

# Islamic Education and Capitalism: Modern Islamic Education Management in Banten

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## Abstract

The purpose of the writing is to describe the global capitalism against Islamic education. The findings fall into the discussion of factual and real education environmental research on market demand and industrial management (Islamic education contemporary issues). The techniques used in this research are qualitative research at which the data gained from the deep interview and observation. The techniques of data analyses were applied data reduction (data reduction), data description, discussion and drawing conclusion. The principle of capitalism that only seeks profit personal should not be practiced in the world of education. Rising demand of the education accesses will result in the high cost of education. Islamic education institution should not watch out for the jargon "poor people are forbidden". The findings of the research showed the output of Islamic education, hence the learning outcome of Islamic education (whatever the level), formal, and informal must meet the need to the life-long skill to human values of life. The real connection to the capitalism and Islamic education never be ended to such industrial management and high risk to capital and profit oriented rather than to create high standard religious values.

*Keywords:* Islamic education, capitalism, madrasah, industrial management, market need.

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## 1. Introduction

Daengku.

As a social party or institution, education cannot be separated from society in all its aspects. Education is very decisive the level of progress and decline of a society. Education also cannot be separated from the ideology that develops in society now days. Ideology also shows education colors, so that education carried out in the community has certain characteristics that are identical to the ideology adopted O'Neil said there are generally two developed education ideologies in the world of; *conservative and liberal*. These two ideologies have different variants. Liberal-capitalistic pattern, as ideology liberal education, is one of the variants in education. Discussion of global capitalism as a product of globalization when associated with education, especially Islamic education drives an interesting and continuous issues around. Event, social discussion on education comes across deep critics. Social justice refers to the equality in education as the human inherent right to have. The global era and globalization are inevitable and causes important changes in various aspects of the world of education (Azra, 2012). Islamic education in the global era experienced what it's called the turbulence of global flows, namely the upheaval caused by modernization in all areas that have been worldwide. Islamic education, this global current turbulence can cause paradoxes or symptoms of counter morality between what is idealized with railings in life. These opinions begin this article that will trying to re-examine descriptively-exploratory, understanding global capitalism and Islamic education (Illich, 2011).

The meaning or core concept of "Islamic education" often invites diversity. Islamic education often interpreted as education in a narrow sense, is the process learning to teach where Islam becomes the core of curriculum. Islamic education can also means educational institutions in which there are activities that make Islam as his identity, whether expressed solely or disguised. The recent development, finally, Islamic education is given a more substantial meaning, namely not as a process teaching and learning, as well as institutional types, but more emphasis as a the educational climate (education atmosphere), which is an Islamic educational atmosphere, giving Islamic breath in all elements of the existing education system (Tobroni, 2008). Islam as a universal value system and believed its absolute truth

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should be given philosophical and theological paradigms to Islamic education itself. Unfortunately, the understanding of Islamic education that developed in a new society is only applied Islamic ethics in its use, or more simply as the name of the educational institution run by the Muslims. In fact, it should be Islamic education is the embodiment of Islamic values in good education, ontological, epistemological and axiological. It is no exaggeration to say that globalization. It is a more terrible form of imperialism. It is a new form of mode. The exploitation of the ruling class had against the poor (Sofyan Hadi, 2010).

The world of education does not deserve to follow the model of capitalism that refers to in terminology means an understanding and believe that the owner of the capital can do his business with free to make the greatest profit. Capitalism states that there are no restrictions from the state for its citizens to own property or personal assets, so that it is possible the accumulation of capital in individuals (individuals or corporations). Such mechanisms makes people's well-being increase. Capitalism worships profit and commercial values, as its sole purpose. Social learning is needed (social) learning) involving society as a whole and totality to escape from capitalist traps. Impact of education and liberal-capitalistic is more negative. Therefore, the world education in the future should be a space, in which everyone begins to learn the meaning, nature of life, substance life and simple life at which education should be never connected to labor producer only that reflects to highest cost of the learning process rather than create human wisdom. As Rupert noted that education and life never be separated to each other as his popular saying “*life is education, education is life*”, *life or living is education, and education is it's life*” (Rupert C. Lodge, 1974).

## 2. Methods

The study had been carried out by qualitative as the primer data. The data gained from which the phenomenon of the Islamic education management penetrated and got in touch to economic perspective to be profitable oriented Madrasah. Phenomenon regarded as paradigm of madrasah community's issues. Paradigm according to Donmoyer as noted by (Astri Ghina, 2013), is a set of Assumptions and perceptual orientations shared by members of a research community (Donmoyer, 2013). So this research includes a type of descriptive qualitative literary research. The philosophical foundation used is the philosophy of phenomenology, so that the truth that is recognized is empirical logical, empirical ethical and transcendental empirics. That is, by explaining the situation or the phenomenon of education, then how and why this happens by revealing (reviewing) the things that underlying, such as reviewing government policies related to with education as proof of the influence of the system capitalism is gripping and most importantly again brings Islamic education. The data derived from this method is used to search for data about those capitalism education system phenomena around Banten (12 Modern Islamic Boarding School) and related to the subject matter, such as notes, books, magazines, madrasah documents, pamphlet, brochures and stakeholders' published polices (Arikunto, 1997). Secondary data supported to this research was that closed interview to students' parents as the users, madrasah teachers and managements.

## 3. Results and Discussion

### 3.1. Result

Educational capitalism has given birth to a mentality far from educational ideals as a practice of liberation and agenda culture. The school is not currently developing a spirit. Learn the truth, but become a servant of capitalism. School and madrasah are not instilling a love of science, or teaching justice, anti-corruption, or anti-oppressed community. The description above shows that there is almost no impact. The positive consequence of the system of educational capitalism this. Based on the analysis of these impacts there are several solutions that can be applied, to reduce the occurrence of applying of educational capitalism. Broadly speaking, there are two solutions addressing the problems faced by the schools and madrasah in globalization and capitalism era; (a) Systemic solutions are to change social systems. It related to the education system. The education system is closely related to the economic system applied. The educational system in Indonesia today applied in the context of a principled capitalist economic system this includes minimizing the role and responsibility of the state in public affairs, including education funding. So for the solution of the problem that has to do with the high cost education, meaning, what must be changed is the economic system. Based on the above discussion, it can be concluded that educational capitalism occurs when the principle of capitalism is used in the education sector. The application of the capitalist system in the world. This education has a lot of bad effects for a country. One of the most basic impacts is the cost. Education is getting more expensive which causes not all people can access education as a result, equalization. Education will not be able to run, because there are still many people who can't get the opportunity to get an education. This means that the source of funding or cost

of Education is not only for parents, but it is also the responsibility of the government, so that is expected. From here, the government is not just making rules and legislation, but the government must also realize and make this happen. (b). Technical solution is solution to solve various internal problems in the implementation of the education system. The government must have a commitment to allocate funds national education in sufficient quantities obtained from the results of the exploitation of abundant natural resources. The government receives these funds, the government will be able to solve educational problems by providing free education to the whole community at school and madrasah. Based on the above discussion, it can be concluded that educational capitalism occurs when the principle of capitalism is used in the education sector. The impact of the capitalist system in the world of education has a lot of bad effects for a country. One of the most basic impacts is the cost. Education is getting more expensive which causes not all people can access education. Indeed the government has been providing subsidies or assistance to underprivileged people, but for people whose children attend private schools have not been get subsidies or full tuition assistance to the poor. It's still be best jargon "poor people, for poor education, poverty for low cost and quality education".

Capitalism comes from liberalism reflect to educational situation that came up no reason and debate (Olmedo, 2016). All learning activities are relative to the properties and contents, personal experience; Subjectivity arises from the processes of development personal, all learning activities that have important meaning tends to be subjective. All learning activities at their peak are rooted in engagement in active sensory knowledge. All learning activities are basically a testing process ideas in problem-solving situations practical. The best way to learn something is to do critical inquiry governed by understandings experimental, which characterizes the scientific way of thinking. The earliest mental experience is very important, because experience takes place first rather than the experience of further logical and psychological experience. The act of learning is controlled by consequences emotional behavior. Personal learning activities always take place in the context of social experience, the nature and content of the social experience in a both logical and psychological predate a purely pure experience personal. Experimental investigations can only exist under these conditions socially possible experimental investigation true, especially the application of scientific research methods to various personal and social is not just applied in areas of physical science that are value-free only. When the above conditions are achieved, a child with average potential can be both effective and responsible socially.

### 3.2. *Discussions*

The era of globalization can be understood as a state characterized by political, economic, social, cultural, science, technology of information. It happens around the country and other nations, without losing their own identities. This unification happened thanks to the advancement of information technology that can connect and communicate every issue that exists in a country with another country (Nata, 2013). So big questions, then, come up to social trust to education system. The rule and core idealism of education process neglect the God's shape to those basic education. Capitalism as the presence of industry for the needs of groups human beings who are carried out by the methods of managed companies rationally, such as the balance of capital. Max regarded the spirit of capitalism to describe the mental attitude that has always been seek profit rationally and systematically (Max Weber, 2016). Global capitalism can be defined as a form of capitalism on a global scale, supported primarily by structural mechanisms and multinational institutions. The characteristic of global capitalism is its global scope and its main principle is competition. Capitalist educational ideology has also experienced some anomalies which requires needs more capitals and any kinds of addition on life. Human freedom, According to this paradigm, it boils down to the principle of individualism as consequences of western modernization currents that tend to dry from life of religiosity. The above description shows that the ideology of liberalism is grounded on three beliefs: (1) individual liberty; (2) private property; and (3) individual initiatives as well as private enterprise. These three are then became the ideological foundation of capitalism, penetrate the education sector so as to make education liberal-capitalistic patterns.

The expansion of capitalism into education has been creating a condition of educational logic and logic capitalist. For instance, Capitalism-based Islamic education runs enormously around Banten. It's indicated from any kinds of high cost to educational system. High cost remains in serving Islamic education such a Modern Islamic Boarding. Education then transformed into a capitalist machine, it's a machine for profit. In addition, when the principle of capitalism is used in education sector, the state does not limit ownership, individuals in the education sector. In the diversity of life of a very complex global era, education according to the author's savings is still a tool that can brighten civilization. Islamic religious education that is structured and fully combed, which is expected to provide a complete, complete and comprehensive map of Islam is needed by the citizens of the wider community, including alumni of public universities, state organizers and religious social movement leaders and leaders. (Abdullah, 2010). That is, the organizing unit education can be controlled by individuals (private sector or actors). Non state, and all its

policies are regulated by the private sector aforementioned. The manager of the education sector (private sector), competing each other. For the education manager winning the competition will get service users.

Capitalism as a living system has characteristics, namely: (1) the recognition of private property without certain limits; (2) Confession personal right to conduct economic activities to improve socio-economic status; (3) recognition of economic motivation in the form of spirit to achieve maximum possible benefits; (4) freedom of competition; (5) recognize the laws of market economy or market mechanisms from these characteristics it can be concluded that the basic character of capitalism is individualistic, liberal, profit oriented, competitive, and market-oriented. Capitalism is believed to be the end of humans' civilization today. Fukuyama concluded that the history of human civilization would ends with the ideology of capitalism. Therefore, the values capitalism that wins and determines history the civilization of mankind today and the future (Fukuyama, 1999).

The phenomena, under unrealized condition and systemic pressure, Educational capitalism has created to a human mentality far from educational ideals as a practice of liberation and such capitalism culture. The school is not currently developing a spirit to learn the truth (wisdom and divine), but become a servant of capitalism to how to be labor producer as industrial need. School not instilling a love of science, or teaching justice, anti-corruption, or anti-oppression. Schools are more stressed teaching according to the curriculum that has been packaged to obtain certificate, which is a piece of evidence to obtain legitimacy for individuals to play their part in the job market available. The world of education has seen its blurry face. Education has been uprooted from its philosophical meaning. The teacher then becomes a tired-faced figure and the disciple becomes a creature. Enthusiastic about violence. They fall prey to the world industry by devouring all products proffered by advertising. Competition and globalization have shred the world out of reach human. All modern humans compete with each other accumulation of capital (Sandbrook, (2014) ). So it's no wonder schools are like companies that provides good menu service and ready to to meet the needs of the work ready used and applied. All schools are racing to provide complete facilities, because the school must civilized with the global climate.

Globalization trends that give rise to symptoms of autonomy, devolution and decentralization actually has the potential to "liberate" schools/madrasah such as centralism, free to be private, individualist, and decentralization (Azra, 2012). At the level secondary education, local government and local communities are increasingly playing a role a greater role in planning and organizing education. On education at a high level, there is an increase in autonomy and privatization. Such situation and demand of capitalism ride the Islamic schools/madrasah management to be such industrial management at which student as the resource of incomes. In details, then, impacts of those capitalism worldview on Islamic education, as those to common educational in general, reflects to positive impacts; (1). It's potential to be 'free', where the role of the government is getting smaller, and the role of stake holders is getting bigger. Thus, education can solve the challenges facing each community. Thus, education institutions can answer the challenges faced by their respective communities. On the other hand, as idealized by Paulo Freire, learners is also "free" from merely being the object of what is referred to as the banking concept of education, where learners are positioned as ignorant people at all, and therefore must be crammed with teachers according to their own abilities (Freire, 2000); (2). It increased democratization and equity in education.

The madrasah becomes an important means for the value of democracy itself in the learners (Kompas.com, 2014). Teachers at the practicing is no longer the only monopoly in the learning process yet teachers should be better prepared, listening and giving students the opportunity to "speak critically" and critical thinking effort. (3). Sciences and knowledge accelerations would be more open. Global brain enables accelerated development of science and technology in the world. Therefore, Islamic studies and education, Islamic education institutions to get accustomed to, responds such modernity of technology unless those institutions will be left behind the competitive ready exist. (4) It shorten curriculum. Subjects that are seen as less important and irrelevant to global needs removed from the curriculum. On the contrary, the subjects are urgent and instrumental to learners in the face of the reality of globalization, increasingly get important emphasis or even prioritized, thus the curriculum becomes simpler. Moreover, capitalism on education drive such positive and negative impacts.

#### *a. Micro Positive Impact*

Capitalism on education, especially Islamic education, contributes those positive impacts in different perspective (Piketty, 2014). Due to globalization and opportunities of competitive learning outcomes occurred in academic touch. Even though Islamic education, around Banten Province, as most of periphery, they strongly are obligated to flow like water of believing the fast of technology come up to education. The cost to be prominent and well-designed and education qualities, Islamic education, finally, pay to higher cost. Islamic education even flow to adapt the capital performances, to be great serve and qualities. This is what the researcher then pull the leftist issues to negative

management ended (certainly also have a negative impact on education including to Islamic education) at schools/madrasah. The role of the state in education is disappearing and will be more poverty in this country. This happens because many children fail in develop the potential they have. *Poverty to stupidity and stupidity for schools/madrasah.* (1) *Capitalistic Islamic Education.* Education leads to industrialization, it is like a factory of labor, serving the interests of industry not to develop science and civilization man and wisdom in its efforts to manage his future. School/Madrasah, for example, just to find work, or more explicitly looking for money (Mas'ud, 2008). The influence of the industrial world on education is the equalization between processes education with production processes with input-process-output patterns. Students are likened to as raw input, while other educational components such as teachers, curriculum and facilities. Education is considered a component of production in a factory good output which desired by the market, especially the industrial and political world. Education then, sees humans as partially. In fact, the impact of education that is too materially oriented as such, can be related to violation of human values held in high esteem by humanism. Education in the concept of industrialization will provide solutions for humans in mechanistic choices. Industrialization has imprisoned on the meanings so that the level of human being consciousness of the position in the universe is engineered by interests interpretation of industrialization. If names, terms, and symbols are interpreted mechanistically, then these meanings will bind man to a new, materialistic world. Man's honor is rewarded by how much material he produces. Life becomes discriminatory, because discrimination is a consequence of symbols progress in industrialization and capitalism. As those capitalism treated human to produce more symbols and product rather than wisdom and create religious modernity (Knopp, 2012 ). (2). *Schools/Madrasah Privatization.* One of the service sectors that is a victim of liberalization and privatization is the education through GATT agreements (General Agreements on Tariff and Trade) in 1994 along with various other services sectors that were liberalized and privatized, including health. In 2012, it was born the Higher Education Law which still has the same spirit that is a liberalization spirit that gives space to the private and industrial sectors to become fund providers (investments) in the world of education (Undang-Undang Sisdiknas No 20 Verse 53 Point 1, 2003).

#### *b. Deep Impact of Capitalism to Madrasah*

The reality of the increasingly global-capitalist world is certainly impacted to every joint of life, including education. In the middle of his barren the economic conditions of the people that make them more marginalized. Education should be able to be present as a comfort to their thirst. In the midst of economic problems, education has not shown its fangs optimally as a problem-solver, in fact Education is part of the nation's problems (Kurniawan, 2010), at any aspects, against to social hope to right to self- education. The reality, now days, education actually seems to still be a chasm. There is a strong separation between the poor and the rich. Education becomes a phobia for those who do not have enough economic life. It find it hard to join quality education and quality services as well as good learning output. Such reality contradicts to "Every citizen, they have the same right to a good education. (Undang-Undang Sisdiknas No 20 Verse 53 Point 1, 2003)". National stakeholders strongly recommended to declare that there's something to be addressed here to which the rules of that (Undang-Undang Sisdiknas No 20 Verse 53 Point 1, 2003)" does not touch the community and educators, or indifferent educators ignorance of existing rules and regulations.

The management Islamic education run through and consumed to the class of grade at which high quality education will not be accessed by the poor. Contradiction to the pure real Islamic education spirit, huge Islamic education around Banten Indonesian, at which formal education institution gradually pay cost more. What the main education purposes neglect to those spirit of shifting human wisdom and life-long skill to have. It can be concluded that the impact of the applying of capitalism in education system in Indonesia causes equitable distribution of education. Finally, it leads to significant problems of job seeks and education values itself (Vally, 2014).

Islamic education high cost drives poverty and be disable to maintain their family to get and join a good and high quality madrasah around. Based on the description of various positive and negative impacts of global capitalism above its relation to reality in the world of Islamic education today. There needs to be a conceptual effort that is possible to eliminate or at least minimize and give an appropriate response to this negative impact in the context of Islamic education, especially in Banten- Indonesia. Privatization is based on two things: first, ideology, not evidence; and second, greed. What is behind this ideology and greed? The answer for me is neoliberal capitalism—or perhaps capitalism in any form (Klees, 2017).

The world of education has seen its blurry face. Education has been uprooted from its philosophical meaning. The teacher then becomes a tired-faced figure and the disciple becomes a creature, enthusiastic about violence. Competition and globalization have shred the world out of reach human. All modern humans compete with each other accumulation of capital. So it's no wonder schools/madrasah are like companies, catering that provides good menu

service and ready to meet the needs of the stomach. All schools/Madrasah are racing to provide complete facilities, because the school must civilized with the global climate. Society is increasingly compartmentalized based on socioeconomic status. This is because of quality education only can be enjoyed by a group of people with income middle to upper. For people with middle incomes can't access the education (Tooley, 2016). The capitalist system makes the state only regulator/facilitator. While playing an active role in the education system is a private party, so the autonomy of the school/madrasah that essentially makes the state does not interfere with educational institutions (Hursh, 2016)

This resulted in madrasah having to creative in finding funds if you want to stay afloat. It start from open a business to increase the cost of education, so that education is really commercialized and difficult reached by underprivileged communities. Education can only be accessed by the upper middle class. Cost Increasingly expensive education resulted in education only for those who can afford it, while for people who are less able to have difficulty in obtaining education (Picower, 2012). The increasing cost of education expensive to make parents who have high incomes will include their children by making donations of money. Education with a very large amount despite intelligence students are very lacking, until later, money will be used as a benchmark for the escape or absence of prospective students or new students are admitted to an educational institution. Capitalism educational is contrary to human tradition. This capitalist system is contrary to the vision of education that should be. The strategic vision of education to create justice social, a vehicle to humanize humans as well as a vehicle for human liberation, replaced by a vision that lays education as a commodity (Knopp S. B., 2012).

#### 4. Conclusion

Educational capitalism has given birth to a mentality far from educational ideals as a practice of liberation and agenda culture. The Madrasah is not currently developing a spirit. Learn the truth, but become a servant of capitalism. School and madrasah are not instilling a love of science, or teaching justice, anti-corruption, or anti-oppressed community. The description above shows that there is almost no impact. The positive consequences of the system of educational capitalism this. It can be concluded that the impact of the application of capitalism in education system in Indonesia causes equitable distribution of education is less evenly distributed, because there are still many people who can't access and get an education. This is because the increasingly expensive cost of education that cannot be reached by some people (Satgar, 2014).

Based on the analysis of these impacts there are several solutions that can be applied, to reduce the occurrence of applying of educational capitalism. Broadly speaking, there are two solutions addressing the problems faced by the schools and madrasah in globalization and capitalism era; (a) **Systemic solutions** are to change social systems. It related to the education system. The education system is closely related to the economic system applied. The education system in Indonesia today applied in the context of a principled capitalist economic system this includes minimizing the role and responsibility of the state in public affairs, including education funding. So for the solution of the problem that has to do with the high cost education, meaning, what must be changed is the economic system. Based on the above discussion, it can be concluded that educational capitalism occurs when the principle of capitalism is used in the education sector. The application of the capitalist system in the world. This education has a lot of bad effects for a country. One of the most basic impacts is the cost. Education is getting more expensive which causes not all people can access education as a result, equalization. Education will not be able to run, because there are still many people who can't get the opportunity to get an education. This means that the source of funding or cost of Education is not only for parents, but it is also the responsibility of the government, so that is expected. From here, the government is not just making rules and legislation, but the government must also realize and make this happen. (b). **Technical solution** is solution to solve various internal problems in the implementation of the education system. The government must have a commitment to allocate funds national education in sufficient quantities obtained from the results of the exploitation of abundant natural resources. The government receives these funds, the government will be able to solve educational problems by providing free education to the whole community at school and madrasah. Based on the above discussion, it can be concluded that educational capitalism occurs when the principle of capitalism is used in the education sector. The impact of the capitalist system in the world of education has a lot of bad effects for a country. One of the most basic impacts is the cost. Education is getting more expensive which causes not all people can access education. Indeed the government has been providing subsidies or assistance to underprivileged people, but for people whose children attend private schools have not been get subsidies or full tuition assistance to the poor. It's still be best jargon "*poor people, for poor education, poverty for low cost and quality education*".

Capitalism is the idea that there is no restrictions from the state for their citizens to own property personal so that it is possible to accumulate capital in individual. The basic character of capitalism is free competition and material benefits. Capitalism comes from liberalism reflect to educational situation that came up no reason and debate (Olmedo, 2016). All learning activities are relative to the properties and contents, personal experience; Subjectivity arises from the processes of development personal, all learning activities that have important meaning tends to be subjective. All learning activities at their peak are rooted in engagement in active sensory knowledge. All learning activities are basically a testing process ideas in problem-solving situations practical. The best way to learn something is to do critical inquiry governed by understandings experimental, which characterizes the scientific way of thinking. The earliest mental experience is very important, because experience takes place first rather than the experience of further logical and psychological experience. The act of learning is controlled by consequences emotional behavior. Personal learning activities always take place in the context of social experience, the nature and content of the social experience in a both logical and psychological predate a purely pure experience personal. Experimental investigations can only exist under these conditions socially possible experimental investigation true, especially the application of scientific research methods to various personal and social is not just applied in areas of physical science that are value-free only. When the above conditions are achieved, a child with average potential can be both effective and responsible socially.

Education is essentially a process of social change, personal development, the process of adoption and innovation in development. Education should be able to act as an agent of social change. Islamic education, especially the Indonesian context (peripheral), expected to be able to prepare itself as a reliable system in preparing learners who are ready to face all the impacts caused by as a result of global capitalism controlled by Western countries (centers). The emergence of globalization flows with all its progress demand the quality and capacity of human resources to face a steady stream of competition. Then education is the most important element in dealing with this reality. In global civilization, where economic mechanisms become the basis of social relations that lead to the tradition and logic of the market, the implementation of value determined fungi for the fulfillment of needs. As for the pattern of Islamic education in response to the phenomenon of the globalization is largely determined by the view of Muslim society to view the phenomenon of globalization itself. Finally Muslim society, those who get in touch with Islamic education, strongly be recommended to adapt to social change of need called “capitalism movement” and change social behavior of any impact the market needs. Finally good and high quality madrasah is the right to the riches, poverty doesn't have any access to.

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