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Integrating Islamic Religious Education in Developing an Islamic Economics Curriculum to Support SDG 1 on Poverty Alleviation

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Abstract

Objective: This study aims to analyze the integration of Islamic Religious Education in the development of the Islamic Economics curriculum at the Al-Qur'an Al-Ittifaqiah Islamic Religious Institute (IAIQI) Indralaya, Indonesia, as a strategic effort to support SDG 1 on poverty alleviation. **Theoretical framework:** Theoretically, this study is grounded in problem-based learning (PBL) and the integration of values-based education, which together provide a framework for cultivating not only cognitive competence but also ethical awareness in economic behavior. **Literature review:** A review of the existing literature reveals a growing concern regarding the mismatch between Islamic Economics education and real-world economic disparities. Previous studies emphasize the importance of aligning curriculum content with contemporary issues such as economic inequality, unemployment, and community empowerment. **Methods:** Methodologically, this research employs a qualitative case study approach through document analysis, curriculum review, and semi-structured interviews with faculty members, curriculum developers, and policy stakeholders. **Results:** The findings indicate that effective curriculum development must incorporate real-life community problems, ethical reasoning, and interdisciplinary knowledge. The inclusion of Islamic Religious Education enhances the moral dimension of economic decision-making and contributes to shaping students as agents of socioeconomic transformation. Furthermore, collaboration between universities, local governments, and community institutions emerged as a critical factor in ensuring the curriculum's relevance and impact. **Implications:** The implications of this study underscore the urgency of transforming Islamic Economics education into a practical tool for achieving social justice and economic empowerment, in line with the Sustainable Development Goals. **Novelty:** The novelty of this research lies in proposing an integrative curriculum model that explicitly links Islamic values, educational theory, and SDG 1, positioning religious education as a catalyst for meaningful poverty alleviation.

Keywords: islamic religious education, islamic economics, curriculum development, sdg 1, poverty alleviation.

INTRODUCTION

The integration of Islamic Religious Education (IRE) into Islamic Economics curriculum development remains underexplored, especially within the context of achieving Sustainable Development Goal 1 (SDG 1): No Poverty. While Islamic Economics as a discipline has gained academic traction in recent decades, much of the existing research tends to focus on theoretical constructs, financial instruments, or policy-level interventions. Few studies have examined how Islamic economic principles can be practically taught and embedded through a curriculum that also incorporates the ethical and spiritual dimensions of Islamic Religious Education. This creates a crucial gap in aligning education with the broader objective of community empowerment and poverty alleviation [1], [2].

Furthermore, most curriculum development efforts in Islamic Economics are not explicitly framed within the SDGs framework. The lack of a structured and value-oriented approach has led to educational programs that may be technically sound but are not necessarily socially transformative. There is limited literature on how Islamic educational institutions—particularly at the higher education level—can play a direct role in addressing poverty through curriculum reform that bridges religious values, economic knowledge, and local socio-economic realities. In Indonesia, a country with one of the largest Muslim populations and significant poverty-related challenges, this issue becomes particularly urgent. Although Islamic higher education institutions are uniquely positioned to offer value-based education, they often lack a comprehensive strategy for integrating Islamic Religious Education with applied economic training in a way that directly contributes to SDG 1 [3], [4].

This study is significant because it seeks to fill these gaps by proposing a curriculum development model that combines the ethical teachings of Islam with practical, problem-solving economic education. By focusing on a real-world case at the Al-Qur'an Al-Ittifaqiah Islamic Religious Institute (IAIQI) in Indralaya, the research provides context-specific insights that are both theoretically and practically valuable. It also highlights the potential of Islamic education to serve not only spiritual goals but also development objectives, in line with global SDG commitments. In sum, this study contributes to educational innovation, curriculum reform, and sustainable development by integrating Islamic Religious Education and Islamic Economics in a purposeful way to help eradicate poverty—fulfilling both national priorities and global responsibilities [3], [4].

Islamic economics is an idea, concept, and practice for universal human economic development. In Islamic economics, the fundamental values contained in the teachings of the Qur'an related to the principles of Islamic economics are the basis of values, including justice, kindness, and concern for others. Universally in, Islamic economic development it aims to raise the degree of welfare to overcome poverty and economic justice [5], an important part of Islamic teachings for the elimination of poverty and unjust inequality, providing a clear path to prosperity of humanity [6].

Islamic Economics Education needs to be designed to enter the education system, through a focus on the curriculum, especially Islamic Economics education, so that it can be designed and applied comprehensively on campus [7]. The development of Islamic Economics is increasingly showing positive changes with the emergence of Islamic financial institutions and Sharia-based companies, as well as training and education related to Islamic Economics [8]. The existence of a curriculum in higher education will provide a direction for future economic development and economic empowerment, as in Afghanistan, showing that integrating financial education can significantly improve livelihoods and reduce economic vulnerability among marginalized groups [9].

This research is important to analyze and find an ideal model of the Islamic economic curriculum concept to create a community welfare system because the fact is that the majority of Muslims still live below the poverty line [10]. Therefore, the role of education in Islamic economics must make a real contribution, significantly strengthening the Islamic

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economics curriculum, which can make a real contribution to providing solutions to poverty alleviation [11]. Various factors that affect these conditions, such as inputs, processes, outputs, and outcomes of economics and business learning strategies, have not been implemented simultaneously in Islamic religious universities in Indonesia [12].

The purpose of this research for developing a curriculum in Islamic economics is not only to focus on Islamic banking and finance. It must touch micro and macro-financial societal instruments, including social ones such as zakat and waqf, which directly impact poverty alleviation. Especially in curriculum development, it is strengthened by aspects of an open attitude to continue learning, professional development of lecturers and students in a sustainable manner, a coherent project portfolio, and integrative work skills following the needs of the times and socio-economic situations, to create a society that can create a stable and prosperous economic order in modern society.

LITERATURE REVIEW

The relationship between education and poverty alleviation has long been a central concern in development studies. In the context of the Sustainable Development Goals (SDGs), particularly SDG 1: No Poverty, education is considered a key enabler for sustainable livelihoods, employment, and empowerment. However, the discourse on Islamic education and its role in economic transformation remains insufficiently examined, especially when linked to curriculum development in Islamic Economics. This literature review explores three key themes relevant to this study: (1) the role of Islamic Religious Education (IRE), (2) curriculum development in Islamic Economics, and (3) the intersection of education and SDGs, with a specific focus on poverty alleviation [13].

First, Islamic Religious Education plays a vital role in shaping students' ethical, spiritual, and moral foundations. Traditionally, IRE has been focused on theology, worship, and moral instruction, but its role is expanding in response to contemporary challenges. Modern Islamic education is increasingly called upon not only to transmit religious knowledge but also to foster critical thinking, community engagement, and social responsibility. The value system embedded in Islamic Religious Education—such as justice, trust, compassion, and accountability—can provide a strong ethical basis for addressing economic issues such as poverty, inequality, and corruption. Yet, in most institutional settings, IRE is still treated separately from practical disciplines like economics and finance, creating a disconnection between moral principles and economic practice [14].

Second, the field of Islamic Economics has evolved from a theoretical framework into a formal academic discipline taught at various universities and Islamic institutions. However, the curriculum content often remains abstract and lacks integration with local social contexts. Many Islamic Economics programs focus on banking systems, financial products, and macroeconomic models without adequately addressing community-based issues such as grassroots poverty, unemployment, or informal sector challenges. Moreover, curriculum design tends to overlook the pedagogical role of moral education. As a result, graduates may possess technical knowledge of Islamic finance but lack the ethical sensitivity and community-oriented perspective necessary to drive real-world impact.

The development of an integrated curriculum that combines Islamic Economics with Islamic Religious Education remains an under-researched area. There is a need for a curriculum that not only transmits knowledge but also fosters transformation—one that links theory with practice, and values with action. This integration has the potential to produce graduates who are equipped not only with economic competencies but also with a deep sense of moral responsibility to address societal issues such as poverty [14].

Third, the SDGs provide a globally recognized framework for aligning education with development outcomes. In particular, SDG 1 calls for an end to poverty in all its forms, recognizing that poverty is multidimensional and deeply rooted in social, economic, and cultural structures. Education—especially value-based and inclusive education—has been widely acknowledged as a key strategy to break the cycle of poverty. In the context of Islamic education, aligning curriculum design with the SDGs can enhance its relevance and social impact. However, very few Islamic educational institutions explicitly design their curricula with the SDGs in mind. This creates a gap in aligning faith-based education with global development agendas [15].

The integration of SDG 1 into Islamic Economics education requires a deliberate shift from theory-heavy content to community-focused, problem-solving approaches. Islamic institutions have a strategic opportunity to respond to global calls for inclusive, ethical, and transformative education by reforming their curricula to reflect not just religious values but also real-world development challenges. In conclusion, the literature suggests a strong yet underutilized potential for Islamic Religious Education to contribute to poverty alleviation when effectively integrated with Islamic Economics and aligned with the SDGs. This integration calls for innovative curriculum development that bridges spiritual values and socioeconomic realities, ensuring that Islamic education plays a central role in empowering communities and advancing sustainable development [15].

METHODOLOGY

This study employs a qualitative research approach with a focus on descriptive and systematic analysis to explore how Islamic Religious Education is integrated into the development of the Islamic Economics curriculum at the Al-Qur'an Al-Ittifaqiah Islamic Religious Institute (IAIQI) in Indralaya, Indonesia. The primary objective of this research is to understand how curriculum design in Islamic higher education can support Sustainable Development Goal 1 (SDG 1) on poverty alleviation [14].

Data collection was conducted using multiple qualitative techniques to ensure depth and validity. These techniques include in-depth interviews with curriculum developers, lecturers, and institutional policymakers involved in the Islamic Economics Department. Document analysis was also carried out by reviewing official curriculum materials, institutional policy documents, academic modules, and religious educational guidelines. In addition, focused group discussions (FGDs) were held with students and faculty members to obtain multiple perspectives on the relevance and implementation of the curriculum. Field observations were systematically recorded in the form of field notes and transcripts to capture contextual and behavioral data. These diverse sources were complemented by the analysis of documentary materials, serving as the main data sources [15].

To analyze the data, the study adopts the interactive data analysis model developed by Miles and Huberman (2014). This model includes four key stages: (1) data collection, (2) data reduction, (3) data display, and (4) conclusion drawing and verification. During data reduction, essential information related to curriculum content, implementation practices, and SDG alignment is extracted and categorized. The data display phase involves organizing this information into thematic matrices and narratives that make patterns and relationships visible. The final stage involves drawing conclusions that are grounded in the collected data and are verified through triangulation across different data sources and participants [14].

This methodology enables a comprehensive understanding of how Islamic Economics curricula can be developed in synergy with Islamic Religious Education principles to offer both ethical grounding and practical relevance for addressing poverty. In line with the goals of SDG 1, the study emphasizes educational strategies that foster sustainable and inclusive economic development through faith-integrated learning.

Table 1. Research Informant

No.	Category Informant	Number of Informants	Agency	Data Information
1.	Lecturer	5 people	Lecturer at the Institute of Islamic Religion Al-Quran Al-Ittifaqiah (IAIQI)	Explain the involvement in designing and compiling the curriculum. As well as the implementation of Education, research, and community service.
2.	Student	50 people	Dosen di Institut Agama Islam Al-Quran Al-Ittifaqiah (IAIQI) jurusan ekonomi islam	Explain data on implementing education and fieldwork practices related to Islamic economic education.
3.	Campus leaders	1 Dean and 1 Head of Department	Leadership at the Institute of Islamic Religion Al-Quran Al-Ittifaqiah (IAIQI)	Explain the data of the curriculum policymaking process: Warfare, Implementation, and Evaluation.
4.	Poor Category Community	50 people	Modern society is domiciled in the campus environment of the Al-Quran Al-Ittifaqiah Islamic Religious Institute (IAIQI)	Explaining data on the economic condition of the community

RESULTS AND DISCUSSION

In this study, the focus of the informants or research respondents is the campus leader, the Dean and the head of the Department of Islamic Economics or Islamic economics, lecturers as curriculum implementers who are also part of the curriculum formulation team in the higher education curriculum on campus are students as the primary target learning subjects. So that students in the curriculum section can have learning experiences in courses directly related to Islamic economics, extracurricular activities, and research. The curriculum is oriented towards developing competence, independence, and relevance to the needs of the world of work so that students become the main actors in forming graduate profiles.

Table 2. Research Results

No	Respond	Interview Results	Documentation	Obsevasi
1	Campus Leaders	The curriculum set by the Department of Islamic Economics of the Al-Quran Al Ittifaqiah Islamic Religious Institute is to make the profile of graduates of Bachelor of Islamic Economics students who have good morals, have a global perspective, and continuously upgrade their knowledge to be applied in community life to become business people who prioritize social welfare to achieve the goal of maslaha mursalah.	Islamic economics curriculum documents are made in the form of agency policies.	The implementation of curriculum preparation and evaluation has not been carried out optimally, but the planning that has been made well has not been fully implemented by all parties: lecturers, students, and involvement with the community.
2	Lecturer	The position of lecturers in the Islamic Economics curriculum on the IAIQI	Learning documents made	Observations in the implementation of

		campus as facilitators, teachers, and academic advisors. Lecturers are in charge of conveying economic concepts, theories, and practices based on Islamic principles and encouraging the development of students' critical thinking. Ensuring that the curriculum is relevant to the needs of the community and the sharia industry.	by lecturers are a reference for implementing education, research, and community service.	Education, research, and community service
3	Student	The Islamic Economics curriculum on the IAIQI campus is not fully oriented towards developing competence, independence, and relevance to the needs of the world of work. The placement of students as the leading actors in forming professional graduate profiles and being able to develop science in the community has not been appropriately implemented.	Learning outcome and assessment results documents.	Observation of the learning process and learning outcomes
4	Poor Category Community	Based on the interview with the community, it can be concluded: Campuses have not been maximally shown to contribute to poverty alleviation. The campus has not provided solutions that can drive microeconomic growth in the community. There has not been a full collaboration between the campus, companies, and the community in teaching and encouraging real programs based on Islamic principles to make the impact more significant and measurable.	Poverty data documents, documents on empowerment and community service activities	Observation of active participation in the community

Objectives of the Islamic Economics Curriculum

Based on an interview with HN as a Faculty of Islamic Business Economics Lecturer, "stated that the purpose of the Islamic Economics curriculum leads to the profile of graduates who have competencies to become entrepreneurs with Islamic principles and can develop entrepreneurship following the situation and development of the regional and national economy". This was also confirmed by AM as a student, stating that "After taking the entrepreneurship course, I can implement what has been taught by the lecturer so that I become confident in opening and developing a business and also already have many branches so that it has an impact on the community which can also open jobs for other people around". In contrast to PR as a student, stating that "even though I do not have a business yet, I can help the owner in developing his business with sharia principles" [14].

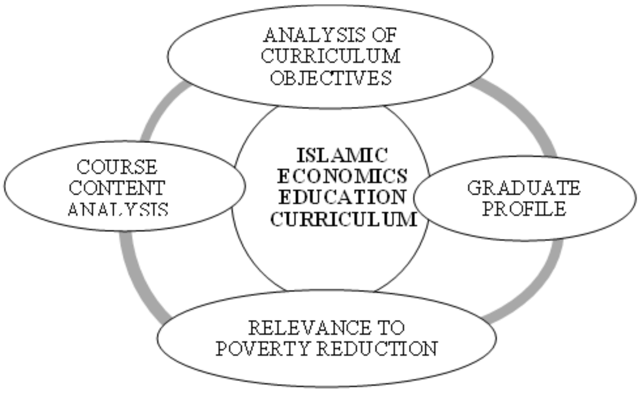

Figure 1. Conceptual Diagram of the Evaluation and Curriculum Development Components of Islamic Economic Education

More than that, the Head of the WT Islamic Economics Study Program that "the curriculum objectives are to adjust to the development of information technology and the economic development system of Islamic Economics of the Institute of Islamic Religion Al-Quran Al-Ittifaqiah Social Entrepreneur and Islamic Philanthropy who develop philanthropic practices in the Islamic tradition through zakat, infaq, alms, and waqf (ZISWAF) so that the curriculum objectives prioritize the development of graduate profiles that are competitive and more beneficial to the social situation of the Islamic community" [16].

The curriculum set by the Department of Islamic Economics of the Al-Quran Al Ittifaqiah Islamic Religious Institute is to make the profile of Bachelor of Islamic Economics graduates who have good morals, a global perspective, and constantly upgrade their knowledge to be applied in community life to become people in business who prioritize welfare social to achieve the goal of Maslaha Mursalah. (IAIQI Islamic Economics Curriculum, 2024). The curriculum policy of the institution that is set to form a graduate profile is enormously strengthened to form scholars who have the competence to carry out poverty alleviation [16].

Ideally, the purpose of the Islamic economics curriculum at IAIQI has led to the competence of graduates. This is prepared to form skills for students so that they can be thorough and perfect in mastering the scientific field of the Islamic Economics education curriculum. More than that, curriculum instruments must be prepared: 1). Suitability with the needs of the world of work and industries that will develop and have potential in the future [17], on the IAIQI campus, in-depth analysis and mapping of the potential of the area around the campus, nationally and internationally are needed. 2). The Islamic economics curriculum at IAIQI very much needs to be strengthened on the side of Maqasid al-Shari'ah so that it becomes the foundation of perspective in studying economic theories and practices that are in harmony with Islamic principles [17], [18]. 3). The Islamic economics curriculum will be of higher quality and succeed in achieving the goal by connecting and uniting students' skills in the graduate profile for knowledge-based economic development, learning methods, learning and information management, and finding solutions to problems that occur in the community [19].

Therefore, in the development of the following student's attitude, part of the learning process is to grow the spirit of cooperation and social sensitivity [20], as well as concern for the community and the environment, internalizing the spirit of independence/entrepreneurship and innovation in learning Islamic Economics [21]. From the ideals or learning objectives to form a graduate profile attitude that leads to poverty alleviation, efforts are quite fulfilled, but they need to be strengthened to instill an attitude of concern in overcoming poverty. It is necessary to increase awareness in the context of an approach to understanding religious doctrine, which states that Islam is very concerned with poverty alleviation [22]. Therefore, curriculum development and commitment to good university management are mutually reinforcing systems. Curriculum development requires human resources to manage universities well and academic management governance to strengthen curriculum content. So that the curriculum remains part of the learning system that is relevant to the economic situation of the community, continuous evaluation and immediate updates are needed to the curriculum based on technology and competence, as well as following the demands of the public sector [23].

Therefore, the purpose of the curriculum is to develop the fundamental theories and concepts of Islamic economics, along with their principles, which must be equipped with a deep understanding of students. Islamic finance, the Islamic banking system, and other Islamic financial products touch and provide solutions to poverty alleviation for every class of modern society [24]. It is important to incorporate ethical and responsible learning into Islamic Economics. This includes aspects such as transparency, fairness, and sustainability in business and finance that do not only prioritize profits or profits more than that to make an economic system that is fair and prosperous for all human beings [3].

In forming attitudes about the direction of Islamic Economics goals, it is important in the curriculum content to provide opportunities for students to gain practical experience through internships, projects, or business simulations related to Islamic Economics [25]. These concepts in the preparation of the curriculum, it is hoped that students will be able to develop an attitude of independence and responsibility in working in the field of Islamic Economics in line with the Independent curriculum in Indonesia [26].

Curriculum Content of the Islamic Economics Department

Based on an interview with the Head of the WT Islamic Economics Study Program, "the most basic curriculum content direction to have is the profile of students who master basic Islamic economics, Islamic Macroeconomics, Islamic Microeconomics, Monetary Economics, Indonesian Economy, Legal Aspects in Islamic Economics, Economist Verse Interpretation, Contemporary Muamalah Fiqh, Islamic Economic Philosophy (Maqasid Sharia), Zakat & Waqf Management, from this scientific basis will be developed into general abilities and special abilities that are relevant to the situation and needs of the Islamic community, especially in the field of Islamic economics.

Based on the analysis of documents in formulating the curriculum of the Islamic Economics Study Program that is relevant to the goal of overcoming poverty, of course, it must have sufficient knowledge and scientific references, the content of the existing curriculum has been presented, including; Research Methodology of Islamic Economics, Econometrics, Philosophy of Science, Fiqh Muamalah Contemporary by considering cognitive theory, so that students focus on understanding, thinking, and problem-solving processes [27]. When organizing curriculum content, seek to consider students' cognitive levels and use appropriate learning methods such as group discussions, case analysis, and research projects to deepen their understanding of the basic concepts of Islamic Economics [28].

Furthermore, WT, as a curriculum policymaker, explained that in creating the curriculum, it also considers a constructivist approach leading to the development of a curriculum that allows students to participate in a meaningful learning process that is relevant to their context, such as case studies and projects based on Islamic Economics problems. In the content of the curriculum in the courses Creative Economy and Halal Industry, Social Entrepreneurship, and Islamic Philanthropy, entrepreneurship is an important part to be considered in the design of content, methods, works, and direct experience so that students not only gain knowledge, more than that students animate the process of becoming an entrepreneur as well as the dynamics of becoming an entrepreneur developed based on Islamic Economics science,

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The analysis of documents from the content or content of the Islamic Economics curriculum that has been made by the Department of Islamic Economics IAIQI campus does not seem to have paid attention to and included consistently and continuously problem-based learning theory. This approach emphasizes learning that solves real-world problems and daily life situations. The concept of learning by doing then develops into one type of learning, namely problem-solving-based learning. When creating a curriculum, design content that examines the economic problems faced by the Muslim community and how the principles of Islamic Economics can be applied to overcome them. The relevance of findings or real works from students and lecturers as a form of the tri dharma of higher education is still very minimal at IAIQI; therefore, the evaluation of the curriculum that is directly related to scientific works, learning that directly involves students to the real world in the field of Islamic Economics can be a reference and solution for poverty alleviation modern society.

Students and lecturers must face social realities, not only education and learning on campus. Therefore, the content of the bus curriculum considers the social learning theory approach [29], [30]. This theory emphasizes the importance of social interaction in the learning process, where students learn through observation, modeling, and interaction with others as a form of effort that can lead students to social awareness and also the process of understanding the role that exists for how to live a proper life in the surrounding environment [31]. When creating the curriculum, to be able to design content that encourages collaboration, discussion, and joint learning among students to encourage the exchange of ideas and experiences in the context of Islamic Economics, which is strengthened in the theory of competency-based learning by focusing on the development of practical skills and abilities that can be directly applied to real-life situations. The most basic competency for students and lecturers to have as a person who will encourage students is to make an Islamic Economics curriculum [32]. The content can be designed to include the development of competencies such as financial analysis, risk management, and entrepreneurial skills related to Islamic Economics practices.

Development of Islamic Economics Curriculum for Poverty Alleviation in Society

Based on ZA's explanation, the Dean of the Faculty of Islamic Economics and Business, Al-Quran Al Ittifaqiah Islamic Religious Institute, "Curriculum development consistently reviews the curriculum and Strategic Plan to discuss the development of the curriculum direction and the Strategic Plan of the Islamic Economics Study Program. In this activity, all external parties are involved: local governments, financial institutions, and banks as well as internal parties; lecturers, staff, and lecturer assistants to jointly realize a quality learning system following the needs of market share and the needs of the Islamic economy".

The development of the curriculum is of particular concern about poverty, in modern society, refers to a condition in which the majority of individuals or groups in a society do not have adequate access to the economic, social, and political resources necessary to achieve a decent standard of living, and there must be harmony to find this solution [33]–[35]. Based on the Islamic Economics curriculum documents analysis, one is designed to build the harmonization of Islamic economics and local wisdom. In the long run, the results of Islamic Economics education will encourage economic competitiveness, increase productivity, and ultimately improve the living standards of local communities while preserving the culture and customs that characterize this study from an economic perspective [36]. Although modern society is known for its technological advancement and rapid economic development, poverty is still a significant problem in many countries.

In considering formulating a curriculum in higher education with the objective, the content of curriculum materials, learning methods, and strategies must involve actual and factual conditions, sociological and cultural conditions [37], [38]. In its development, along with the implementation of the Islamic Economic system, including in Indonesia, it often "collides" with the development of modern human needs, which may not have happened in the time of the Prophet PBUH [39]. The formulation of the Islamic Economics curriculum can provide solutions for the needs of students and society while still adhering to the existing principles of Istinbath law; the Islamic Economics system can be easily adapted by following the principles of Ijma, Ijtihad, and Qiyas.

In the analysis of the IAIQI Islamic Economics curriculum document towards the development of economics relevant to poverty alleviation, it is often associated with limited access to decent work and stable income in modern society. Many of them work in the informal sector or may have low incomes that are insufficient to meet basic needs such as food, shelter, and education. Poverty is also often associated with social disparities and access to essential services such as education and health. In modern societies, significant economic disparities often occur between rich and poor groups, leading to unequal access to opportunities and resources [12].

Based on an interview with the Head of the WT Islamic Economics Study Program, "The development of the curriculum in the Department of Islamic Economics certainly prioritizes poverty alleviation efforts; the most basic thing is that students can develop a profile of graduates who can be economically independent, improve a decent economic standard of living in households, and have an impact on development Economics of the Islamic community anywhere and anytime the existence of graduates of Islamic Economics students can apply their knowledge".

Environmental aspects or natural resources are also important for formulating an implementable and relevant curriculum. The integration of government policies and the world of education on campus and environmental conditions is an important consideration in the formulation of the curriculum; based on research on school policies and the environment, the assessment of the adiwiyata program Indicators include aspects of developing school policies that care about and have an environmental culture, the development of environment-based curriculum, the development of participatory-based activities, and the development and management of school support facilities. Because poverty can lead to environmental degradation, people must rely on limited and unsustainable natural resources to meet their needs. The other side of the causes of poverty in modern society is complex and relates to income inequality, lack of access to decent work, lack of access to quality health and education services, gender gaps, social conflicts, and climate change. So the impact of poverty harms individuals, families, and society as a whole because poverty is a complex and multidimensional problem [40], [41].

In addition, poverty can hinder a country's economic and social development by reducing labor productivity and hindering inclusive economic growth [42]. From the perspective of education and curriculum, poverty alleviation efforts in modern society require a comprehensive and integrated approach involving various stakeholders, including governments, non-governmental organizations, the private sector, and civil society. These efforts can include comprehensive economic development policies, social programs focused on poverty alleviation, community economic empowerment, and investment in education and health.

In the development of the content of the Islamic Economics curriculum, IAIQI is part of the economic approach to realize the justice of the economic system based on Islamic principles, which aims to achieve social welfare by considering the moral, ethical, and justice aspects in economic activities. In the context of modern society that continues to develop, developing the concept of Islamic Economics as a sustainable and integrative alternative is becoming increasingly important. Academic theories about the content of the curriculum constructivist theory assume that students are actively building their knowledge. This approach emphasizes learning through hands-on experience, reflection, and interaction with the material when developing the curriculum [43], [44].

Strengthening the Islamic Economics concept curriculum at IAIQI can be an effective tool to alleviate poverty in the real realm of modern society. The concept of the content or content of the Islamic Economics curriculum that can be applied for poverty alleviation for the community:

The development of the Zakat and Sadaqah management system is an opportunity for the center of Islamic economic development because Zakat is the obligation of Muslims to set aside part of their wealth to be given to people in need. In addition, alms (voluntary donations) also play an important role. Effective collection and distribution of Zakat and Sadaqah can help people in need, help them get out of poverty, and contribute to strengthening socio-economic networks in the community. The BAZIS zakat amil body is a very strategic institution in the community's life that is engaged in socio-religious activities in the concept of Islam called amil, namely zakat collectors. Along with the development of the times, BAZIS metamorphosed as a large body in the collection of zakat and even in the collection and distribution of zakat, infaq, and sadaqah. The economic potential of zakat and sadaqah is huge and strategic to be managed professionally with an approach to Islamic financial management, zakat management that is more transparent with accounting principles to encourage public trust for the management and distribute to mustahiq that is right on target, of course in the management of resources collected from zakat and sadaqah To be able to revive the productive and sustainable economic sector, this concept must be a reference for the development of the Islamic Economics curriculum on campus [16].

Development in the formulation of curriculum content relevant to local and global economic challenges and the development and empowerment of the local economy. The Islamic Economics curriculum has a strategic role in promoting local economic empowerment through concepts such as mudharabah (profit sharing), musharakah (capital cooperation), and al-Hassan (interest-free loans) for local economic development or new economic growth by leveraging local resources and fostering partnerships between stakeholders; it can strengthen local economies, create jobs, and increase local incomes.

The development of the small, medium, and micro-financial sectors, along with small and medium financing, can be an effective means to support the development of small and medium enterprises (SMEs) in modern society. Islamic Economic principles such as mudharabah and murabahah (buying and selling for profit) can be applied in providing financing to small business owners by sharia principles; increasingly rapid digital development, Fintech has become a key player in changing the landscape of the Islamic financial sector in the transformation of the Islamic financial sector and its impact on financial inclusion, operational efficiency, and compliance with sharia principles [29], [30].

The development of Islamic Economics in learning is discussed on campus to provide studies and contributions to environmental sustainability. The concept of sustainability is highly prioritized in Islamic Economics. Modern societies often face serious environmental problems that can exacerbate poverty. By applying environmentally friendly Islamic Economic principles, such as waste prohibition and sustainability in the use of natural resources, we can contribute to the protection of the environment and natural resources, which is important for the long-term welfare of the community, the development of Indonesia's economy based on halal tourism. The tourism sector is Indonesia's mainstay for obtaining foreign exchange. Tourism can be used as an engine of economic growth for the country.

Massive development and campaign of Islamic Economy. Education and skills that invest in education and skills development are also important to combat poverty. In Islamic economics, education, including Islamic moral and ethical principles, and developing skills related to Islamic economics help strengthen people's ability to create sustainable economic opportunities. Introducing the concept of Islamic Economics in an integrated manner into the practical field of modern society will help overcome the problem of poverty sustainably

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and comprehensively and strengthen moral and ethical values in economic activities [43], [44].

Table 3. Integration of Islamic Religious Education in Islamic Economics Curriculum for SDG 1

Aspect	Details
Study Objective	To analyze how Islamic Religious Education (IRE) is integrated into the Islamic Economics curriculum at IAIQI to support poverty alleviation (SDG 1).
Methodology	Qualitative: document analysis, interviews (lecturers, students, policymakers), FGDs, and observations.
Main Stakeholders	Lecturers (5), Students (50), Campus Leaders (2), Poor Communities (50)
Curriculum Goals	Develop graduates with Islamic moral character, global perspective, entrepreneurial skills, and commitment to social welfare.
Key Findings	Curriculum emphasizes Islamic values and ethical principles Lacks full implementation and integration of community needs Real-world issues and student competencies are not fully aligned
Strengths	Moral and ethical foundations (e.g., Maqashid Sharia) Inclusion of entrepreneurship, ZISWAF, Islamic philanthropy, and local economic empowerment
Challenges	Limited real-world application (internships, case-based learning) Insufficient collaboration with communities Lack of comprehensive evaluation mechanisms
Theoretical Framework	Problem-Based Learning (PBL), Constructivist and Social Learning Theories
Curriculum Components	Core: Islamic Economics, Micro/Macro Economics, Monetary Economics, Contemporary Fiqh Muamalah Supporting: Zakat & Waqf Management, Creative Economy, Halal Industry, Social Entrepreneurship
Alignment with SDG 1	Addresses poverty through economic empowerment Emphasizes entrepreneurship and Islamic financial instruments Promotes sustainable, value-based education
Recommendations	Strengthen fieldwork and experiential learning Institutional collaboration with government & communities Regular curriculum reviews aligned with SDGs and community needs
Conclusion	Integration of IRE in Islamic Economics curriculum is vital for creating spiritually grounded, economically capable graduates who can drive poverty alleviation and community welfare.

Analysis

This study explores the integration of Islamic Religious Education (IRE) into the Islamic Economics curriculum at the Al-Qur'an Al-Ittifaqiah Islamic Religious Institute (IAIQI) as a strategy to support Sustainable Development Goal 1 (SDG 1) on poverty alleviation. The research employs a qualitative method through document analysis, interviews, focus group discussions, and observations involving lecturers, students, policy makers, and local communities. The study finds that although the curriculum includes core Islamic economic subjects and is enriched with ethical values derived from the Qur'an and Hadith, its implementation faces significant challenges [43], [44].

The curriculum aims to produce graduates who possess Islamic morals, a global perspective, and entrepreneurial competencies. However, there is a gap between the ideal objectives and practical execution, particularly in the application of real-world, community-based learning. While lecturers serve as facilitators and moral guides, students often lack adequate exposure to practical economic problem-solving rooted in Islamic principles. Moreover, poor community respondents observed that the institution's contribution to poverty alleviation and local economic empowerment remains minimal.

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Key findings highlight the importance of incorporating problem-based learning, constructivist pedagogy, and social learning theory to make the curriculum more transformative. The study recommends enhancing experiential learning opportunities such as internships, community projects, and collaborations with government and industry partners. Curriculum content should also reflect local economic needs through modules on zakat and waqf management, halal industry development, Islamic social finance, and microfinance practices. In conclusion, integrating IRE with Islamic Economics education is not only pedagogically innovative but also crucial in shaping graduates as ethical agents of change. The curriculum at IAIQI provides a valuable model that other Islamic educational institutions can adapt to address poverty more effectively. Strengthening the moral, social, and practical dimensions of Islamic Economics education can significantly contribute to the broader goals of sustainable development, especially within Muslim-majority contexts [43], [44].

CONCLUSION

This study concludes that the development of the Islamic Economics curriculum at the Department of Islamic Economics, Al-Qur'an Al-Ittifaqiah Islamic Religious Institute (IAIQI), plays a strategic and transformative role in supporting community-based poverty alleviation efforts. By aligning curriculum design with the principles of Islamic Religious Education and Islamic Economics, the institution contributes significantly to the realization of Sustainable Development Goal 1 (SDG 1): No Poverty. The findings indicate that curriculum development must be approached through a systematic and comprehensive framework, incorporating philosophical, juridical, social, and cultural dimensions. These considerations ensure that the curriculum is contextually relevant and capable of addressing both microeconomic and macroeconomic challenges. Furthermore, the institutional capacity to deliver such a curriculum is strengthened through collaborative partnerships with various stakeholders, including government bodies, private sectors, and the broader community. A core strength of the curriculum lies in its integration of Islamic values derived from the Qur'an and Hadith. These values form the ethical foundation that guides students in understanding the socio-economic problems prevalent in society. The curriculum emphasizes not only theoretical knowledge but also the practical application of Islamic economic principles through experiential learning. Approaches such as problem-based learning, constructivist pedagogy, and research-oriented coursework equip students with critical thinking and problem-solving skills. The study also highlights the vital role of lecturers and faculty performance in curriculum implementation. Instructors serve not only as educators but also as mentors who help students bridge the gap between religious principles and real-world economic challenges, such as income inequality, unemployment, and limited access to financial resources. Effective curriculum delivery fosters student competence in crafting practical solutions rooted in Islamic economic ethics and community empowerment. Overall, the integration of Islamic Religious Education into the Islamic Economics curriculum is not merely a pedagogical innovation but a moral and developmental imperative. By nurturing graduates who are both spiritually grounded and economically skilled, the institution contributes to long-term poverty alleviation and community welfare. In conclusion, the curriculum model developed by IAIQI presents a replicable framework for other Islamic institutions aiming to align their educational strategies with SDG 1. It demonstrates that faith-based education, when thoughtfully designed and practically applied, can be a powerful tool in addressing global development challenges. Through this integrated curriculum, Islamic higher education institutions can play a proactive role in creating sustainable, inclusive, and ethically sound solutions to eradicate poverty and improve the overall quality of life in Muslim societies.

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Author Contribution

Hilmin: Prepare a research concept design map, formulate a theoretical framework, formulate a research method, analyze data, divide the work team, write visualization and supervision. Dwi Noviani: Write the original manuscript, systematically compile the writing, collect field data, edit the writing, formally analyze the data, validate the data, and process the data so that it follows the research rules. Mohammad Faizal: Data collection is done using research methods, writing research results, and editing writing. Abdulhafiz Hile and Meriyati: Data collection is under research methods, including writing research results and editing writing.

Conflicts of Interest

In writing this research, starting from the beginning to the research results, there is no conflict of importance, so the research results are very objective, exist, and can be accounted for scientifically.

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