

# Islamic pedagogy methods in shaping the anti-terrorist consciousness among youth

*Natalya Sergeyevna Sedykh*<sup>1\*</sup>, *Ismail Bautdinovich Baikhanov*<sup>2</sup>, *Kyurie Arbievich Idrisov*<sup>3</sup>, and *Islam Saydakhmedovich Khazhuev*<sup>4</sup>

<sup>1</sup>Bulgarian Islamic Academy, Department of Theology, Bolgar, Russia

<sup>2</sup>Chechen State Pedagogical University, Department of Pedagogy, Grozny, Russia

<sup>3</sup>Chechen State University, Department of Special Psychology and Pre-School Defectology, Grozny, Russia

<sup>4</sup>Chechen State Pedagogical University, Problematic Research Laboratory Innovative Technologies for Preventing Threats to Public Security, Grozny, Russia

**Abstract.** The article presents the results of a review and analytical case – a study aimed at addressing relevant objectives in connection with the need to improve the effectiveness of methods for preventive anti-terrorist work with youth. The authors refer to the Islamic pedagogy methods, which have a high practical value in promoting the spiritual and moral sphere of an individual. This is due to the fact that the purpose of knowledge in the Islamic educational system is to shape a respectable personality. Therefore, for thousands of years, teachers of Muslim educational establishments have been implementing the principle of the unity of education and training. The article discusses the traditional methods of Islamic pedagogy, promising in terms of solving urgent problems, that relate to moulding the anti-terrorist consciousness of young people, as well as innovative methods that correspond to the goals of Islamic pedagogy and have practical value in the development of preventive measures and a general system of spiritual and moral education for digital generation representatives. In this regard, characterised are some active learning methods aimed at the internalisation of moral values and the creation of models of social thinking and behaviour that exclude involvement in any destructive activities. In the end, conclusions are drawn and prospects for further applied research are outlined in order to develop mechanisms for the transmission of spiritual values in the context of global digitalisation taking into account the new generation characteristics.

**Keywords:** terrorism, islamic pedagogy, morality

## 1 Introduction

Terrorism, as an effective continuation of extremism, not only sows death and destruction but also generates new social risks, for both individual states and the international

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\* Corresponding author: [natalja.sedix@yandex.ru](mailto:natalja.sedix@yandex.ru)

community as a whole. This is primarily due to the fact that the ranks of the respective movements are mainly replenished by young people, representatives of the digital generation. As you know, it is the youth that is an active subject of social changes and determines the vectors of further socio-political development. Therefore, at present, as emphasised by many modern researchers (R. F. Pateev, E. L. Sokiryanskaya, O. E. Khukhlaev, O. S. Pavlova, etc.), there is a need to develop preventive anti-terrorist methods in dealing with youth [1-5]. In this regard, according to the authors of this article, it is necessary to turn to the methods of Islamic pedagogy, which has a long history and an extensive humanistic heritage, which is of great practical value for not only peoples, who traditionally practice Islam, but also the global educational thought. The purpose of knowledge in the Islamic educational system is to shape a respectable personality. According to the accepted terminology, 'adab' is identified with the concept of the goal of knowledge, which in Arabic means high morality, good upbringing, goodwill, delicate treatment of others, modesty and sense of shame [6]. To achieve this goal implies the use of certain teaching methods, the study of which is of interest from the point of view of the possibilities of their application in shaping an active moral position of young people, which excludes involvement in any terrorist activities.

It should be noted that in the last decade, in connection with promoting the religious education in the Russian Federation, research interest in various aspects of Islamic pedagogy has increased. This was reflected in the works of some contemporary Russian scientists, such as G. Yu. Khabibullina, R. I. Zianshina, T. E. Sedankina and others [7-9]. However, an analysis of the teaching methods adopted in the Islamic educational model, from the point of view of the prospects for their wide application in shaping the anti-terrorist consciousness among young people, has not been undertaken.

## 2 Methods

The purpose of the research is to identify traditional Islamic pedagogy methods that have a potential in terms of addressing urgent issues associated with shaping the anti-terrorist consciousness among youth and identify innovative methods that correspond to the goals of Islamic pedagogy and have practical value in the promotion of those preventive measures.

The main research method is a case analysis of teaching methods adopted in **Islamic pedagogy**, from the point of view of the prospects for their use in shaping the anti-terrorist consciousness among modern youth. Along with this, an analysis of the regulatory documents of the Russian Federation, which indicate the main goals, objectives, priorities of educational and preventive work with young people, was undertaken. Those are the Strategy for Countering Extremism in the Russian Federation until 2025, Decree of the President of the Russian Federation dated 2 June 2021 No. 400 National Security Strategy of the Russian Federation, federal law No. 304 dated 22 July 2020 Amendments to the Federal Law Education in the Russian Federation on the Education of Students.

## 3 Results

In Muslim educational organisations, along with classical teaching methods used, for example, to teach reading the Koran, in accordance with the tajwid rules, there have traditionally been methods that, according to modern classifications, are called active, based on the interaction between a teacher and students. It should be noted that the form of active methods is interactive ones involving the interaction not only between students and teacher but also between each other.

As shown by our analysis of active teaching methods traditionally used in the educational work of Muslim educational establishments, their common goal is to internalise the religious morality values. Internalisation in modern psychology is understood as the creation of internal structures of the human psyche, through the assimilation of external social activity, the appropriation of life experience, the formation of mental functions and development in general. In other words, active teaching methods have traditionally been used to shape worldview values, social thinking and behaviour models that correspond to the Islamic morality standards. This was carried out by addressing a number of vital teaching challenges including the development of an active moral position, logical thinking, oratorical skills, the ability to conduct a dialogue, arguing one's point of view, convincing and proving one's case. It should be emphasised that at present the named teaching goals and objectives are also relevant. This is reflected in the legislative and regulatory documents of the Russian Federation. According to the Strategy for Countering Extremism in the Russian Federation until 2025, the key tasks include educating young people on the basis of 'spiritual, moral and patriotic values traditional for Russian culture', as well as developing skills 'to defend one's own opinion, counteract socially dangerous behaviour including engaging in extremist activities by all sort of lawful means' [10]. In accordance with decree of the President of the Russian Federation dated 2 June 2021 No. 400 'National Security Strategy of the Russian Federation', strong measures are currently needed to protect traditional Russian spiritual and moral values, culture and historical memory [11]. The importance of educating the younger generations in the spirit of creation and solidarity based on traditional moral guidelines is emphasised in the federal law No. 304-FZ dated 22 July 2020 'Amendments to the Federal Law 'Education in the Russian Federation' on the Education of Students'. It states that education is an activity aimed at 'personal development, creating conditions for self-determination and socialisation of students on the basis of socio-cultural, spiritual and moral values...' [12].

So, to solve these problems, it is necessary to turn to the experience of religious educational science, which translates spiritual values. Let us consider the methods of active learning, which have proven themselves for thousands of years as the most effective in the spiritual and moral education of the younger generations. Those include heuristic learning methods widely used in classical Islamic educational models. The main principle of heuristic learning based on creative search activities is to master knowledge 'through discovery', which makes it possible for students to construct their own meanings, goals, and consciously relate to the content of education. Therefore, heuristic learning today is considered to be a form of productive learning, which is a personality-oriented activity aimed at obtaining practical results that are valuable for self-education in becoming a person. So, in the madrasah, heuristic conversation was traditionally used, the essence of which is not to initially give ready-made answers but to try to lead the interlocutors to the right decisions with questions and objections. An outstanding feature of the application of this method in teaching practices is as follows: new knowledge is acquired, first of all, due to the students' efforts. Based on previously studied topics, through independent logical search, they come to the 'discovery' of new knowledge and rules. The teacher guides the students through suggestive questions. It should be noted that the heuristic conversation method today is widely recognised as an effective teaching method for the development of logical thinking, the ability to generalise, and independently formulate conclusions including those of a moral nature. Among the heuristic training methods traditionally used in the madrasah, one should also include *mushagar* and *monazar*. *Mushagara* (poetry) was arranged in such a way: the teacher writes the first line of the poem on mere scraps of paper as a hint of a well-known thought. The student should understand this thought and finish with a couplet or quatrain. It is noteworthy that some students were fond of and even created complete works in the genre of spiritual poetry (*munajats*, *biits*). *Monazar* is

intellectual competitions between shakirds (often neighbouring madrasahs), which were arranged by teachers in the form of a dispute [6]. Of course, those heuristic methods contributed, on the one hand, to the education of important personal and social qualities and promotion of constructive communication skills. On the other hand, they helped in the development of the cognitive and reflective abilities of an individual, made it possible to shape spiritual and moral values, worldview attitudes that correspond to the standards of Islamic morality.

However, despite the use of a variety of heuristic teaching methods, which, of course, are not limited to those described above, priority in the Islamic educational process from time immemorial has been given to mentoring, which, according to the today's classifications, is also an active teaching method based on the interaction between a mentor and a trainee. As you know, the first teacher of Muslims was the Prophet Muhammad himself. He passed on knowledge orally, and later his associates and students did the same. This teaching method was later called 'mentoring' [6]. This method, despite being the oldest, has been one of the most popular and effective. Today, mentoring has various modifications. For example, when analysing complex situations, that do not have a ready-made action plan, the mentor is recommended to use coaching methods and elements of a heuristic conversation. At present, it is recognised all over the world that knowledge and skills (also in the spiritual and moral spheres) developed through mentoring, turn out to be the strongest. That is why this method has found application in the educational systems of various countries. It should be noted that the mentoring method used in variations and modifications has shown its effectiveness when working with young people who have radical views and attitudes. Moreover, among them were both those, who had experience in destructive activities, and those, who shared extremist ideas but had not yet switched to practice. This is evidenced by not only the Russian experience, including the experience of the authors of this article, but also the experience of specialists from around the world, particularly broadcast, during a series of webinars organised by the Conflict Analysis and Prevention Centre (CAPC) in 2020-2021 [13].

At the same time, as the modern scientist G. Yu. Khabibullina rightly notes, among the innovative teaching methods, that correspond to the traditions of Islamic pedagogy, which should be applied in a dynamic digital world, case studies and project-based learning should be singled out [14]. Case study (analysis of practical situations) is a deep and detailed study of a real or simulated situation, which is performed in order to identify its particular or general characteristic properties. Project-based learning involves working with real-world problems results-focused. These methods, as the researcher states, correspond to the intellectual practices of Islamic science and allow the creation of social competencies expressed in the ability to practically apply knowledge of a moral nature in the contemporary context. Along with this promising innovative method corresponding to the traditions of Islamic teaching, in our opinion, is a quest, a heuristic learning method which has become widespread in the 21st century. A quest is a form of an interactive game during which cognitive and educational tasks are solved [15]. As evidenced by the teaching experience of the authors of this article, this method has proven its effectiveness in addressing actual educational and preventive challenges named among the priorities in the above regulatory documents of the Russian Federation.

## 4 Discussion

As shown by a critical analysis of our results, in educational and preventive work with young people aimed at the creation of anti-terrorist consciousness, it is necessary to take into account the characteristics of representatives of generation Z (they use digital generation and centennials as synonyms), a term used in the world for the generation

represented by people born since 2000. The social, psychological and personal characteristics of the representatives of this generation are due to the fact that they interact with gadgets (phones, smartphones and other communicators, etc.) from early childhood. They cognise reality simultaneously in the objective, social and virtual worlds. Moreover, the conditions of a small society (family, class and inner circle) are replaced by a new significant space, the Network. So, for the digital generation, there is a new type of living space, a hybrid space without any clear distinction between real and virtual [16]. Their social and personal identities are shaped under the influence of online communities. Therefore, today it is necessary to develop mechanisms for the transmission of spiritual values in the context of global digitalisation taking into account the characteristics of the new generation. This requires a combination of offline and online formats.

## 5 Conclusion

Thus, active teaching methods used in the Islamic teaching system in order to develop the spiritual and moral areas of an individual have great potential in promoting the anti-terrorist consciousness of modern youth. The wide and systematic use of them in work with youth will enhance its effectiveness. In this regard, it is necessary to create practice-focused programmes for additional education and retraining for teachers, religious figures, employees of NGOs and representatives of youth policy. The goal is the development of methodological (didactic) competence, which allows to effectively solve actual educational and preventive tasks using the described methods. In addition, it is necessary to create interactive platforms for the exchange of best practices, as well as practical manuals that offer specific recommendations, scenarios for preventive measures, plans for educational conversations, cases for analysis, action plans in certain situations etc.

At the same time, the described active teaching methods used in the system of Islamic educational science can provide the basis for creating new and creative solutions in the social, educational and preventive work with representatives of the digital generation. Against this background, it is essential to rely on the educational and ethical models of media education involving the consideration of moral, religious and philosophical issues on the material of the media. This implies the creation of educational Internet resources, where socially significant, instructive, informational and other media stories will be offered to reveal based on the example of real-life situations, the moral foundations of decision-making, behaviour, and relations in society. However, in order for these resources to become interesting for a youth audience, it is important to rely on such principles when creating them as interactivity, multitasking and infographics (a graphical way of presenting information or knowledge). At the same time, in order to encourage the attention of young people to such content, it is promising to use such methods as a web quest, a problematic task with game elements, for the organisation of which Internet resources are used.

We emphasise that online communication is designed to complement, and not replace the work with youth in real time. The key objective is to expand the area of constructive influence on representatives of the digital generation with digital formats. Thus, to offer new opportunities for the harmonious development of an individual taking into account the achievements of the modern media culture as a set of technologies and means (including both tangible and intellectual valuables) developed by mankind in the cultural and historical development that contribute to shaping the public consciousness and socialisation of the individual.

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