizens. Second, it is seen from a socio-cultural perspective that the rights and obligations of citizens should be implemented individually and in groups, as well as social and cultural implementation before implementation. Third: based on a sociopolitical intervention approach, this subject teaches politics to government and state administrators through coaching, civic knowledge, skills and policies.

Citizenship education has a very important role in building character to become good citizens, based on Pancasila. Citizenship education provides three competencies to all citizens; this prevents them from being influenced by radical ideology and makes them stick to Pancasila. It consists of three citizen competencies: 1) citizen knowledge, which teaches citizens how to be good citizens based on Pancasila; 2) citizen skills, which include the intellectual and participation skills needed by students to maintain national and state life based on Pancasila; and 3) citizen disposition, which teaches citizens how to be good citizens [19]. With citizenship education, the character of citizens will be built. According to Taufik [30], character education can change the values of societal norms. Thus, it can be used as a medium that fights radicalization because it meets the requirements to build constructions of reality and allows subjects to receive input regarding these constructions passively.

Character education is not new because it assesses students' overall preparedness. This is because character education teaches students positive values such as tolerance, love of the country, nationality, and the hobby of reading [24]. The Indonesian government has adopted various reactive and preventive policies to stop deradicalization, as well as anti-terrorism and counterterrorism. This is done through various studies. Another effort was made to maintain unity. The younger generation is the country's future; they are brave, intelligent, strong, and determined to defend the Indonesian nation they adore. The youngest citizens are an important part of the country. Good conduct in line with the 1945 Constitution and Pancasila, maintaining national unity and unity, and fighting hatred and violence that wants to destroy the integrity of the Unitary State of the Republic of Indonesia can demonstrate a defensive attitude of the country's young generation. Increasing religious understanding: Ignorance of religion is the basis of Radicalism. A bold study of religion can encourage them to commit violence even in the name of religion [18]. Radicalism does not arise from religion, let alone from a school. Islamic school institutions are often targeted by society and social media, which assume that Islamic schools (pesantren) teach Radicalism. The curriculum in national education institutions functions as a standard for teaching, determining learning strategies and educational standards, and measuring educational success.

In the results of other research in various European countries regarding citizenship education as an effort to prevent Radicalism and extremism, this has also become their research, which has been closely scrutinized and has become an important point, such as Borum's perspective, which serves as a crucial foundation for theoretical discussions regarding the potential of citizenship education to thwart extreme extremism right. The article discusses current issues of citizenship education after briefly introducing the latest developments in far-right terrorism in Germany. Furthermore, Borum's model is connected to the learning opportunity model by Manzel [22] to demonstrate how citizenship education can fortify young people's democratic identity while keeping them away from right-wing extremism. Then, national education was implemented to instruct kids in British culture. Promoting "fundamental British values" outside the classroom is a requirement of the British Teachers' Standards for educators.

By their legislative preventative responsibilities, instructors are required by the same criteria to prevent students from getting radicalized and to posture themselves as counterterrorism actors. This requirement is one of three policy initiatives related to radicalization and extremism. The UK Home Office disagreed with Home Secretary Theresa May's statements that those without residency permits live in a hostile atmosphere, fitting into a larger cultural framework. This is regulated by the Immigration Act 2014 and is an environmental offence [3]. Norway is said to be the best Democracy. However, it illustrates how southern Norway employs the national preventative approach, Democratic Preparedness against Racism and Anti-Semitism (DEMBRA). It highlights the ongoing need to overcome the democratic dilemma of preventing Radicalism and extremism [9].

However, in line with existing education, both formal and informal, of course, the most important thing that should not be forgotten is religion and education in the family; religion becomes the main foundation for each individual in understanding himself and his environment. In essence, the religious understanding of Azwar [2] allows the interpretation and dynamics of religious thought that occurs in a particular environment, such as the local wisdom of the local culture where the individual lives, so that it must blend and become habituated [2]. Family education can avoid Radicalism by maximizing religious education, protection, and affection. Parents should also know the dangers of Radicalism and how to prevent it so that the family is not affected by radical ideology. Lacking family love and attention, many young people fall victim to Radicalism. Because of this lack, children tend to look for new places to be known outside the family. They will seek out people or communities willing to accept their goals and expectations. Radical experts in this situation maximize children's vulnerability

by providing them with experiences that make them feel valued and cared for. Children are more easily swayed by radical ideologies that promise life changes. To stop the infiltration of Radicalism, families must be the first to take decisive action.

Moreover, having a good family means having a good quality of life. Families are the closest network to prevent terrorism because they can easily see radical tendencies in their children. In education, families are very important. Families support awareness programs on the dangers of Radicalism and help individuals detect and prevent Radicalism from entering [28]. Radicalism can be avoided by using a democratic learning system both in the family and school environment. Creating learning is the first step towards creating an educational climate where everyone is united and responsible for each other [12]. In addition, the increase in deradicalization of various individuals and communities, both in elementary schools and universities, through activities such as seminars, workshops, studies, discussions, dialogues, training, mentoring, and book reviews, which have the aim of preventing Radicalism.

5. Conclusion

Civic Education plays an important role in shaping democratic values, tolerance and a sense of nationhood, which provide an important bulwark against radical and extreme ideologies. Through a holistic approach that includes instilling a critical understanding of rights and obligations as a citizen and strengthening an inclusive national identity, Civic Education can reduce the vulnerability of individuals to radical and extremist ideologies. Thus, it is an instrument to create a more tolerant society and an effective preventive strategy to counter the spread of violent ideologies that can threaten social and political stability. The following conclusion can be drawn about citizenship education's role in halting the rise of terrorism and Radicalism in Indonesia: The younger generation can take several measures to counteract the spread of radical ideas and understanding, including (1) fostering a sense of patriotism and love for the Republic of Indonesia; (2) enhancing understanding of moderate, open, and tolerant religions; (3) bolstering self-confidence by constantly being aware of patterns of provocation, incitement, and terrorist recruitment in both offline and online communities; (4) creating offline and online networks with communities to increase insight and knowledge; and (5) acting as internal community media to inundate cyberspace with messages of peace and love for the Republic of Indonesia. Next, the weakness Basically, citizenship education can be used as multicultural education to open students' insight into the fact that human life throughout the world, especially in Indonesia, has different backgrounds, especially differences in ethnicity, religion, race, and so on. Through citizenship education, you can build an attitude of tolerance so that you are not easily influenced by ideas that conflict with Pancasila.

Through citizenship education, which is integrated into educational institutions, citizenship education can anticipate the development of Radicalism, which destroys diversity in Indonesia, because the essence of citizenship education is to develop every individual into a good and intelligent citizen who can accept and respect existing differences. Then, citizenship education can play a role in preventing Radicalism and extremism in several aspects. Understanding citizenship can teach fundamental values such as tolerance, respect for differences, justice, and cooperation. A good understanding of these values can form more open individuals to diversity. Understanding Human Rights and learning about human rights can help students understand the basic principles that protect the dignity and freedom of every individual. This can form an attitude that rejects violence and discrimination. Understanding Democracy, citizenship education can provide a deep understanding of Democracy, the political system, and participation in the democratic process. A strong democracy can be a tool to channel people's aspirations without resorting to violence. Strengthening National Identity Understanding history, culture, and national values can strengthen national identity. Individuals who have recognition and love for the country tend to choose the path of peace rather than the path of violence.

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