SEEKING MODERATION AMID RELIGIOUS EXTREMISM AND POLITICAL TURMOIL: A CASE STUDY OF AFGHANISTAN

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Abstract

This study investigates the interplay of Islamic ideology, violence, and political strategies in contemporary Afghanistan, examining domestic and foreign influences. This study applies library resources to explore the delicate relationships between Afghan Islamic philosophy, politics, and warfare by utilizing a thematic analysis framework. By closely analyzing the historical development of Islamic philosophy, politics, and violence in Afghanistan, as well as the impact of foreign stakeholders, the study aims to offer a thorough understanding of this interconnected web of complexities. Employing thematic analysis to dissect Islamic thoughts in Afghanistan, stressing the diversity of viewpoints and the vital role of external stakeholders. This research will shed light on the complex interplay of terrorism relationships among terrorism, politics, and conflict resolution, highlighting the dire need for Wasatiyya (moderation). By bridging historical viewpoints with contemporary ground realities, the study will offer an understanding of Afghanistan's socio-economic and political complexities. This article significantly contributes to the academic discourse and directs future research into the complex political realities within the region.

1. Introduction

Afghanistan, a landlocked country with geopolitical and geostrategic locations, has deeply influenced its political and cultural establishment, serving as a focal point for various superpowers throughout history. Historically, its strategic importance along the Silk Road fostered cultural exchanges and served as an economic corridor that has been a uniting yet contested force in the region.[1] Afghanistan's persistent relationship with Islam has heavily influenced its identity, governance, and social system, with Islamic values shaping political philosophies and cultural practices.[2] Nevertheless, different interpretations of Islamic viewpoints have frequently intensified internal and external tensions. At the same time, factions contend for political supremacy under religious causes.[3] The interplay between its geographical challenges and the centrality of Islam underscores Afghanistan's complex historical trajectory.

Similar to justice, Wasatiyya, the Islamic term for moderation, finds a middle ground between two extremes.[4][5] The holy Qur'an says that individuals with good sense should take a position called Wasatiyya, which means "neither exaggeration nor negligence nor excess of limits nor being in default."[6] The term "Wasatiyya," which means "middle" in Arabic, is an idea in Islamic thought that encourages a fair and sensible way of living, trying to find a balance between extreme actions in all regions of life. Wasatiyya, as characterized by religious humility, provides several advantages, like adapting rigid Islamic laws to the present certainties(realities), aligning religious responsibilities with societal needs, boosting interfaith dialogue and coexistence, and humanizing tolerance for diversity.[7] Wasatiyya likewise portrays Islam as a balanced and integrated mission for the Ummah's liberation, revitalization, and unification.[8]

The balance between traditional Islamic principles that require modern governance has influenced the advancement of the country's socio-political landscape. Traditional "conventional" Islamic principles have historically shaped the framework for governance, stressing community and tribal associations over centralized state authority.[9] As we navigate the complexities of religion in Afghanistan, it is critical to identify the nuanced connection between Islamic thought and the politically disputed system,

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[1] Barfield, Thomas J. "Shari 'A In Afghanistan." The Review of Faith & International Affairs 10, no. 4 (2012): 45-52.

[2] Mahmudov, Kuvonchbek. "the influence of the politicization of Islam on Afghanistan's security and stability." modern educational system and innovative teaching solutions 1, no. 1 (2024): 261-265.

[3] Schamiloglu, Uli. "Taliban: Militant Islam, Oil, and Fundamentalism in Central Asia. By Ahmed Rashid. New Haven: Yale University Press, 2001. 288 pp. 14.95 (paper). Originally published as Taliban: Militant Islam, Oil, and the New Great Game in Central Asia. London and New York: IB Taurus, 2000." The Journal of Asian Studies 61, no. 1 (2002): 247-248.

[4] Bakir, Muhamadul, and Khatijah Othman. "Wasatiyyah (Islamic Moderation)." Journal of Islamic Thought and Civilization 7, no. 1 (2017): 13-30.

[5] Kamali, Mohammad Hashim. "Extremism, Terrorism, and Islam: Historical and Contemporary Perspectives." ICR Journal 6, no. 2 (2015): 148-165.

[6] Othman, Mohammad Redzuan, and Mashitah Sulaiman. "Inculcating the essence of 'Wasatiyyah'in Muslim society: the state promotion and Muslim intelligentsia responses in Malaysia." Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC) 19, no. 2 (2014).

[7] Kamali, Mohammad Hashim. "Extremism, Terrorism, and Islam: Historical and Contemporary Perspectives." ICR Journal 6, no. 2 (2015): 148-165.

[8] Ahmad, Md Asham. "Moderation in Islam: A conceptual analysis of Wasatiyyah." TAFHIM: IKIM Journal of Islam and the Contemporary World 4 (2011).

[9] Chang, Li, Geng Pengtao, and Zhang Xiyao. "Power hedging and faith fetters: The factors of tribe and religion in Afghanistan's state building." Frontiers in Political Science 4 (2022): 976833.

contributing to the present state of conflict.[10] Based on Winter & Hasan,[11] the emergence of extremism, chiefly manifested by the Taliban, has made the connection delicate between politics, trust, and conflict in Afghanistan. Unpacking the multifaceted web of variables that have contributed to the radicalization of Islamic theology in this geography is the primary focus of this study.

We aim to investigate the historical foundations of extremism to elaborate on the beliefs that stem from violence and unrest in Afghanistan. Understanding external standpoints and major players who influence Afghanistan's political and spiritual division is paramount. Simultaneously, the geopolitical aspects and the involvement of foreign influences have added another layer of complexity to the interaction between Islamic philosophy and conflict. This study analyses how external powers have contributed to Afghanistan's volatile atmosphere, taking into account their overt and covert interventions. Based on the discussion above, the objectives of this study are:
• To assess the overview of key studies exploring the relationship between Islamic law interpretation, politics, and religious extremism in modern Afghanistan.
• To determine the factors that have led to the rise of extremism, represented explicitly by the Taliban, and its impact on the contemporary conflict in Afghanistan.
• To understand how the concept of Wasatiyya/Moderation can help reduce violence and radicalism in contemporary Afghanistan.

Considering the objectives, this exploration is trying to answer the following research question:
RQ1: What are the key sociopolitical and economic factors contributing to the rise of religious extremism in Afghanistan?
RQ2: How do Islamic ideology, religious extremism, and political unrest interconnect within the Afghan context?

This study is critical because it attempts to add to the body of knowledge by thoroughly examining the complex interrelationships between religion, politics, and violence in Afghanistan, with a particular emphasis on the impact of Islamic ideology and extremism. By exploring the roots of extremism, the impact of stakeholders, and the empowerment of Wasatiyya in mitigating violence, this study helps in the understanding of religious extremism. This study has key implications for policymakers in informing policies for peacebuilding and counter-terrorism initiatives in Afghanistan.

This study underscores the challenges of applying moderation amid religious extremism and political turmoil. Afghanistan's history of conflict and foreign interference has ignited radical ideologies, especially those that use strict interpretations of Islamic law. The emergence of the Taliban and other militant groups has expanded divisions, making it challenging to pursue a balanced political framework. Efforts to advance moderation are vital for Afghanistan's future, aiming to integrate religious values with democratic principles, protect excluded groups, and enhance national unity despite the challenges mentioned above. Taking into account the multifaceted religious, ethnic, and cultural dynamics, the accomplishment of moderation needs inclusive policies that explore socioeconomic and political disapprovals. This study stresses the need for

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[10] Mamdani, Mahmood. "Good Muslim, bad Muslim: A political perspective on culture and terrorism." American Anthropologist 104, no. 3 (2002): 766-775.

[11] Winter, Charlie, and Usama Hasan. "The balanced nation: Islam and the challenges of extremism, fundamentalism, Islamism and jihadism." Philosophia 44, no. 3 (2016): 667-688.

custom-made governance strategies that might be applicable in similar countries facing extremism challenges.

2. Literature Review

Every political movement or philosophy, particularly those with religious foundations, portrays a historical anecdote whose thoughts and doctrines immensely influence its development.[12] Understanding the origins and sources of modern phenomena, especially in traditionally oriented nations such as Afghanistan, where custom leaves its footprints on everything.[13] Since this is a delicate topic in Afghanistan, there are limited studies on this particular topic. However, the researcher tried to find some relevant research articles. The following are the closest articles I have used for my secondary data.

The growth of religious extremism in Afghanistan can be qualified as an interplay of sociopolitical and economic elements grounded in Afghanistan's stormy historical context. Sustained conflict over decades, such as external attacks and civil wars, has destabilized state structure and created a vacuum for radical ideologies to gain ground.[14] Persistent economic struggles, general unemployment, and inadequate education availability have deepened this instability, developing environments where extremist groups can exploit grievances and build allegiance.[15] Furthermore, the role of Islamic ideological influence in forming Afghanistan's political landscape has been thoughtful, with interpretations of Islam frequently being co-opted to defend violence or consolidate power.[16]

This connection between religious beliefs and political unrest is apparent in the emergence of the Taliban, which shapes its strategy as a defense of Islamic principles against supposed Western imperialism. In addition, successive political administrations' inadequacy to resolve corruption issues and provide justice has played a role in public marginalization, pushing marginalized groups toward radicalization.[17] Addressing these problems necessitates refined policies that strike a balance, fostering moderate religious interpretations alongside efforts to reinforce governance and socio-economic chances. The characteristics of these previous studies are presented below:

Table. 1: Previous Studies relevant to this paper in the Afghan context

No	Article title	Source	Finding
1	Madrasas and Promotion of Violent Extremism in Afghanistan; counterterrorism and freedom of	M. M. Zaki, "Madrasas and Promotion of Violent Extremism in Afghanistan; Counterterrorism and	Unregistered madrasas in Afghanistan, funded by foreign sources, promote violent extremism and lack government oversight. To counter this, the Afghan government should

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[12] Ibrahimi, Niamatullah. "A violent nexus: ethnonationalism, religious fundamentalism, and the Taliban." The Review of Faith & International Affairs 21, no. 3 (2023): 22-37

[13] Abawe, Zulfia, Bilquees Daud, Haqmal Daudzai, Moheb Jabarkhail, and Farooq Yousaf. "Afghanistan and the way forward: Incorporating indigenous knowledge into policymaking." Global Policy 14, no. 1 (2023): 192-198.

[14] Rubin, Barnett R. The Fragmentation of Afghanistan: State Formation and Collapse in the International System. Yale University Press, 2002.

[15] Harpviken, Kristian Berg, and Shahrbanou Tadjbakhsh. A rock between hard places: Afghanistan as an arena of regional insecurity. Oxford University Press, 2016.

[16] Ibrahimi, Niamatullah. "A violent nexus: ethnonationalism, religious fundamentalism, and the Taliban." The Review of Faith & International Affairs 21, no. 3 (2023): 22-37

[17] Jones, Seth G. In the graveyard of empires: America's war in Afghanistan. WW Norton & Company, 2009.

	education and religion in Afghanistan.	Freedom of Education and Freedom of Religion in the Afghanistan Context.," *University of Oslo.*, 2019.	enhance security and oversight for all madrasas, depoliticize them from foreign influence, and ensure education rights and religious freedom.
2	The Role of Education in Combating Violent Extremism in Developing Countries with an Emphasis on Afghanistan	Mohammad Mohammadi, "The Role of Education in Combating Violent Extremism in Developing Countries with an Emphasis on Afghanistan," *Shanlax International Journal of Education* 9, no. 3 (June 1, 2021): 273–87, https://doi.org/10.34293/education.v9i3.3830.	Emphasizing critical thinking and collaboration with civil society, religious leaders, and security forces is crucial to addressing root causes.
3	Understanding and Countering Violent Extremism in Afghanistan	R. Fazli, C. G. Johnson, and P. Cooke, "Understanding and Countering Violent Extremism in Afghanistan," 2015, https://doi.org/10.1163/2210-7975_HRD-0131-2015023.	In Afghanistan, factors driving extremism include socio-economic issues, corruption, foreign occupation, religious indoctrination, and... Recruitment strategies involving places like madrassas, mosques, universities, prisons, and social media.
4	Reassessing the Relationship Between Religiosity and Political Violence: Evidence from Afghanistan	Mohammad Isaqzadeh, "Reassessing the Relationship Between Religiosity and Political Violence: Evidence from Afghanistan," 2021.	Personal exposure to violence in conflict areas, like losing family members, increases religiosity, as seen in Kabul, Afghanistan. This effect is more substantial than indicators predicting support for militant groups.
5	Good Muslim, Bad Muslim: A Political Perspective on	Mahmood Mamdani, "Good Muslim, Bad	This study criticizes the simplified relation between Islam and terrorism post-9/11,

	Culture and Terremism	Muslim: A Political Perspective on Culture and Terrorism," *American Anthropologist* 104, no. 3 (September 2002): 766–75, https://doi.org/10.1525/aa.2002.104.3.766.	emphasizing historical factors and U.S. accountability for its past actions. It calls for a nuanced understanding of Islam-West relations, recognizing the diversity and complexity of both civilizations.

Table. 2: Previous Studies relevant to this paper in the global context

No	Article title	Source	Finding
1	Extreme moderates: Understanding low levels of violent extremism in Bosnia-Herzegovina	Šejla Pehlivanović, "Extreme Moderates: Understanding Low Levels of Violent Extremism in Bosnia-Herzegovina," *Journal of Regional Security* 19, no. 2 (2024): 131–57, https://doi.org/10.5937/jrs19-41176.	Findings reveal that extremist groups are chiefly driven by broad political goals, not only violence. It doesn't always lead to extremism, though radicalization exists. The political and social context highly shapes how these groups function. Despite the possibility of violence, there are limited actual incidents, signifying little widespread endorsement. These findings underline the complex link of factors prompting extremism in delicate contexts.
2	Religious Moderation as a National Défense Effort to Exclusivism, Extremism, And Terrorism: Concept and Implementation	Pipin'	Armita and Karuok's study stresses religious moderation as a key element of nationwide resilience in Indonesia. By adding principles like balance, universal values, and integration, the study plans to avoid the risk of isolation and extremism. Essential factors of effective moderation include nationalism, anti-violence, cultural sensitivity, and tolerance.
3	How Extremist Movements Delegitimise Religious Moderation Campaigns:	Rizky Alif Alvian, "How Extremist Movements Delegitimise Religious Moderation Campaigns: A Case of Hizbut Tahrir	Hizbut Tahrir Indonesia delegitimizes religious moderation campaigns by describing them as Western tools to challenge Islam and by accusing the supporters of corruption and complicity with

	A Case of Hizbut Tahrir Indonesia (2018-2022)	Indonesia (2018-2022)," *Terrorism and Counter-Terrorism Studies*, 2023, https://doi.org/10.19165/MDOT2199.	foreign powers. This ignites resistance to moderation and poses a challenge in tackling violent extremism.
4	Strengthening Religious Moderation As an Effort to Prevent Extremism in Education Institution	(Shobikah et al., 2023)	This research emphasizes the significance of respecting religious diversity and advancing inclusive values within educational institutions. These institutions can effectively prevent extremism when they integrate religious practices with national commitment and advancing justice and harmony,
5	Challenges of Religious Moderation in The Context of Radicalism	Khairulman Akbar Hutagalung, "Challenges of Religious Moderation in The Context of Radicalism," *International Journal of Advanced Multidisciplinary* 2, no. 3 (December 26, 2023): 840–53, https://doi.org/10.38035/ijam.v2i3.424.	This article addresses the global challenge of religious radicalism. It signifies moderate Muslims as those who embrace non-violent, democratic interpretations of Islam and underlines the importance of literary-based education in elevating moderation. The study also admits the impact of categorization on individuals and placing a premium on religious moderation by scholars and media.
6	The Qur'anic Concept of Wasatiyah (Moderation): The Role of Ghulam Azam Towards Reforming of a Moderate and Balanced Society in Bangladesh	Muhammad Hedayatul Islam, "The Qur'anic Concept of Wasatiyah (Moderation): The Role of Ghulam Azam towards Reforming of a Moderate and Balanced Society in Bangladesh," *International Journal of Academic Research in Business and Social Sciences* 7, no. 7 (August 21, 2017):	This exploration of Ghulam Azam's contributions to advancing Wasatiyah in Bangladesh is striving through Islamic da'wah and social reform. It highlights the role of modern Islamic movements in addressing social issues while upholding Wasatiyah.

		Pages 668-685, https://doi.org/10.6007/IJARBSS/v7-i7/3130.	
7	The Implementation of Islamic Moderation Principles in Addressing the Challenges of Political Identity Polarization	Iis Leniawati and Mochamad Ziaul Haq, "The Implementation of Islamic Moderation Principles in Addressing the Challenges of Political Identity Polarization," *Integritas Terbuka: Peace and Interfaith Studies* 3, no. 2 (December 22, 2024): 151–64, https://doi.org/10.59029/int.v3i2.42.	This study indicates that Islamic moderation principles, especially Wasatiyya, are key for modifying political polarization. Wasatiyya contributes to a more inclusive and stable society by enhancing dialogue and advancing balance and social justice.
8	The Role of Religious Moderation in Political Dynamics in Indonesia	I Gd. Dedy Diana Putra et al., "The Role Of Religious Moderation In Political Dynamics In Indonesia," *Journal of Politica Governo* 1, no. 3 (June 30, 2024): 1–6, https://doi.org/10.62872/5sv1ey25.	This article accentuates the key role of religious moderation in Indonesian politics. Fostering inclusivity and tolerance elevates social cohesion, impacts policy-making, and enhances electoral results. Addressing the rise of identity politics and boosting interfaith cooperation are the main challenges in empowering religious moderation's impact.

A summary of the relevant literature in the Afghan context

The complex interaction between religion, politics, and conflict in Afghanistan has been a subject of intense scholarly inquiry. Several scholars have explored the intricate connection between Islamic philosophy and politics in Afghanistan.

Studies such as[18][19] elaborate on Islamic ideology's historical and modern effects on political structures. These works portray how integrating spiritual values into governance has contributed to Afghanistan's unique political environment. Research into the diversity of extremism and war is essential. Misra[20] investigates foreign interventions and their influence on conflicts, adding that they have led to tension and violence in public

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[18] Mamdani, Mahmood. "Good Muslim, bad Muslim: A political perspective on culture and terrorism." American Anthropologist 104, no. 3 (2002): 766-775.

[19] Winter, Charlie, and Usama Hasan. "The balanced nation: Islam and the challenges of extremism, fundamentalism, Islamism and jihadism." Philosophia 44, no. 3 (2016): 667-688.

[20] Misra, Amalendu. "The Taliban, Radical Islam and Afghanistan." Third World Quarterly 23, no. 3 (2002): 577-589.

opinion. Also, Mamdani[21] points out the nation's troubled history and emphasizes the role of extremism in creating conflicts.

Wasatiyya, or moderation, is a notion that has immense promise for tackling Afghanistan's problems with political instability and religious extremism. Wasatiyya, which has its roots in Islamic teachings, promotes a fair and impartial approach to spiritual, social, and political life by placing a strong emphasis on tolerance, justice, and compassion.[22] In the Afghan context, where radical ideologies frequently take advantage of religious beliefs, Wasatiyya provides a framework to counteract fundamental interpretations of Islam and promote a culture of peace and coexistence.[23]

Scholars claim that applying Wasatiyya needs to integrate its values into education, governance, and community engagement to promote resilience to extremist ideologies.[24] Moreover, community-based initiatives that include Wasatiyya in religious discourse have shown the ability to bridge divisions and restore belief between various communities in conflict-affected areas.[25] By grounding efforts for moderation in the ideologies of Wasatiyya, Afghanistan can address the conceptual roots of extremism while fostering a sustainable and inclusive idea of peace.

As said by Winter and Hasan,[26] at the heart of Afghanistan's contemporary challenges lies the spectrum of extremism epitomized by groups like the Taliban. Also, Misra[27] mentions that the Neo-Taliban Insurgency in Afghanistan" unravels the complex dynamics of extremist ideologies, tracing their roots and analyzing their profound impact on the ongoing conflicts. The conflict and political unrest in Afghanistan are not confined within its borders. As Afghanistan confronts contemporary challenges, "Modern Afghanistan: A History of Struggle and Survival" is a compass that navigates the nation's turbulent history. This work offers valuable insights into the present challenges and potential trajectories for the future, laying the groundwork for understanding the complexities of Afghanistan's political landscape.[28]

The intricate tapestry of politics, conflict, and Islamic ideology in modern Afghanistan reflects the enduring struggle for identity and governance. By delving into the wealth of literature on this subject, we gain a deeper appreciation of the challenges faced by the nation and the need for nuanced approaches to foster stability and peace in this crucial geopolitical hotspot.[29]

A summary of the relevant literature in the Global Context

Previous research highlights the multifaceted nature of religious moderation and its key role in fostering social harmony and mitigating extremism worldwide. Studies

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[21] Mamdani, Mahmood. "Good Muslim, bad Muslim: A political perspective on culture and terrorism." American Anthropologist 104, no. 3 (2002): 766-775.

[22] Kamali, Mohammad Hashim. "Extremism, Terrorism, and Islam: Historical and Contemporary Perspectives." ICR Journal 6, no. 2 (2015): 148-165.

[23] Esposito, John L. What everyone needs to know about Islam. Oxford University Press, 2011.

[24] Abu-Nimer, Mohammed. Nonviolence and peace-building in Islam: Theory and practice. Gainesville: University Press of Florida, 2003.

[25] Barfield, Thomas J. "SHARI 'A IN AFGHANISTAN." The Review of Faith & International Affairs 10, no. 4 (2012): 45-52.

[26] Winter, Charlie, and Usama Hasan. "The balanced nation: Islam and the challenges of extremism, fundamentalism, Islamism and jihadism." Philosophia 44, no. 3 (2016): 667-688.

[27] Misra, Amalendu. "The Taliban, Radical Islam and Afghanistan." Third World Quarterly 23, no. 3 (2002): 577-589.

[28] Rahmany, Gulab Mir. "Political ideology of Afghanistan f." (2017).

[29] İnaç, Hüsamettin, and Jawid Asefı. "The Discussion of Political Islam and Democracy in Afghanistan." Türkiye Politik Çalışmalar Dergisi 1, no. 1 (2021): 1-12.

conducted in various countries, such as Bosnia-Herzegovina,[30] Indonesia,[31][32][33][34] and Bangladesh,[35] highlight the distinct factors prompting extremism, including political and social contexts, the role of education, and the challenges raised by groups that delegitimize moderation efforts.

The mentioned studies emphasize the significance of conceptualizing moderation as a national strategy, promoting principles like balance, universal values, and integration. Furthermore, research emphasizes the crucial role of moderation in mitigating political polarization, boosting inclusivity and tolerance, and persuading policy-making. By investigating the contributions of individuals like Ghulam Azam and exploring the effect of concepts like Wasatiyya, scholars have shed light on the different pathways via which religious moderation can contribute to a more just and peaceful society.

3. Research Method

In this study, the researcher explored and read critically the available literature to investigate politics and conflict, focusing on Islamic ideology and extremism in contemporary Afghanistan. The study adopts a qualitative research approach by reading critically the available library secondary literature in collecting, evaluating, synthesizing, analyzing, and carrying out internal and external criticism of the content from numerous sources. The author collects, selects, analyses, and reviews several texts from various research articles, academic publications, and other historical records and uses thematic analysis as a data analysis tool. Thematic analysis is a qualitative research method used to identify, analyze, and interpret patterns or themes within the dataset.[36]
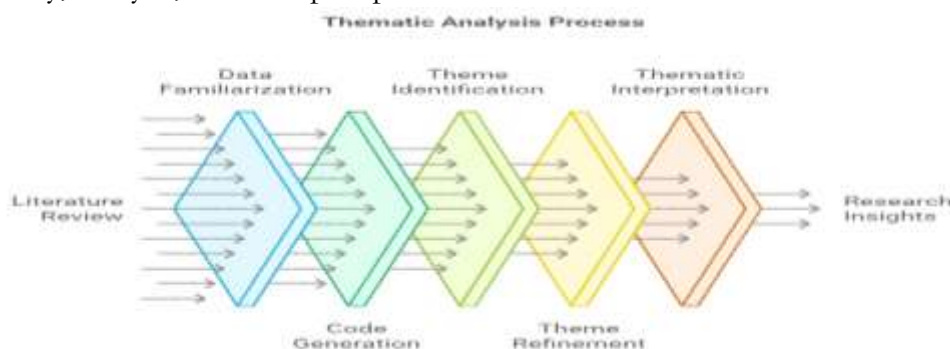

Figure 1. Steps in the Thematic Analysis

[30] Pehlivanović, Šejla. "Extreme moderates: Understanding low levels of violent extremism in Bosnia-Herzegovina." Journal of Regional Security 19, no. 2 (2024): 131-158.

[31] Alvian, Rizky Alif. "How Extremist Movements Delegitimise Religious Moderation Campaigns." Perspectives on Terrorism 17, no. 3 (2023): 23-41.

[32] Armita, Pipin, and Mohamad Azmi Karuok. "Religious Moderation as a National Defense Effort to Exclusivism, Extremism, and Terrorism: Concept and Implementation." Al-Wasatiyah: Journal of Religious Moderation 1, no. 2 (2022): 194-216.

[33] Putra, I. Gd Dedy Diana, I. Wayan Budiantara, Ida Ayu Agung Windayani Kusumaharani, and Sarono Sarono. "The Role of Religious Moderation In Political Dynamics In Indonesia." Journal of Politica Governo 1, no. 3 (2024): 1-6.

[34] Shobikah, Nanik, Muhammad Faisal, and Imron Muttaqin. "Strengthening Religious Moderation As Effort To Prevent Extremism In Education Institution." Journal of Namibian Studies: History Politics Culture 34 (2023): 3810-3824.

[35] Islam, Muhammad Hedayatul. "The Qur'anic Concept of Wasatiyah (Moderation): The Role of Ghulam Azam towards Reforming of a Moderate and Balanced Society in Bangladesh." International Journal of Academic Research in Business and Social Sciences 7, no. 7 (2017): 2222-6990.

[36] Victoria Clarke and Virginia Braun, "Thematic Analysis," *The Journal of Positive Psychology* 12, no. 3 (May 4, 2017): 297–98, https://doi.org/10.1080/17439760.2016.1262613.

The study demonstrates an integration of different sources and analyses the gathered results.[37] While going through the available literature, the researcher noted and highlighted the themes that emerged during data analysis for further investigation later on. The thematic analysis found a pattern concerning extremism, politics, and Islamic ideology in Afghanistan.

Data analysis

According to Clarke & Braun,[38] thematic analysis is a qualitative research method that systematically identifies, analyzes, and reports patterns (themes) within a dataset. The process begins with familiarizing oneself with the data, followed by open coding to generate initial labels for meaningful segments.

Thematic method of data analysis was used for this research. First, the data taken from the library sources is divided into three general themes, each of which is divided into other sub-themes. The details of our themes are illustrated in Figure 2 below:
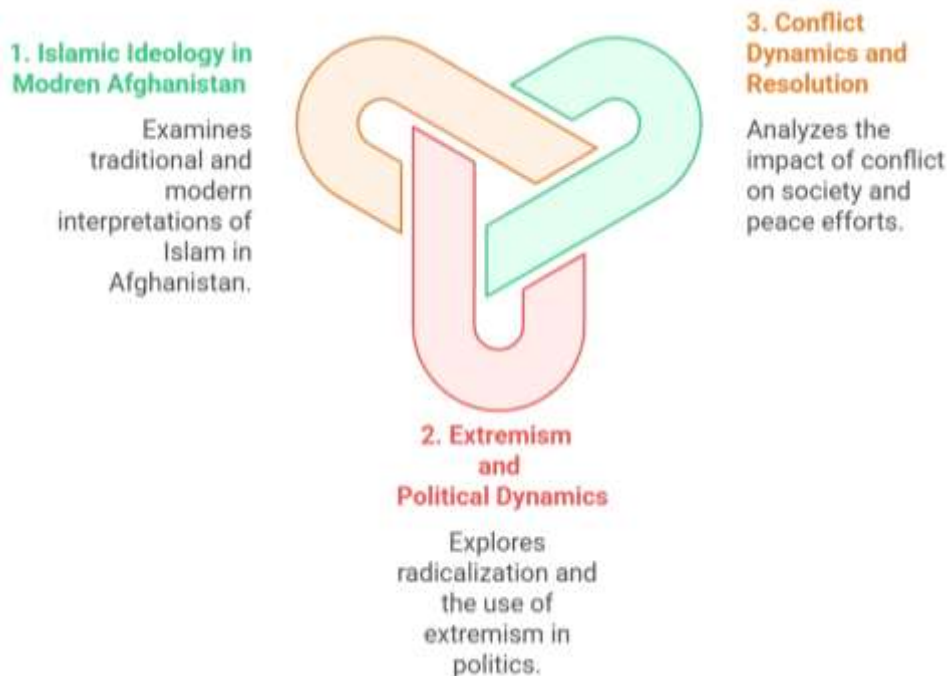

1. Islamic Ideology in Modren Afghanistan

Examines traditional and modern interpretations of Islam in Afghanistan.

3. Conflict Dynamics and Resolution

Analyzes the impact of conflict on society and peace efforts.

2. Extremism and Political Dynamics

Explores radicalization and the use of extremism in politics.

Figure 2: Three Emerging Themes

4. Finding and Discussion

In the light of the thematic analysis of the available literature, considering politics, conflict, Islamic ideology, and extremism in the contemporary context of Afghanistan, we came up with three general themes. These general themes boiled down into sub-themes. This intricate division of politics and conflict with Islamic ideology and extremism into these meticulously crafted general and sub-themes prepares the ground and provides a comprehensive analytical lens through which scholars and policymakers can navigate the multifaceted terrain of contemporary Afghanistan. A detailed

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[37] Nassaji, Hossein. "Qualitative and descriptive research: Data type versus data analysis." Language teaching research 19, no. 2 (2015): 129-132.

[38] Clarke, Victoria, and Virginia Braun. "Thematic analysis." The Journal of Positive Psychology 12, no. 3 (2017): 297-298.

description of these general and sub-themes is provided. The first central theme that appears is the Islamic Ideology in modern Afghanistan.

This is because the researchers want to understand how religious violence, politics, conflict, and Islamic ideology all work together in modern Afghanistan. A library and literature give us an in-depth analysis of the subject matter and explanation of Afghanistan's complex and subtle world-shaped historical dynamics, ideologies, thoughts, and traditions. Historical injustices and colonial powers' meddling had a significant influence on Islamic groups in Afghanistan.[39] The Soviet invasion and later U.S. interventions have created an unstable environment in generating radical groups. The movements often appeared in a reaction to alleged injustices and the shortcomings of local and foreign troops, disseminating a cycle of violence and instability.

Historical background

Islamism has had a significant impact on the political discussions in the nation,[40] which demonstrates a historical root of Islamic ideologies, and this is what we claim from data gathered from library sources and literature. The research discovered that the rise and dissemination of Islamic concepts in the region has been influenced for a long time by historical occurrences such as the Soviet-Afghan War, the Taliban regime (1.0), and the shifts in international politics after 9/11, a big event and history change. This historical perspective is particularly beneficial in helping us to understand the origins of present contemporary beliefs.

Culture and Islamic values

The research identifies moments when asserting national identity and expressing Islamic values collide, which may cause conflict between the Afghan government and the union. So, here, sub-themes in this section delve deeper into the intricate relationship between Islamic beliefs and identity, an essential part of the theme. The findings highlight the complexity of Afghan society, where many cultural and social groups contend with divergent interpretations of Islamic principles.[41] This viewpoint enhances a dynamic belief that Shari'ah reinforces governance and social life, making it resistant to secular modifications.[42]

Another major issue discussed is the competition in explaining and interpreting Islamic teachings and values, a critical insight from the study, as various Islamic perspectives are challenged in Afghanistan.[43][44] This study discusses the dynamic discussion with several religious perspectives, representing the nation's Islamic intellectual. Besides, the effect of external factors on Islamic beliefs, based on the literature review, explains how external factors have influenced Islamic ideologies, particularly in Afghanistan. So, it has been uncovered that the ideologies of the globe, foreign policies, and world events all have an essential impact on Islamic speech in a particular region. A detailed grasp of local and global elements is crucial when examining the ideological landscape of the modern country Afghanistan.

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[39] Naghizadeh, Mikael Hiberg. "The origins of Islamist insurgencies: the social-institutional foundations of an ideological shift." PhD diss., University of Oxford, 2022.

[40] Olesen, Asta. Islam & Politics Afghanistan N. Routledge, 2013.

[41] Barfield, Thomas J. "SHARI 'A IN AFGHANISTAN." The Review of Faith & International Affairs 10, no. 4 (2012): 45-52.

[42] Al-Farsi, K. "Exploring sharia law in Islamic jurisprudence." Social Science Chronicle 1, no. 1 (2022).

[43] Nasr, Seyyed Vali Reza. The Shia revival: How conflicts within Islam will shape the future. WW Norton & Company, 2007.

[44] Rubin, Barnett R. Afghanistan from the Cold War through the War on Terror. Oxford University Press, 2013.

The Dynamics of Extremism and Politics

This section presents an intricate and interwoven world influenced by external factors, historical developments, and ongoing occurrences.[45] This part presents the key findings and conclusions from a thorough investigation of how terrorism impacts Afghanistan's current state of affairs using the library research method. Suppose we talk about historical foundations, socio-political causes, relationship with political power, international impacts, and present initiatives to combat extremism in Afghanistan by using the library research approach to study it. These findings allow a more thorough examination of the interplay between Afghanistan's politics, conflict, and extremism. This will facilitate improved decision-making for academics and policymakers.[46]

Similarly, we believe that the research discovered significant historical materials that aided in the emergence and growth of extremism in Afghanistan. Notably, the Cold War and the ensuing struggles for dominance paved the way for the emergence of extremist organizations. The findings demonstrate how these historical occurrences continue to influence contemporary politics.[47] They also demonstrate the intricate relationships between historical conflicts and extremism nowadays.

Some socio-political factors give rise to extremism.

To answer the first research question, societal and partly political parties, including discussing the social and political elements in Afghanistan that contribute to the growth of terrorism, are a significant component of the evidence.[48] This study lists political instability, economic inequality, and problems with governance as causative reasons. Extremist organizations use these political and social gaps to gain and maintain support for their agendas. They do this by capitalizing on citizens' grievances and mistrust of the government.

The findings demonstrate the close relationship in Afghanistan between political power and extremism. The research identifies instances in which radical organizations attempt to subvert and alter political structures via coercion or astute alliances. Political establishments are trying to navigate the intricate world of extremism together. Radical themes are sometimes used for strategic ends, sometimes seen as security risks and addressed accordingly.

According to Abbas, the study's data includes a significant section on how the dynamics of the global community have altered the nature of extremism in Afghanistan. The research demonstrates that foreign actors, transnational ideological groupings, and worldwide networks of terrorism sustain extremism inside the nation. Due to its weak borders and long history as a strategic battleground, outside actors have a more significant influence on extreme organizations' operations inside Afghanistan.

Counter-extremism Strategies and Challenges

The study explores the complex approaches to combating extremism in Afghanistan, highlighting military operations, the application of anti-terrorism

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[45] Campbell, Michael C. "The emergence of penal extremism in California: A dynamic view of institutional structures and political processes." Law & Society Review 48, no. 2 (2014): 377-409.

[46] Dorani, Sharifullah. "The Foreign Policy Decision Making Approaches and Their Applications Case Study: Bush, Obama and Trump's Decision Making towards Afghanistan and the Region." Indexing & Abstracting 69 (2019).

[47] Krebs, Ronald R. "How dominant narratives rise and fall: Military conflict, politics, and the Cold War consensus." International organization 69, no. 4 (2015): 809-845.

[48] Smolucha, Nathan L. "Framing Strategies in Pakhtunistan: Exploring the Role of Pakhtunwali in Defining Ideological, Social and Political Interactions." PhD diss., 2024.

legislation, and attempts to resolve the underlying factors of radicalization. Although these approaches aim to control extremist actions, the study stresses the critical challenges linked with organizing effective counter-extremism policies, especially in the context of the multifaceted socio-political landscape of Afghanistan. The findings highlight the need for comprehensive, context-specific approaches that concurrently examine both the indicators and core factors of extremism.[49] In addition to addressing current security risks, such policies ought to take into account long-term steps intended to advance social cohesion and political stability.[50] In this regard, it is clear that a comprehensive approach, incorporating military, legal, and socio-economic involvements, is vital for attempting extremism effectively.[51]

Conflict Dynamics and Resolution

This part of the study stresses the complex nature of the Afghanistan conflict by evaluating its historical, universal, and sociopolitical dimensions through library-based research. Historical heritage, like those connected to foreign interferences and civil wars, plays a vital role in forming the group dynamic realization and complaints of Afghan societies.[52] International challenges, including the geopolitical interests of local and global influences, increase turmoil and instability, as external stakeholders frequently prioritize tactical considerations over community stability.[53] Furthermore, the dynamics among various forces, from tribal associations to conceptual actions, make a shifting and uncertain landscape, complicating attempts to create long-term peace and security.[54] This complex background highlights the significance of informed evaluations based on context to recognize and discuss the fundamental drivers of the Afghanistan conflict.

Uncovering the Layers of Interplay between Conflicts

Previous studies have shown the complexity of the disputes in this field. Instead, they have many diverse concerns, including power struggles, ideological conflicts, and racial discrimination. Realizing how these many elements interact is a critical first step toward understanding the challenges of ending conflicts ingrained in Afghan culture.

Extremism as a Catalyst and Challenge

Findings of this study, the author now sees that conflicts are complex to resolve and that extremism exacerbates them. The story is complex because of radical ideologies, resentment, and the typical course of wars. Understanding this delicate relationship is crucial because it underlines the need for thorough strategies that address the causes and indicators of the conflicts that radical organizations repeatedly initiate.

Table 3: The Key Challenges as Stepping Stones to Resolutions

No	challenge	Discerption
1	Integral Players in Peace Initiatives	Regional powers, international organizations, and grassroots movements are identified as

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[49] Borum, Randy. "Rethinking radicalization." Journal of Strategic Security 4, no. 4 (2011): 1-6.

[50] Ranstorp, Magnus. Understanding violent radicalization: terrorist and jihadist movements in Europe. Routledge, 2010.

[51] Kundnani, Arun, and Ben Hayes. "The globalization of countering violent extremism policies." Undermining Human Rights, Instrumentalizing Civil Society. Amsterdam: Transnational Institute (2018): 32-34.

[52] Barfield, Thomas J. "SHARI 'A IN AFGHANISTAN." The Review of Faith & International Affairs 10, no. 4 (2012): 45-52.

[53] Rubin, Barnett R. The Fragmentation of Afghanistan: State Formation and Collapse in the International System. Yale University Press, 2002.

[54] Goodhand, Jonathan, and Mark Sedra. "Rethinking liberal peacebuilding, state-building and transition in Afghanistan: an introduction." Central Asian Survey 32, no. 3 (2013): 239-254.

		pivotal participants in shaping peace initiatives within Afghanistan.
2	Inclusive and Collaborative Approaches	One part of this research emphasizes the need to adopt an inclusive and common approach to conflict resolution. Such strategies recognize the different interests and perspectives of stakeholders.
3	Recognition of Diverse Stakeholders	Similarly, the importance of acknowledging and considering the diverse range of stakeholders involved in the complex task of conflict resolution is highlighted in this study. This recognition forms a fundamental aspect of developing effective peace initiatives.
4	Navigating Complexities of Conflict Resolution	The involvement of regional powers, international organizations, and grassroots movements is essential for navigating the intricate complexities inherent in conflict resolution processes.

The Links of Islamic Ideology, Extremism, and Unrest in Afghanistan

To answer the second research question, the study stresses that the historical pathway of Afghanistan has been highly intertwined with foreign intervention and domestic struggles, vitally forming the modern landscape of Islamic thought and its connection during political instability.[55] The Soviet attack of the 1980s and following US intervention led to instability in the region, developing the emergence of extremist groups. These external influences, along with a history of domestic turmoil and supposed historical unfair treatment, have profoundly affected how the principles of Islam are interpreted across different contexts and implemented within the country, which is also in line with the research conducted by Khan. Moreover, the Afghan context is shaped by a broad diversity of Islamic interpretations, ranging from moderate to more traditional viewpoints. This diversity of beliefs, while a natural feature of any complicated society, can also be oppressed by extremist groups to further their plans.

Contending interpretations of Islamic teachings may result in ideological conflicts and add to political unrest, creating separations within Afghan society and offering fertile ground for the deployment of extremist elements.[56] Finally, the growing of extremism in Afghanistan is not only an internal issue. Global ideologies, foreign policies of different stakeholders, and global networks of terrorism use those influences. Today's globalization and interconnectedness of the world allow for the flow of ideas, resources, and endorsement for extremist groups operating within Afghanistan and beyond. These outsider factors exacerbate the complex interplay between Islamic ideologies, extremism,

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[55] Bukhari, Syed Rizwan Haider, Amir Ullah Khan, Shabana Noreen, Mr Tehsin Ullah Khan, Mr Nasir Khan, and Mr Inam Ul Haq. "Unraveling the Complexity: Geopolitical Analysis of the Nexus Between US Policies and Asymmetrical Warfare in Afghanistan." Kurdish Studies 12, no. 2 (2024): 6580-6602.

[56] Barfield, Thomas J. "Shari 'A In Afghanistan." The Review of Faith & International Affairs 10, no. 4 (2012): 45-52.

and political turmoil, setting the stage for a multi-layered challenge for the country, which is similarly supported by the research.[57]

Discussion

It should be noted that the results of our thematic analysis provide an understanding of the complex interaction between politics, war, and Islamic ideology in contemporary Afghanistan. Furthermore, the division of our study into three main themes, with Islamic ideology as the first significant focus, reveals a multifaceted landscape marked by historical legacies and cultural aspects. Also, we can mention external influences.

According to Asefi, Kamali, and Rahmany,[58][59][60] an examination of historical foundations brings to light the enduring influence of events such as the Soviet-Afghan War, the Taliban era, and post-9/11 geopolitical shifts on the development of Islamic ideology in Afghanistan. The historical lens serves as a backdrop and offers critical insights into the roots of contemporary ideological currents. Recognizing the historical trajectory is pivotal for understanding the evolution of Islamic thought within the Afghan political landscape.[61]

Winter and Hasan also mention that diverse ethnic and cultural groups grapple with varying interpretations of Islamic principles, and their findings underscore the nuanced dynamics where the articulation of Islamic values becomes intertwined with the assertion of cultural identity. This complexity adds layers to the overall understanding of how Islamic ideology interacts with and is shaped by cultural diversity.

According to Riaz,[62] in a case study of the radicalization of Islam in Pakistan during the Afghan Jihad (1979-1989), the documentation and examination of the contestation of Islamic interpretations have mentioned dynamic discourse marked by divergent theological viewpoints. Such conflict starts with religious reasoning and leads to social and political upheavals. By exploring and analyzing the results of these contests, the discussion reveals how they affect the socio-political processes in Afghanistan and contribute to the unexpected development of the ideological landscape.

Previous studies by Fazli, Mendoza, and Zaki highlight the significant impact of external factors on the shaping of Islamic ideology within Afghanistan. These studies show that different political events in the world, foreign interventions, and transnational ideological influences employ considerable influence on the local Islamic discourse and teachings. This section of the discussion emphasizes the crucial need for a comprehensive understanding of both local and global scopes to understand the evolution of Islamic ideology better. This broad exploration of politics, conflict, Islamic ideology, and extremism in contemporary Afghanistan has yielded profound insights

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[57] Kazmi, Sheher Bano, Shahjahan Sarfraz Raja, Shahnawaz Sarfraz Raja, and Adnan Nawaz. "Changing Dynamics of Terrorism in Afghanistan and its Impact on Socio-Political and Economic Milieu: A Critical Analysis." Dialogue Social Science Review (DSSR) 2, no. 5 (2024): 572-584.

[58] İnaç, Hüsamettin, and Jawid Asefi. "The Discussion of Political Islam and Democracy in Afghanistan." Türkiye Politik Çalışmalar Dergisi 1, no. 1 (2021): 1-12.

[59] Kamali, Mohammad Hashim. "Extremism, Terrorism, and Islam: Historical and Contemporary Perspectives." ICR Journal 6, no. 2 (2015): 148-165.

[60] Rahmany, Gulab Mir. "Political ideology of Afghanistan f." (2017).

[61] Crews, Robert D. Afghan Modern: The history of a global nation. Harvard University Press, 2015.

[62] Riaz, Masood Ahmed. "A CASE STUDY OF RADICALIZATION OF ISLAM IN PAKISTAN DURING AFGHAN JIHAD 1979-89." Pakistan Journal of International Affairs 4, no. 4 (2021).

into the intricate dynamics of extremism, political complexities, and the broader landscape of conflict resolution in this region.[636465]

Scholars place a premium on Afghanistan's political landscape formed by cultural, historical, and philosophical ideologies that meaningfully influence the ongoing conflict and attempts at peacebuilding.[66] In this study, we delve into a discussion that synthesizes the key findings, emphasizing the link between extremism, political dynamics, and conflict resolution, which is vital to be discussed for future implications and policies.

According to Mendoza,[67] extremism and its interplay with political dynamics in Afghanistan reveal a complex and interconnected landscape. Historical roots, socio-political factors, and global influences contribute to the proliferation of extremist ideologies. The enduring impact of historical events, such as the Soviet-Afghan War, becomes apparent, laying the groundwork for the rise of radicalized groups. Socio-political vulnerabilities stemming from governance challenges and economic disparities provide fertile ground for extremist agendas. The intricate interplay between extremism and political power dynamics adds complexity as extremist groups seek influence within political structures. The study also highlights the significant impact of global dynamics, external actors, and transnational ideological movements in perpetuating extremism within the country.[68]

Mohammadi[69] also confirms that identifying counter-extremism strategies, including military interventions, counterterrorism policies, and efforts to address root causes, underscores the multifaceted approach required for effective intervention. However, the study also illuminates the challenges of implementing these measures, emphasizing the need for comprehensive, context-specific approaches.[70] This discussion prompts a reflection on the complexities of counter-extremism efforts, acknowledging the intricacies of addressing both the symptoms and underlying causes of extremism.

Moving to the theme of conflict dynamics and resolution, which provides a rich tapestry of historical legacies and geopolitical intricacies shaping the conflict landscape in Afghanistan.[71] Delving into historical footprints, the echoes of past conflicts, such as the Soviet-Afghan War and the Taliban era, resonate in the contemporary socio-political milieu.[72] The recognition of intersecting dimensions of ethnic discrimination, ideological

[63] Giustozzi, Antonio. The Taliban at War: 2001-2021. Oxford University Press, 2019.

[64] Kundnani, Arun. The Muslims are coming: Islamophobia, extremism, and the domestic war on terror. Verso Books, 2015.

[65] Rubin, Barnett R. Afghanistan from the Cold War through the War on Terror. Oxford University Press, 2013.

[67] Mendoza, Kristin. "Islam and Islamism in Afghanistan." Islamic Legal Studies Program, Harvard (2008).

[68] Zaki, Mohammad Mahdi. "Madrasas and Promotion of Violent Extremism in Afghanistan; Counterterrorism and freedom of education and religion in the Afghanistan context." University of Oslo (2019).

[69] Mohammadi, Mohammad. "The Role of Education in Combating Violent Extremism in Developing Countries with an Emphasis on Afghanistan." Shanlax International Journal of Education 9, no. 3 (2021): 273-287.

[70] Mamdani, Mahmood. "Good Muslim, bad Muslim: A political perspective on culture and terrorism." American Anthropologist 104, no. 3 (2002): 766-775.

[71] Bukhari, Syed Rizwan Haider, Amir Ullah Khan, Shabana Noreen, Mr Tehsin Ullah Khan, Mr Nasir Khan, and Mr Inam Ul Haq. "Unraveling the Complexity: Geopolitical Analysis of the Nexus Between US Policies and Asymmetrical Warfare in Afghanistan." Kurdish Studies 12, no. 2 (2024): 6580-6602.

[72] Winter, Charlie, and Usama Hasan. "The balanced nation: Islam and the challenges of extremism, fundamentalism, Islamism and jihadism." Philosophia 44, no. 3 (2016): 667-688.

controversies, and power struggles provides a foundational understanding of the challenges embedded in resolving conflicts deeply ingrained in Afghan society.[73]

Building upon the findings related to extremism and political dynamics, it is evident that extremism serves as both a catalyst and a challenge in resolving conflicts. The narrative of complexity emerges from the interplay between extremist ideologies, historical grievances, and broader conflict dynamics. The focus of this acknowledgment is authoritative for nuanced strategies that address not only the symptoms but also the core reasons for conflicts perpetuated by extremist elements and factors.[74]

This study highlights the collaborative role of regional powers, global organizations, and grassroots arrangements. The necessity of inclusive approaches, considering various stakeholders' diverse interests and perspectives, emerges as a fundamental attitude. The collaborative interaction among global and local entities is underscored as crucial for navigating the multifaceted challenges inherent in conflict resolution procedures, as Asefi mentions in his article.[75]

Recognizing the challenges in conflict resolution, the study posits that these obstacles can serve as stepping stones toward resolutions. The involvement of regional powers, international organizations, and grassroots movements is instrumental and reflective of the diverse perspectives and capacities each brings. The imperative for inclusive and collaborative approaches becomes apparent as essential for navigating the complex landscape of conflict resolution and peace.[76]

The results of this discourse integrate a thorough analysis of extremism, political dynamics, and conflict resolution in contemporary Afghanistan. The findings contribute valuable insights to scholarly discourse and offer practical considerations for policymakers and stakeholders navigating the intricate complexities of this geopolitical landscape. The nuanced understanding derived from this study lays a foundation for future research and informed decision-making in Afghan politics, conflict resolution, and counter-extremism efforts. The key point of this study is the analysis of the ideological landscape in contemporary Afghanistan.

Implications and Recommendation

Wasatiyya and moderation as a mediating tool for resolving religious and political upheaval. Wasatiyya, the concept of moderation in Islam, is recommended for people of sound intellect, characterized by avoiding extremism and neglect. It is a rational idea with religious virtue, as mentioned in the Holy Qur'an. While Wasatiyya/Moderation is not a direct solution for peace, it plays a crucial role in peacebuilding. Religious moderation helps balance Islamic principles with changing times, integrates religious duty with social reality, encourages dialogue and coexistence with others, and promotes tolerance toward differences. Wasatiyya (Moderation) also presents Islam as a balanced, integrated mission for the revival, liberation, and unification of the Ummah.[77]

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[73] Misra, Amalendu. "The Taliban, Radical Islam and Afghanistan." Third World Quarterly 23, no. 3 (2002): 577-589.

[74] Rahmany, Gulab Mir. "Political ideology of Afghanistan f." (2017).

[75] İnaç, Hüsamettin, and Jawid Asefi. "The Discussion of Political Islam and Democracy in Afghanistan." Türkiye Politik Çalışmalar Dergisi 1, no. 1 (2021): 1-12.

[76] İnaç, Hüsamettin, and Jawid Asefi. "The Discussion of Political Islam and Democracy in Afghanistan." Türkiye Politik Çalışmalar Dergisi 1, no. 1 (2021): 1-12.

[77] Suharto, Ahmad, Ridwan Sadili, Abdullah Muslich Rizal Maulana, and Intan Pratiwi Mustikasari. "Positioning The Meaning Of Wasatiyyah In Religious Moderation." SANGKéP: Jurnal Kajian Sosial Keagamaan 6, no. 2 (2023): 114-130.

The application of Wasatiyya in Afghanistan necessitates a multi-layered approach that includes educational reform, community engagement, legislative action, and international collaboration. Educational activities should concentrate on incorporating Wasatiyya fundamentals into religious curricula, empowering oversight of religious schools to avoid extremism, and enhancing interfaith and intercultural dialogues. Legislatively, Afghanistan should apply laws against religious extremism. In contrast, the preservation of religious freedoms actively includes moderate Islamic scholars in the policymaking process and building policies that combine traditional governance constructions with modern democratic values. Furthermore, community engagement is the key to encouraging religious leaders to advance moderation in their sermons, enabling community dialogues to address religious divides, and endorsing grassroots efforts that promote religious coexistence. Globally, Afghanistan should make allies with organizations advancing moderate Islam, create cultural exchange initiatives focusing on Wasatiyya, and use global stages to tackle extremist narratives efficiently. **Tolerance in Afghan society is a dire need.**

According to Ahmad,[78] The benefits of Wasatiyya (Moderation) in religious moderation promote a balanced and tolerant society by keeping the balance between the permanent principles of Islamic law and the changing conditions of the time. Furthermore, it also aligns religious duty with social reality, engaging in dialogue and coexistence with other people and practicing tolerance with those who have a different opinion. It also presents Islam as a balanced, integrated civilizational mission for the Ummah's revival, liberation, and unification.

5. Conclusion

This research offers a comprehensive analysis of the intricate interplay between Islamic ideology, extremism, political dynamics, and conflict resolution in the complex geopolitical landscape of Afghanistan. The historical foundations of Islamic ideology, marked by events like the Soviet-Afghan War and the Taliban era, exert an enduring influence on the ideological currents. Contestations in Islamic interpretations contribute to a dynamic discourse intertwined with political and social conflicts. It emphasizes the need for profoundly nuanced understanding within Afghan society. In this study, considering and addressing extremism needs an inclusive approach that considers both local (limited) and global (international aspects for the betterment.

In the Islamic values and cultural identity framework, it is essential to recognize how historical institutions, societal and political issues, and global influences contribute to extremism and radicalism. The participation or involvement of foreign actors in Afghanistan underscores the urgent need for a contextual approach that challenges both the symptoms and root causes of immoderation. To effectively combat extremism, we must address past grievances and more significant conflict dynamics through practical tactics for conflict resolution and firmness. The collaboration of regional powers, international organizations, and grassroots movements in developing peace efforts emphasizes the significance of inclusive methods that include the interests and viewpoints of all parties.

By acknowledging challenges in conflict resolution as potential stepping stones, this research underscores the instrumental role of various actors and the imperative for

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[78] Ahmad, Md Asham. "Moderation in Islam: A conceptual analysis of Wasatiyyah." TAFHIM: IKIM Journal of Islam and the Contemporary World 4 (2011).

inclusive and collaborative approaches. The insights offered in this study are not valuable. Still, they are also enlightening, providing a robust foundation for future research and informed decision-making in Afghan politics, conflict resolution, and counter-extremism efforts. It offers pragmatic considerations for policymakers navigating the intricate complexities of Afghanistan's political landscape, establishing a robust foundation for future research and informed decision-making in Afghan politics, conflict resolution, and counter-extremism efforts. The author suggests that spreading the Wasatiyya and moderation concept in religious societies, which advocates for tolerance and justice, is necessary for tolerance and justice, which help reduce complications and conflicts. This measure has been considered essential for the Afghan society.

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