



HASAN BASRI AGUS' CONTRIBUTION TO ISLAMIC EDUCATION POLICY: AN AXIOGOGICAL STUDY ON THE DEVELOPMENT OF QUALITY HUMAN RESOURCES IN JAMBI

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ABSTRACT. *This study aims to analyze the contribution of Hasan Basri Agus (HBA) in the formulation and implementation of Islamic religious education policy in Jambi province, with an axiological approach that emphasizes the formation of character and development of Human Resources (HR) quality. HBA's background as a bureaucrat and pesantren alumni provides its own color in the public policies that he promulgated, especially by combining religious values and nationalism in regional development strategies. This study uses descriptive qualitative methods with data collection techniques through in-depth interviews, participatory observation, and documentation of policy archives and other supporting documents. The results showed that the policy of Islamic religious education during the leadership of HBA focused on three main things: strengthening access and quality of madrasah and pesantren, granting scholarships abroad for teachers and students, as well as the construction of Islamic education support facilities such as student dormitories and learning facilities in the villages. Axiological values such as justice, equality, scholarship, and spirituality form the basis of the policy. The real impact of this policy is reflected in the increase in Jambi's Human Development Index (HDI) and the emergence of a diaspora of Muslim intellectuals from Jambi who are active at the national and international levels. This study concluded that the value-based approach undertaken by HBA in the field of Islamic religious education is not only relevant, but also effective in forming superior human resources and character. These findings make an important contribution to the discourse of Islamic education policy in Indonesia, as well as offering transformative policy models that can be applied in different regions with similar socio-religious contexts.*

Keywords: *Hasan Basri Agus, Education Policy, Axiology, Human Resources Development, Jambi.*

ABSTRAK. Penelitian ini bertujuan untuk menganalisis kontribusi Hasan Basri Agus (HBA) dalam perumusan dan implementasi kebijakan pendidikan agama Islam di Provinsi Jambi, dengan pendekatan aksiologis yang menekankan pada pembentukan karakter dan pembangunan sumber daya manusia (SDM) yang berkualitas. Latar belakang HBA sebagai birokrat dan alumni pesantren memberikan warna tersendiri dalam kebijakan publik yang ia canangkan, terutama dengan memadukan nilai-nilai religius dan nasionalisme dalam strategi pembangunan daerah. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan dokumentasi terhadap arsip kebijakan serta dokumen pendukung lainnya. Hasil penelitian menunjukkan bahwa kebijakan pendidikan agama Islam pada masa kepemimpinan HBA berfokus pada tiga hal utama: penguatan akses dan mutu madrasah dan pesantren, pemberian beasiswa luar negeri bagi guru dan santri, serta pembangunan fasilitas pendukung pendidikan Islam seperti asrama mahasiswa dan sarana belajar di desa-desa. Nilai-nilai aksiologis seperti keadilan, kesetaraan, keilmuan, dan spiritualitas menjadi dasar kebijakan tersebut. Dampak nyata dari kebijakan ini tercermin dalam peningkatan Indeks Pembangunan Manusia (IPM) Jambi serta munculnya diaspora intelektual Muslim asal Jambi yang berkiprah di tingkat nasional dan internasional. Penelitian ini menyimpulkan bahwa pendekatan berbasis nilai yang dilakukan HBA dalam bidang pendidikan agama Islam bukan hanya relevan, tetapi juga efektif dalam membentuk SDM yang unggul dan berkarakter. Temuan ini memberikan kontribusi penting terhadap wacana kebijakan pendidikan Islam di Indonesia, serta menawarkan



model kebijakan transformatif yang dapat diterapkan di berbagai daerah dengan konteks sosial-keagamaan yang serupa.

Kata Kunci: Hasan Basri Agus, Kebijakan Pendidikan, Aksiologi, Pembangunan SDM, Jambi

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INTRODUCTION

Human Resource Development (HRD) is a fundamental component in achieving a country's progress in the midst of globalization (Mendrofa et al., 2025). In the context of global competition and increasingly complex labor market demands, education must do more than just emphasize cognitive aspects, but also focus on character building and moral values through the integration of Islamic teachings. Islamic Religious Education, with its axiological approach, plays a strategic role in producing HR that is not only intellectually superior, but also has high integrity and ethics (Badriyah, 2025). This approach is crucial for internalizing moral and ethical values, so that graduates are not only competent in academic fields, but also have deep integrity and social awareness.

In Jambi Province, particularly in the Jambi Seberang region, Islamic education has undergone significant changes by adopting an approach based on Islamic values that are in harmony with local traditions. Previous studies have shown that the existence of Islamic educational institutions in the region, which integrate moral values, ethics, and local wisdom, contribute positively to character building and improving the quality of human resources (Muzakir, 2011). In addition, research by Masitoh in her thesis discussing *Tsamaratul Insan and the Development of Islamic Education in the City of Jambi (1915-1972)* revealed that an education system oriented towards these values is capable of encouraging improvements in the quality of education while strengthening an Islamic identity that can adapt to changing times (Masitoh, 2018).

Hasan Basri Agus is an important figure who is often used as a reference in the formulation of education policy in Jambi (Agus, 2012). In his classic work, *Pejuang Ulama dan Ulama Pejuang Negeri Melayu Jambi (Warriors of Islam and Islamic Warriors of the Malay Land of Jambi)*, he describes the development of Islamic education that integrates axiological values with a comprehensive Islamic approach. His contribution to designing policies that



support the transformation of education into a model of character building is highly relevant to efforts to develop quality human resources (Ubaidillah, 2019).

In addition, various other studies have also shown the success of applying Islamic values in education in Jambi. For example, a study on the use of poetry as a learning method in madrasas in the Jambi Seberang region revealed that poetry not only functions as a rhetorical tool in the delivery of knowledge, but also as a medium for strengthening the cultural and Islamic identity of the community (Yasin & Syuhada, 2020). This study highlights that poetry-based learning methods can strengthen understanding of moral and spiritual values, which are an important foundation for developing superior human resources.

Furthermore, historical literature such as *Sejarah Pendidikan Daerah Jambi Zainuddin* (1980) provides a comprehensive description of the development of Islamic education in the Jambi region, from the traditional era to the modern era. This work explains how the integration of Islamic traditions and local wisdom has been accommodated in education policy in order to develop human resources who are not only intellectually competent, but also have noble character.

From a methodological perspective, the historical approach involving heuristic stages, source criticism, interpretation, and historiography has been widely applied in reconstructing the dynamics of Islamic education in Jambi. As the need for quality human resources increases amid global competition, the integration of formal education and action-based Islamic values becomes increasingly important. The Islamic Education Policy designed and implemented in Jambi Province, particularly through the role of central figures such as Hasan Basri Agus, offers a new paradigm in HR development strategies. This approach not only strengthens intellectual aspects but also instills character and morality through Islamic values that are contextual and in harmony with local culture.

This study aims to explore and analyze Hasan Basri Agus' contribution in formulating Islamic Education policies, as well as examining the application of axiological values in the process of human resource development in Jambi. It is hoped that the results of this study will provide a deeper understanding of the synergy between Islamic values, local cultural identity, and human resource quality improvement as the foundation for sustainable regional development.



LITERATURE REVIEW

Islamic Education Policy, Axiology, and Human Resource Development

PAI has a strategic role in shaping character, moral, and spiritual (Firnanda et al., 2025). Studies on Islamic education policy in Indonesia generally show that education policy is not only concerned with administrative governance, but also with the direction of value formation in society. Islamic education policy is often positioned as a strategic instrument for strengthening religious understanding, shaping public morality, and improving the quality of human resources. In this context, policy does not merely regulate institutions such as madrasahs and pesantren, but also reflects the ideological and cultural orientation of regional leadership (Tamwifi et al., 2024). This means that when a regional leader gives serious attention to Islamic education, the policy can influence not only access to education, but also the long-term formation of social character and intellectual capital.

In the discourse of educational philosophy, the axiological dimension becomes important because it places education within the framework of values, benefits, and social goals (Isval Maulana & Abdul Khobir, 2025). Within Islamic education, axiological values are especially significant because education is expected to produce individuals who are not only intellectually capable, but also morally grounded and socially responsible. (Isval Maulana & Abdul Khobir, 2025) Therefore, an axiological reading of educational policy allows researchers to move beyond technical policy analysis and examine the value orientation behind policy formulation and implementation.

Research on human resource development also indicates that education plays a central role in shaping social mobility, competitiveness, and regional progress (Baumann & Winzar, 2016). However, in many cases, human resource development is often discussed only in economic or managerial terms, while the moral and spiritual foundations of education receive less attention. In regions with strong Islamic educational traditions, such as Jambi, the development of human resources cannot be separated from the role of madrasahs, pesantren, religious teachers, and other institutions that transmit values as well as knowledge. This makes Islamic education policy an important field of study, especially when the policy is linked to broader goals such as regional development, educational access, and the preparation of globally competitive but value-based human resources.



Research from Ansori shows that Islamic education in Jambi has long developed through the integration of religious traditions, local wisdom, and institutional adaptation. (Ansori et al., 2025). Earlier works have highlighted the historical role of Islamic educational institutions, ulama networks, and cultural media such as syair in shaping the religious and intellectual character of society in Jambi. These studies are important because they provide a historical and sociocultural foundation for understanding why Islamic education occupies a strategic place in the region. However, most of them focus either on historical development, local Islamic thought, or educational culture, and have not specifically examined the contribution of Hasan Basri Agus in formulating Islamic education policy from an axiological perspective.

Based on that gap, this study positions itself differently. Rather than discussing Islamic education in Jambi in general, this research focuses on Hasan Basri Agus as a policy actor whose background as a bureaucrat and pesantren alumnus shaped a distinctive policy orientation. This study also places axiological analysis at the center, so that the discussion is not limited to describing programs such as scholarships, support for madrasahs, or educational facilities, but also examines the values underlying those policies and their contribution to human resource development in Jambi. In that sense, this research contributes to the literature by connecting three important dimensions at once: Islamic education policy, educational axiology, and value-based human resource development in a local Indonesian context.

METHODOLOGY

This study adopts a descriptive qualitative design to produce a rich picture of the data on the phenomenon under study while maintaining proximity to the words and experiences of the participants without developing formal theory (Al qaf'an et al., 2025). This study adopts a descriptive qualitative design to produce a rich picture of the data on the phenomenon under study while maintaining closeness to the words and experiences of the participants without generating a formal theory. This design is appropriate for educational research because it allows the researcher to describe events, meanings, and participants' perspectives in their natural setting in a straightforward and interpretive manner (John W. Creswell & Cheryl N. Poth, 2017).



Data were collected through semi-structured interviews, observations, and document analysis. The interviews were conducted to explore Hasan Basri Agus' contribution to Islamic education policy in Jambi, the axiological values underlying the policy, and its perceived impact on human resource development. The participants consisted of Hasan Basri Agus as the key informant, as well as several supporting informants, including scholarship recipients, religious teachers, community figures, and other individuals who had direct knowledge of the policy and its implementation.

Data analysis began with reduction using reflexive content analysis, in which raw data was filtered, coded, and abstracted into focused meaning units, followed by the presentation of results through thematic analysis to organize codes into narrative patterns, matrices, and transparent visual models. To ensure the reliability and credibility of the research, this study applies trustworthiness criteria including credibility through prolonged engagement and member checking, dependability through audit trails, confirmability through critical reflection, and transferability through thick description to maintain the methodological study (Ahmed, 2024). In the verification phase, interviews are synthesized and checked for consistency with research questions to formulate conclusions that are rich in description and supported by empirical evidence (Geyer et al., 2024).

RESULTS

Islamic religious education policy is a strategic part of human resource development, particularly in regions with strong religious characteristics such as Jambi Province. In this context, religious education functions not only to shape individual morality and character, but also to build spiritual awareness, social responsibility, and public ethics. For that reason, the policy carries an important axiological dimension, as it reflects the values that underlie educational development and public life in Jambi.

Hasan Basri Agus' Policy Orientation in Islamic Education

Islamic education has an important role in forming complete human beings who are not only intellectually capable, but also morally sound and spiritually mature (Adnan et al., 2025). Hasan Basri Agus' orientation in Islamic education policy was closely shaped by the meeting point between his bureaucratic career and his pesantren background. The interview shows



that he did not enter public office as a purely administrative actor, but as someone whose educational and social formation had long been influenced by Islamic values. This background affected the way he understood leadership, development, and the role of education in public life. For HBA, educational policy was not only about formal schooling, but also about preparing a society with intellectual strength and religious grounding. This helps explain why Islamic education remained present in his policy thinking from the period of sub-district leadership up to the governorship. As he stated,

“because my background is from pesantren, my way of thinking always returns to religion even when I became a camat, a regent, and then governor.”

This value-based orientation was then translated into a broader developmental framework through the vision of Jambi Emas. In the interview, HBA made it clear that this vision was not limited to economic growth or physical development, but was also tied to religious formation and the strengthening of human resources. He viewed Islamic education as part of a larger strategy to produce people who were academically capable while still grounded in moral and spiritual values. Because of that, education under his leadership was positioned not as a secondary sector, but as a central element of regional development. This is why his policies consistently linked educational access, religious formation, and human resource quality within one policy direction. In his words,

“in Jambi Emas, education was one of the priorities, especially religious education, because what we hoped for was not only high human resources, but also a strong religious foundation.”

Axiological Values and Their Contribution to Human Resource Development

The second major finding concerns the axiological values underlying HBA's Islamic education policy. The interview indicates that his policies were driven by ideas of equity, access, and the integration of religious and general knowledge. This can be seen in the way he framed scholarship support not only for general education, but also for religious teachers, pesantren alumni, and students from Islamic educational backgrounds. His policy logic did not separate religion from modern educational advancement; instead, he saw both as mutually reinforcing. In this sense, the axiological basis of the policy lies in the effort to create educational opportunities that are socially just, morally grounded, and relevant to the needs of Jambi society. This is reflected in his statement:



“I do not see a dichotomy between religious knowledge and general knowledge... both must be combined so that our children become intellectually smart and also moral and ethical.”

These values were not left at the level of discourse, but appeared in concrete programs that contributed to human resource development in Jambi. The interview shows that HBA prioritized scholarships for S2 and S3 study, including opportunities for Jambi students to pursue education abroad, while also supporting madrasah takmiliah, pesantren, and educational infrastructure such as student dormitories. The significance of these policies lies not only in administrative output, but in their long-term contribution to producing teachers, lecturers, and educated Jambi citizens with broader horizons. In that sense, Islamic education policy under HBA functioned as a value-based investment in human resource development. As he explained, *“my thinking was simple: how can Jambi’s children become smart and have strong, quality human resources... that is why we encouraged and funded S2 and S3 studies, and many of those who benefited were from religious educational backgrounds.”*

DISCUSSIONS

Historical and Contextual Dimensions

Hasan Basri Agus (HBA) is a bureaucrat who has climbed the career ladder from the lowest level in government. In an interview conducted by researchers, HBA said that he started his career as a civil servant in grade 1A, with an educational background from an Islamic boarding school. He then pursued a general education and continued his studies at government institutions such as APDN, before finally serving as a sub-district head, regional secretary, regent of Sarolangun (2006-2010), and then governor of Jambi (2010-2015).

According to Muhammad Syafri, HBA's background in Islamic boarding school education combined with his administrative experience gives him a unique advantage. Not only does he have a mastery of government, but he has also internalized Islamic values as part of his leadership principles. This has been evident since he took office as sub-district head, where he has been known to deliver Friday sermons and lead religious activities in the community, demonstrating the integration of bureaucratic functions and religious roles.

As Governor of Jambi, HBA promotes the vision of Jambi Emas (Advanced, Secure, Fair, and Prosperous Economy). This vision is not merely a political slogan, but a continuation of the vision he has been promoting since becoming Regent. In an interview, he emphasized



that the concept of “gold” is not only about physical and economic development, but also encompasses spiritual and social dimensions. Education is one of the main priorities in achieving this goal.

Furthermore, this vision is interpreted as a development approach that integrates religious values and principles of nationalism. In an interview, HBA mentioned that he does not see a dichotomy between religious knowledge and general knowledge. In fact, according to him, the two need to be combined so that students are not only intellectually intelligent but also moral and ethical. This is what he calls the integral education paradigm, which is the basis for all the education policies he has initiated.

One important question that researchers asked was to what extent HBA's educational background influenced the direction of Islamic education policy in Jambi. From the interviews, it was clear that this influence was very significant. HBA not only used his position as a leader to implement regular development programs, but also brought Islamic values into public policy.

For example, when talking about improving the quality of human resources, HBA not only encourages higher education for the people of Jambi, but also gives priority to religious teachers and Islamic boarding school alumni to access overseas scholarships. He acknowledges that since the majority of Jambi graduates come from an Islamic educational background, it is only natural that the policies he makes target this group more. However, he emphasized that this approach was not a form of exclusivity, but rather a realistic development strategy in line with the local context.

HBA is a clear example of a leader who makes religious values not only a personal identity, but also a public value. His leadership reflects the principles of Islamic axiology, such as justice (*'adl*), compassion (*rahmah*), and responsibility (*amanah*). In various interviews, scholarship recipients who have experienced HBA programs describe him as a person of integrity, broad-minded, and close to the community, especially madrasah teachers and students. One respondent, Mr. Suherman, referred to HBA as a charismatic leader who was able to make religious education not only a complement to the formal education system, but also a main pillar in the development of human resources in Jambi.



Strategic Policy and Program of Islamic Religious Education

The Islamic education policy during Hasan Basri Agus' (HBA) leadership did not come about by chance. As described in the interview, HBA had a personal focus on religious education due to his background as a pesantren alumnus and regional leader who had much interaction with traditional-religious communities in Jambi. In this case, HBA's policy orientation was clear: education was not only about the transfer of knowledge, but about holistic human development, with religion as its foundation.

The researchers explicitly asked about the specific policies during HBA's tenure. The responses collected from interviews and policy records showed that religious education was a priority sector that received special attention, both in the form of regulations, programs, and direct incentives. One of the most notable programs during HBA's leadership was the provision of scholarships for overseas study for students and educators, particularly in the field of religious education. This program did not only target students from wealthy backgrounds or elite institutions, but was specifically given to madrasah teachers, young lecturers, and students from remote areas.

In an interview, HBA explained that he facilitated master's and doctoral scholarships for children from Jambi to various countries such as Egypt, Germany, America, and the Netherlands. He even mentioned that scholarship recipients were not required to return to the region if they wanted to spread their wings abroad. This shows a vision of intellectual diaspora, that higher education can be a tool for diplomacy and increasing the global competitiveness of the province of Jambi.

Scholarship recipients such as Mr. Suherman and Mr. Muhammad Syafri gave positive testimonials about the program, stating that the scholarships greatly helped religious teachers to obtain further education, which in turn improved the quality of teaching in madrasas and Islamic boarding schools. Mr. Muhammad Syafri explained that with the scholarship he received as a religious teacher, he was able to deepen his knowledge and better understand the depth of knowledge and how to provide good teaching to students.

The HBA policy also touches on the physical dimension of religious education. One concrete program whose impact is still recognized today is the construction and management of student dormitories in Jambi in major educational cities such as Yogyakarta and even abroad in countries such as Egypt and the United Kingdom.



Furthermore, in an interview, HBA mentioned that when he was regent, he had a principle that every village must have three important components: a public elementary school, a madrasah takmiliyah (Islamic school), and a soccer field. These three elements are seen as an ecosystem for the education and character building of village children. Madrasahs in the afternoon or evening serve to strengthen children's religious education, while playgrounds prevent juvenile delinquency due to a lack of activities.

This is a holistic educational approach that combines cognitive (elementary school), spiritual (madrasah), and socio-affective (village field) aspects. This step is in line with the concept of integral education that does not separate academic aspects from character building. One of the major challenges in religious education is the imbalance between public and private educational institutions, especially madrasahs. Many private madrasahs do not have sufficient resources to survive and are often neglected in local government budget planning. However, through its affirmative approach, HBA pays special attention to private madrasahs, including those in remote areas.

Through interviews, it was found that HBA provides incentives and operational support for takmiliyah madrasahs, which play an important role in the religious education of rural communities. Even the teachers receive honoraria from the local government. This approach demonstrates the spirit of equity and justice in the Islamic education system, which does not only focus on elite or state institutions.

This is relevant to the dimension asked in the research instrument, namely how the values of justice and equality are manifested in policy. From the field evidence, it can be concluded that HBA implements value-oriented policies rather than merely administrative target-based policies. Although most of HBA's policies are not always formalized in the form of explicit local regulations or governor regulations for Islamic education, he explains that the direction and policy bias can be seen from strategic decisions such as the land grant for the construction of Sultan Thaha Saifuddin State Islamic University, the facilitation of the establishment of an Islamic-based medical faculty, and the provision of land for hajj dormitories and religious institutions.

In this context, HBA adopts a substantive approach, namely that policies do not always have to be framed in formal law, but are implemented practically through budgetary policies and inter-institutional relations. When analyzed more deeply through the lens of public policy



and Islamic education, HBA's strategy can be categorized as socio-educational affirmation because it favors marginalized groups, including madrasah teachers and village students. It can also be seen as a transformative policy, since it changes the structure of Islamic education from merely a traditional institution into a center for global human resource development through overseas scholarships. In addition, it reflects a participatory policy approach because it is developed by considering community needs and local mapping, rather than being designed solely through a top-down provincial approach. In this case, the HBA approach affirms that Islamic education policy can be a tool for emancipation, not just a tool for preserving tradition. It has succeeded in making religious education a path to social mobility and the revival of local civilization.

Axiological Values Underlying Policy

This study confirms that HBA education policy is strongly influenced by axiological values, namely:

- Fairness: distribution of aid and scholarships is not only for high-achieving students but also for teachers from remote areas and underprivileged backgrounds.
- Equality: access to education is provided equally, including for non-government madrasahs and remote villages.
- Science and religion: integrating religious knowledge with general knowledge, including supporting the establishment of a medical faculty at UIN Sultan Thaha Saifuddin that adopts an integrative approach.
- Humanization of education: an approach based on a love of knowledge and character building among students, as seen in the support for religious character building activities outside the classroom.

In an interview, HBA also emphasized that as a regional leader, he does not only view education from a technocratic perspective, but also from the perspective of Islamic morality, which aims to produce well-rounded individuals.

Impact on Improving the Quality of Human Resources

One of the most notable achievements during Hasan Basri Agus' (HBA) leadership was the improvement in the Human Development Index (HDI) of Jambi Province, particularly in the area of education. Data from interviews indicate that Jambi's HDI increased from 70% in



2010 to 74% in 2013 during HBA's tenure. This achievement cannot be separated from policies that emphasize human resource development through Islamic education.

It is important to note that HBA's approach to religious education was not only a form of preserving tradition or normative teaching, but also a strategy for capacity building. Religious education was directed towards producing graduates who not only understood Islamic teachings, but were also ready to compete at the national and global levels through access to higher education, both at home and abroad.

Overseas scholarship programs (Egypt, Germany, the United States, and the Netherlands) awarded to teachers and pesantren alumni have proven to be a key driver in improving human resource quality in the Islamic education sector. In interviews, many respondents said they would not have been able to pursue master's or doctoral degrees without the program. Some of them have since become lecturers, madrasah principals, or community leaders who play active roles in raising the quality of Islamic education in Jambi and beyond.

One of the added values of this program is that HBA does not require scholarship recipients to return to their regions, as is commonly required in other formal scholarship policies. Instead, he encourages recipients to open pathways, build a Jambi diaspora network, and demonstrate the quality of the region's human resources on the international stage. This reflects a strategic step toward building a regional brand based on the quality of its people rather than relying solely on natural resources. The measurable impacts of this policy can be seen in the increasing number of master's and doctoral graduates from among madrasah teachers, the growing number of new lecturers at Islamic universities in Jambi and surrounding areas, and the improved reputation of madrasahs led by scholarship alumni.

From in-depth interviews with community leaders and former scholarship recipients, a consistent pattern of impact also emerged in the form of changes in attitudes, character, and life orientation among both students and teachers. Religious teachers tend to become more confident and knowledgeable after pursuing advanced education, while madrasah students gain strong role models who transmit values not only in academic terms but also in ethical and spiritual dimensions. In addition, structured religious activities, such as nightly lessons in the mosque, character-building programs in madrasah, and encouragement of Qur'anic literacy, further contribute to strengthening collective morality within the



community. Researchers stress the need to consider the quality of graduates as a key part of boosting the Human Development Index.

In this light, it's fair to say that the HBA approach broadens our view of human resource quality beyond just school enrollment numbers it also includes the values graduates bring: being knowledgeable, morally upright, and caring about the community. Interviews with HBA show that Jambi's standing as a province deeply committed to religious education has grown stronger under his leadership. This is backed by a national honor, the Islamic Religious Education Award from Indonesia's Ministry of Religious Affairs, which at the time went to just one governor.

This achievement is more than just symbolic. It signifies official state recognition of the systematic and sustained measures undertaken by the Jambi Provincial Government to strengthen the foundations of Islamic education. Furthermore, the existence of Jambi student dormitories spread across various domestic and international regions serves as "cultural ambassadors." Their presence builds a connecting bridge between Jambi and the wider world, with education as its medium.

Response and Relevance of the Policy in the Present Era

An evaluation of HBA programs shows that most policies are still relevant, especially in the context of strengthening character education in the digital age. HBA emphasizes that today's challenges lie not only in academic intelligence, but also in shaping morals and social control over the use of technology (gadgets) among children.

The discourse on the integration of general and religious education and interactive digital-based learning is in line with HBA's ideals. Programs such as overseas scholarships and dormitory construction are still maintained by HBA's successors, demonstrating the sustainability and success of these policies.

CONCLUSIONS

This study shows that Hasan Basri Agus' (HBA) contribution to Islamic education policy in Jambi Province is not only significant administratively, but also deeply rooted in philosophy and values. HBA positions religious education as a strategic instrument in the development of human resources (HR) that are intellectually superior, have good character, and are moral.



The policies he initiated, such as overseas scholarship programs, the construction of student dormitories, the strengthening of madrasas and Islamic boarding schools, and affirmation for religious teachers in remote areas, not only improved the quality of Islamic education but also accelerated the social mobility of the people of Jambi. Axiological values such as justice, equality, scientific integration, and the humanization of education became a strong foundation for all these policies.

The tangible impact of these policies is reflected in the increase in Jambi's Human Development Index from 70% in 2010 to 74% in 2013, as well as the emergence of a generation of Muslim intellectuals who are active in international forums. HBA has also succeeded in establishing a religious education system that is inclusive rather than exclusive, adaptive to changing times, and sustainable. By making religious education the heart of human resource development, HBA has set a concrete example of how Islamic values can be implemented within the framework of effective, contextual, and far-reaching public policy.

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