# POLICY ANALYSIS FOR THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION IN PUBLIC SCHOOLS AND COLLEGES

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**Abstract.** This study aims to analyze policies for the development of Islamic religious education in schools and public universities (PTU). Islamic religious education plays an important role in shaping student character, strengthening religious values, and providing a better understanding of the Islamic religion. However, there are challenges faced in developing Islamic religious education, such as lack of resources, inadequate curriculum, lack of qualified teachers, or lack of student interest in Islamic religious subjects. The research methods used in this study involve literature reviews, policy analysis, and primary data collection through interviews or surveys. Data is collected from various sources, including government policies, curriculum guidelines, related research reports, and opinions of relevant stakeholders. The results of this study indicate that Islamic religious education needs to be strengthened in schools and Public Universities through policies that focus on the inclusion of Islamic religious subjects in the curriculum, development of relevant curricula, provision of adequate resources, good teacher training, supervision and rigorous evaluation, collaboration with religious institutions, and better interfaith understanding. This study provides recommendations for improving the development of Islamic religious education, including expanding educational resources, increasing teacher training, revising the curriculum, developing interesting and interactive teaching methods, increasing student participation in religious activities, and using technology in Islamic religious education. In conclusion, the development of Islamic religious education in schools and public universities requires policies that focus on quality teaching, adequate resources, collaboration with religious institutions, and interfaith understanding. Implementation of this policy will play an important role in shaping student character, strengthening religious values, and providing a better understanding of the Islamic religion.
**Keywords.** Policy Studies, Islamic Religious Education, Public Universities

**Abstrak.** *Studi ini bertujuan untuk menganalisis kebijakan pengembangan pendidikan agama Islam di sekolah dan Perguruan Tinggi Umum (PTU). Pendidikan agama Islam memainkan peran penting dalam membentuk karakter siswa/mahasiswa, memperkuat nilai-nilai keagamaan, dan memberikan pemahaman yang lebih baik tentang agama Islam. Namun, ada tantangan yang dihadapi dalam pengembangan pendidikan agama Islam, seperti kurangnya sumber daya, kurikulum yang tidak memadai, kurangnya guru yang berkualitas, atau kurangnya minat siswa/mahasiswa dalam mata pelajaran agama Islam. Metode penelitian yang digunakan dalam studi ini melibatkan tinjauan literatur, analisis kebijakan, dan pengumpulan data primer melalui wawancara atau survei. Data dikumpulkan dari berbagai sumber, termasuk kebijakan pemerintah, pedoman kurikulum, laporan penelitian terkait, dan pendapat pemangku kepentingan terkait. Hasil studi ini menunjukkan bahwa pendidikan agama Islam perlu diperkuat di sekolah dan Perguruan Tinggi Umum (PTU) melalui kebijakan yang berfokus pada inklusi mata pelajaran agama Islam dalam kurikulum, pengembangan kurikulum yang relevan, penyediaan sumber daya yang memadai, pelatihan guru yang baik, pengawasan dan evaluasi yang ketat, kolaborasi dengan lembaga agama, dan pemahaman lintas agama yang lebih baik. Studi ini memberikan rekomendasi untuk meningkatkan pengembangan pendidikan agama Islam, antara lain perluasan sumber daya pendidikan, peningkatan pelatihan guru, revisi kurikulum, pengembangan metode pengajaran yang menarik dan interaktif, peningkatan partisipasi siswa/mahasiswa dalam kegiatan agama, dan penggunaan teknologi dalam pendidikan*

*agama Islam. Kesimpulannya, pengembangan pendidikan agama Islam di sekolah dan Perguruan Tinggi Umum (PTU) memerlukan kebijakan yang berfokus pada pengajaran yang berkualitas, sumber daya yang memadai, kolaborasi dengan lembaga agama, dan pemahaman lintas agama. Implementasi kebijakan ini akan memainkan peran penting dalam membentuk karakter siswa/mahasiswa, memperkuat nilai-nilai keagamaan, dan memberikan pemahaman yang lebih baik tentang agama Islam.*
**Kata kunci**. *Studi Kebijakan, Pendidikan Agama Islam, Perguruan Tinggi Umum (PTU)*

## A.  INTRODUCTION

Islam is the majority religion in many countries and has an important role in the social, cultural, and moral life of society. Therefore, the development of Islamic religious education in schools and Public Universities is considered important to ensure a proper understanding of religion and build strong character. Maintaining religious identity. Islamic religious education in schools and public universities (PTU) can help pupils and students understand the teachings, values, and practices of the Islamic religion so that they can maintain and practice their religious identity well (Saridjo, 2011).

Understanding Islamic Religious Education (PAI) in schools or universities can be seen from two points of view, namely PAI as an activity and PAI as a phenomenon. PAI as an activity means an effort that is consciously designed to help a person or group of people develop a view of life (how people will live and utilize life and their lives), life attitudes, and life skills, both manual (practical instructions) and mental and attitude. social media that breathes or is imbued with Islamic teachings and values (Assegaf, 2004). Meanwhile, PAI as a phenomenon is an event of encounter between two or more people and/or the creation of an atmosphere whose impact is the development of a view of life that is inspired by or imbued with Islamic teachings and values, which is manifested in the attitude of life and life skills of one or several parties.

The discourse on the development of Islamic religious education in Indonesia presented by experts and observers of Islamic education through their writings in various books, magazines, journals, and so on, has enriched our insight and vision in developing Islamic Religious Education. Their various thoughts and experiences need to be photographed, organized, and placed in a paradigm so that the models, orientations, and steps to be taken become increasingly clear. If someone wants to carry out development and refinement, then the keywords must be adhered to, so that there is no wrong position, direction, or step which in turn can lead to an excessive attitude in responding to a particular paradigm (Setiawan, Triyana, & Sari, 2021).

According to Novayani, the implementation of Islamic Religious Education (PAI) learning at Islamic Religious Universities (PTAI) and General Universities (PTU) is very different. This can be seen from the aim of organizing Islamic religious education which is different from the two groups of universities, where the aim of organizing Islamic religious education at Islamic Religious Colleges (PTAI) is to produce religious experts (ulama) at all levels, the curriculum also predominantly emphasizes Islamic religious aspects as well as religious nuances and environments are also more visible on campuses or universities that are characterized by the Islamic religion (Novayani, 2018).

In contrast to the implementation of Islamic religious education at Public Universities (PTU), which aims to fulfill everyone's obligation to know the basics of the teachings of their religion as a believer, the Islamic religious education curriculum at Public Universities (PTU) is only a personality development course, it is not a basic skills and expertise subject, and the conditions for differences in the religious background of the students also vary, in the sense that students at PTU are more heterogeneous, so, with conditions like that, it is very difficult to create a religious

environment with an Islamic nuance (Novayani, 2017).

So it is necessary to increase understanding of religion and the values of Islamic religious education in schools and Public Universities (PTU). This aims to increase pupils' and students' understanding of the Islamic religion, strengthen their faith and beliefs, and develop moral and ethical values that are by Islamic teachings. Preventing radicalism and extremism: The development of Islamic religious education in schools and public universities (PTU) can also be an effort to prevent radicalism and religious extremism. By providing a correct understanding of the Islamic religion, pupils and students can avoid wrong interpretations and radical ideologies. This study can be conducted to evaluate the implementation of these policies and improve or strengthen existing approaches. In this policy study, researchers want to analyze policies for the development of Islamic religious education in schools and public universities (PTU), as well as provide recommendations for further improvements and enhancements.

## B.  RESEARCH METHODS

This research uses a qualitative approach with a literature review type of research involving searching and analyzing relevant literature, such as scientific journals, books, research reports, government policies, and curriculum guidelines related to Islamic religious education. (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022; Lexy J. Moloeng, 2012; sugiyono, 2018). This literature review helps in understanding the latest developments, different perspectives, and best practices in the development of Islamic religious education in schools and Public Universities (PTU). Analysis of existing policies related to the development of Islamic religious education. This includes reviewing government policies, school regulations, and curriculum guidelines relating to Islamic religious education. Policy analysis helps in understanding the goals, issues, and direction of existing policies, as well as possible changes that are needed. Primary Data Collection through interviews, surveys, or direct observation. Primary data can be collected from relevant stakeholders, such as teachers, lecturers, pupils, administrative staff, and religious leaders. Interviews and surveys can provide an in-depth understanding of perceptions, challenges, and experiences related to the development of Islamic religious education.

## C.  RESULTS AND DISCUSSION
### Administration and Management of Facilities and Infrastructure

This policy emphasizes that Islamic religious subjects must be an integral part of the school curriculum. Islamic religious subjects are taught in a structured and systematic manner to all students according to the relevant educational level. This policy includes developing an Islamic religious curriculum that is relevant to student needs. The Islamic religious curriculum can cover various topics, such as religious teachings, Islamic history, ethics, prayer, worship, and understanding of Islamic life. This policy ensures the availability of adequate resources to support the development of Islamic religious education in schools (Shabir, 2013). These resources include textbooks, references, teaching materials, and facilities needed to teach and study the Islamic religion. This policy recognizes the importance of qualified teachers in teaching the Islamic religion. Therefore, this policy encourages adequate teacher training in the field of Islam so that they have a deep understanding of religious teachings and good teaching skills.

This policy establishes monitoring and evaluation mechanisms to ensure the effective implementation of Islamic religious education in schools. By monitoring curriculum implementation and teaching quality, this policy seeks to improve the standards of Islamic religious education. Collaboration with Religious Institutions: This policy encourages collaboration between

schools and religious institutions, such as mosques or other religious institutions (Khaulani, Marsidin, & Sabandi, 2020). This collaboration can include visits to places of worship, cooperation in curriculum development, or involving religious figures as speakers or sources of information. This policy includes an approach that encourages interfaith understanding, respects religious differences and encourages tolerance between religious communities. The aim is to form an inclusive attitude, mutual respect, and mutual understanding between students from various religious backgrounds.

Something that can be understood about Islamic religious education can be seen from two views, firstly, Islamic religious education as an activity, secondly, Islamic religious education as an event. Islamic religious education as an activity means conscious treatment when assisting other people, whether individuals or groups of people, when developing a view of life (how to live life and be useful for life). Meanwhile, Islamic religious education as a phenomenon is an event or event where 2 or more people meet to create a good atmosphere and provide a view of life based on Islamic values, to create a peaceful and peaceful lifestyle (Muhaimin, 2016).

## Policy for the Development of Islamic Religious Education in Public Universities (PTU)

Many people consider Islamic religious education, including in universities, to be inadequate and not up-to-date. Islamic religious education is only religious education that stops briefly at the top of the student and stops during the semester exams so that it is unable to shape the student's personality into a person with noble character. Among the criticisms that have developed in society is that Islamic religious education is seen as less successful in shaping students' attitudes, behavior, and habits. Indicators include: (1) low interest and ability of students in worship; (2) inability to read and write the Koran; (3) Disgraceful behavior even leads to criminal acts, for example, acts of violence, anarchism, gangsterism, the creation of white collar crimes (financial crimes or crimes committed by people who have connections) such as B. Executives, bureaucracy, teachers, politicians, as well as issues of corruption, collusion and nepotism (KKN) carried out by elites are also part of the failure of Islamic religious education (Malang, 2009; Tharaba, Purwono, Baladina, & Wahyudin., 2024)

So far, many considerations and actions have been taken to improve the quality of Islamic religious education, which is expected to add new nuances to the development of the Islamic religious education system in Indonesia, while also aiming to help explain the importance of improving quality. Indonesian people, namely humans believe and are devoted to God Almighty, as stated in the national education goals. But in practice, it still doesn't work as expected. However, some things seem to be conceptual thoughts about the development of Islamic religious education, and some of the policies pursued sometimes seem fanatical and idealistic. On the other hand, implementers in the field sometimes encounter several obstacles and difficulties in their implementation or even in their implementation. Implementation Intensity and Effectiveness are still questionable (Muhaimin, 2012b).

Thus, it has become a systemic decision in Indonesia that (PAI) in schools and Public Universities (PTU) is an integral part of the national education system. Because there are legal provisions that explicitly guarantee and require Islamic Religious Education (PAI) in every pathway and level of education. Therefore, Islamic Religious Education subjects should not only be taught based on theory that emphasizes the cognitive aspect or not only in the form of transfer of knowledge, and should not only emphasize the knowing and doing aspect but must also focus on the tangible aspect. Where to change Islamic religious knowledge which is cognitive in nature into Islamic religious knowledge which places more emphasis on affective aspects (attitudes) which

contain the meaning and values of religious knowledge which then encourages the immersion of religious values which need to be internalized in students.

Statements about Islamic religious education as a source of values or guidance do not color the environment and atmosphere of school or university life in general. It is deemed necessary to develop a model for the development of Islamic religious education in public schools and universities to provide an overview of the development of Islamic religious education through a portrait or mapping of existing paradigms as well as clarifying the orientation and area of each. this paradigm. In this way, leaders or administrators of public schools and universities can carry out self-evaluation regarding which paradigm must be developed to see the future of the Indonesian nation towards civil society.

Models for developing Islamic religious education in schools and public universities are as follows:

a.  Dichotomous Model

This kind of view will have implications for the development of Islamic religious education which only revolves around aspects of ukhrawi life that are separate from worldly life. Islamic religious education only deals with ritual and spiritual matters, while economic life, politics, arts and culture, science and technology as well as art and so on are worldly affairs which are areas for non-religious education to work on. This dichotomous view gives rise to dualism in the education system.

Likewise, the approach used is more normative, doctrinaire, and absolutist. Students are directed to become loyal actors, have an attitude of commitment, and are highly dedication to the religion being studied. Meanwhile, scientific studies that are empirical, rational, and critical analytical, are considered to be able to shake faith, so they need to be suppressed by normative and doctrinaire religious approaches. (Muhaimin, 2016)

b.  Mechanism Model

Religious education emphasizes moral and spiritual functions or affective dimensions rather than cognitive and psychomotor, in the sense that the cognitive and psychomotor dimensions are directed at affective (moral and spiritual) development which is different from other subjects (Muhaimin, 2009). So, in the author's opinion, moral and spiritual values must be developed in Islamic religious education. Without ignoring the values of knowledge and skills. It would mean absolutely nothing if the level of knowledge and skills stands out but the attitudes/morals are not by religious teachings.

The policy regarding the development of integrated Islamic religious education in schools, for example, requires, among other things, that religious education and at the same time religious teachers/lecturers can combine religious subjects and general subjects. This policy will be difficult to implement in schools or public universities which are quite satisfied with only developing a horizontal-lateral (independent) relationship pattern. Perhaps this policy is relatively easy to implement in educational institutions that develop a lateral-sequential pattern.

However, this policy implies that religious teachers/lecturers must master religious knowledge and understand the substance of general science, whereas general teachers/lecturers are required to master general science (their field of expertise) and understand the basics of religious teachings and values. Even religious teachers/lecturers are required to be able to compile religious textbooks that can explain the relationship between the two (Muhaimin, 2012)

c.  Organismic/Systemic Model

This kind of view underlines the importance of a framework of thought that is built from fundamental doctrines and fundamental values contained in the Al-Qur'an and As-Sunnah as the main sources. Religious teachings and values are placed as a source of wise consultation, while other aspects of life are placed as human values which have a vertical-linear relationship with religious values.

Through these efforts, the Islamic religious education system is expected to be able to integrate scientific values, and religious and ethical values, and be able to produce people who master and apply science, technology, and art, have professional maturity, and at the same time live by these values. religion (Muhaimin, 2016).

## Implementation of the Development of Islamic Religious Education in Schools

Implementation begins with the preparation of an Islamic religious curriculum that suits students' needs and refers to relevant educational standards. The curriculum must cover various aspects of the Islamic religion, such as teachings, history, ethics, worship, and understanding the values of Islamic life. Teachers who teach Islamic religious subjects need to receive adequate training in the field of Islamic religion, teaching methods, and interfaith understanding. This training helps teachers gain the knowledge and skills necessary to provide effective teaching and motivate students to study the Islamic religion (Zainuddin, 2014).

Schools need to provide adequate resources to support the implementation of Islamic religious education, such as textbooks, teaching materials, learning media, and facilities for religious practice activities. These resources must be relevant, up-to-date, and sufficient to facilitate the student learning process. Schools must create a learning environment that is conducive to Islamic religious education. This includes providing comfortable classrooms, facilities for carrying out worship, and an environment that supports discussion and reflection on the teachings of the Islamic religion.

Teachers can develop innovative and creative teaching methods to make Islamic religious lessons more interesting and relevant for students. The use of interactive approaches, technology, and practical activities can increase students' interest and understanding of Islamic teachings. Schools can organize extracurricular activities related to Islam, such as discussion groups, book studies, Al-Qur'an reading competitions, or visits to places of worship. This activity helps students deepen their understanding of the Islamic religion and apply religious values in everyday life. Parents have an important role in their children's Islamic religious education.

Schools can involve parents in activities, seminars, or meetings related to Islamic religious education. This strengthens cooperation between schools and parents in shaping students' character and understanding of the Islamic religion. Schools need to carry out regular evaluations of the implementation of the development of Islamic religious education. This evaluation can be done by assessing the quality of teaching

GBPP, which was first published in 1994, is about Islam and is the future of personal life, society, nation, and state. In 1999 GBPP was published but added only a few examples of the use of information used in the past but also in other countries where Islam is considered Muslim and used by Allah SWT. and others recognized as noble (Nurhayati, 2009).

This means that Islam should not be ignored in junior secondary education because it cannot be implemented without the need to do so. The material used by Islamic sects is to greet members of a Muslim who will question them and with whom they have to settle and the practical work they have done for 2 or 3 years requires the material to be very solid first together. Karen and

I bet you don't know. Not only do you have to make peace with Islam, but you also have to make peace with the time you need, with cognitive skills (experience), efficacy, and psychomotor skills (experience, danger, and danger).

It is not easy to interrogate Islam in high school so that students can continue to take new actions. To increase faith in Islamic religious culture, humans need to be introduced to cognitive, motor, and psychomotor skills that are useful for themselves. Religious cultural familiarization is a part of the school that depends on the secondary school where traditional secondary school rituals are practiced which include a set of prayers, school Sekolah, religious community, and religious community. Apart from that, Islamic religious education learning activities are directed at increasing students' belief, understanding, appreciation, and practice of Islamic religious teachings, which in addition to forming piety or personal qualities, also at the same time forms social piety (Mubin, 2020). Personal piety contains the meaning of a good Muslim, who commits to improve, increase, and develop his potential and creativity while simultaneously improving the quality of his faith and devotion in a sustainable manner. Meanwhile, social piety means that a creative person has concern for relating in harmony with the social and natural environment around him, while being able to take responsibility for the development of his community or has participatory excellence based on the high quality of faith and devotion to Allah SWT (Muhaimin, 2014).

Therefore, the development of Islamic religious education must be able to create ukhuwah Islamiyah in the broadest sense, namely ukhuwah with an Islamic character, and not just ukhuwah among Muslims as currently understood, as well as being able to develop personal piety socially. This is because Indonesian society is a pure society where people of different religions, races, tribes, traditions, and cultures live.

**Implementation of the Development of Islamic Religious Education in Public Universities**

Implementation begins with the preparation of an adequate study program for Islamic religious education at Public Universities. The study program must include a curriculum that is comprehensive and relevant to Islamic teachings and meets higher education standards. Public Universities need to recruit quality lecturers in the field of Islam. These lecturers must have a deep understanding of Islamic teachings, as well as good teaching and research skills. Quality lecturers will influence the quality of teaching and guidance of students in the field of Islam. Islamic lecturers at Public Universities need to develop relevant and up-to-date learning materials. Learning materials must cover various aspects of the Islamic religion, such as teachings, history, philosophy, ethics, and practical applications in everyday life. Learning materials must also reflect the latest developments in Islamic religious thought and research.

Public Universities must provide adequate facilities and resources to support the development of Islamic religious education. This includes lecture halls, libraries with adequate collections, access to sources of Islamic information and references, as well as facilities for carrying out worship and other religious activities. Public Universities can organize extracurricular activities related to the Islamic religion, such as seminars, workshops, discussions, and social activities based on Islamic religious values. This activity provides students with the opportunity to explore the Islamic religion and apply these values to their lives (Muchtar & Pratama, 2023).

Public universities need to encourage research and development in the field of Islam. This can be done through support and incentives for lecturers to conduct research, publish research results, and contribute to the development of Islamic religious thought. Public universities can collaborate with religious institutions, such as mosques, Islamic boarding schools, and other religious organizations. This collaboration can include exchanging knowledge, organizing joint

events, or collaborating in developing study programs and curricula. Public universities need to evaluate and monitor the implementation of the development of Islamic religious education. This evaluation can be carried out by assessing the quality of teaching, student achievement, and feedback from relevant stakeholders. Regular evaluations help improve the quality of Islamic religious education in public universities. Implementation of the development of Islamic religious education in public universities requires commitment from the public universities, lecturers, students, and the community. With good implementation, public universities can play an important role in preparing graduates who have a deep understanding of the Islamic religion and can contribute positively to society.

The implementation of Islamic religious education among Islamic religious universities and general universities varies greatly. This can be seen from the differences in the objectives of the Implementation of Islamic Religious Education in the two groups of tertiary institutions, where the aim of the Implementation of Islamic Religious Education at Islamic Religious Universities is to produce religious experts (ulama) at all levels of education. The curriculum is also more dominant and prioritizes Islamic religious aspects, as well as religious nuances and settings that are more visible on campuses or university campuses that have Islamic characteristics. (Saridjo, 2011).

In contrast to the implementation of Islamic Religious Education in Public Universities which aims to fulfill each individual's obligation as a believer to know the basics of the teachings of his religion, the Islamic Religious Education curriculum in Public Universities is only a subject for personality development. It is not a matter of basic technical and special knowledge, and the conditions of the different religious origins of the santri are also different, in the sense that the santri are more heterogeneous. Under such circumstances, it is very difficult to create a religious environment with Islamic overtones.

The structure of higher education in Indonesia, especially of a general nature, provides opportunities for students to study a field of science according to their interests and abilities. This is reflected in several study programs offered by universities whose national curriculum has been determined by the Ministry of Education (for the university level). The higher education curriculum must include religious education, citizenship education, and language education. The higher education curriculum states that religion and ethics subjects are mandatory subjects in all tertiary institutions. This shows that the government considers religion and ethics important in the higher education process, with the hope that students will have good mastery of science and technology (IPTEK), accompanied by deep faith and devotion (IMTAK). This is the scale of the complete Indonesian human figure and must be able to answer the challenges of world development (Nizar & Syaifudin, 2010).

However, the most important thing to emphasize is how to package and fill Islamic religion and ethics courses so that they can answer the challenges of world development, at least credits related to Islamic religious education at public universities. This is similar to the implementation of Islamic Religious Education at the University of Indonesia (UI), where 2 (two) credits of Islamic Religious Education courses are offered in one semester, which are taken by students in the third semester. and above. There is a maximum of 14 meetings in one semester (Marwan Saridjo, 2011). Ideally, Islamic Religious Education occupies a central and important position, is functionally integrated with various scientific disciplines or fields of study, and helps determine values. However, in reality and practice, Islamic religious education still occupies a marginal, alienated position and does not determine degrees. Furthermore, Islamic religious education is not a specialist subject, but only a general subject of a service nature, which does not influence degree determination (Fakrurridha & Nurdin, 2019).

As previously explained, from the perspective of Islamic Religious Education as part of Personality Development Courses in Public Universities, it can be seen that Islamic Religious Education in Public Universities ideally leads to an organismic/systemic pattern that makes Islamic religious education a source of values and guidelines for implementing the curriculum and helping prospective students realize the core values of religion in the application of science, technology, and art.

However, the reality in the field and the existing phenomena show that Islamic religious education in general universities is generally carried out using a dichotomous/mechanical model, although there are several Public Universities that use the organism model/mechanical model, and systemic model. This can at least be observed in the implementation of education at public universities, where religious values have not yet shaped the development of existing courses and core religious values have not been able to be realized in their application. science, technology, and art. (Muhaimin, 2016).

## D. CONCLUSION

After reviewing the policy study for the development of Islamic religious education in schools and public universities, several conclusions can be drawn as follows:

The importance of Islamic religious education in schools and PTU: This study may show that Islamic religious education has an important role in shaping the character of pupils and students, strengthening religious values, and providing a better understanding of the Islamic religion. Challenges in developing Islamic religious education: This study may identify several challenges faced in the development of Islamic religious education, such as lack of resources, inadequate curriculum, lack of qualified teachers, or lack of student interest in Islamic religious subjects.

Recommendations for policy improvement: Based on the results of the study, conclusions can be in the form of recommendations to improve the development of Islamic religious education in schools and PTU. For example, expanding educational resources, improving teacher training, revising the curriculum, or developing more interesting and interactive teaching methods. Integration of Islamic religious education with the general curriculum: This study may suggest the importance of integrating Islamic religious education with the general curriculum so that pupils and students can develop a holistic and integrated understanding of religion and general knowledge.

The influence of Islamic religious education on students' values and behavior: This study may show the positive influence of Islamic religious education on students' values and behavior, such as the development of moral attitudes, ethics, tolerance, and social awareness. However, it is important to note that appropriate conclusions will depend greatly on the context, data, and research conducted in the policy study.

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