

**Optimizing Islamic Education through Public Policy, Educational Politics,
and Sharia Economics to Enhance the Quality and Self-Reliance of the
Ummah**

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Abstract

This study aims to analyze how optimizing Islamic education can be achieved through the integration of public policy, educational politics, and Islamic economics as strategic efforts to improve the quality and independence of the Muslim community. The research method used is *library research*, involving data collection from books, scientific journals, policy reports, and official documents. A descriptive–qualitative analysis was applied to identify the relationship between structural elements of education and relevant Islamic economic mechanisms. The findings reveal that Islamic education becomes more effective when supported by favorable public policies, stable education politics, and sustainable Islamic economic-based funding. The synergy of these three aspects strengthens Islamic educational institutions and enhances learners’ capabilities in responding to modern socio-economic challenges.

Keywords: Islamic Education, Public Policy, Educational Politics

Abstrak

Penelitian ini bertujuan menganalisis bagaimana optimalisasi pendidikan Islam dapat dicapai melalui integrasi kebijakan publik, politik pendidikan, dan ekonomi syariah sebagai strategi peningkatan kualitas serta kemandirian umat. Metode penelitian yang digunakan adalah *library research*, dengan pengumpulan data dari buku, jurnal ilmiah, laporan kebijakan, dan dokumen resmi. Analisis dilakukan secara deskriptif-kualitatif untuk mengungkap pola hubungan antara elemen-elemen struktural pendidikan dengan aspek ekonomi syariah yang relevan. Hasil penelitian menunjukkan bahwa pendidikan Islam akan lebih efektif ketika didukung kebijakan publik yang memihak, politik pendidikan yang stabil, serta pembiayaan berbasis ekonomi syariah yang berkelanjutan. Sinergi ketiga aspek tersebut terbukti memperkuat institusi pendidikan Islam dan

meningkatkan kemampuan peserta didik dalam menghadapi dinamika sosial-ekonomi modern.

Kata kunci: Pendidikan Islam, Kebijakan Publik, Politik Pendidikan

INTRODUCTION

Islamic education strategically contributes to the formation of character, scientific insight, and ethics in the Muslim community. Islamic education is influenced by religious factors in addition to changes in public policy, educational politics, and Islamic economics. For Islamic education to respond to the challenges of the times while remaining rooted in Islamic values, it is crucial to examine how these three components interact with each other. First, from a public policy perspective, state laws often regulate Islamic education. Public policies for Islamic education include the obligation to study Islam, the Islamic Religious Education (PAI) curriculum, how religious institutions are regulated, and how budgets are allocated to them. For example, an analysis of "Compulsory Islamic Religious Education in the Perspective of National Education Policy" shows how the government created a policy requiring students to study Islam (Hidayat, 2014). Studies on education in Aceh also examine public policy, as Aceh has a unique Islamic education policy. Second, political factors in education are also important because political decisions about education, including who makes policies and how politics and power influence Islamic education, determine the path, quality, and equity of education. For example, according to a study entitled "Educational Politics and Government Policy Towards Islamic Education in Indonesia," the quality and access to Islamic education are heavily influenced by state education policies, particularly for the poor and marginalized (Indrastuti, 2015). Ideology, societal aspirations, and rivalries among Muslim groups also influence public policy and related educational politics.

The context of Islamic economics is furthermore crucial to Islamic education because it serves as a crucial tool for developing students who understand and are able to apply Islamic economic principles. Without adequate education, Islamic economic practices can be poorly understood or even misunderstood. Research has shown that educational institutions play a crucial role in enhancing students' understanding of Islamic economics, developing Islamic economic character, and incorporating Islamic vocational training as a component of education (Karim, 2016).

These three areas are interconnected: Islamic economics, educational politics, and public policy. This presents both challenges and opportunities for Islamic education. To remain relevant and gain support, Islamic education must uphold Islamic values and remain relevant to current public policy. Furthermore, education must maintain the integrity of Islamic values so that education becomes not merely a political or economic tool, but also a means of fostering morality, ethics, and spirituality.

The rapid development of the Islamic economy in Indonesia, including regulations on Islamic banking, Islamic financial institutions, the halal industry, and the Islamic vocational education sector, demands increased capacity in Islamic education to provide a skilled workforce, public knowledge, and a strong Islamic character. (Kuswianto and Ariyanti 2025) Therefore, the purpose of this paper is to examine how Islamic education is shaped by public policy and educational politics, and how Islamic education itself contributes to the growth of the Islamic economy. Such

analysis is crucial for developing collaborative policy recommendations to ensure that Islamic education is not only implemented but also effective and sustainable in diverse societal and national contexts.

Islamic education plays a strategic role in shaping the character, personality, and morality of the community, making it a crucial pillar of societal development. In the modern context, Islamic education cannot stand alone without the systemic support of adequate public policy. (Rusydi, Khalidi, and Najirah 2025) The increasingly complex development of society demands the integration of various aspects of government, economics, and society in strengthening Islamic education. Therefore, the relationship between Islamic education and public policy is a crucial issue that requires in-depth analysis. When public policy is not designed with the needs of Islamic education in mind, efforts to improve the quality of life of the community are hampered. This relationship underscores the importance of a comprehensive analysis of the Islamic education system within the prevailing policy environment.

In addition to public policy, educational politics also plays a crucial role in the direction of Islamic education development. Educational politics encompasses various decisions affecting curriculum, funding, quality standards, and the role of educational institutions at the national level. Political decisions that favor the interests of the community will open up space for Islamic education to develop more progressively. (Syifa and Hasanah 2025) However, conversely, political instability or policies that are not pro-Islamic education can hinder its progress. Therefore, the relationship between Islamic education and educational politics must be understood as a crucial dimension in developing an inclusive national education system. Discussion of this issue is crucial for formulating a more precise strategy for strengthening Islamic education.

Sharia economics is also an inseparable supporting instrument for the sustainability of Islamic education. From an Islamic economic perspective, education is a long-term investment that must be supported by fair and sustainable financing. The Sharia economic system provides various instruments such as zakat, infaq, sedekah, waqf, and sharia financing that can be used to strengthen Islamic educational institutions. (Bakar and Ridho 2025) When Islamic educational institutions have adequate financial resources, they will be able to provide higher-quality educational services to the community. Thus, Sharia economics serves as a foundation for the independence of Islamic educational institutions. The integration of Sharia economics into Islamic education is a strategic step to strengthen the community intellectually and economically.

The importance of public policy literacy in Islamic education cannot be overstated. Policymakers in the field of Islamic education need to understand how public policymaking mechanisms work. This will enable them to actively participate in decision-making processes that impact Islamic education. Such involvement can result in policies that are more inclusive and responsive to the needs of the Muslim community. (Rivai and Rahmawati 2025) Furthermore, public policy literacy enables Islamic educational institutions to adapt to rapidly changing regulatory dynamics. Therefore, understanding public policy is a key asset in improving the quality of the Islamic education system in Indonesia.

Quality Islamic education requires not only a sound learning system but also a supportive political and economic environment. A stable political environment and supportive public policies will create a safe space for Islamic educational institutions to thrive. Furthermore, financial support from Islamic economic instruments will enable educational institutions to strengthen their facilities, the quality of their teaching staff, and other services. (Handayani, Basari, and ... 2025) The combination of these three aspects will be a key driver in improving the quality of Islamic education. With improved quality, Islamic education can produce graduates who are competitive and possess high moral integrity. This will positively impact the progress of the community as a whole.

The close relationship between Islamic education and national development also deserves attention. Islamic education plays a significant role in shaping the character of the nation's next generation, particularly in terms of ethics, morals, and spirituality. (Arfani et al. 2025) Therefore, strengthening Islamic education impacts not only the Muslim community but also the nation's progress as a whole. When Islamic education produces individuals with integrity, productivity, and independence, national development will be more easily achieved. Therefore, optimizing Islamic education must be viewed as an integral part of the national development strategy. This requires synergy between educational institutions, the government, and the community.

In the context of globalization, the challenges facing Islamic education are increasing due to the rapid flow of information and social change. Globalization brings with it various influences that can weaken Islamic values if not addressed wisely. Therefore, Islamic education must be able to adapt and strengthen its curriculum to maintain its relevance to current developments. However, this adaptation requires the support of public policy and Islamic economics for effective implementation. Curriculum changes, improving teacher quality, and modernizing educational facilities require a strong legal basis and funding. Therefore, Islamic education must be continuously strengthened to compete in a challenging global environment.

Strengthening Islamic education also directly contributes to the economic empowerment of the community. Education serves as the foundation for increasing human resource capacity to face competition in the job market. Through a relevant curriculum and support for Islamic economics, Islamic education can produce an economically independent generation. This independence can foster the emergence of Muslim entrepreneurs capable of contributing to the national economy. In this context, Islamic education serves not only as a means of transferring knowledge but also as a means of economic empowerment. This demonstrates the multidimensional role of Islamic education in building a progressive Muslim society.

The interconnectedness of public policy, educational politics, and Islamic economics forms an ecosystem that will significantly influence the future of Islamic education. If any one aspect fails, Islamic education will not develop optimally. (Fariduddin 2025) Therefore, harmony between these three elements is essential to support the development of Islamic education. The government must formulate educational policies that are inclusive, stable, and aligned with Islamic values. At the same time, Islamic economics must be strengthened to provide a sustainable source of funding for Islamic educational institutions. Collaboration between the

government, society, and educational institutions is key to the success of Islamic education development.

Islamic education holds great potential to shape a qualified and independent Muslim community if provided with adequate policy, political, and economic support. Optimizing Islamic education involves more than just improving the curriculum, but also improving the structures that support it. (Tanuri 2025) By integrating public policy, educational politics, and Islamic economics, Islamic education can serve as a driving force for the progress of the Muslim community. This presents both a challenge and an opportunity for all stakeholders to contribute to strengthening the Islamic education system. These efforts will ultimately produce a Muslim society that is empowered, moral, and able to compete in the global era.

Literature Review

The literature on Islamic education shows that the concept of education in Islam consistently emphasizes a balance between spiritual, intellectual, and social aspects. Numerous previous studies explain that Islamic education aims to develop individuals with noble character and the ability to play an active role in modern society. (Mahrita, Afnanda, and ... 2025) These studies also demonstrate that Islamic education requires structural support from public policy to optimally contribute to society. When public policy is inclusive of Islamic education, educational institutions can develop more rapidly. This relationship demonstrates that Islamic education cannot be separated from governance.

The relationship between public policy and education has been discussed by public administration experts, who emphasize the importance of systemic support in education delivery. Several studies have shown that appropriate public policies can improve the quality of education, including Islamic education. This is evident in policies regarding funding, curriculum standardization, and accreditation of educational institutions. (Faiz et al. 2025) Previous research indicates that Islamic education will struggle to develop if state policies are not supportive. Therefore, this study positions public policy as a crucial pillar in strengthening Islamic education.

Educational politics is also a crucial aspect that receives attention in the literature on Islamic education. Research by several scholars indicates that political decisions influence the distribution of resources, curriculum, and educational development priorities. Previous studies have shown that fair and non-discriminatory educational policies can create space for Islamic education to develop more rapidly. (Fatwa and Sa'diyah 2025) When educational policies are inclusive, Islamic educational institutions have the opportunity to play a greater role in the national education system. Thus, previous literature confirms that educational politics has a significant influence on the development of Islamic education.

Meanwhile, Islamic economics is seen as a crucial driver in supporting the sustainability of Islamic education. Recent studies have shown that Islamic economic instruments such as zakat, waqf, and infaq have significant potential to be used as sources of education funding. Several studies have found that educational institutions supported by productive waqf significantly improve the quality of their educational services. This demonstrates that Islamic economics is not only part of the Islamic

economic system but also a crucial component of Islamic educational development. The link between Islamic economics and Islamic education has become a major focus in modern literature.

Previous research by Islamic economists has shown that waqf has significantly contributed to the development of Islamic educational institutions since classical times. Waqf is used to finance madrasah operations, teacher salaries, and student needs. In the modern context, productive waqf in various countries has been used to finance Islamic universities and research centers.(Mabruri, Amin, and ... 2025) This demonstrates that Islamic economics has a long history of supporting Islamic education. Therefore, the integration between Islamic economics and Islamic education needs to be further developed.

In public policy literature, there is a theory of public choice that explains how the interests of certain groups can influence the policy-making process. This theory is relevant to Islamic education because education policies are often influenced by specific political interests.(Firmansyah 2025) Several studies have shown that Islamic education is often not prioritized in national policy due to the minimal involvement of Muslim stakeholders in the political process. Therefore, the literature emphasizes the importance of political participation for Muslim communities to more effectively advocate for the interests of Islamic education. Participation in the political process can result in fairer and more balanced education policies.

Studies on educational politics also highlight the importance of democratization in education policymaking. Democratization allows communities to participate in the process of determining the direction of education. Previous research has shown that community participation, including among Muslim communities, can increase the relevance of policies to societal needs.(Latifah 2025) In the context of Islamic education, this participation is crucial for conveying the aspirations of the community and accommodating them in state policy. Therefore, the literature emphasizes the need to strengthen the political capacity of Muslims to advocate for better quality education.

The literature on Islamic education policy shows that several countries have successfully integrated Islamic education into their national education systems. Countries such as Malaysia and Egypt have policies that support the systemic development of Islamic education. Research has found that the success of this integration is influenced by the government's commitment to providing political and financial support to Islamic educational institutions. The experiences of these countries can serve as models for Indonesia in developing a more comprehensive Islamic education policy. This constitutes an important part of the comparative literature on Islamic education.

Recent studies in the economics of education also emphasize the importance of diversifying educational funding sources. Sharia economics offers a more stable funding alternative for Islamic educational institutions through waqf, zakat, and other instruments. Research shows that educational institutions that properly manage sharia funds can sustainably improve educational quality. Therefore, modern literature positions sharia economics as an integral part of Islamic education reform. This integration allows Islamic education to increase its independence and reduce dependence on government funding.

The literature on educational management also shows that leadership in Islamic educational institutions plays a crucial role in leveraging public policy support and Islamic economics. Previous research indicates that educational leaders with managerial skills and an understanding of public policy are able to lead their institutions to greater progress. Therefore, the literature emphasizes that strengthening Islamic education must involve enhancing the management capacity of educational institutions. This is crucial for Islamic educational institutions to be able to face the challenges of policy changes and economic dynamics.

Research in the field of Islamic education curriculum shows that an integrative curriculum can improve student quality. Curricula that combine Islamic values with modern science have been proven to produce more competent and character-driven graduates. Previous studies also emphasize that curriculum development must consider societal needs and the demands of global development. Therefore, the literature indicates that the development of an Islamic education curriculum must be supported by adaptive and responsive public policies. This is a crucial element in Islamic education reform.

A study of the history of Islamic education shows that since the early days of Islam, education has always been a top priority in Muslim society. (Amin, Abinnashih, and Dewi 2025) Education was supported by various policies and economic systems of the time, such as waqf (endowments) and baitul mal (the Islamic treasury). This demonstrates that the integration of public policy, educational politics, and Islamic economics is nothing new in Islamic education. Today, this integration needs to be strengthened so that Islamic education can meet the needs of modern society. This historical literature serves as an important reference in contemporary Islamic education literature.

The literature on educational administration emphasizes the importance of good governance in achieving educational effectiveness. Islamic education managed with the principles of transparency, accountability, and efficiency will be able to develop better. (Qomariyah and Anggraini 2025) Previous research shows that many Islamic educational institutions face governance issues due to a lack of policy support and resources. Therefore, the integration of public policy and Islamic economics is crucial in strengthening Islamic educational institutions. This literature reinforces the argument that optimizing Islamic education requires multifactorial support.

Studies on community empowerment show that education is an effective tool for improving the quality of life of the community. Islamic education integrated with public policy and Islamic economics can produce intellectually and economically independent communities. Previous research indicates that strong Islamic education can create productive and ethical societies. Therefore, the literature confirms that Islamic education plays a strategic role in the development of Muslim communities. This provides a crucial foundation for this research.

The literature on sustainable development also shows that education is a crucial component in achieving development goals. Quality Islamic education can significantly contribute to creating a just, prosperous, and sustainable society. (Wahyuni and Handriani 2025) Previous research indicates that public policy support and Islamic economics are essential to ensure the sustainability of Islamic educational institutions.

Therefore, the integration of Islamic education, public policy, educational politics, and Islamic economics is an essential component in the development literature. This further emphasizes the urgency of this research.

Method

This study employed a library research approach as the primary method of data collection. This method was chosen because the research aimed to analyze concepts and theories regarding Islamic education, public policy, educational politics, and Islamic economics in depth. Data were obtained from various sources, including books, scientific journals, research articles, policy reports, and related documents. Using this method enabled the researcher to gather comprehensive and relevant information. Therefore, a library study was the appropriate method for answering the research questions.

In conducting library research, researchers identify literature sources related to the research topic. Literature sources are selected based on their credibility, relevance, and the novelty of the information they contain. Researchers use content analysis techniques to systematically understand the content of each literature. This analysis aims to identify patterns, key concepts, and relationships between variables in Islamic education, public policy, educational politics, and Islamic economics. This approach allows research to yield a deeper understanding of the issues discussed.

Data collection in library research involves several stages: literature search, literature selection, data organization, and content analysis. In the literature search stage, researchers use academic databases to find relevant sources. Next, literature is selected based on inclusion criteria, including thematic relevance and publication quality. Afterward, data from the literature is organized into specific categories based on the research objectives. This process helps researchers develop a systematic and structured analytical framework.

Data analysis was conducted using a qualitative descriptive approach. This approach allows researchers to explain phenomena found in the literature narratively and in-depth. Researchers identified the relationship between Islamic education, public policy, educational politics, and Islamic economics based on the collected data. The analysis was conducted by connecting theories found in the literature to produce comprehensive conclusions. Thus, the research results provide a strong theoretical framework regarding the integration of Islamic education into policy and economic structures.

The result of this library research method is a theoretical analysis of optimizing Islamic education through the integration of public policy, educational politics, and Islamic economics. This method allows researchers to develop strong arguments based on previously published scientific data. Furthermore, this approach provides benefits in understanding recent developments in Islamic education issues. Thus, this research makes a significant contribution to academic studies in the field of Islamic education and public policy.

Results and Discussion

The research results show that the integration of Islamic education and public policy has a significant impact on the development of the quality of Islamic education. Supportive public policy can create a conducive environment for Islamic educational institutions to thrive. This policy support can take the form of funding, favorable regulations, and programs to improve the quality of teaching staff. When public policy is not supportive, Islamic educational institutions tend to experience stagnation and operational limitations. Therefore, public policy is a determining factor in optimizing Islamic education.

Studies on the relationship between Islamic education and educational politics show that educational politics influences decision-making processes that directly impact educational institutions. Educational politics determines the direction of the curriculum, quality standards, and the distribution of educational resources.(Casudi et al. 2025) When educational politics are inclusive and equitable, Islamic educational institutions have the opportunity to develop optimally. Conversely, biased or discriminatory politics can hinder the development of Islamic education. Therefore, Islamic education requires the support of a supportive educational policy.

An analysis of Islamic economics shows that a sharia-based financing system has significant potential to support Islamic educational institutions. Islamic economics provides a fair and sustainable financing mechanism through zakat (alms), infaq (donation), sedekah (charity), and waqf (endowment). These instruments can be used to finance the operational costs of Islamic educational institutions, build facilities, and improve the quality of human resources. With the support of Islamic economics, Islamic educational institutions can increase their independence. This is one of the key findings of this study.

The synergy between public policy, educational politics, and Islamic economics creates a strong ecosystem for Islamic education. These three elements support each other and form a crucial structure for the development of Islamic education.(Mukhlis 2025) When public policy is supportive and educational politics is supportive, Islamic economics can serve as a financial resource that strengthens Islamic educational institutions. This synergy creates opportunities for educational institutions to improve the quality of their educational services. Therefore, the integration of these three aspects is crucial for optimizing Islamic education. The following table illustrates the relationship between these three aspects in more detail:

Table of the relationship between Public Policy, Educational Politics, Islamic Economics and the Role in Islamic Education

No	Aspect	Role in Islamic Education	Impact on Quality
1	Public Policy	Providing regulation and funding	Improving access and quality
2	Education Politics	Determining the curriculum and direction of education	Stability of the education system
3	Sharia Economics	Sustainable financing sources	Independence of educational institutions

The table shows that each aspect has its own complementary role. Public policy provides the legal basis and administrative support for Islamic educational institutions. Educational politics ensures that strategic decisions favor Islamic education. Sharia economics provides sustainable financial support for the development of educational institutions. (Rivai and Rahmawati 2025) All three contribute to improving the overall quality of Islamic education.

Further discussion shows that Islamic education has great potential to produce a generation with noble morals and global competence. However, this potential can only be realized if Islamic education receives adequate structural support. This support must encompass policy, political, and economic aspects. Without such support, Islamic education will only operate partially and will not achieve optimal results. Therefore, comprehensive integration is necessary within the national education system.

The research also shows that funding sources for Islamic education remain heavily dependent on the community. This dependence can hinder the development of educational institutions if community support is unstable. Therefore, Islamic economics can be an alternative solution that provides a sustainable source of funding. Through productive waqf, for example, educational institutions can obtain a steady income that can be used for educational development. This strengthens the argument that Islamic economics needs to be further integrated into Islamic education.

A supportive education policy can provide numerous opportunities for the development of Islamic education. Inclusive policies enable Islamic educational institutions to gain access to various government programs, such as teacher quality improvement programs and school operational assistance. (Bakar and Ridho 2025) When Islamic educational institutions gain access to these programs, they can improve the quality of their educational services. This demonstrates that education policy has a significant influence on the development of Islamic education.

Public policies that support Islamic education can also increase community participation in education. These policies can encourage the community to be more actively involved in the development of Islamic educational institutions, for example, through participation in curriculum development or supervision of educational institutions. This can improve the overall quality of Islamic education. (Strzelecki 2024) Thus, public policy plays a crucial role in strengthening the relationship between the community and Islamic education.

Research also shows that Islamic education plays a strategic role in developing national character. Islamic education teaches moral and ethical values that are essential for social life. Therefore, strengthening Islamic education can contribute to the development of a nation with integrity. (Li 2023) The integration of public policy, educational politics, and Islamic economics is crucial to ensure that Islamic education can optimally contribute to national development.

Sharia economics as a source of financing for Islamic education needs further development through strengthened regulations and governance. Supportive regulations will encourage professional and transparent management of waqf and zakat. Good management will bolster public trust and increase the potential for financing for Islamic educational institutions. This demonstrates that the integration of sharia economics and

Islamic education requires strong policy support. Therefore, policy reform in the field of sharia economics is crucial.

The synergy between public policy, educational politics, and Islamic economics forms a strong foundation for the sustainability of Islamic education. When these three aspects support each other, Islamic education will be able to develop optimally. (Pan 2020) This synergy enables Islamic educational institutions to improve the quality of educational services and address global challenges. Therefore, the research findings confirm that comprehensive integration is a crucial step in strengthening Islamic education. This serves as an important recommendation for policymakers and the public.

1. Islamic Education from a Public Policy Perspective

In public policy, Islamic education serves as a vital tool for improving the nation's moral, social, and spiritual well-being. The way Islamic education is organized, developed, and directed within the national education system is influenced by public policy, which includes regulations, government decisions, and the direction of national development. In this context, Islamic education does not stand alone but is integrated into the national education system. This is demonstrated by Law Number 20 of 2003 concerning the National Education System, which stipulates that religious education must be provided at every educational pathway, level, and type (Santoso, 2018).

The state strives to produce citizens who are faithful, pious, and have noble morals through the Islamic education system. This aligns with the goals of national education, as Islamic Religious Education (PAI) serves not only as a normative subject but also as a tool for building national character. In public policy, Islamic education plays a crucial role in strengthening religious moderation, preventing radicalism, and fostering social harmony among Indonesia's diverse society (Wahid, 2019).

Public policy regulates many aspects, including curriculum, learning structure, teacher qualifications, and educational evaluation. For example, the National Curriculum policy allows Islamic Religious Education (PAI) to adapt its learning methods to current trends. This includes the use of a scientific approach, character building, and the integration of digital literacy into religious education (Darmaningtyas, 2005).

Strengthening Islamic educational institutions such as madrasas, Islamic boarding schools, and integrated Islamic schools is also part of Islamic education from a public policy perspective. The Ministry of Religious Affairs is the government-appointed agency responsible for regulating and developing these institutions to ensure they meet general education standards (Azra, 2012). The government emphasizes that the quality of the curriculum, infrastructure, and educator capacity are crucial to improving the quality of Islamic education through regulations such as PMA Number 90 of 2013 concerning the Implementation of Madrasah Education.

Public policy also regulates education funding. The government's commitment to the sustainability of Islamic educational institutions is demonstrated through affirmative action programs for Islamic boarding schools (pesantren) and School Operational Assistance (BOS) and Education Operational Assistance (BOP) funds for madrasas (Islamic schools). Therefore, as part of Indonesia's human resource development, Islamic education is a strategic priority for the state.

However, public policy management on Islamic education often faces challenges such as budget constraints, disparities in facilities between public and private madrasahs, and the inequity of teaching staff. (Mpungose and Khoza 2022) Furthermore, more comprehensive, sustainable, and responsive public policies are needed to address socio-cultural developments. Policy changes that follow political changes too frequently can hinder the implementation of Islamic Religious Education (PAI) programs. Islamic education must be geared toward addressing global challenges such as digitalization, moral crises, and social change. With stable and visionary public policies, Islamic education can help build national character and produce a generation that is religious, moderate, intelligent, and competitive.

2. Educational Politics and Its Implications for Islamic Education

Educational politics is the dynamics of power, ideology, and interests that influence education throughout the process, from policy formulation to implementation. Educational politics in Indonesia is seen not only as a technocratic process; it is also an arena where the state, society, and ideological groups interact. These dynamics influence Islamic education as a vital component of the national education system (Sirozi, 2010).

Throughout history, the position of Islamic education in Indonesia has been determined by educational politics, from the colonial period, through the early years of independence, to the reform era. (Ebadi, Author, and Bashiri 2021) During the colonial period, Islamic education was often marginalized as it was deemed inconsistent with colonial interests. Educational politics began to provide space for religious education after independence, including the recognition of madrasahs. However, this space remained in accordance with the evolving political structure.

Islamic education has gained a more strategic position as a result of the increasingly open educational policy during the reform period. Law Number 20 of 2003 provides strong legitimacy for Islamic education to be taught as an institutional basis, namely through madrasahs and Islamic boarding schools. However, despite this formal legal force, policy implementation is highly dependent on national political stability and government direction (Tilaar, 2009).

One of the most vulnerable elements is political influence on the Islamic education curriculum. As part of its political education program, the government frequently implements curriculum reforms. For example, the 2013 curriculum was created in response to the need to enhance national character, which is closely linked to religious subjects, including Islamic Education. However, curriculum changes caused by political shifts often occur over a long period of time, resulting in repeated adaptations to the Islamic Education learning process.

Furthermore, religious moderation, national ideology, and radicalism are discussed in Islamic education. Through political policies, the government seeks to strengthen Islamic education as a means of developing religious moderation. (Kwon et al. 2021) The Ministry of Religious Affairs' Strengthening Religious Moderation Program, the revision of Islamic Religious Education textbooks, and the revision of graduate competency standards are examples. Educational policy plays a dilemma in this situation: it can help

strengthen moderate Islamic principles, but it can also serve as a tool for state control of religious discourse.

3. Contribution of Islamic Economics to the Development of Islamic Education

As an economic system based on Islamic principles, Islamic economics plays a significant role in the development of Islamic education. In this context, the contribution of Islamic economics extends beyond monetary matters to enhancing the values, accessibility, and quality of education in line with Islamic teachings. By utilizing Islamic economic instruments such as zakat, waqf, and social investment, Islamic economics contributes to the development of Islamic education worldwide.

Zakat plays a crucial role in Islamic economics. As one of the pillars of Islam, zakat can support many educational programs, particularly for underprivileged children. For example, zakat institutions can provide scholarships to students from low-income families. This not only reduces the financial burden on parents but also increases educational participation among less fortunate individuals. Consequently, zakat serves as a means of wealth redistribution, fulfilling religious obligations and improving the human resources of society (Fattah, 2013).

Waqf is an important component in the development of Islamic education in addition to zakat. Waqf is property that is given away for public benefit and can be used to establish schools, universities, or other educational institutions. Many Islamic universities in Indonesia were established with waqf funds. With waqf, educational facilities can be expanded and improved, and the learning environment can be improved. In addition, waqf can also be used to fund research and curriculum development that is in accordance with the demands of the times (Maksum, 2016).

One important component in supporting Islamic education is Sharia-compliant social investment. This investment focuses on initiatives that have a positive social impact, including in the field of education. Sharia-compliant companies, for example, can invest in the development of educational institutions in remote areas with limited access to education. (Furqon et al. 2023) Consequently, social investment enhances community development in addition to generating monetary returns. This investment can expand the reach of Islamic education, providing opportunities for more children to learn and develop (Wahid, 2019).

Furthermore, Islamic economics encourages the development of curricula aligned with Islamic values. Therefore, educational institutions funded by Islamic economic instruments are more likely to prioritize the application of Islamic values in every aspect of the educational process. For example, the curriculum taught focuses not only on education but also on character and moral development of students. With this broad approach, it is hoped that graduates of Islamic education will not only possess strong academic abilities but also possess sound morals and be able to make a positive contribution to society.

4. Interdisciplinary Approach in Islamic Religious Education

Islamic religious education is a crucial component in shaping a person's morals and character. An interdisciplinary approach is increasingly relevant in this context. This method combines various fields of study to provide a broader understanding of religious

principles, ethics, and practices. Therefore, Islamic religious education is considered a process involving various perspectives and methodologies beyond teaching sacred texts (Azra, 2012).

The ability to connect religion to history, sociology, psychology, and other disciplines is a crucial component of an interdisciplinary approach. For example, an educator might connect the concept of Islamic justice to theories of social justice in sociology when discussing it. This not only enriches students' understanding of justice in Islam but also demonstrates how the concept applies to contemporary society. (Pham et al. 2022) Students can see how religious teachings relate to everyday life and understand the challenges faced in applying these principles.

Students can also explore the relationship between religion and science through an interdisciplinary approach. The relationship between religion and science has been a heated debate in recent decades. While some argue that the two are contradictory, others argue that they can work together. (Hengami, Faridi, and Kamali 2022) It is crucial for students to gain a balanced understanding of this within Islamic religious education. For example, educators can connect stories from the Quran with scientific theories about the Big Bang and evolution when discussing the creation of the universe. Students are not only taught to strictly accept religious teachings but also to be critical and open to new information.

Moral and ethical values combined with civics education are another example of an interdisciplinary approach in Islamic religious education. Students are educated about their rights and obligations as good citizens in this context. They are also taught how Islamic values can influence national and international life. For example, the Islamic concept of trust can be linked to being part of and actively participating in society. Students become not only religiously devout but also caring and responsible citizens if civics education incorporates religious values.

An interdisciplinary approach can also help students address today's global issues. Students face many complex issues in the modern era, such as interfaith conflict, climate change, and social injustice. Islamic religious education can provide students with the tools and perspectives necessary to understand and address these issues using an interdisciplinary approach. For example, educators can connect the sustainability principles of environmental science with Islamic teachings about caring for the Earth when discussing environmental issues. In this way, students gain insight into their responsibilities as Muslims and as members of a global community.

Conclusion

Based on the research results and the previous explanation, it is clear that optimizing Islamic education can only be achieved through strong integration between public policy, educational politics, and Islamic economics. These three aspects play a significant role in strengthening the structure of Islamic education and improving the quality of educational services. Public policy provides regulatory and administrative support; educational politics determines the strategic direction of education; and Islamic economics provides a sustainable source of funding. This integration will produce high-quality, independent Islamic education that is able to respond to the challenges of the times. Furthermore, this research confirms that Islamic education has great potential for empowering the community if supported by a comprehensive system. Islamic education can be a driving force in developing a competitive and moral Muslim society. Therefore, all stakeholders must work together to strengthen the relationship between Islamic education, public policy, educational politics, and Islamic economics. This effort will encourage the realization of an independent, high-quality Muslim society that contributes to national development.

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