ROLE OF ISLAMIC EDUCATION IN DERADICALIZATION OF PAKISTANI YOUTH

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Abstract

Establishment of Peace and harmony in Islam is a religious and moral duty that a Believer should not avoid in any case. Islam has left the door wide open for the practice of thinking in religious affairs to search for legitimate solutions for everything new in our social life. Islamic education emphasizes on the principle of Ethics, which embodies the freedom of thought in Islam, had a great influence in enriching jurisprudential studies with quick solutions to affairs that had no peers during the first stage of Islam. The famous Mazahibs (schools of thought) of Islamic jurisprudence, which the Muslim world still follows their teachings until nowadays, were based on Moral attitude. Morality is the first pillar for well-established role of mind in Islam and this attitude was considered the foundation on which Muslims built their prosperous civilization throughout the history of Islam. In this article we are focusing on the issue of radicalization and extremism in youth and providing counter narrative for betterment and peaceful environment by addressing the role that Islamic Educational institutions should play. The study is a qualitative study and content analysis. Qualitative study has helped in finding out the relevance of the topic by reviewing different research papers that have helped in gathering a qualitative data with regards to the topic. Content analysis refers to a research method in which, different documents, various forms of artefacts, pictures, videos, etc. are reviewed.

Keywords: Islam, Education, Peace, Deradicalization, Youth, Tolerance, Pakistan

Introduction

This article has emphasized a serious topic in which, the core aspect is the role of Islamic education in the deradicalization of the youth. Specifically, it is throwing light on the youth of Pakistan, which is an Islamic republic democratic state. It has been observed that the rate of radicalization has increased in the youth of Pakistan after the incident of 9/11[1]. The concept of deradicalization has been explained with respect to the contribution of religious education in madrasas and schools. However, the fact is that the Islamic education given specifically in some madrasas is making the youth adopt those practices that lead to violence and extremism. In fact, education in Pakistan is just a part of the historical and contemporary forces that drive towards the predominant exclusivist disclosure with respect to religion and politics.

Thus, this article has tried to explain the scope of the research which has been conducted on this sensitive issue. The literature has been divided under certain themes in order to conceptualize the topic. The role of Islamic education with regards to the deradicalization of Pakistani youth has been explained while giving evident information and explaining the concept of these major terms. Peace and tolerance are central priority for any society which is compromised in the case of radicalisation. This article has given a general overview of this concept too. All these themes have been discussed in the context of Pakistan so that the current position of the country can be understood with respect to the emphasis on Islamic education as well as the prevailing radicalization of Pakistani youth.

Research Scope

This research has aimed to explain the concept of the Islamic education which is noteworthy in the context of deradicalization of Pakistani youth. The reason to choose such a topic is that Pakistan is an Islamic state which believes in the oneness of Allah and Risalat that are the pillars of Islam. The religion teaches the people to live a life that is full of peace, modesty, simplicity, and justice. Today, it is unfortunate of the people that despite having a beautiful religion, they are engaged in violent activities that lead them towards extremism. Radicalization is a procedure through which a person or a group adopts increasingly radical political, social, and religious ideals along with aspirations that ignore and undermine the contemporary

[1] Fayyaz, S., 2017. De-radicalization of Youth in Pakistan: A Challenge!. Youth Radicalization and Violent Extremism in South Asia, p.58.

beliefs and practices of the nation[2]. As a result of this approach, the society is shaped with extremist point of views and destructive mind-set. Therefore, this research will significantly discuss this issue along with suggesting the consequent favourable outcomes due to the Islamic education on the youth of Pakistan.

Research Methodology

The methodology that has been used in order to conduct this research is a qualitative study and content analysis. Qualitative study has helped in finding out the relevance of the topic by reviewing different research papers that have helped in gathering a qualitative data with regards to the topic. Content analysis refers to a research method in which, different documents, various forms of artefacts, pictures, videos, etc. are reviewed. Similarly, in this research, different content has been analysed with respect to the concept of radicalisation and Islamic education. The significant and authentic sources have been studied and cited so that the information is primarily based on facts and relevance.[3]

Findings

The findings of the research give a viewpoint that in the future, it can be expected that the youth of Pakistan becomes more radical in its ways if it does not aim to follow the path of Islamic teachings that can surely revolutionise the society. It can be predicted that the youth will tend to follow the path of violence and conflicts in the future if they do not accept to learn Islamic education by heart and implement it in their lives.

Literature Review

Globally, in every culture and religion, youngsters of ages 14-27 years have been found to be actively involved in offensive behaviour's as per research analysis conducted on radicalization[4]. Adults of the age 17 to 25 years were detained for being involved in the activities related to terrorism, in Mauritania[5]. A research conducted in Middle East, men of the age group 14 to 24 years were exhibited to be engaged in the violent activities related to terrorism and politics more than any other group

[2] Noor, S., 2013. From Radicalization to De-Radicalization. Counter Terrorist Trends and Analyses, 5(8), pp.16-19.

[3] Schreier, M., 2012. Qualitative content analysis in practice. Sage publications.

[4] Schönteich, M. (1999). The dangers of youth? Linking offenders, victims and age. Nedcor ISS Crime Index, 3(5), 22-28.

[5] Boukhars, A. (2012). The drivers of insecurity in mauritania (Vol. 30). Carnegie endowment for international peace.

demographically[6]. In most of the literature review written on extremism-based Islam, radicalization is found to be associated to the teenage phases[7]. Silber and Bhat[8] distinguished radicalization in four distinct phases including pre-radicalization and self-identification followed by indoctrination and jihadization. In pre-radicalization there is no exposure of individuals with any kind of extremism-based beliefs and leading normal life. Introduction of the individuals to the extremism-based beliefs and eventually embracing them comes under self-identification. The first two radicalization phases observed mostly in the youngsters with the age group of 14 to 34 years, ideas along with the attitudes related to radicalization are started to form. During the phase of indoctrination, radical beliefs of extremist individuals are intensified, and they consider violence to be very essential in order to support such radicalized thoughts and point of views. At the stage of jihadization, ultimate decisive parameters are adopted in the direction of violence as group of terrorists and goals related to these extreme activities takes a whole primacy for the individuals. Furthermore, comparing to the idea that people involved in terrorist activities are rather no or low level skilled and educated, many among radicalized individuals are educated up to the secondary level or higher-education standards. Moreover, Sageman[9] drew a conclusion that more than 65% of the Salafi jihadists are enough educated as per defined by around 172 biographic data. In these groups, 86% of the leaders have acquired higher degrees, however, 18% among them are PhD degree holders. Additionally, another study, reported by Krueger and Maleckova[10] states that great number of the Middle East terrorists have earned an educational certificate at higher level. In the extremist attack that happened in 9/11, around 19 culprits were found to be highly educated along with the great majority of members of Al-Qaeda were

[6] Hutson, R., Long, T., & Page, M. (2009). Pathways to violent radicalisation in the Middle East: A model for future studies of transnational Jihad. *The RUSI Journal*, *154*(2), 18-26.

[7] Sieckelinck, S., Kaulingfreks, F., & De Winter, M. (2015). Neither villains nor victims: Towards an educational perspective on radicalisation. *British Journal of Educational Studies*, *63*(3), 329-343.

[8] Silber, M. D., Bhatt, A., & Analysts, S. I. (2007). *Radicalization in the West: The homegrown threat* (pp. 1-90). New York: Police Department.

[9] Macaluso, A. (2016). From countering to preventing radicalization through education: Limits and opportunities. The Hague: The Hague Institute for Global Justice.

[10] Veldhuis, T., & Staun, J. (2009). Islamist radicalisation: a root cause model. The Hague: Netherlands Institute of International Relations Clingendael.

educated up to the middle standard and acquired university level educational degree[11]. The founder of the Al-Qaeda group, Osama bin Laden, was an engineering graduate and Ayman Al Zawahiri, successor of Osama bin Laden, was a post-graduate in surgery. Moreover, the captain of ISIS, Abu Bakr al-Baghdadi was a PhD doctorate in Islamic theology[12]. These findings were however confirmed by Gambetta and Hertog[13], the sociologists of Britain, also they drove conclusions in their research studies that 195 examined offenders of the 283 internationally convicted terrorists are highly educated, which is considered to be very large number when compared to the average standard of education in their original states to which they basically belong. Furthermore, the report generated by the world bank regarding the educational standards of Daesh recruitment, stating that the recruiters' average educational duration is higher than that of their original regions[14]. In sub-Saharan African regions, the educational difference is of five years, however, in North-African and Middle East region, an educational difference of three years has been identified[15]. Nevertheless, every researcher does not make the same results. For example, Gill[16] reported that clear and definite profile of suicide bombers does not exist, neither their demographic attributes are clearly defined in any study. The Educational standards ranges from less skilled to highly well-educated criminals. The British house of Commons[17] generated a report based on the London bombings in July 2005 in which no direct link was established between the profiles of the terrorists with the higher educational standards.

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[11] Horgan, J. G. (2009). Walking away from terrorism: Accounts of disengagement from radical and extremist movements. Routledge.

[12] Pressman, D. E., & Flockton, J. (2012). Calibrating risk for violent political extremists and terrorists: The VERA 2 structured assessment. *The British Journal of Forensic Practice*.

[13] Silber, M. D., Bhatt, A., & Analysts, S. I. (2007). *Radicalization in the West: The homegrown threat* (pp. 1-90). New York: Police Department.

[14] Sageman, M. (2004). *Understanding terror networks*. University of Pennsylvania Press.

[15] Schuurman, B., Bakker, E., & Eijkman, Q. (2018). Structural influences on involvement in European homegrown jihadism: A case study. *Terrorism and political violence*, *30*(1), 97-115.

[16] Sas, M., Ponnet, K., Reniers, G., & Hardyns, W. (2020). The Role of Education in the Prevention of Radicalization and Violent Extremism in Developing Countries. *Sustainability*, *12*(6), 2320.

[17] Gambetta, D.; Hertog, S. Why are there so many Engineers among Islamic Radicals? *Eur. J. Sociol. Arch. Eur. De Sociol.* **2009**, *50*, 201–230.

Furthermore, Ta,spinar[18], in his study, concluded that the uneducated Casablanca youngsters were appointed by the Combatant group of Muslims, an organization of Moroccan Jihadists. A greater number of the group of culprits consists of the members who are deprived of home, employment, family, and education, in the regions of Sierra Leone and Nigeria[19]. Examination conducted by Kiendrebeogo and Ianchovichina[20] stated the demographic attributes of the radicalized youngsters of 27 developing states and made a conclusion that the standard profile of the extremist youngster is more probable to be deprived of grand exposure, education, and employment. However, in several other research studies being conducted a combination of less skilled and well-educated members of violence related extremists' communities are established. Oyefusi[21], for instance, conducted a study in Niger Delta about the rebellion groups and concluded that frequently a mixture is established between the greater number of less-skilled individuals who participate as a source of upgradation in social and economic status and opportunities and comparatively a smaller community of highly educated youngsters who are considered to be motivated mainly by aspects related to politics or ideology. In Rwanda, for example, organizers and producers of the genocide belonged to the group of political elite class who were putting constant efforts in obtaining greater power, with the help of middle-class people, who were afraid to lose their privilege and dignity, along with the greater number of groups consisting of very poor and uneducated members[22].

Institutional Conditions Serving as The Enlistment Platforms for The Radical Groups:

In the entire world, violent organizations of the terrorists and extremists view environments of the educational institution as alluring

[18] Ta¸spınar, Ö. (2009) Fighting Radicalism, not "Terrorism": Root Causes of an International Actor Redefined. *SaisRev. Int. A*ff, *29*, 75–86.

[19] Zhang, C. (2019). *Islamist Party Mobilization: Tunisia's Ennahda and Algeria's HMS Compared, 1989–2014*. Springer.

[20] Krueger, A. B., & Maleckova, J. (2002). *Education, poverty, political violence and terrorism: Is there a causal connection?* (No. w9074). National Bureau of Economic Research.

[21] Gill, P. (2007). A multi-dimensional approach to suicide bombing. *Available at SSRN 1030045*.

[22] Marthoz, J. P. (2017). *Terrorism and the media: A handbook for Journalists*. UNESCO Publishing.

recruitment platform[23]. Committee of The Home airs[24] recognized three places where recruitment of extremists takes place: prisoner's cellars, the internet, and educational institutions. In the developing states, rate of enrollment has exponentially been enhanced since past 20 years[25]. Universally, in 2014, 91% children were admitted in the primary educational standard, 81% in the low, and 90% were enrolled in the countries with lower middle economy. Globally, 84% of individuals were admitted in educational sectors at lower-secondary level in 2014, 65% in low, and 80% in the countries with lower middle economy. 215.9 million of the youngsters were enrolled in the educational institutions at higher level in 2016, as revealed by The UNESCO institute for Statistics[26]. Central Asia has reported the lowest count with only 2 million students enrolled. In the region of Sub-Saharan Africa, 7.4 individuals got registered, where 26.2 million of them acquired higher education in Latin America, and 10.8 million of them followed higher education in Arab States. The strategies related to the recruitment in the radical organizations were attracted by the educational systems, environment of the schools and radical role of the youngsters[27]. Furthermore, many research studies have focused on the opportunities provided by the existing educational networks of the educational institutions for the recruiting personnel[2829]. For example, Latif[30] conducted a research in

[23] Brighton, S. (2007). British Muslims, multiculturalism and UK foreign policy:'integration'and 'cohesion'in and beyond the state. *International Affairs*, *83*(1), 1-17.

[24] Ismail, O. (2013) Radicalisation and violent extremism in West Africa: implications for African and international security, Conflict, Security & Development, 13:2, 209-230,

[25] Kiendrebeogo, Y., & Ianchovichina, E. (2016). *Who supports violent extremism in developing countries? Analysis of attitudes based on value surveys*. The World Bank.

[26] Oyefusi, A. (2008) Oil and the probability of rebel participation among youths in the Niger Delta of Nigeria. *J. PeaceRes., 45,* 539–555.

[27] Mamdani, M. (2020). *When victims become killers: Colonialism, nativism, and the genocide in Rwanda*. Princeton University Press.

[28] Tinnes, J. (Ed.). (2017). Bibliography: Life Cycles of Terrorism. *Perspectives on Terrorism*, *11*(5), 108-140.

[29] Rushchenko, J. (2019). Terrorist recruitment and prison radicalization: Assessing the UK experiment of 'separation centres'. *European journal of criminology*, *16*(3), 295-314.

[30] United Nations Educational, Scientific and Cultural Organization (UNESCO). (2016). Global education monitoring report summary 2016: education for people and planet: creating sustainable futures for all.

which he showed that in Iraq, the campuses of the universities have become the pioneer locations in promoting radicalization and recruiting by the extremist groups. Furthermore, during 1980, many violent groups started to support poor communities intensively through residence, education, employment, and health services in West Africa. Muslim groups started recruiting new individuals by utilizing their social services. These extremist groups attracted many young people by providing the higher social statuses with enhanced authorities and responsibilities simultaneously, also, they sponsored them with the opportunities of religious studies, employment, marriage, and housing[31]. Moreover, madrassas and religious academies recruited radicalized youngsters in Mauritania. In such educational sectors, interactive opportunities were provided between the violence prone youths and the ones who were not ready for it. This comparison caused the increased receptivity of the graduates of the Islamic schools or madrassas for dissemination of the violent ideas[32]. In 2003, when the state of Iraq collapsed a group of powerful violent students of the various campuses of the multiple universities emerged. In such situation of collapsing, the sectors providing higher education became battlegrounds for the people with violent ideologies and fertile arenas for recruiting the violent groups[33].

Deradicalization in Islamic Republic of Pakistan

Pakistan has fought many frontline battles against the wars of sectarianism and terrorism. Thoughts fomenting and fostering the essence of violence and extremism and their reinforcing ideologies and psychological facts are embedded in the tone and color of religion. The onset of operation Zarb-e-Azb throttled the war of terrorism apparently, though its ideological urge is still revitalizing the young minds of youth directed towards the utilization of weapons against the peace and harmony of the country[34]. The idea of implementation of sensitive parameters strongly exhibits that deracinating the menace of militancy cannot be done solely using force and the military measures. Therefore, to curtail fault-lines in the state-politics and for countering the scourge of evolving terrorism, de-radicalization is the

[31] UNESCO Institute for Statistics (2016). *Data for the Sustainable Development Goals*; United Nations: New York, NY,USA.

[32] Ta¸spınar, Ö. (2009) Fighting Radicalism, not "Terrorism": Root Causes of an International Actor Redefined. *SaisRev. Int. A*ff, *29*, 75–86.

[33] Sukarieh, M., & Tannock, S. (2016). The deradicalisation of education: terror, youth and the assault on learning. *Race & Class*, *57*(4), 22-38.

[34] Ahmed, k. (2015). Sectarian war Pakistan's Sunni-Shia violence and links to the Middle East. Karachi: *Oxford*

most effective tool. De-radicalization is thought to be the source of countering hard-military practices for fighting ever-growing militancy and terrorism. It is a dire need of Pakistan to come up with the policies to evolve the aboriginal de-radicalization along with the implementation of such policies in an enduring and viable manner with no chance of failure. Various nations are embarking upon the programs of practicing deradicalization against the violent activities along with the enhancing extremisms predispositions within the organized societies. For a lay man jihadism and terrorist's extremism have been jumbled and coalesced to the peak of bafflement and incomprehension. The vices of unemployment, afghani refugee's influx, hostile agencies, illiteracy, deprivations at social and political levels, and conspiracies of actors from the other states have exacerbated and worsened the dilemmas of Pakistan[35]. Furthermore, sectarianism is the basic reason of all the ills of terrorists and vicious extremism. All the workout done by the illegal corporations in the pretext of philanthropic posters gives them the advantage of attracting the lay mans' sympathies[36].

For the deradicalization of the state from the ills of violent extremism along with the terrorism, two tactics are there. Anti-radicalization is the first approach to adopt i.e. the deference to the impact that no additional individual is radicalized, this can also be called as counter-radicalization. Running the awareness campaigns for the public and via counter-narrative schemes this approach can be practiced. Curation of the existing radicalized individuals is the second tactic. This idea is very tough to practice though, also it demands ample trace of abilities. Yet, this arduous goal can be accomplished by deradicalizing all the violent elements along with the radical terrorists by extrication and rehabilitation as normal citizens in the conventional societies[37].

[35] Ghosh, P., Warfa, N., McGilloway, A., Ali, I., Jones, E., & Bhui, K. (2013). Violent radicalisation and recruitment to terrorism: Perspectives of wellbeing and social cohesion of citizens of muslim heritage. Sociology Mind, 3(04), 290.

[36] Amin, M., Naseer, R., & Abro, A. A. (2019). Sports as an Agent of De-radicalization: Pakistan And The World. The Shield-Research Journal of Physical Education & Sports Science., 13

[37] Canna, S., Day, J., & Popp, G. (2020). *Common Characteristics of" Successful" Deradicalization Programs of the Past*. Joint Staff DDGO Washington DC United States.

The research conducted by Said[38] emphasized the significance of educating about the tolerance in Islam for determining the core values inclusive of togetherness, generous behaviour towards the entire society (regardless of religion, caste, colour, and creed), brotherhood, and justice. Minimization of the crimes and prevention from radicalism by the implementation of the religious comprehensions via multiple approaches including conductance of righteous and obligatory actions, enduring and practicing love and peace, and behaviours intended of mutual esteem is all what de-radicalization is purposed to do. Furthermore, it aims to introduce teaching, realization of the fact that religion is a source of guidance for living standard life for not only the Muslims but the entire mankind, education (specifically Islamic education in this case to make people aware about the true essence and meaningful life). In education, de-radicalization can also be practiced via pedagogical attitude by planning curriculum of the Islamic education very carefully.

On the bases of such case, this research study has been conducted on de-radicalization through Islamic education at secondary and higher educational levels starting from the primary educational level and the impact that religious education may impose on the process of counter-radicalization. "Islamic religious education and radicalism in Indonesia: strategy of deradicalization through strengthening the living values education" was the research previously conducted on the same subject by Arifin[39] in which empowerment of prevention from radicalism through the introduction of Islamic religious edification via active value instructions in the implementation of the curriculum was clearly explained and demonstrated. Moreover, in 2018, Ma'arif and Rofiq strongly argued about combating radicalism. They stated that the plantation of nationalism ethics, customs, and values are significant enough to counter the radical practices and ideologies in their study titled, "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School". Furthermore, they exhibited that civil teachers are the foundation of cultivating such values along with the Islamic educational sectors. Hasibuan, dkk also supported this point of view in 2017 by coming up with a study, "Radicalization in the Teaching Religion and Its Relations with Criminal

[38]Said, N. (2017). Pendidikan Toleransi Beragama Untuk Humanisme Islam Di Indonesia.*Edukasia: Jurnal Penelitian Pendidikan Islam*, *12*(2), 409–434.

[39] Arifin, Syamsul. (2016). Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values education. *IJIMS*, 6(*1*)2016

Acts of Terrorism" by explaining that anti-radicalization should be achieved through every level of the society, principally by Islamic education by promoting the true religious edification along with the moderate and values-based education.

Role of learning in Acomplishing De-Radicalization:

To encounter radicalization, de-radicalization is an instrument with sound and significant importance[40]. There are basically two factors resulting in radicalization; internal factors that resides within every individual and the external factors including the development of environment and technology. It can influence any person and at anyplace inclusive of the school going students. Radicalization along with the terrorism should not be considered only as a societal movement, yet a social dogma that is tough to eradicate by a single party[41]. Hence, early revelation, prevention, and prompt tackling of such social illness and its adherents is important to be carried out.

De-radicalization connotates several things inclusive of staying devoted to God and humanity until the prevention prior to violence happens[42]. It is intended to put efforts about conveying the moderate authentic comprehension about the real meanings and teachings of the religion Islam and instilling its faith in the people[43]. Also, it can be construed as an attempt of harmonizing the comprehension of deviant beliefs and ideologies[44]. Moreover, de-radicalization entails an effort of neutralizing the radical ideologies via inter-disciplinary strategies including the role of religious scholars, sociologists, educational along with legal departments,

[40] Ma'arif, M. A., & Rofiq, M. H. (2018). The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School. *Edukasi*, *6*(1), 064–078

[41] Hasibuan, H., Sudarsono, Nurjaya, I. N., & Sugiri, B. (2017). Radicalization in The Teaching Religion and It's Relations with Criminal Acts of Terorism. *Brawijaya Law Journal*, *4*(2), 161–174.

[42] Elshimi, M. (2016). De-radicalisation Interventions as Technologies of The Self: a Foucauldian Analysis. *Critical Studies on Terrorism*, *8*(1), 110–129.

[43] Hasibuan, H., Sudarsono, Nurjaya, I. N., & Sugiri, B. (2017). Radicalization in The Teaching Religion and It's Relations with Criminal Acts of Terorism. *Brawijaya Law Journal*, *4*(2), 161–174.

[44] Hasani, I., & Naipospos, B. T. (2010). *Wajah Para "Pembela" Islam: Radikalisme Agama danImplikasinya Terhadap Jaminan Kebebasan Beragama/Berkeyakinan di Jabodetabek dan Jawa Barat*. Jakarta: Tim Setara Institute dan Pustaka Masyarakat Setara.

and psychologists[45]. The adherents of radicalism possess fierce defiance, because of which counter-radical groups fails to influence them and their followers with their ideologies, no matter how much convincing they are. Nevertheless, reduced commitment among radical groups may bring about certain changes in their violent ideologies that can prove to be the first step towards the beginning of de-radicalization in such communities[46]. Change in behaviour is the primary symptomatic feature of the onset of de-radicalization in any individual or community. This behavioral change can be brought about by acclimatizing the thought process of radical individual or community via hypnotherapy, religious guidance, information technology, and e-learning programs[47]. Formal education, counselling, therapy, and training are the other significant approaches that could be adopted for the purpose of achieving de-radicalization[48]. In 2009, Ashour[49] divided de-radicalization in three levels: behavioural level, ideology level, and organization level. Behaviour level, according to him, defines the group of members who abandon the extremists' and violent attitude, ideology level, on the other hand, defines the legitimacy of vicious extremism and violence, while organization level implies the demobilizing the members of violent groups. De-radicalization is practiced not only for the ones who are influenced by violent notions, yet it carried out for students also with the multidisciplinary strategy including parents, educational instructors, and educational sectors[50].

The term, Deradicalization means the preventive measures of counterterrorism which aims to have moderate and nonviolent views and perceptions rather than adopting extreme and violent religious or political

[45] Umar, N. (2014). *Deradikalisasi Pemahaman Al-Quran dan Hadis*. Jakarta: Elex Media Komputindo.

[46] Wiwoho, J., Pujiyono, & Triyanto. (2017). Deradicalization of Former Terrorists through an Entrepreneurship Program. *International Scholarly and Scientific Research & Innovation*, *11*(11), 2740–2743.

[47] Sumbulah, U. (2017). De-radicalisation of Indonesian Students : A Case Study of UIN Malang. *Pertanika Journal Social Science & Humanities*, *25*(8), 155–164.

[48] Doosje, B., Moghaddam, F. M., Kruglanski, A. W., de Wolf, A., Mann, L., & Feddes, A. R. (2016). Terrorism, Radicalization and De-radicalization. *Current Opinion in Psychology*, *11*, 79–84.

[49] Rodli, A. F. (2017). Deradicalism Of Religious Through Hebat (Hypnotherapy , ELearning , Guidance Of Religious Actualization And Information Technology). *ADRI International Journal Of Islamic Studies and Social Sciences*, *1*, 38–43.

[50] Noor, S. (2013). From Radicalization to De-Radicalization: The Case of Pakistan. *Counter Terrorist Trends and Analysis*, *5*(8), 16–19

beliefs and ideologies. It is highly influential in the situations where people tend to take the risk of violent extremism and terrorism, known as radicalisation[51].

Pakistan has been facing multiple sources of internal and external conflicts. The extremism is increasing due to the narrow vision of the state in transforming the youth and leading it to right path. Youth is an asset for the country which can do wonders if rightly nourished. The incapability of the state institutions for providing consistently peaceful ways in order to resolve objections has stimulated the youth to follow the path of violence as a legitimate alternative. Radicalisation is a complex and multi-layered phenomenon in Pakistan that exists in the form of sectarianism, Sharia (Islamization) movements, Talibanization and Jihadi groups[52].

Islamic education plays a significant role in this regards as it teaches everyone to live a life that promotes peace, safety, love and harmony in the society. There are certain laws that are specifically for the youth, teaching them to have controlled tempers and anger. One can also discuss the role of madrasas where the children learn the recitation of the Holy Quran along with the teaching of Islam. Islamic education tends to bring change in the attitude of the youth who are involved in the radical movements.[53]

Pakistani Society and Contemporary Peace

Pakistani society is evolving with more frustration and violence in the temperaments of the youth who have a zero tolerance level. It is compulsory to nourish the youth of Pakistan in an environment where they get peace education. Fundamentally, peace education stresses on resolving the conflicts and on compromising which today's generation does not follow. All over the globe, in the last few years, Pakistan was named as a terrorist country because of the extreme and violent cases, occurred in especially Karachi. Due to such cases, the ethics and calmness from the country have faded away. Many global investors and stakeholders had feared to come to Pakistan due to the violent activities. Thus, the youth needs to know and understand the significance of the peace by adopting the teachings of Islam that will help them in resolving issues such as aggression and assertion[54].

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[52] Basit, A., 2015. Countering violent extremism: evaluating Pakistan's counter-radicalization and de-radicalization initiatives. IPRI Journal, 15(2), pp.44-68.

[53] Aziz, Z., 2017. Islam, peace and tolerance. AAIIL (UK).

[54] Shapiro, J.N. and Fair, C.C., 2010. Understanding support for Islamist militancy in Pakistan. International Security, 34(3), pp.79-118.

Conclusion

In this article, the youth radicalization in Pakistan has been discussed in which, the role of Islamic education is ought to be important. It has tried to explain the concept of Deradicalization which is possible only if Islamic education is considered central in every approach of life. Challenging the youth radicalization in Pakistan requires a holistic approach on the basis of Islamic education that involves the actions of police against the militant organizations and approaches and the support to those political, social and educational institutions which promote Deradicalization. Qualitative study and content analysis has been used as a research methodology in order to frame the whole research. Hence, the research aims to provide a way forward on how the Pakistani youth can transform itself and live a life full of peace and tolerance.

Recommendations

As per the analysis of the research, on the basis of which the conclusion has been drawn, stressing on the increased radicalization of Pakistani youth, recommendations can be made that will help in bringing necessary changes in the society. Firstly, it is important to have a publicized and supportive alternative discourse with a comprehensive religious meaning in all the public domains. There should be a strengthened civil society that emphasizes on reforming the educational curriculum and engaging the executives of the large media house which support programming while covering the inter-faith and sectarian harmony, patience, tolerance and diversity within the framework, based on religious aspects[55]. Moreover, the celebration of the local culture should be encouraged that ensures the participation of the youth that emphasizes on spreading peace and harmony. Every individual gets Islamic education at his school or college, however, there is a thin line between learning and implementing those educational approaches. The state should initiate such programs that promote youth to be a part of it that is based on new and creative topics but are under the theme of controlled tempers and non-violence[56].



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[55] Yaqoob, M., 2019. 9 Contribution of the Critical Thinking Forum in the Deradicalisation of Pakistani Youth. Political Muslims: Understanding Youth Resistance in a Global Context, p.213.

[56] Noor, S., 2013. From Radicalization to De-Radicalization. Counter Terrorist Trends and Analyses, 5(8), pp.16-19.