

## The Role of Islamic Religious Education in Changing the Money Politics Paradigm

Sayuti<sup>1\*</sup>, Rumbang Sirojudin<sup>2</sup>, Asep Saefurohman<sup>3</sup>

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia, Indonesia<sup>1,2,3</sup>

E-mail: [sayutizakaria083@gmail.com](mailto:sayutizakaria083@gmail.com)\*

### Abstract

*This paper highlights the significance of addressing the practice of money politics in Indonesian elections through Islamic Religious Education, emphasizing its potential to promote ethical awareness and encourage integrity in political behavior. The main focus is on how Islamic religious education, which teaches ethical values, honesty, justice, and blessings, can help change the paradigm of money politics. This study employs a qualitative method with a phenomenological approach, analyzing how Islamic Religious Education fosters ethical awareness and shapes political behavior to address money politics, based on data collected from a range of relevant literature. It was found that Islamic Religious Education teachers can act as motivators, informants, and facilitators, guiding students on the negative impacts of money politics practices and fostering emotional intelligence that helps them be sensitive to unethical practices. In addition, Islamic education teaches the principles of morality and justice that can be a guideline in elections. However, this study also identifies challenges in the practical implementation of Islamic religious values in daily life, including in the context of politics and elections. The study highlights the importance of education in shaping the character and morals of individuals, which has a positive impact on political and economic life.*

**Keywords:** Islamic Religious Education; Money Politics; Elections; Morality; Emotional Intelligence.

### Abstrak

*Artikel ini menyoroti pentingnya penanganan praktik politik uang dalam pemilu Indonesia melalui Pendidikan Agama Islam, dengan menekankan potensinya untuk meningkatkan kesadaran etika dan mendorong integritas dalam perilaku politik. Fokus utamanya adalah bagaimana pendidikan agama Islam, yang mengajarkan nilai-nilai etika, kejujuran, keadilan, dan keberkahan, dapat membantu mengubah paradigma politik uang. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi, menganalisis bagaimana Pendidikan Agama Islam menumbuhkan kesadaran etika dan membentuk perilaku politik untuk mengatasi politik uang, berdasarkan data yang dikumpulkan dari berbagai literatur yang relevan. Ditemukan bahwa guru Pendidikan Agama Islam dapat bertindak sebagai motivator, informan, dan fasilitator, membimbing siswa tentang dampak negatif praktik politik uang dan menumbuhkan kecerdasan emosional yang membantu mereka peka terhadap praktik yang tidak etis. Selain itu, pendidikan Islam mengajarkan prinsip-prinsip moralitas dan keadilan yang dapat menjadi pedoman dalam pemilu. Namun, penelitian ini juga mengidentifikasi tantangan dalam implementasi praktis nilai-nilai agama Islam dalam kehidupan sehari-hari, termasuk dalam konteks politik dan pemilu. Studi ini menyoroti pentingnya pendidikan dalam membentuk karakter dan moral individu, yang berdampak positif pada kehidupan politik dan ekonomi.*

**Kata Kunci:** Pendidikan Agama Islam; Politik Uang; Pemilu; Moralitas; Kecerdasan Emosional.

### A. INTRODUCTION

Money politics is a phenomenon that is considered common in every election in Indonesia. Money politics has become deeply entrenched in Indonesia's democratic system, posing a significant challenge to the principles of fair and ethical governance. There is a term *democracy for sale* where democracy is usually carried out in transactional ways.<sup>1</sup> In the 2019 simultaneous elections in April

<sup>1</sup> Ariman Sitompul dan Mhd Nasir Sitompul, "The Combination Of Money Laundering Crime With The Origin Of Narkotics Crime To Islamic Law," vol. 1, 2020, 671–81.

17, 2019, the practice of *Money Politics* in the form of distribution of money and goods still occurs in almost all provinces and districts. This shows that the practice of money politics is still a scourge that harms democratic values in Indonesia.

Money politics, the practice of giving money or other material incentives to gain political support, has become a major challenge in clean governance in many countries. In this context, Islamic education offers a unique perspective that has the potential to mitigate this phenomenon. Islamic education integrates religious knowledge with character development, emphasizing the cultivation of integrity, ethical behavior, and a sense of social responsibility.<sup>2</sup>

In recent decades, the phenomenon of money politics has been a major spotlight in political and social discourse, especially in developing countries and Muslim-majority countries. The practice of money politics, in which money or other material benefits are given with the aim of influencing political decisions, has raised serious questions about the integrity and legitimacy of the democratic process.<sup>3</sup> While many factors contribute to the prevalence of this phenomenon, one aspect that is often overlooked is the role of education, particularly Islamic education, in shaping political views and behavior.

Money politics is a phenomenon that has long been a threat to the integrity of the democratic process in many countries, including Indonesia. This practice, which involves the use of money or material incentives to influence political decisions or gain support in elections, undermines the fundamental principles of democracy and results in unfair political representation. In this context, education plays a pivotal role in cultivating ethical awareness and moral integrity, equipping individuals with the critical mindset and values necessary to resist corrupt practices such as money politics.

Islamic Religious Education, with its focus on the moral and ethical values taught in Islamic teachings, has great potential to change the money politics paradigm. Islamic Religious Education (IRE) extends beyond the transmission of religious knowledge by actively fostering the internalization of values like honesty, justice, and social responsibility through contextual teachings and real-life applications, ensuring these principles are deeply embedded in students' lives. These values are essential in building the character of individuals with high integrity and a commitment to healthy democratic principles.

This study aims to explore how Islamic religious education can play a role in changing the money politics paradigm. By reviewing various previous studies and relevant theories, this study will analyze the role of Islamic Religious Education in shaping the character and awareness of individuals who reject money politics practices.

This review will also consider how religious education can be integrated with civic education to produce individuals who are both integrity-driven and aware of the importance of clean and fair democracy. Through this literature review, it is hoped that a strong theoretical and practical foundation can be found to support the role of Islamic religious education in changing the money politics paradigm, as well as provide recommendations for policymakers and educators in designing more effective and inclusive education programs.

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<sup>2</sup> "Politik Uang Di Indonesia, Patronase dan Klientelisme di Pemilu Legislatif 2014" (Yogyakarta: PolGov-Fisipol UGM, 2015).

<sup>3</sup> Syed Nawab Haider Naqvi, *Islam, economics, and society (RLE politics of Islam)* (Routledge, 2013), <https://www.taylorfrancis.com/books/mono/10.4324/9780203381373/islam-economics-society-rle-politics-islam-syed-nawab-haider-naqvi>.

## B. LITERATURE REVIEW

Islamic Religious Education in Indonesian literature we call (PAI) plays a significant role in shaping the character and ethics of individuals, which in turn can influence the paradigm of money politics. Money politics, defined as the practice of using money or material incentives to influence political decisions or gain support in elections, is often seen as a form of corruption that undermines the integrity of democracy.<sup>4</sup> PAI, with its focus on moral and ethical values, can be an effective tool in addressing this issue. Here is a more detailed explanation of the role of PAI in changing the money politics paradigm based on previous research and relevant theories.

Islamic Religious Education is an educational process that emphasizes the learning and application of Islamic teachings. The primary goal of PAI is to shape individuals with noble character and high moral integrity by instilling and internalizing values such as honesty, justice, and social responsibility.<sup>5</sup> In this context, PAI not only teaches religious knowledge but also internalizes values such as honesty, justice, and social responsibility. These values are highly relevant in the political context, where integrity and morality are fundamental to preventing money politics practices.

Money politics itself is a common phenomenon in the election process in many countries, including Indonesia. This practice can involve giving cash, gifts, or other material incentives to voters or officials to gain support or make favorable decisions. Money politics undermines democratic principles by turning the election process, which should be based on rational considerations and public interest values, into transactions based on personal gain. Relevant theories for this study include moral education theory, Islamic political theory, and social theory. According to moral education theory, the development of character through the internalization of moral and ethical values aligns with PAI's mission to nurture individuals with integrity and strong ethical principles. In this regard, Islamic Religious Education plays a crucial role in shaping the moral consciousness of individuals, which can serve as a bulwark against corrupt practices such as money politics.

Islamic political theory, as explained by Akan, emphasizes the importance of integrity, justice, and responsibility in political life. The paradigm of Islamic political economy, which is based on values of justice and welfare, can be applied in the political context to reduce the tendency of money politics.<sup>6</sup> Religious education integrated with an understanding of Islamic economics and politics can strengthen individuals' commitment to these values, making it more difficult for them to engage in money politics.

Social theory, as outlined by Herrera, emphasizes the importance of education in shaping individuals' social and political consciousness. According to Herrera, good education is defined by its ability to integrate traditional values with modern societal needs, creating a balanced and relevant educational framework. PAI can provide a strong moral foundation while equipping individuals with a critical understanding of social and political issues, including money politics.<sup>7</sup> This type of

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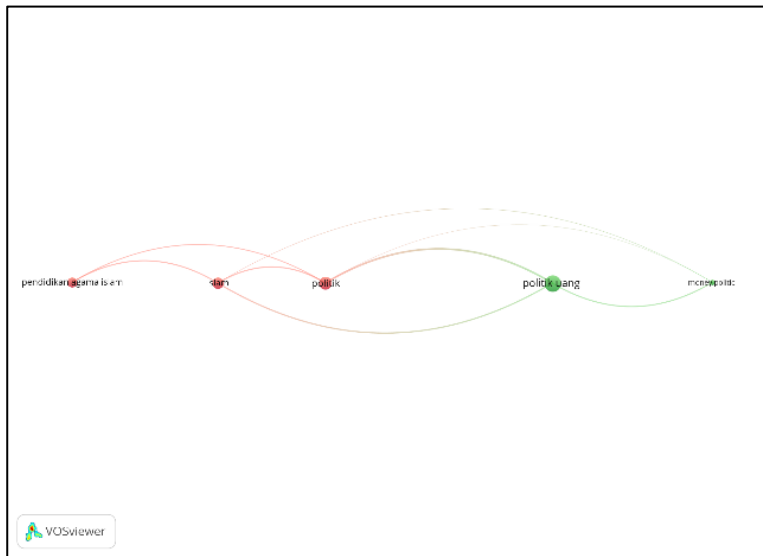
<sup>4</sup> Eka Firmansyah, Tobroni Tobroni, dan Muhamad Muhamad, "Various Paradigms in Islamic Educational Thought: Fundamentalism, Modernism, and Liberalism," *SIAM International Journal* 2, no. 01 (2023), <https://siamsite.com/index.php/siam/article/view/26>.

<sup>5</sup> Naupal Naupal, "The Reconstruction of Islamic Education in Indonesia Through Maqā'id al-Sharā'ih of Jaseer Auda," *Al-Ulum* 17, no. 2 (2017): 267–884.

<sup>6</sup> Taner Akan, "The paradigm of Islamic political economy: an institutionalist analysis of myth and reality," *History of economic ideas*: XXIII, 2, 2015, 2015, 41–72, <https://www.torrossa.com/gs/resourceProxy?an=3092312&publisher=F34885>.

<sup>7</sup> Rubby Dhunpath dkk., "Unveiling the professional attributes of university teachers," *Critical Studies in Teaching and Learning (CriStAL)*, 2021.

education fosters individuals with strong moral integrity and heightened social awareness, empowering them to actively reject money politics and contribute to ethical governance.



**Figure 1.** Bibliometric analysis through VOS Viewer shows that there are still gaps in the research

Islamic education, with its emphasis on instilling ethical values such as honesty, justice, and social responsibility, holds significant untapped potential in addressing the issue of money politics. In many Muslim societies, religious education is not only part of the school curriculum, but also an important aspect in the formation of individual character. However, there has not been much in-depth research on how Islamic education in particular can help change the paradigm of money politics.<sup>8</sup> This research aims to bridge this gap by exploring how the values taught in Islamic education can be utilized to counter the practice of money politics. Through a qualitative approach that includes interviews, literature studies, and document analysis, this study seeks to understand the potential of Islamic education in shaping a healthier political ethics and reducing the prevalence of money politics.<sup>9</sup> From the literature review conducted, the main theme that emerges is the importance of religious education in shaping individuals' critical and moral awareness. Islamic religious education can be the foundation for shaping characters that reject money politics practices. Values such as honesty, justice, and social responsibility taught in PAI can be a strong moral foundation to fight against corrupt practices like money politics.

<sup>8</sup> Ehwanudin Ehwanudin dkk., “Implementation Of Character Development Through Istighosah Habitating In The Institut Agama Islam Ma’arif Nu (Iaimnu) Metro Lampung,” *Journal of Contemporary Islamic Education* 1, no. 1 (2021): 57–66.

<sup>9</sup> Imelda Imelda dkk., “Pedagogical Evolution: The Curriculum Revolution As A Pinnacle Transformation Unveiling Unprecedented Innovation In Indonesia’s Educational Fabric,” *IJGIE (International Journal of Graduate of Islamic Education)* 4, no. 2 (2023): 399–411.

However, there are some critical points to consider. First, the effectiveness of religious education in addressing money politics issues greatly depends on how the education is implemented. Education that only focuses on religious knowledge without internalizing moral and ethical values may not be effective in changing the money politics paradigm.<sup>10</sup> Therefore, it is essential to adopt a holistic educational approach that seamlessly integrates religious education, civic education, and democratic values to effectively combat the challenges posed by money politics. Second, there are differing opinions on the extent to which Islamic religious education can influence social and political change.<sup>11</sup> Some researchers argue that Islamic religious education has great potential to shape individuals' critical and moral awareness, while others believe that social and political change more comprehensive and inclusive approach. In this context, it is important to consider how Islamic religious education can be integrated with other formal and non-formal education to achieve the results.

Islamic religious education has great potential in changing the money politics paradigm through the formation of individuals' character and moral awareness. However, the success of this depends greatly on how the education is integrated with civic education and democratic values. Good education is one that can internalize moral and ethical values in individuals' daily lives, making them more likely to reject money politics practices. Thus, PAI can be an effective tool in addressing money politics issues and shaping a more just and integrity driven society.

### C. METHOD

This study uses a qualitative method with a phenomenological approach. Where the phenomenological approach is used to research, examine, and also analyze the empirical condition of the object being studied. Phenomenology explores the meaning and essence of a person's life through the lens of intersubjectivity. Researchers collect information through various scientific publications such as journals, books, articles, and other documents relevant to the phenomenon being studied. These sources offer detailed insights into the subject's experiences and interpretations, as documented and analyzed in the relevant literature.

After collecting data from the literature, the researcher conducted data analysis by identifying the main themes, patterns, and concepts that emerged from the literature. This process involves a careful understanding of the text, with the aim of extracting meaning and a deep understanding of the phenomenon being studied.

### D. RESULT AND DISCUSSION

#### The concept of patronage and clientelism in money politics

Referring to Shefter, defines patronage as 'the distribution of profits by politicians to individually benefit voters, workers, or campaign activists in order to gain their political support'

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<sup>10</sup> M. Yusuf Azwar Anas, Armanu Thoyib, dan Risna Wijayanti, "The Change of a Poor Paradigm to a Rich Paradigm Through the NU Coin Movement Process," dalam *19th International Symposium on Management (INSYMA 2022)* (Atlantis Press, 2022), 388–96, <https://www.atlantis-press.com/proceedings/insyma-22/125977254>.

<sup>11</sup> Rahmida Erliyani, "Examining religious and justice system in Indonesia to prevent cyberbullying," *International Journal of Cyber Criminology* 15, no. 2 (2022): 112–23.

which attempts to separate the two concepts).<sup>12</sup> Patronage refers to the provision of cash, goods, services, or economic benefits, such as jobs or project contracts, by politicians to individuals or communities, often in the form of money-filled envelopes or infrastructure projects like soccer fields. Patronage can also mean cash or goods distributed to voters from private funds (as in the case of vote buying) or public funds (such as government-funded pork barrel projects). However, we distinguish patronage from programmatic materials, which are items that a person receives as a target of government programs, such as health care card programs that offer free care to the poor.

After the reform era, the practices of money politics, patronage, and clientelism became widespread in Indonesian politics, driven by structural changes and a more competitive political landscape. This belief is rooted in the view that money politics and patronage have the ability to influence voters' choices, ultimately providing electoral advantages for candidates who apply these tactics. Muhtadi pointed out two main aspects of money politics: first, the operation of money politics at the elite level which includes the President, members of the House of Representatives of the Republic of Indonesia, to Regents and Mayors, who compete in elections through political parties and spend a lot of money. Second, the practice of money politics at the grassroots level, which involves buying and selling votes. This aspect is also related to the effectiveness of vote conversions generated by spending money and its significant impact on a candidate's victory.

### **The Phenomenon of Money Politics**

According to Sofia There are several indicators that cause money politics to occur, including the influence of community economic limitations, the low quality of public education, and the weak supervision carried out. The quality of public education is one of the causes of money politics. Therefore, quality Islamic Religious Education is one of the solutions in anticipating the occurrence of money politics. Education is the most important thing to form a personality. Education does not always come from formal education such as schools or colleges. Informal and non-formal education also have the same role in shaping personality, especially children or students.

Islamic religious education has an important role in changing the paradigm of money politics. Islamic education teaches the values of ethics, honesty, justice, and blessings in various aspects of life, including in terms of politics and economics. Through Islamic Religious Education, individuals are taught to prioritize the public interest over personal interests, as well as to avoid corrupt behavior and abuse of power. Islamic education also encourages awareness of social and moral responsibility in various activities, including in terms of financial management and political policy. Islamic education can transform the paradigm of money politics by promoting transparency, accountability, and welfare-focused practices in political decision-making. In addition, Islamic education also teaches the importance of sharing wealth, giving alms, and avoiding greedy behavior. This can help reduce the practice of money politics based on personal interests alone, and encourage the creation of a political system that is more just and in favor of the interests of the people. Thus, the role of Islamic education in changing the paradigm of money politics is very important, because this education not only provides religious knowledge, but also shapes individual character and morals that can have a positive impact on various aspects of life, including in terms of politics and economics..

According to Abhipraya Islamic education has an important role in changing the paradigm of money politics through various aspects, such as Islamic education technology, Islamic boarding

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<sup>12</sup> Masudul A. Choudhury, *Money in Islam: a study in Islamic political economy* (Routledge, 2005), <https://api.taylorfrancis.com/content/books/mono/download?identifierName=doi&identifierValue=10.4324/9780203984284&type=googlepdf>.

school philanthropy, and non-formal/out-of-school education. Information technology has changed the world of education to be more inclusive and global. Likewise with Setiawan that Islamic boarding schools and madrasas play a role in developing Islamic education that is wasatiyah, which can be a solution to the current of globalization and radical transnational Islamic ideology. Ivan explained that the new paradigm for PNF/PLS graduates in the VUCA era—Volatile, Uncertain, Complex, and Ambiguous—can positively influence their mindset, preparing them to adapt to dynamic and challenging environments. Mahmudah, U. (2016) focuses on The role of Islamic Religious Education (PAI) teachers is also important in changing the exclusive paradigm to inclusive, by internalizing multicultural values in students through Islamic religious learning. Moreover Iqbal mentions dThe gender course in Islamic education also has important relevance, because it can be an agenda for the study of new forms of equality that represent the discourse of justice and *Egalitarianism*. Thus, Islamic education has a significant role in changing the paradigm of money politics through the application of technology, wasatiyah values, inclusivity, and gender equality.

### **Islamic education in overcoming the practice of money politics**

Islamic education can help address the practice of money politics by increasing public awareness and understanding of political ethics and Islamic sustainability. There are several ways that Islamic education can influence the behavior of money politics, including:<sup>13</sup>

**First** Islamic religious education can help overcome the practice of money politics that violates ethics and has a negative impact on society and democracy. **Second** In the political context, Islamic religious education can promote transparency and maintenance in political choices, so that people can choose prosperous and correct candidates. **Third** Islamic religious education can help develop communities that are more resilient and ready to face social challenges, such as money politics. **Fourth** Islamic religious education can be used to increase students' expectations by teaching them to act decisively against, such as money politics. **Fifth** Islamic education can also help people understand the important role of Muslim scholars in overcoming money politics. **Sixth** Islamic Religious Education can be used to support the resistance to money politics through the Islamic Religious Education understanding movement by forming an Anti-Money Politics Village (DAPU), whose goal is to avoid money politics and maintain the preservation of democracy.

Overall, Islamic education can help address the practice of money politics by increasing awareness, understanding, and well-being and correct behavior, as well as building a more resilient community that is ready to face social challenges.<sup>14</sup> On the other hand, money politics is also an act that can damage democracy and in the Islamic view, money politics is *risywah* or bribery *Ar-risywah* is something in the form of gifts, commissions, gifts, concessions and so on given by bribers (*ar-raasyii*) who link themselves with the person who receives bribes (*al-murtasyi*) with the help of intermediaries (*ar-raaisy*) to engineer something in order to obtain something that is agreed upon between those involved.

Islamic Religious Education (PAI) plays a critical role in combating money politics during elections by instilling ethical values and promoting integrity in political engagement. This is based on the potential of Islamic religious education in shaping ethical values and attitudes in individuals. Islamic Religious Education teachers serve as motivators, informants, and facilitators, educating

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<sup>13</sup> Hisam Ahyani, Agus Yosep Abduloh, dan Tobroni Tobroni, "Prinsip-prinsip dasar manajemen pendidikan islam dalam Al-Qur'an," *Jurnal Isema: Islamic Educational Management* 6, no. 1 (2021): 37–46.

<sup>14</sup> Ehwanudin dkk., "Implementation Of Character Development Through Istighosah Habitating In The Institut Agama Islam Ma'arif Nu (Iainnu) Metro Lampung."

students about the detrimental effects of money politics and fostering ethical political awareness. Islamic Religious Education teachers can play several key roles. They can act as motivators who encourage students to understand and adopt ethical values. As informants, teachers provide information about the negative impact of money politics, and as facilitators, they assist students in processing and applying this knowledge in real life. Islamic religious education can also foster emotional intelligence, which can help individuals to be more sensitive to unethical practices, including money politics. Moreover Islam also teaches the principles of morality and justice, which can be a guide in participating in elections. However, the implementation of the role of Islamic Religious Education in overcoming money politics still requires further attention, especially in integrating Islamic moral values and ethics into daily life practices, including in the context of politics and elections.

### **Factors in the formation of religious character through Islamic religious education**

Some of the factors that affect the formation of good and correct religious character through Islamic religious education include:<sup>15</sup>

1. Curriculum and Learning Methods: The curriculum and learning methods in Islamic religious education can affect the formation of students' character. Learning that emphasizes an understanding of Islamic religious values, ethics, and morality can help students develop good and true religious character.
2. Role of Teachers: The role of teachers in educating and guiding students is also very important. Teachers who have a good understanding of Islamic religious teachings and are able to be role models in behavior can influence the formation of student character.
3. School Environment: A supportive school environment, including rules and norms that are in accordance with Islamic religious teachings, can also affect the formation of students' character. Schools that apply Islamic religious values in daily life can help students develop good and correct religious character.
4. Parent Support: The role of parents in supporting Islamic religious education cannot be ignored. Parents who set an example and support Islamic learning at home can influence the formation of children's character.

By paying attention to the above factors, Islamic religious education can play an important role in shaping a good and correct religious character in the younger generation.

## **E. CONCLUSION**

This paper argues that Islamic Religious Education can effectively combat the practice of money politics in Indonesian elections by instilling ethical and moral values that promote integrity and accountability. Money politics, which has become a common phenomenon post-reform, includes the practice of giving money or other material incentives to influence political support. Previous research has highlighted various aspects of money politics, but there are still shortcomings in studies on its prevention through Islamic Religious Education. The ethical and moral values ingrained in Islamic education are instrumental in addressing the issue of money politics, providing a foundation for fostering integrity and rejecting corrupt practices. Through a qualitative approach and phenomenological analysis, this study explores how the values taught in Islamic Religious Education can be used to counter the practice of money politics. This study finds that Islamic Religious

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<sup>15</sup> Meydia Afrina dkk., "The policy of mover school as a catalyst for improving the quality of education," *JPPI (Jurnal Penelitian Pendidikan Indonesia)* 8, no. 1 (2022): 108–15.



Education can help change the paradigm of money politics by instilling the values of ethics, honesty, justice, and blessings. This is done not only through formal education but also through informal and non-formal education. Islamic Religious Education teachers play a pivotal role as motivators, informants, and facilitators by educating students about the harmful impacts of money politics, fostering emotional intelligence, and nurturing a strong ethical compass to resist unethical practices. In addition, Islam teaches the principles of morality and justice that can be a guideline in elections. However, challenges remain in the implementation of the role of Islamic Religious Education in real practice, especially in integrating Islamic moral and ethical values into daily life, including in the context of politics and elections. This paper emphasizes the importance of the role of education in shaping the character and morals of individuals, which can have a positive impact on various aspects of life, including politics and economics.

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