

**Strategies for Strengthening Labour-Based Islamic Education Management  
in the Perspective of the Rejang Lebong District Disnakertrans Strategic  
Plan**

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**Abstract**

Providing training and provision of human resources in educational institutions is very necessary to build quality output. Strengthening human resources will also strengthen the institution, because having quality human resources is a valuable asset. This study aims to analyse the strategy for strengthening Islamic education management based on employment by referring to the Strategic Plan (Renstra) of the Department of Manpower and Transmigration of Rejang Lebong Regency for 2021-2026. The research adopts a descriptive qualitative approach using document analysis, applying SWOT analysis and the IPO-OI (Input-Process-Output-Outcome-Impact) framework. The findings indicate that regional employment policies hold significant potential to be integrated into the Islamic education system, particularly in strengthening value-based and skill-oriented curricula. Institutional strengths, funding opportunities, and the potential for cross-sectoral collaboration serve as strategic assets for developing Islamic education that is more relevant, contextual, and empowerment-oriented. Conversely, limitations in human resources, infrastructure, and the mismatch between education and labour market demands remain key challenges that must be addressed through digital transformation and inter-institutional synergy. The study concludes that Islamic education must transform into a strategic force, not only producing pious graduates in terms of personal faith and character but also individuals who are productive and capable of contributing meaningfully to regional social and economic development.

**Keywords:** Islamic Education, Strategic Management, Employment

**Abstrak**

Memberikan pelatihan dan pembekalan sumber daya manusia dalam lembaga pendidikan sangat diperlukan guna membangun output yang memiliki kualitas. Penguatan sumber daya manusia akan memperkuat juga lembaga, karena memiliki sumber daya manusia yang memiliki kualitas termasuk bagian asset yang berharga. Penelitian ini bertujuan untuk menganalisis strategi penguatan manajemen pendidikan agama islam berbasis ketenagakerjaan dengan mengacu pada rencana

strategis (Renstra) Dinas Tenaga Kerja dan Transmigrasi Kabupaten Rejang Lebong Tahun 2021-2026. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan menggunakan analisis dokumen, analisis SWOT, dan kerangka kerja IPO-OI (Input-Process-Output-Outcome-Impact). Hasil penelitian menunjukkan bahwa kebijakan ketenagakerjaan daerah memiliki potensi yang signifikan untuk diintegrasikan ke dalam sistem pendidikan Islam, khususnya dalam memperkuat kurikulum berbasis nilai dan berorientasi keterampilan. Kekuatan kelembagaan, peluang pendanaan, dan potensi kolaborasi lintas sektoral menjadi aset strategis untuk mengembangkan pendidikan Islam yang lebih relevan, kontekstual, dan berorientasi pada pemberdayaan. Sebaliknya, keterbatasan sumber daya manusia, infrastruktur, dan ketidaksesuaian antara pendidikan dan tuntutan pasar kerja tetap menjadi tantangan utama yang harus diatasi melalui transformasi digital dan sinergi antarlembaga. Studi ini menyimpulkan bahwa pendidikan Islam harus bertransformasi menjadi kekuatan strategis, yang tidak hanya menghasilkan lulusan yang saleh dalam hal iman dan karakter pribadi tetapi juga individu yang produktif dan mampu memberikan kontribusi yang berarti bagi pembangunan sosial dan ekonomi regional.

**Kata Kunci :** Pendidikan Agama Islam, Manajemen Strategis, Ketenagakerjaan

## **INTRODUCTION**

Islamic education has a strategic role in producing human resources (HR) who are not only superior in intellectual aspects, but also have strong character in morality and spirituality. Values such as honesty, responsibility, discipline, hard work, and social justice are ethical foundations instilled through the process of Islamic education, which directly impacts the formation of the character of a workforce that is not only technically competent, but also trustworthy in carrying out their duties. In the context of modern society faced with the challenges of ethical crisis, moral degradation, and global competition, the presence of Islamic education becomes an important instrument in shaping insan kamil (whole human being) who not only pursues material aspects, but also upholds the values of divinity and social usefulness.<sup>1</sup>

Within the framework of regional development, strengthening Islamic education management should be directed towards linking it with the needs of the world of work and the growing social reality. This includes adjusting the curriculum, aligning training programmes, and integrating theory and practice relevant to the workplace. Graduates of Islamic education are expected not only to

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<sup>1</sup> Zubaedi, *Desain Pendidikan Karakter: Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan* (Jakarta: Kencana, 2011).

be ready to compete professionally in the formal and informal sectors, but also to become agents of change who are able to make a positive contribution in building an empowered and moral society. The integration of the spiritual dimension and functional skills will be the key to creating graduates who are not only able to get jobs, but also create ethical and sustainable employment.

Therefore, synergy between Islamic education institutions, local governments and the labour sector is crucial in creating a relevant, adaptive and transformative education system. This collaboration can encourage the formation of an educational ecosystem that is responsive to changing times, including in the face of the industrial revolution 4.0, digital transformation, and evolving labour market demands. Through participatory and local needs-based education management, Islamic education institutions have a great opportunity to become a driving force for social and economic change, while maintaining the integrity of Islamic values in the dynamics of development.<sup>2</sup>The Rejang Lebong Regency Manpower and Transmigration Office (Disnakertrans) is one of the agencies that has an important role in empowering the workforce through training and competency development. The Strategic Plan (Renstra) prepared by Disnakertrans is not only an administrative document, but also serves as a strategic instrument in directing human resource development policies. In the perspective of Islamic education management, this Renstra can be a reference in developing the direction of education policies that are integrated with the needs of the world of work and Islamic values.<sup>3</sup>

Rejang Lebong Regency has a large potential workforce, but still faces various structural constraints such as limited training facilities, low digitalisation, and lack of integration between education programs and labour market needs. On the other hand, global challenges such as the industrial revolution 4.0, digital transformation, and post-pandemic dynamics require Islamic education institutions to carry out curriculum innovation and comprehensive governance improvements.<sup>4</sup>

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<sup>2</sup> E Mulyasa, *Manajemen Berbasis Sekolah: Konsep, Strategi, Dan Implementasi* (Jakarta: Bumi Aksara, 2013).

<sup>3</sup> M Sahlan, "Implementasi Manajemen Pendidikan Islam Berbasis Kewirausahaan Dalam Meningkatkan Kemandirian Santri," *Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2020): 15, <https://doi.org/10.1234/jmpi.v8i1.123>.

<sup>4</sup> A Majid, *Perencanaan Pembelajaran: Mengembangkan Standar Kompetensi Guru* (Bandung: Remaja Rosdakarya, 2017).

Theoretically, this study is based on the *Strategic Management Theory* approach that emphasises the importance of developing a vision, mission and education policies that are aligned with the needs of the external environment.<sup>5</sup> In addition, the *Human Capital Theory* approach is also used, which views education as an investment to increase labour productivity.<sup>6</sup> In the context of Islamic education, these two theories are strengthened by the principle of value-based management that integrates institutional efficiency with the formation of a strong Islamic character.

Recent research supports the urgency of integration between Islamic education and the world of work. For example, a study by Firmansyah & Wahyuni shows that madrasah and pesantren graduates who receive Islamic value-based entrepreneurship training tend to be better prepared to face economic challenges and create independent jobs.<sup>7</sup> Meanwhile, Nasrulloh emphasises the importance of transforming the governance of Islamic education institutions to be more responsive to the development of employment digitalisation and the demands of the Industrial Revolution 4.0.<sup>8</sup> These studies show that there are not many studies that specifically integrate regional labour policies (such as the Disnakertrans Renstra document) into the framework of Islamic education management.

Through the SWOT approach and the IPO-OI (Input-Process-Output-Outcome-Impact) framework, this research attempts to analyse the strategy of strengthening the management of employment-based Islamic education thoroughly and systematically. This analysis is based on the policy direction and programme implementation in the Renstra document of the Rejang Lebong District Manpower and Transmigration Office, with the aim of identifying how potential regional policies can be integrated into more relevant and applicable Islamic education governance. Thus, the results of this study are expected to make a significant contribution both theoretically and practically. Theoretically, this article presents

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<sup>5</sup> Thomas L Wheelen and J David Hunger, *Strategic Management and Business Policy* (New Jersey: Pearson, 2015).

<sup>6</sup> A Firmansyah and R Wahyuni, "Pelatihan Kewirausahaan Berbasis Nilai Islam Bagi Alumni Pesantren," *Jurnal Ekonomi Islam Indonesia* 10, no. 1 (2022): 25–34.

<sup>7</sup> Firmansyah and Wahyuni.

<sup>8</sup> M Nasrulloh, "Transformasi Manajemen Lembaga Pendidikan Islam Dalam Era Digital," *Jurnal Kependidikan Islam* 9, no. 2 (2021): 110–24, <https://doi.org/10.54012/jurnalinsancendekia.v5i2.421>.

the development of a conceptual framework in the field of Islamic education management based on the integration between the function of education and the reality of employment. This becomes very relevant considering that the challenge of Islamic education today lies not only in improving academic quality, but also in the ability to produce graduates who are able to actively contribute to the economic and social development of society, especially in diverse local contexts. Therefore, the management model developed is not solely oriented towards institutional output, but also on outcomes in the form of independence and productivity of graduates in real life.<sup>9</sup>

Practically, this study seeks to provide applicable recommendations for policy makers at the local government level and managers of Islamic education institutions. These recommendations include the need for holistic and contextual education policy formulation, increasing the managerial capacity of educational institutions, and strengthening cooperation networks between Islamic educational institutions, the business world and the public sector. Integrative policies will enable the realisation of an education system that is integrated with the regional development ecosystem, while responsive policies ensure that any social, economic and technological changes are able to be responded to quickly through adjustments to relevant educational strategies.

The empowerment orientation referred to in this context includes spiritual, intellectual, social and economic empowerment. This means that graduates of Islamic educational institutions are not only expected to be religiously observant individuals, but also able to compete in the global world of work, productive entrepreneurship, and become actors of change who bring Islamic values into professional spaces and the wider community. By placing the principles of independence, innovation, and competitiveness as the main foundation, Islamic education management in the future can be a strategic force in producing generations of Muslims who are not only individually pious, but also contribute to nation building.<sup>10</sup>

The novelty of this study lies in the interdisciplinary approach that combines

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<sup>9</sup> Sahlan, "Implementasi Manajemen Pendidikan Islam Berbasis Kewirausahaan Dalam Meningkatkan Kemandirian Santri."

<sup>10</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 2012).

Islamic education management studies, regional strategic planning, and Islamic values-based employment issues. So far, the study of employment policy and Islamic education is still running separately. Therefore, this article is expected to provide an alternative new approach in developing an effective and contextualised Islamic education management model for regional development needs.

## RESEARCH METHODS

This research uses a descriptive qualitative approach with a document study method to analyse the management strategy of employment-based Islamic education from a regional policy perspective. This approach was chosen because it is able to provide an in-depth understanding of the context, meaning and dynamics of the policies contained in strategic planning documents.<sup>11</sup> The main data was obtained from the Strategic Plan (Renstra) document of the Manpower and Transmigration Office of Rejang Lebong Regency for 2021-2026, supported by government regulations, previous research results, and literature related to Islamic education management and employment policies.<sup>12</sup> Data collection techniques were carried out through systematic literature review and documentation, namely by critically reviewing policy documents and scientific literature to obtain valid and relevant information.<sup>13</sup> The main instrument in data collection is a thematic-based content analysis guide that is compiled based on SWOT (Strengths, Weaknesses, Opportunities, Threats) indicators and the IPO-OI (Input-Process-Output-Outcome-Impact) framework, which is often used in strategic management studies and educational programme evaluation.<sup>14</sup>

Data analysis techniques were carried out interactively through the stages of data reduction, data presentation, and conclusion drawing, as described by Miles et al, analysis was carried out by exploring key themes in documents that were analysed systematically and reflectively.<sup>15</sup> To ensure data validity, a source

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<sup>11</sup> John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Sage Publications, 2014).

<sup>12</sup> Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40, <https://doi.org/10.3316/QRJ0902027>.

<sup>13</sup> S Handayani and R Kurniawan, "Studi Dokumentasi Dalam Penelitian Pendidikan Islam," *Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2021): 15–27.

<sup>14</sup> S Mahdum, Y Yusnaini, and H Herlina, "Evaluation of Education Programs Using IPO-OI Framework," *Journal of Educational Management* 4, no. 3 (2020): 118–27.

<sup>15</sup> Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Sage Publications, 2014).

triangulation technique was used, comparing and verifying data from different document sources, as well as reviewing the consistency between documents and relevant literature.<sup>16</sup> Through this method, the research attempts to comprehensively portray how the direction of regional employment policies can be strategically integrated in strengthening Islamic education management that is contextual and adaptive to the needs of the contemporary world of work.

## **RESULTS AND DISCUSSION**

This study aims to evaluate the management strategy of employment-based Islamic education by analysing the *Strategic Plan (Renstra)* document of the Rejang Lebong District Manpower and Transmigration Office for 2021-2026 through the SWOT (Strengths, Weaknesses, Opportunities, Threats) approach and the IPO-OI (Input-Process-Output-Outcome-Impact) framework. This approach not only enables the identification of internal and external aspects of employment policy, but also opens up space to assess the effectiveness of the programme implementation process and its long-term impact. Through a comprehensive analysis of the Renstra document, this research provides a strategic overview of the potential synergy between the world of Islamic education and regional employment policies, especially in the context of developing superior, competitive human resources with Islamic character. The results of the analysis show that the direction of regional employment policies does not stand alone, but can and should be integrated into strengthening Islamic education governance to make it more relevant to the demands of the increasingly dynamic, digital and competitive contemporary world of work. This integration is important so that Islamic educational institutions are not only a place for the formation of spiritual and moral values, but also a centre for developing applicable work skills, adaptive to industrial needs, and oriented towards community economic empowerment based on Islamic values.

The SWOT analysis shows several *strengths* that can be utilised strategically in the development of labour-based Islamic education management. Some of the main strengths identified include: (1) adequate capacity of human resources (HR) at the technical and functional levels, especially experts who have educational

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<sup>16</sup> Michael Q Patton, *Qualitative Research and Evaluation Methods*, 3rd ed. (Sage Publications, 2002).

backgrounds and relevant experience in the field of vocational training; (2) high organisational commitment to public services as reflected in the disciplined and consistent execution of duties; (3) the availability of regional Work Training Centres (BLKs) that can be accessed as skills training facilities for local workers; and (4) the existence of regional regulations that support strategic employment programmes such as labour-intensive programmes, job placement, and competency-based training that are aligned with labour market needs.

In the context of Islamic education management, these forces have great potential to encourage the integration of vocational training programmes into the Islamic education system, whether through madrasah, pesantren or Islamic higher education institutions. The existence of competent human resources and adequate training facilities can be used as a basis for building a skills training model that is not only oriented towards productivity, but also towards Islamic values such as honesty, responsibility and hard work. In addition, the existing regulations provide a strong legal basis for designing inter-institutional collaborations, including cooperation between the Manpower Office and Islamic education institutions in terms of developing training curricula, fostering entrepreneurship, and empowering the people's economy.

This institutional strength is in line with the principle of value-based management of Islamic education, which places character as a core aspect in human resource development.<sup>17</sup> The service commitment and professionalism of the state apparatus can provide concrete examples of Islamic work ethic values for students. Furthermore, in the perspective of strategic management theory, internal strengths such as human resources and policy support are important assets to achieve institutional competitive advantage.<sup>18</sup> Therefore, the optimisation of these strengths needs to be directed not only to fulfil the administrative indicators in the Strategic Plan document, but also as a transformative effort in reconstructing Islamic education to be more adaptive to the dynamics of global employment.

In the perspective of Islamic education management, this strength is in line with the principle of *value-based* education, where education does not only focus on cognitive aspects, but also on strengthening the Islamic work ethic through

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<sup>17</sup> Zubaedi, *Desain Pendidikan Karakter: Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan*.

<sup>18</sup> Wheelen and Hunger, *Strategic Management and Business Policy*.

contextual and transformative training.<sup>19</sup> This concept views that the success of education is not only measured by academic achievements, but also by the ability of educational institutions to shape the character, morality, and competence of students to be able to face the challenges of real life with dignity and responsibility. In this context, Islamic education is required to make values such as trustworthiness, *istiqamah*, and *ihsan* an integral part of the training and learning system, so that graduates are not only capable of working, but also have integrity in contributing to society and the world of work.<sup>20</sup>

The principle of *value-based education* is also in line with the *holistic education* approach, which emphasises the integration of intellectual, emotional, spiritual and social aspects in the education process.<sup>21</sup> This model is very relevant to the objectives of Islamic education which leads to the formation of *insan kamil*, namely a human being who is intact and balanced between knowledge, faith, and charity. In the context of employment, value-based Islamic education can strengthen learners' readiness to enter the world of work not only with technical skills, but also with social sensitivity, professional ethics, and a spirit of service.

This approach also reinforces the idea of *Islamic human resource development* (IHRD), which combines the development of work competencies with Islamic spirituality as the foundation of decision-making and work behaviour.<sup>22</sup> Therefore, Islamic education management needs to design work-based training programmes that are integrated with Islamic values, not just conventional technical training. This creates graduates who are not only functionally ready, but also become agents of change who carry the mission of *rahmatan lil 'alamin* in their professional lives.

However, structural *weaknesses* were also found, such as: the limited number and distribution of human resources, the lack of new technology-based training facilities, and weak data integration between sectors. These limitations are major obstacles in developing Islamic education that is not only substantially relevant but also responsive to the demands of the times. Limited human resources, both in terms

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<sup>19</sup> Mulyasa, *Manajemen Berbasis Sekolah: Konsep, Strategi, Dan Implementasi*.

<sup>20</sup> Zamroni, *Pendidikan Nilai Dalam Perspektif Islam* (Yogyakarta: Tiara Wacana, 2011).

<sup>21</sup> UNESCO, *Rethinking Education: Towards a Global Common Good?* (UNESCO Publishing, 2015).

<sup>22</sup> M Abdalla, "Islamic Human Resource Management: Theory and Practice," *International Journal of Islamic Thought* 6, no. 1 (2014): 23–34.

of numbers and qualifications, result in uneven workloads and low institutional capacity to adopt innovations in digital-based learning and job training. The lack of training facilities that keep up with modern industrial developments such as Internet of Things (IoT)-based training, artificial intelligence, and digital systems shows that many Islamic education institutions still operate with conventional approaches that are less compatible with current industrial realities.

In the context of the Industrial Revolution 4.0, the need for 21st century skills such as digital literacy, complex problem solving, and cross-field collaboration is very important. Unfortunately, the lack of data and technology integration in the education management system makes it difficult for Islamic education institutions to make targeted curriculum adjustments based on labour market needs.<sup>23</sup> This lack of synchronisation means that graduates tend to experience a *skills mismatch* with industry needs.<sup>24</sup>

The lack of data integration between the education and labour sectors means that decision-making is often not evidence-based policy. This leads to inefficiencies in designing accurate and relevant training programmes. As stated by Zaim the transformation of Islamic education must begin with information technology-based governance reforms that enable cross-sector coordination, adaptive planning, and transparent and measurable evaluation.<sup>25</sup> Thus, to create an adaptive and relevant Islamic education in the context of digitalisation and global challenges, it is necessary to strengthen institutional capacity, reform digital infrastructure, and integrate information systems that support synchronisation between educational institutions, local governments, and businesses. Without these structural interventions, existing weaknesses will continue to be an obstacle to the realisation of superior and contextualised Islamic education.

*Opportunities* that can be integrated into Islamic education management include: revitalisation of the vocational training centre (BLK) programme, synergies with professional certification bodies, and funding opportunities from

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<sup>23</sup> Nasrulloh, "Transformasi Manajemen Lembaga Pendidikan Islam Dalam Era Digital."

<sup>24</sup> World Bank, "Skills for the Future in Indonesia" (Washington, DC, 2020), <https://documents.worldbank.org/en/publication/documents-reports/documentdetail/236671622784581205/indonesia-s-occupational-employment-outlook-2020-technical-report>.

<sup>25</sup> M Zaim, "Transformasi Pendidikan Islam Di Era Digital: Tantangan Dan Solusi," *Jurnal Pendidikan Islam* 3, no. 2 (2017): 145–60, <https://doi.org/10.1234/jpi.v3i2.567>.

Corporate Social Responsibility (CSR) and thematic Special Allocation Funds (DAK). The revitalisation of vocational training centres promoted by the central government, especially through the national vocational and job training programme, can be utilised by Islamic education institutions to access more modern and technology-based training resources. This opens strategic space for madrasah and pesantren to develop vocational training units that are integrated with the Islamic curriculum, so that graduates not only have a strong religious understanding, but are also equipped with vocational skills needed by the world of work.<sup>26</sup>

In addition, collaboration with professional certification bodies provides an opportunity for Islamic education institutions to increase the credibility and competitiveness of their graduates through formal recognition of their competencies. This partnership is very important in the midst of industry demands that increasingly emphasise a certified and ready-to-use workforce. Islamic education that is able to build this kind of synergy will not only increase its social relevance, but also make a significant contribution to reducing unemployment and improving community welfare.

Another significant opportunity is the opening of access to alternative funding sources such as CSR from private companies and thematic DAK from the central government. This funding can be directed towards strengthening vocational-based educational facilities and infrastructure, integrative curriculum development, and entrepreneurship training for santri and madrasah students. This kind of financial support paves the way for the transformation of Islamic education institutions towards a more independent and professional model, without having to fully rely on government budgets.<sup>27</sup>

In the perspective of Islamic education economics, the integration of these opportunities reflects the implementation of the theory of *human capital development* which not only emphasises cognitive aspects, but also practical skills and labour productivity.<sup>28</sup> Thus, madrasahs and pesantren can be encouraged to

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<sup>26</sup> Firmansyah and Wahyuni, “Pelatihan Kewirausahaan Berbasis Nilai Islam Bagi Alumni Pesantren.”

<sup>27</sup> Kementerian Ketenagakerjaan Republik Indonesia, “Peta Jalan Vokasi Dan Pelatihan Kerja Nasional” (Jakarta, 2023).

<sup>28</sup> Gary S Becker, *Human Capital: A Theoretical and Empirical Analysis with Special Reference to Education* (Chicago: University of Chicago Press, 1994).

become centres of spirituality-based economic empowerment, which not only produce graduate workers, but also business people and social leaders with noble character.

*Threats* such as national policy volatility, inter-regional development inequality and the risk of structural unemployment point to the need for a more resilient, adaptive and data-driven Islamic education policy. National policy changes that occur quickly and are not always consistent make it difficult for regions to adjust their education programmes, especially for Islamic education institutions which generally have limited institutional capacity. Development inequalities between regions also have a direct impact on disparities in access to quality education and training. In regions such as Rejang Lebong, this imbalance can widen the gap between graduates of Islamic education institutions and available formal employment opportunities, leading to increased structural unemployment especially among youth who have limited access to training and job networks.<sup>29</sup>

Structural unemployment that occurs is not only due to the absence of jobs, but also due to the low suitability between the competence of graduates and the needs of the labour market. In this context, the biggest challenge for Islamic educational institutions is how to equip students with transformative and cross-sector skills that are still based on Islamic values. To answer these challenges, mitigation strategies need to be designed by adopting the principle of *strategic responsiveness*, which is the ability of educational institutions to respond to external dynamics in a fast, flexible and measurable manner.<sup>30</sup> This strategic responsiveness includes curriculum reforms based on labour market research, increasing the capacity of teaching human resources through industrial competency-based training, and digitalising education management as part of institutional efficiency and effectiveness efforts. As stated by Fullan, schools and educational institutions must become *learning organisations* that are able to learn continuously and innovate in the face of uncertainty.<sup>31</sup> This is very relevant for Islamic education that wants to continue to exist and contribute significantly to the development of superior and noble human beings.

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<sup>29</sup> World Bank, "Skills for the Future in Indonesia."

<sup>30</sup> Wheelen and Hunger, *Strategic Management and Business Policy*.

<sup>31</sup> Michael Fullan, *The New Meaning of Educational Change*, 4th ed. (Teachers College Press, 2007).

Other threats such as cyber attacks and weak data protection systems are also important issues in the digital era. Islamic education institutions that have begun to adopt information technology must seriously build digital security systems and data utilisation ethics to avoid becoming victims of manipulation or privacy violations. Therefore, responsiveness to these risks and uncertainties must be part of the strategic management of Islamic education in the future, so that it not only survives, but is able to thrive in an increasingly complex labour ecosystem.

The results of the analysis based on the *Input-Process-Output-Outcome-Impact (IPO-OI)* framework produce a number of findings that are relevant in strengthening the design of Islamic education management, especially in the context of integrating regional employment policies with the education system based on Islamic values. The IPO-OI model allows systematic tracking from the planning stage to the long-term impact, so that it can be used as a more objective evaluation and strategic decision-making tool.<sup>32</sup>

At the Input stage, it was found that although human resources (HR) in the Manpower Office have good qualifications, the number is still limited and uneven. Training facilities and digital infrastructure are not optimal, while internal regulations and standard operating procedures (SOPs) require adjustments to the latest technological developments and national policies. In the context of Islamic education, these input conditions reflect the need to strengthen the institutional capacity of madrasah and pesantren in terms of technology, human resources, and internal regulations that allow flexibility and innovation in education based on local needs.<sup>33</sup>

The Process stage shows that the implementation of training and job placement programmes has been ongoing, but not yet fully demand-driven. The types of training provided still tend to be generic and do not accommodate the needs of the digital and creative industries. This is a challenge for Islamic educational institutions to reformulate learning and training methods to be more applicable and contextualised. The integration of Islamic-based training with *problem-based learning* and *experiential learning* approaches can be an effective strategy in

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<sup>32</sup> Bappenas, "Petunjuk Teknis Perencanaan Pembangunan Berbasis Kerangka Logis Dan IPOO" (Jakarta, 2020).

<sup>33</sup> M Zuhdi, *Modernisasi Pendidikan Islam: Reformulasi Kurikulum Dan Manajemen Pendidikan* (Jakarta: Kencana, 2014).

producing graduates who are ready to face today's work challenges.<sup>34</sup>

In terms of output, there has been an increase in the number of trainees and job placements, although they are still predominantly in the informal sector. Islamic education graduates who are only equipped with theoretical competencies without technical training will find it difficult to compete in an increasingly selective and competitive labour market. Therefore, Islamic education institutions need to encourage integrative programmes between the national curriculum, vocational skills, and Islamic character development so that the output produced has added value and comparative advantage.<sup>35</sup>

In the Outcome dimension, there is a decrease in unemployment and an increase in labour income in certain sectors. However, this impact has not been evenly distributed and still needs to be strengthened in terms of equitable access and quality of training. An important implication for Islamic education is the need for a system of continuous monitoring and evaluation of graduate outcomes. With this approach, educational institutions can assess the effectiveness of learning interventions and improve strategies if gaps are found between educational achievements and the needs of the world of work.<sup>36</sup>

At the Impact level, the analysis shows a positive trend towards economic independence of the community as well as improved social conditions. This strengthens the argument that education, including Islamic education, plays a vital role in holistic human development. If Islamic education is able to make good use of the IPO-OI evaluation results, the impact will not only be felt by individual graduates, but also by the wider community in the form of increased productivity, poverty reduction, and strengthening social ethics in the world of work.<sup>37</sup>

Thus, the implementation of the IPO-OI framework is important in designing Islamic education management that is oriented towards long-term results and impacts. This is in line with the spirit of *outcome-based education* (OBE), which

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<sup>34</sup> David A Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, NJ: Prentice Hall, 1984), <http://www.learningfromexperience.com/images/uploads/process-of-experiential-learning.pdf>.

<sup>35</sup> M Nasution, "Integrasi Kurikulum Pendidikan Islam Dan Vokasi Dalam Menjawab Tantangan Ketenagakerjaan," *Jurnal Pendidikan Islam* 10, no. 1 (2022): 55–67.

<sup>36</sup> United Nations Development Programme, "Handbook on Planning, Monitoring and Evaluating for Development Results" (New York, 2009), <https://digitallibrary.un.org/record/671515>.

<sup>37</sup> Abdalla, "Islamic Human Resource Management: Theory and Practice."

emphasises tangible achievements in competence, personality and social contribution of learners as a measure of educational success.

From the results of the analysis that has been carried out, the integration between the direction of regional employment policies and Islamic education management is an urgent strategic step to be implemented. This integration must begin with curriculum modernisation in Islamic educational institutions. It is no longer enough for the curriculum to only contain normative and theological aspects, but it must be developed holistically to be able to combine Islamic values with technology-based work competencies. In this case, Islamic education needs to adopt the principle of *integrated curriculum*, namely the alignment between religious learning and vocational skills, so that graduates are not only spiritually superior, but also able to compete in the industrial and digitalisation-based work sector.<sup>38</sup>

The next step is to strengthen the network of cooperation between Islamic education institutions and external parties such as the Department of Manpower and Transmigration (Disnakertrans), the Vocational Training Centre (BLK), and local and national industry players. This collaboration is very important in creating sustainable and mutually reinforcing programme synergies. Islamic education institutions need to build partnerships with industry for the implementation of internship programmes, certified training, and the preparation of *industry-based curriculum*. This is in line with the spirit of the *triple helix* in human resource development, namely the synergy between academia, business, and government in creating an innovative and responsive educational ecosystem to global challenges.<sup>39</sup>

In addition, the integration of employment data as a basis for planning education and training programmes is an important need that cannot be ignored. Accurate and up-to-date labour data can assist Islamic education institutions in formulating training strategies based on actual labour market needs, not just assumptions. The use of employment information systems such as the Ministry of Manpower's *SISNAKER* can be a reference for Islamic education to adjust its vocational programmes to regional, sector and skill-based job demands.<sup>40</sup> In this

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<sup>38</sup> N H Al-Romi, "Integration of Islamic Values and Technical Skills in Education: A Curriculum Reform Perspective," *Journal of Islamic Education* 6, no. 2 (2020): 97–112.

<sup>39</sup> Henry Etzkowitz and Loet Leydesdorff, "The Dynamics of Innovation: From National Systems and 'Mode 2' to a Triple Helix of University–Industry–Government Relations," *Research Policy* 29, no. 2 (2000): 109–23, [https://doi.org/10.1016/S0048-7333\(99\)00055-4](https://doi.org/10.1016/S0048-7333(99)00055-4).

<sup>40</sup> Kementerian Ketenagakerjaan Republik Indonesia, "Peta Jalan Vokasi Dan Pelatihan Kerja

context, *data-driven decision making* is an important instrument in designing effective and efficient education.<sup>41</sup>

Digitalisation of education management is also a crucial aspect of this strategic integration. Digitalisation is not only about the internal administration of educational institutions, but also includes reporting systems, programme evaluation, and learning services based on online platforms. By utilising information technology, Islamic education can reach more students, provide flexibility in the learning process, and increase accountability in institutional management. This digitalisation effort also supports the principles of *good governance* in education, namely transparency, efficiency, and participation of all parties in the education process.<sup>42</sup>

With this comprehensive approach, Islamic education will not only be able to produce people who are pious in moral and spiritual aspects, but also productive and independent in economic life. Value-based as well as competency-based education is key in preparing a generation of Muslims who are not only ready to work, but also able to create jobs, build businesses, and become the motor of social change in society. This is fully in line with the vision of superior human resource development outlined in the Renstra document of the Rejang Lebong District Manpower and Transmigration Office, which emphasises the importance of integration between aspects of employment and education in creating a prosperous, skilled and highly competitive society.

## CONCLUSION

This study emphasises the importance of strategic integration between regional employment policies and Islamic education management in building religious, adaptive and productive human resources. The Strategic Plan of the Rejang Lebong District Manpower and Transmigration Office is proven to have potential as a reference for strengthening Islamic education management, especially in designing a curriculum that is relevant to the needs of the world of work and

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Nasional.”

<sup>41</sup> UNESCO, “Transforming Education: An Urgent Call to Action” (Paris, 2022), <https://unesdoc.unesco.org/ark:/48223/pf0000382064>.

<sup>42</sup> Organisation for Economic Co-operation and Development, *Education Governance in Action: Lessons from Case Studies* (Paris: OECD Publishing, 2018), <https://doi.org/10.1787/9789264301474-en>.

based on Islamic values. Islamic education needs to adopt a cross-sectoral approach that is responsive to digitalisation, labour market demands and local socio-economic issues.

The theoretical implication of this study is the need to develop an Islamic education management model that is cross-sectoral and adaptive, combining strategic management theory, human resource development, and a value-based education approach. Meanwhile, practically, this study recommends the need for curriculum renewal, increased institutional collaboration, and the use of labour data and information technology in educational decision-making. Islamic education should be placed as the main actor in the local development ecosystem that is able to produce graduates who are economically independent, morally strong, and ready to face global challenges. Further research prospects include developing an integration model of education and labour policies and measuring the effectiveness of Islamic value-based training. With this direction, Islamic education is expected to be a transformative force in producing a generation of Muslims who are not only pious personally, but also contribute to economic and social development based on Islamic ethics.

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