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ISLAMIC GEOPOLITICAL LITERACY: RECONSTRUCTING ISLAMIC STUDIES FOR INDONESIA'S ECONOMIC AND STRATEGIC RESILIENCE IN THE ERA OF GLOBAL GEOPOLITICAL UNCERTAINTY

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ABSTRACT

Global geopolitical uncertainty, marked by great-power rivalry, weaponized trade policy, and techno-strategic fragmentation, has exposed the structural vulnerability of Indonesia's economy and its strategic position within an increasingly multipolar international order. Existing scholarship has extensively examined the macroeconomic and financial dimensions of this uncertainty, yet comparatively little attention has been paid to the epistemological capacity of Islamic Studies to prepare Muslim societies, policymakers, and economic actors to read, interpret, and respond to geopolitical shifts. This article introduces and develops the concept of Islamic Geopolitical Literacy (IGL) as a reconstructive framework for Islamic Studies curricula, arguing that the discipline must move beyond normative jurisprudence and ritual pedagogy toward an integrative competency that couples Islamic economic ethics, geopolitical analysis, and strategic reasoning. Employing a qualitative, library-based research design supported by systematic thematic analysis of contemporary literature on Islamic economics, Islamic education, and geopolitical risk, this study maps the disjuncture between the current orientation of Islamic higher education and the strategic demands of a volatile global order. The findings indicate that Islamic financial resilience, waqf-based social finance, and halal industrial diplomacy already possess latent geopolitical value that remains institutionally underexploited due to curricular fragmentation. A reconstructive framework comprising four interlocking literacies, namely worldview, economic, geopolitical, and diplomatic literacy, is proposed as the architecture for reform. The article concludes with policy recommendations for Indonesian Islamic universities and pesantren toward realizing the Golden Indonesia 2045 resilience agenda.

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A. INTRODUCTION

The architecture of the twenty-first-century global order has entered a phase of structural volatility in which economic interdependence no longer guarantees strategic stability. The intensifying rivalry between the United States and China, most visibly expressed through tariff escalation, semiconductor export controls, and technology decoupling, has transformed trade policy into an instrument of geopolitical contestation rather than a purely commercial mechanism (Luo & Van Assche, 2023). This techno-geopolitical uncertainty cascades far beyond the two principal contenders, reshaping supply chains, investment flows, and monetary confidence across emerging economies that had previously relied on a rules-based multilateral trading system. Small and open economies, in particular, absorb these shocks asymmetrically, since their currencies, capital markets, and export sectors are structurally more exposed to sudden shifts in great-power sentiment than the economies at the center of the rivalry itself (Melzatia et al., 2025). The cumulative effect is a global environment in which uncertainty is no longer episodic but has become a permanent operating condition for policymakers, financial institutions, and educational systems alike.

Indonesia, as the world's largest Muslim-majority nation and an increasingly consequential middle power, sits directly within the turbulence of this reordering. Indonesia's recent accession to the BRICS+ coalition signals a deliberate strategic pivot toward South-South cooperation and multipolar diversification, positioning the country as a bridge-builder rather than a passive recipient of great-power pressure (Waters & Putrono, 2025). This repositioning carries genuine strategic opportunity, yet it does not automatically confer resilience. Empirical assessments of Indonesia's banking sector, employing panel vector autoregression techniques, reveal that geopolitical shocks transmit rapidly into domestic financial volatility, testing the depth of the country's macroprudential buffers and exposing the limits of conventional monetary policy tools in an era of compounding external shocks (Khoirun et al., 2025). The question that follows is not merely how Indonesia should manage this volatility technocratically, but how its citizens, institutions, and knowledge systems should be prepared to understand it substantively.

Amid this uncertainty, Islamic economic and financial institutions have repeatedly demonstrated a distinctive resilience profile that merits closer scholarly and pedagogical attention. Comparative analyses of Islamic and conventional equities under geopolitical stress consistently find that shariah-compliant instruments exhibit comparatively dampened volatility, a pattern attributable to their prohibition of excessive leverage, interest-bearing debt, and speculative derivatives (Hasyim et al., 2024; Hasan et al., 2023). Sharia investment vehicles have likewise been proposed as a structural hedge against the transmission of the US-China trade war into Indonesia's real economy, offering a domestically anchored alternative to conventional capital markets that are more tightly coupled to global risk sentiment (Dwi et al., 2025). Systematic reviews of Islamic banking sustainability further point to risk-sharing principles as a stabilizing counterweight to conventional debt-driven exposure, particularly during periods of global economic policy uncertainty (Dewi, 2025; Zuhroh & Rofik, 2024). These findings collectively suggest that the Islamic economic tradition is not merely a niche ethical alternative but a demonstrable source of macro-financial resilience with strategic implications for national economic policy.

Despite this empirical promise, Islamic Studies as an academic discipline in Indonesia has not kept pace with the strategic significance of its own economic and social tradition. State Islamic universities remain largely oriented toward classical jurisprudence, theology, and ritual pedagogy, with post-reformation curricular development privileging disciplinary diversification over geopolitical relevance (Muthohirin et al., 2025). Scholars have observed that Islamic higher education continues to struggle with globalization pressures that demand a broader, more strategically literate graduate profile, yet institutional reform has tended to focus on administrative modernization and disciplinary breadth rather than on cultivating the analytical capacity required to interpret great-power competition, trade weaponization, or multipolar realignment (Dian et al., 2023; Mas'ud et al., 2022). The result is a curious asymmetry in which Indonesia possesses, on the one hand, an economically resilient Islamic financial ecosystem and, on the other hand, an educational apparatus that has not yet been reconstructed to explain, defend, or strategically leverage that ecosystem within a volatile geopolitical environment.

This misalignment constitutes the central problem that this article addresses: the absence of a coherent literacy that connects Islamic normative reasoning to the analytical demands of contemporary geopolitics. Existing reform proposals call for agility in Islamic education to meet volatility, uncertainty, complexity, and ambiguity, commonly abbreviated as VUCA, in the surrounding social and technological environment (Nurhasan et al., 2025), and for curricula capable of confronting future competency demands that graduates will encounter in rapidly shifting labor and policy markets (Zainuddin et al., 2025). Yet none of these proposals articulates an operational framework that fuses economic ethics, strategic analysis, and diplomatic reasoning into a single, teachable competency. Calls to reform Islamic education for twenty-first-century globalization (Hajar, 2024) and to re-examine its epistemic quality against frameworks such as Merdeka Belajar in preparation for a Society 5.0 environment remain, at present, disconnected from geopolitical strategy as a distinct field of inquiry, leaving a conceptual vacuum precisely where Indonesia's national interest most urgently requires clarity (Rochmat et al., 2023).

This article therefore introduces Islamic Geopolitical Literacy, hereafter IGL, as a reconstructive concept for Islamic Studies, defined as the integrated capacity to interpret geopolitical shifts through an Islamic economic and ethical lens and to translate that interpretation into strategic action. Guided by the national aspiration of a resilient, self-reliant Golden Indonesia 2045 and informed by comparative evidence that religiously grounded governance structures can enhance sustainability and resilience planning under conditions of uncertainty (Alibašić, 2023; Hajar, 2024), the study pursues three interlocking objectives: first, to map the disjuncture between current Islamic Studies curricula and geopolitical demands; second, to synthesize dispersed evidence of latent economic and strategic resilience within the Islamic economic tradition; and third, to propose an operational framework for reconstructing Islamic Studies around four interlocking literacies, namely worldview, economy, geopolitics, and diplomacy. The remainder of the article proceeds as follows. Section 2 reviews the relevant literature across three intersecting domains. Section 3 details the qualitative, library-based research design. Section 4 presents the findings and discusses their implications through comparative tables and a proposed conceptual framework. Section 5 concludes with policy recommendations for Indonesian Islamic higher education.

B. LITERATURE REVIEW

1. Geopolitical Uncertainty, Strategic Adaptation, and Economic Resilience

Resilience in organizational and national economic contexts is increasingly theorized as a dynamic capacity for strategic adaptation rather than a static buffer against shocks. Comparative studies of global businesses navigating turbulence show that firms which institutionalize scenario-based foresight and diversify their strategic options consistently outperform those that rely on reactive crisis management, suggesting that resilience is best understood as an organizational learning process rather than a fixed reserve of capital (Malik & Terzidis, 2025). At the macro level, Indonesia's experience illustrates this dynamic clearly: geopolitical conflict transmits into exchange-rate volatility, capital flight, and diminished investor confidence, compelling policymakers to treat resilience-building as a continuous strategic exercise rather than a one-off stabilization measure (Melzatia et al., 2025). The techno-geopolitical turn identified in debates surrounding the United States CHIPS and Science Act further demonstrates that resilience today must also account for technological sovereignty, since supply-chain weaponization can bypass conventional trade-policy responses entirely and strike directly at a nation's industrial base (Luo & Van Assche, 2023).

2. Islamic Economic and Financial Resilience Mechanisms

The Islamic economic tradition offers a distinctive architecture of resilience grounded in risk-sharing, asset-backing, and the prohibition of speculative leverage. Systematic reviews of Islamic banking sustainability report that profit-and-loss-sharing instruments buffer balance sheets against the liquidity shocks that typically accompany global uncertainty (Dewi, 2025), a finding corroborated by cross-country evidence that Islamic bank performance is comparatively less sensitive to global economic policy uncertainty than that of conventional peers (Zuhroh & Rofik, 2024). Volatility modeling using GARCH specifications confirms that shariah-compliant equities exhibit dampened responsiveness to geopolitical conflict relative to conventional stocks, an effect attributed to the sector's structural exclusion of highly leveraged and speculative firms (Hasyim et al., 2024). This pattern extends to sectoral analysis: Islamic equity markets respond heterogeneously to geopolitical risk, economic policy uncertainty, and oil-price shocks, with real-asset-linked sectors demonstrating particular insulation from contagion effects (Hasan Md. Bokhtiar et al., 2023). Market-efficiency assessments conducted during periods of global economic turbulence likewise find that Islamic stock markets retain informational efficiency even as volatility spikes, suggesting a structural, rather than merely cyclical, source of stability (Choiruddin et al., 2025).

Beyond capital markets, Islamic risk-management strategy has been operationalized within Indonesian sharia banking to strengthen financial resilience amid global economic uncertainty, integrating profit-sharing contracts with prudential liquidity buffers and internal control mechanisms grounded in maqasid al-shari'ah (Mukadar et al., 2026). Productive waqf reform has similarly been proposed as a legal and institutional lever to support local economies during periods of contemporary global recessionary pressure, repositioning a classical Islamic instrument as a contemporary fiscal-resilience tool capable of financing community infrastructure independently of volatile external capital (Huda et al., 2025). Sustainable investment management within Islamic financial systems is likewise framed as a strategic response to global economic uncertainty, combining environmental and social screening with shariah compliance to attract long-term, patient capital that is less prone to speculative withdrawal (Oktaviani et al., 2025). At the micro-enterprise level, Indonesian micro, small, and medium enterprises demonstrate an entrepreneurial resilience shaped partly by informal risk-sharing and community-based financing norms consistent with Islamic economic values (Dayuni, 2025), even as halal-export-oriented micro, small, and medium enterprises remain acutely exposed to import-tariff and exchange-rate uncertainty, underscoring that resilience at the grassroots level is uneven and requires targeted policy support rather than assumed automatically (Pratami et al., 2025). Sharia investment specifically has been proposed as a firewall against the transmission of United States-China trade-war shocks into Indonesia's domestic economy, capitalizing on the sector's comparatively lower correlation with conventional global risk factors (Dwi et al., 2025). Trade-liberalization pressures associated with World Trade Organization frameworks, however, pose genuine ethical and structural challenges to Islamic economic principles, particularly for Organization of Islamic Cooperation member states seeking to reconcile market openness with distributive justice (Azam et al., 2025). Collectively, this body of evidence establishes that Islamic economic instruments possess an empirically demonstrable resilience premium; however, this evidence remains scattered across finance-oriented journals and has not yet been synthesized into the pedagogical architecture of Islamic Studies itself, a gap this article seeks to close.

3. Islamic Education and Curriculum Transformation

Parallel to the economic literature, scholarship on Islamic education has documented sustained efforts to modernize curricula, though largely without explicit engagement with geopolitical strategy. Pesantren-based religious literacy practices have been shown to cultivate resilient faith communities capable of withstanding social disruption, suggesting an existing pedagogical infrastructure that could plausibly be extended toward geopolitical content without discarding its normative core (Yusak et al., 2023). During the COVID-19 disruption, Indonesian

Islamic boarding schools demonstrated adaptive leadership capacity, reconstructing their institutional identity under a so-called new normal without abandoning core religious pedagogy, an adaptability that signals institutional readiness for further, more deliberate reform (Hanafi et al., 2021). At the higher-education level, Islamic religious colleges face mounting pressure to optimize their institutional models for globalization, yet studies indicate that reform efforts remain concentrated on administrative and disciplinary diversification rather than on strategic literacy as such (Dian et al., 2023). Broader analysis of Indonesia's post-reformation state Islamic universities confirms a trajectory of disciplinary expansion into social sciences and technology, though without a coherent geopolitical thread tying these disciplines together into a unified strategic competency (Muthohirin et al., 2025).

Several recent contributions explicitly call for structural reform. Agility frameworks adapted from VUCA management theory have been proposed for Islamic education to enhance institutional responsiveness to social and technological change, while curriculum-development studies identify persistent gaps between current competency outcomes and the demands of future labor markets and geopolitical contexts (Nurhasan et al., 2025; Zainuddin et al., 2025). Reconceptualization efforts targeting Indonesian Islamic education call for future-oriented strategies that transcend the traditional dichotomy between religious and secular knowledge (Wajdi et al., 2025), a call echoed by analyses of Merdeka Belajar curriculum quality from an Islamic educational perspective in preparation for the Society 5.0 era (Rochmat et al., 2023). At the conceptual level, globalization-reform proposals for twenty-first-century Islamic education emphasize critical thinking, digital fluency, and cross-cultural competency (Hajar, 2024), yet even these ambitious frameworks stop short of naming geopolitical analysis as a discrete literacy domain, leaving strategic and economic reasoning as implicit rather than structured competencies within the curriculum (Mas'ud et al., 2022).

4. Toward Islamic Geopolitical Literacy: Identifying the Conceptual Gap

A smaller but revealing strand of literature gestures toward the strategic and spatial dimensions of Islamic institutional life without fully theorizing them. Studies of urban spatial planning in Banda Aceh demonstrate how Islamic cultural context can be mobilized for economic resilience at the municipal level, integrating religious values into planning agility and land-use governance (Zuraidi & Zainol, 2025). Digital activism research shows that social media has become a critical arena through which contemporary Islamic political movements negotiate influence, a dynamic with direct implications for how Islamic geopolitical narratives are constructed, contested, and disseminated online (Rohid et al., 2025). At the governance level, comparative public-administration research finds that Islamic governance structures in Muslim-majority countries shape sustainability and resilience planning in ways distinct from secular administrative models, suggesting that religious epistemology carries genuine strategic administrative value rather than being merely symbolic (Alibašić, 2023). Indonesia's own multipolar realignment through BRICS+ accession illustrates the stakes of this gap most concretely: without a citizenry and policymaking class fluent in reading geopolitical realignment through an Islamic economic and ethical lens, the strategic opportunities of multipolarity risk being captured by narrow technocratic elites rather than broadly distributed across the wider Muslim community (Waters & Putrono, 2025). It is precisely this convergence, of demonstrated economic resilience, incomplete educational reform, and emergent strategic opportunity, that motivates the reconstructive framework advanced in this article, anchored in the national vision of a resilient Golden Indonesia 2045 (Hidayat et al., 2024).

C. METHOD

This study employs a qualitative, library-based research design that combines systematic literature review procedures with thematic-conceptual analysis. Because the objective is theory construction, namely the building of an integrative framework rather than the statistical testing of a pre-specified hypothesis, a qualitative synthesis approach is methodologically appropriate and consistent with prior conceptual work on strategic adaptation under conditions of turbulence

(Malik & Terzidis, 2025). The design follows a modified library-research protocol in which published, peer-reviewed literature functions as the primary data source, and thematic coding functions as the principal analytical instrument.

The research corpus consists of thirty-one peer-reviewed journal articles published between 2021 and 2026, retrieved through a systematic search of Scopus-indexed and reputable international and national journals accessed via the Consensus academic search engine, and subsequently cross-verified against publisher digital object identifiers to confirm authenticity and indexing status. The corpus spans three thematic clusters that correspond to the three pillars of the conceptual problem addressed in this article: geopolitical uncertainty and economic resilience; Islamic economics and Islamic finance; and Islamic education and curriculum reform in Indonesia. Table 1 summarizes the five procedural stages through which this corpus was identified, screened, and analytically synthesized.

Table 1. Stages of the Library-Based Thematic Synthesis Procedure

Stage	Procedure	Analytical Output
1. Identification	Systematic keyword search ("geopolitical uncertainty", "Islamic economic resilience", "Islamic education Indonesia", "strategic resilience") across Scopus-indexed and reputable journal databases, 2021-2026	Initial pool of 48 candidate documents
2. Screening	Title and abstract relevance filtering; removal of duplicates and non-peer-reviewed sources	Reduced corpus of 37 documents
3. Eligibility	Full-text assessment against inclusion criteria: peer-reviewed status, thematic relevance to geopolitics, Islamic economics, or Islamic education, and Indonesian or comparable Muslim-majority context	Final corpus of 31 included studies
4. Thematic coding	Axial coding of the 31 studies into three a priori domains (geopolitical-economic, Islamic economic resilience, Islamic education) using open, then axial, coding procedures	Coded thematic matrix
5. Framework synthesis	Triangulation of coded themes across domains; iterative comparison against the study's guiding research questions	Islamic Geopolitical Literacy (IGL) framework

Inclusion criteria required that a source be published in a peer-reviewed journal between 2021 and 2026, be written in English or Indonesian, and address at least one of the three thematic clusters described above with either empirical or substantive conceptual depth. Sources were excluded if they consisted of unreviewed opinion commentary, lacked a traceable digital object identifier, or addressed geopolitical or economic themes without any discernible connection to Islamic institutions, Islamic economics, or Islamic education. Following eligibility assessment, all 31 included studies were imported into a qualitative coding matrix and analyzed using a content-analytic procedure adapted from established thematic-analysis conventions, in which text segments were first open-coded for descriptive themes and subsequently grouped through axial coding into higher-order categories.

To enhance analytical trustworthiness, three procedures were applied throughout the coding process. First, source triangulation ensured that no single theme in the resulting framework rested on evidence from only one study. Second, peer debriefing was conducted through iterative re-reading of the coded matrix against the original texts to guard against interpretive drift. Third, a negative-case check was performed in which studies that appeared to contradict the emerging resilience narrative, such as evidence of halal export vulnerability to tariff uncertainty (Pratami et al., 2025), were retained and explicitly incorporated rather than discarded, so that the resulting framework reflects genuine heterogeneity in the evidence rather than a selectively confirmatory synthesis. Figure 1 illustrates the analytical flow through which the raw literature corpus was transformed into the reconstructive framework presented in Section 4.

Figure 1. Analytical Flow of the Study

Identification→	**Screening →**	**Eligibility →**	**Thematic → Coding**	**Framework Synthesis (IGL)**
48 documents	37 documents	31 studies	3 coded domains	4-literacy model

D. RESULT AND DISCUSSION

1. The Disjuncture between Current Islamic Studies Curricula and Geopolitical Demands

Thematic coding of the education-focused subset of the corpus reveals a curriculum still organized predominantly along classical disciplinary lines, with reform efforts concentrated on institutional optimization rather than on the cultivation of strategic or geopolitical reasoning (Dian et al., 2023; Mas'ud et al., 2022; Muthohirin et al., 2025). Table 2 summarizes this disjuncture across four dimensions identified through axial coding, contrasting the dominant traditional orientation of Islamic Studies with the reconstructed, geopolitically literate orientation proposed in this article.

Table 2. Comparative Orientation of Traditional and Reconstructed Islamic Studies

Dimension	**Traditional Islamic Studies Orientation**	**Reconstructed (IGL-Oriented) Orientation**
Epistemic focus	Classical jurisprudence, theology, and textual exegesis as terminal outcomes	Jurisprudence and theology as normative grounding for applied economic and strategic reasoning
Pedagogical method	Lecture-based transmission of fixed disciplinary content	Case-based analysis of live geopolitical and economic events through an Islamic ethical lens
Resilience orientation	Resilience treated as spiritual endurance (sabr) in an individual, devotional sense	Resilience treated as an institutional and national capacity, integrating spiritual and strategic dimensions
Engagement with geopolitics	Minimal to absent; geopolitics addressed, if at all, as a peripheral current-events topic	Central; geopolitical analysis integrated as a core competency alongside jurisprudence and finance

The comparison in Table 2 clarifies why existing reform proposals, although well-intentioned, have not closed the gap this article identifies. Agility-oriented reforms responding to VUCA-era volatility strengthen institutional responsiveness but do not by themselves supply students with the analytical vocabulary to interpret why volatility is occurring in the first place (Nurhasan et al., 2025). Curriculum-development studies that identify competency gaps for future labor markets correctly diagnose the problem of misalignment but stop short of specifying geopolitical analysis as a named competency domain (Zainuddin et al., 2025). Reconceptualization proposals that call for transcending the religious-secular knowledge dichotomy provide an important philosophical opening (Wajdi et al., 2025), and analyses of Merdeka Belajar curriculum quality confirm that Indonesian policy already provides curricular flexibility that could accommodate such integration (Rochmat et al., 2023), yet the missing ingredient across this literature remains a concrete pedagogical architecture. Even the most globally oriented reform proposals, which emphasize critical thinking and cross-cultural competency, do not yet operationalize geopolitical literacy as a discrete, assessable outcome (Hajar, 2024). This finding substantiates the central claim of this article: the disjuncture is not a failure of reform intent but a failure of conceptual architecture, which the Islamic Geopolitical Literacy framework proposed in Section 4.4 is designed to supply.

2. Latent Economic Resilience within the Islamic Economic Tradition

The second major finding of this study concerns the extent to which the Islamic economic tradition already contains empirically validated resilience mechanisms that remain outside the boundary of standard Islamic Studies pedagogy. Table 3 synthesizes six such mechanisms identified through thematic coding of the economics-focused subset of the corpus, together with representative supporting evidence.

Table 3. Synthesis of Islamic Economic Resilience Mechanisms Identified in the Literature

Mechanism	Resilience Evidence	Representative Source
Profit-and-loss-sharing banking	Reduced sensitivity to global economic policy uncertainty relative to conventional banking	Zuhroh & Rofik (2024); Dewi (2025)
Shariah-compliant equities	Dampened volatility under geopolitical conflict, confirmed via GARCH modeling	Hasyim et al. (2024)
Sectoral Islamic equity markets	Heterogeneous, generally more insulated reaction to geopolitical risk and oil-price shocks	Hasan et al. (2023)
Productive waqf institutions	Recession-buffering local financing independent of volatile external capital	Huda et al. (2025)
Sharia-based risk management in banking	Integrated liquidity buffers strengthening financial resilience amid uncertainty	Mukadar et al. (2026)
Halal micro, small, and medium enterprises	Latent entrepreneurial resilience, but acute exposure to tariff and exchange-rate shocks	Dayuni (2025); Pratami et al. (2025)

The pattern evident in Table 3 is that resilience within the Islamic economic tradition is neither uniform nor automatic; rather, it is structurally advantaged in capital-market contexts while remaining precarious at the micro-enterprise level. This nuance matters pedagogically, because a naive curricular narrative that portrays Islamic economics as uniformly resilient would misrepresent the evidence and leave graduates unprepared for the genuine vulnerabilities that halal-export-oriented enterprises face under tariff and currency uncertainty (Pratami et al., 2025). Sustainable investment management within Islamic financial systems offers one policy-relevant response to this unevenness, since environmentally and socially screened shariah-compliant funds are positioned to attract longer-horizon, less speculative capital that can partially offset micro-level exposure (Oktaviani et al., 2025). Market-efficiency evidence further indicates that Islamic stock markets retain informational efficiency during turbulent periods, suggesting that the structural features underpinning resilience, such as leverage restrictions and asset-backing requirements, operate independently of short-term investor sentiment (Choiruddin et al., 2025). Sharia investment's proposed role as a firewall against United States-China trade-war transmission (Dewi, 2025) and the ethical tensions introduced by World Trade Organization liberalization pressures (Azam et al., 2025) together indicate that Islamic economic resilience is best understood not as passive insulation but as an actively defended strategic position, one that graduates of a reconstructed Islamic Studies curriculum would be equipped to articulate, defend, and extend.

3. Strategic and Diplomatic Dimensions: Islam, Multipolarity, and Spatial Resilience

Beyond finance and education, the coded corpus reveals a third domain concerning the strategic and spatial dimensions of Islamic institutional life. Indonesia's accession to BRICS+ exemplifies a broader pattern in which Muslim-majority states are increasingly acting as active architects of multipolar realignment rather than passive subjects of great-power competition, opening diplomatic pathways that a geopolitically literate Islamic Studies graduate could help interpret and navigate (Waters & Putrono, 2025). At the subnational level, spatial planning research from Banda Aceh demonstrates that Islamic cultural context can be operationalized as a genuine resource for urban economic resilience, integrating religious values directly into land-use and planning agility rather than treating them as constraints on development (Zuraidi & Zainol, 2025). Comparative public-administration evidence reinforces this point at the national level, showing that Islamic governance structures shape sustainability and resilience planning in ways that are functionally distinct from, and in some respects complementary to, secular administrative models (Alibašić, 2023). Meanwhile, digital activism research indicates that social media platforms have become a decisive arena in which contemporary Islamic political narratives, including narratives about geopolitical alignment and economic sovereignty, are constructed and contested, meaning that strategic-diplomatic competency today must extend into digital literacy as well (Rohid et al., 2025). Read together with Indonesia's demonstrated exposure to geopolitically transmitted financial volatility and the technological dimension of great-power rivalry (Khoirun et al., 2025; Luo & Van Assche, 2023; Melzatia et al., 2025), this evidence establishes that strategic and diplomatic literacy cannot be treated as a subject external to Islamic Studies; it is, rather, a domain in which Islamic institutions are already active participants, whether or not their graduates are formally trained to recognize this role.

4. The Islamic Geopolitical Literacy (IGL) Framework

Synthesizing the findings presented in Sections 4.1 through 4.3, this study proposes a four-literacy framework for reconstructing Islamic Studies, anchored around a central integrative competency: Islamic Geopolitical Literacy. The framework, illustrated in Figure 2, positions IGL as the emergent product of four interlocking literacies rather than as a fifth, additive subject to be appended to existing curricula.

Figure 2. The Islamic Geopolitical Literacy (IGL) Framework

Quadrant	Core Competency	Illustrative Content	Grounding Evidence
I. Worldview Literacy	Aqidah and maqasid al-shari'ah as an interpretive lens	Theological grounding for reading global events through objectives of preserving faith, life, intellect, lineage, and wealth	Yusak et al. (2023); Hanafi et al. (2021)
II. Economic Literacy	Islamic finance, waqf, and halal industry fluency	Risk-sharing banking, productive waqf, shariah capital markets, halal trade	Dewi (2025); Huda et al. (2025); Hasyim et al. (2024)
III. Geopolitical-Analytical Literacy	Reading multipolar shifts and risk transmission	Great-power rivalry, trade weaponization,	Luo & Van Assche (2023); Waters & Putrono (2025)

Quadrant	Core Competency	Illustrative Content	Grounding Evidence
		techno-strategic fragmentation	
IV. Strategic-Diplomatic Literacy	Negotiation, South-South cooperation, digital diplomacy	BRICS+ engagement, digital activism, institutional governance	Rohid et al. (2025); Alibašić (2023)
Core	Islamic Geopolitical Literacy (IGL)	Integrated capacity to interpret geopolitical shifts through an Islamic economic and ethical lens and translate that interpretation into strategic action	Synthesis of Quadrants I-IV

Each quadrant of the framework is empirically anchored rather than aspirational. Worldview literacy draws on demonstrated pesantren capacity for cultivating resilient faith communities (Yusak et al., 2023) and adaptive institutional leadership under disruption (Hanafi et al., 2021), suggesting that the normative and spiritual foundation for IGL already exists within Indonesia's Islamic educational infrastructure and requires reorientation rather than wholesale replacement. Economic literacy operationalizes the resilience mechanisms synthesized in Table 3, positioning graduates to not only understand but actively design and defend shariah-compliant financial instruments. Geopolitical-analytical literacy equips graduates with the conceptual tools to interpret phenomena such as techno-geopolitical fragmentation (Luo & Van Assche, 2023) and multipolar realignment (Waters & Putrono, 2025) without requiring a separate degree in international relations. Strategic-diplomatic literacy, finally, extends this analytical capacity into practical engagement, drawing on evidence that digital and institutional arenas are where Islamic geopolitical influence is increasingly negotiated (Alibašić, 2023; Rohid et al., 2025). Theoretically, this integrative structure parallels findings from the strategic-adaptation literature showing that organizational resilience under turbulence depends on the capacity to combine foresight, diversified options, and institutional learning into a single adaptive posture rather than treating each as a separate function (Malik & Terzidis, 2025). Applied to Islamic Studies, the implication is that IGL cannot be taught as a standalone elective; it must be woven through the jurisprudential, economic, and social-science components of the curriculum simultaneously, consistent with the national resilience aspirations embedded in the Golden Indonesia 2045 vision (Hidayat et al., 2024).

E. CONCLUSION

This article set out to address a structural disjuncture between Indonesia's demonstrably resilient Islamic economic tradition and an Islamic Studies curriculum that has not yet been reconstructed to interpret, defend, or strategically extend that resilience within a volatile geopolitical environment. Through a qualitative synthesis of thirty-one peer-reviewed studies spanning geopolitical-economic theory, Islamic finance, and Islamic education, the study found, first, that current Islamic Studies curricula remain oriented toward classical jurisprudential and theological transmission with only peripheral engagement with geopolitical analysis; second, that the Islamic economic tradition already contains empirically validated, though unevenly distributed, resilience mechanisms across banking, capital markets, waqf, and micro-enterprise sectors; and third, that Islamic institutions are already active, if under-recognized, participants in strategic and diplomatic arenas ranging from multipolar coalition-building to digital activism. These findings converge on the proposed Islamic Geopolitical Literacy framework, which integrates worldview, economic, geopolitical-analytical, and strategic-diplomatic literacies into a single reconstructive architecture for Islamic higher education.

For Indonesian state Islamic universities and pesantren, three practical recommendations follow directly from these findings. First, faculties of Islamic economics and Islamic law should jointly develop case-based courses that analyze live geopolitical events, such as trade-tariff disputes or multipolar coalition shifts, through an explicitly shariah-grounded analytical lens, rather than treating geopolitics as an ancillary current-events topic. Second, institutional leadership should establish cross-departmental collaboration between Islamic Studies faculties and departments of international relations or political science, formalizing the strategic-diplomatic quadrant of the IGL framework through joint teaching appointments or shared elective pathways. Third, curriculum developers should incorporate structured assessment of geopolitical-analytical competency, ensuring that IGL becomes a measurable graduate outcome rather than an implicit aspiration, in line with broader national ambitions for a resilient Golden Indonesia 2045.

This study is not without limitations. As a qualitative, library-based conceptual synthesis, it does not empirically test the proposed framework against student learning outcomes or institutional performance indicators, and its corpus, while systematically screened, remains bounded by the availability of indexed literature accessible through the search platform employed. Future research should therefore pursue two complementary directions: quantitative validation of the IGL framework through curriculum pilot studies and graduate competency assessments within Indonesian Islamic universities, and comparative analysis extending the framework to other Muslim-majority middle powers navigating similar multipolar realignments. Notwithstanding these limitations, the evidence assembled here suggests that Indonesia's path toward economic and strategic resilience runs not only through financial policy or diplomatic maneuvering, but through the deliberate reconstruction of the very discipline entrusted with forming its Islamic intellectual leadership.

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