

Islamic Education Amidst the Challenges of Capitalism: Between Ideality and Reality

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Abstract: This study aims to analyze the challenges of Islamic education in Indonesia in the face of global capitalism and to find solutions to restore Islamic education to its ideal purpose: to develop a generation that is intelligent, faithful, and virtuous. The research method used is a qualitative approach based on library research, which relies on secondary data sources such as books, journal articles, and related documents. The results show that capitalism in the world of education has created a gap in access, commercialization, and a shift in the orientation of Islamic education from human liberation to purely economic interests. Islamic education is often marginalized in the national education system, both in terms of policy, budget allocation, and government attention. To address these challenges, the integration of religious and general knowledge is needed through curriculum reform based on Islamic values, improved management of educational institutions, and strengthened regulations that ensure inclusive and equitable education. These reforms are expected to create an Islamic education system that is responsive to the needs of modern society without losing its spiritual values.

Keywords: Islamic Education, Capitalism, Idealism, Reality.

Introduction

The discussion of global capitalism as a result of globalization in relation to education, particularly Islamic education, is an interesting topic to explore. The author agrees with Amin Abdullah's view, which emphasizes that amidst the complexities of life in the global era, education remains a crucial instrument in enlightening civilization. Structured and systematic Islamic education is expected to provide a comprehensive, complete, and comprehensive understanding of Islam. This is greatly needed by the wider community, including graduates of public universities, state administrators, and leaders and figures in socio-religious movements. This need is even more pressing given the increasing prevalence of conflicting information about Islam and the one-sided and subjective claims of Islam, which ultimately create confusion in society and are

difficult for any individual or institution to control. (Arsjad, 2018).

Islamic education in the global era faces what is known as global turbulence, the dynamics and upheavals that arise from modernization in various aspects of life that have developed globally (Abd. Rachman Assegaf, 2011). Advances in communication and information technology have made geographical boundaries increasingly blurred. Events occurring in one part of the world can be immediately known in another part of the world, making the exchange of information easier and faster. Furthermore, this global era also encourages increasingly fierce competition, creating a competitive environment. In facing this competitive era, having an advantage is a must. (Haidar Putra Daulay, 2009). For Islamic education, the turbulence of global currents has the potential to create paradoxes or moral clashes between ideal values and the realities of life. These various perspectives

form the initial foundation of this paper, which aims to descriptively and exploratively review the concept of global capitalism and Islamic education. Furthermore, this paper will discuss the influence of global capitalism as a form of globalization, both its positive and negative impacts, and identify the challenges and opportunities that arise from it.

The impact of globalization on Islamic education in Indonesia includes the application of the principle of non-dichotomy in scholarship in Islamic educational institutions. This includes the Islamization of secular (general) sciences, radical changes in institutional systems such as the transformation from institutes to universities, and the implementation of more flexible curricula. Furthermore, globalization has also driven administrative modernization in Islamic educational institutions. However, several challenges remain, such as the decreasing number of students in Islamic educational institutions, the emergence of elite Muslim schools, and the increasing cost of education at these institutions (Firmansyah et al., 2023).

Based on Emawati's research, which discusses the impact of global capitalism on Islamic education, her study focuses on religious humanism as the primary paradigm. Therefore, the orientation of Islamic education, from elementary to higher education levels, as well as in formal and informal settings, needs to be directed within this framework. With this approach, Islamic education, especially in Indonesia as a peripheral country, is expected to become a reliable system in preparing students to face the various impacts of global capitalism dominated by Western countries (the center). Through this paradigm, students are expected to develop optimally according to their potential, while remaining steadfast in religious values. (Emawati, 2018).

However, this study focuses more on Islamic Education Amidst the Challenges of Capitalism, examining the relationship between the ideals and realities of education. The researcher believes that Islamic education has a noble goal of shaping the character and morality of students. However, on the other hand, the pressure to adapt to capitalist logic often shifts the focus from these ideals to more pragmatic realities.

Materials and Methods

This study uses a qualitative approach with library research methods. This method was chosen because the research focuses on theoretical studies of Islamic education in the context of global capitalism, which requires in-depth analysis of various academic literature. (Mestika Zed, 2008) Library research is a research method that relies on library sources as primary data without conducting field research. (Fak & Iain-su, 2011))

The data sources for this study are secondary data obtained from various sources, including books, scientific journal articles, previous research findings, and official documents relevant to the topic of Islamic education and capitalism. Data were collected through documentation techniques, identifying, classifying, and analyzing literature related to the research problem. (Library, 2020)

The data analysis technique used was content analysis with a descriptive-exploratory approach. The analysis process was carried out in several stages: first, organizing data from various literature sources; second, classifying the data based on main themes; third, critically analyzing the relationship between the concept of the ideal of Islamic education and the realities of the challenges of capitalism; and fourth, drawing conclusions and providing recommendations based on the analysis findings (Moleong, 2017).

To ensure data validity and reliability, this study employed source triangulation, comparing and cross-checking information from various sources. Furthermore, this study applied credibility criteria by selecting sources with academic authority and peer review (Satori, 2014).

Results and Discussion

Education Islam in Context Indonesia

Islamic education, broadly understood, cannot be separated from the Indonesian national context. Therefore, the narrowing of the scope of Islamic educational institutions needs to be addressed. Using a substantive approach, not just a formal textual approach. The substance of national education is actually relevant to Islamic education. According to Achmadi, several aspects demonstrate

the harmony between national education and Islamic education. First, the values contained in Pancasila as the basis of education do not conflict with the basic principles of Islam (Tauhid). Second, the view of humans as physical and spiritual beings who have the potential to become dignified human beings (the most noble creatures). Third, education aims to develop human potential (natural nature and human resources) to become individuals who believe in and fear God Almighty, are virtuous (have noble character), and possess various abilities to shoulder the responsibilities of being *khalifatullah* on earth. (Achmadi, 2008) .

In a universal context, the concept of Islam is broader and not bound by national or state boundaries. However, in a national context, Islamic education plays a role as a subsystem of the national education system. As a subsystem, Islamic education supports the national education system, while national education also provides space for Islamic educational interests. From a global perspective, the challenges facing national education, including Islamic education, cannot be addressed by a single community group, whether ethnically or religiously. Similarly, solutions cannot rely solely on NGOs or the government. Therefore, collaboration and synergy from various parties are needed to create holistic and sustainable solutions.

In this context, the author argues that Azra's analysis remains relevant, particularly in relation to *the center-periphery theory* , which, despite its apparent decline in popularity, still illustrates the imbalance in the dynamics of globalization. This imbalance is evident in the relationship between the West and Muslim societies, including the Muslim community in Indonesia. The West, particularly the United States, plays the role of *the center* , serving as the primary reference in various aspects of global life, while Muslim societies occupy a *periphery position* , tending to be drawn into the currents of the center, with significant social and cultural consequences. This imbalance demonstrates that globalization does not operate neutrally, but often has a greater impact on peripheral societies in their adaptation and transformation processes (Azra, 2012) .

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The Concept of the Ideality of Islamic Education

1. The essence of Islamic education

Based on Ahmad Tafsir's concept, the idea of *the Perfect Man* is highly relevant to the goals of Islamic education, namely to shape intelligent, faithful, and pious students. According to him, *the Perfect Man* must possess several key characteristics: a healthy and strong physique, competent skills, intellectual intelligence, and a heart filled with faith in Allah. This demonstrates that a healthy, strong, intelligent, and pious person is the ideal figure in Islamic education. These characteristics of *the Perfect Man* are also closely related to the goals of Islamic education in developing the cognitive, affective, and psychomotor aspects of students. Islamic education continues to strive to realize this concept through the establishment of various educational institutions, from Islamic boarding schools to higher education institutions such as IAIN, STAIN, and Islamic-based universities. These efforts are not only limited to the establishment of institutions, but also include reforms in various aspects, such as the learning system, curriculum, improving the quality of teaching staff, and instilling *noble morals* as part of the ongoing educational process. (Meliantina, 2022)

In the educational process, basic principles are needed as a foundation for its implementation. In the context of Islamic education, several key principles must be considered, including understanding human characteristics, being integral and integrated, balanced, universal, and dynamic, and reflecting the process of *rububiyah* (

religious development) that emphasizes religious values. Furthermore, Islamic education must be open, compassionate, sustainable, scientific, democratic, simple, and not contradict basic Islamic principles. Other principles include realism, respect for differences, prioritizing moral development, and attention to the abilities, individual capabilities, and innate factors of students.

In the context of Islamic education in Indonesia, several principles that can be applied include the principle of universal perspective, which places education within a broad scope and is relevant to current developments, and the principle of democracy or openness, which provides space for freedom of thought and discussion. Islamic education must also prioritize the principle of systematic and multi-meaningful integration, so that various aspects of knowledge can be integrated into a complete system. Furthermore, Islamic education needs to emphasize the principle of acculturation and empowerment of students so that the educational process is not only academic but also forms a strong character. The principle of *uswatun hasanah* (exemplary behavior) is also an important aspect, where educators must be role models in morals and ethics. Islamic education must also apply the principle of community empowerment (decentralization), which allows the community to participate in the management of education. Finally, the principle of upholding human rights in accordance with religious teachings must be upheld so that education can run fairly and remain within the corridor of Islamic values. All of these principles aim to create a quality Islamic education system, both in intellectual aspects and in the formation of character and morals of students. (H. Alfian Khairani, 2013).

The concept of *the Perfect Man*, as explained by Ahmad Tafsir, is highly relevant to the goals of Islamic education, which seek to shape intelligent, faithful, and pious individuals. In his view, the characteristics of *the Perfect Man* encompass aspects of physical health, intellectual intelligence, and the strength of faith and piety towards God. This thinking aligns with the Islamic educational approach, which emphasizes the integral development of cognitive, affective, and psychomotor aspects. However, to achieve this goal, Islamic education in Indonesia still faces significant

challenges, such as the need for curriculum updates that are relevant to the times, improving educator competency, and strengthening moral values within the educational environment. Islamic educational principles such as integration, balance, and compassion offer a strong foundation for a more holistic educational transformation. However, the implementation of these principles is often hampered by educational approaches that tend to be bureaucratic and inflexible. Therefore, it is important for Islamic educational institutions to prioritize the principles of openness, community empowerment, and role models (*uswatun hasanah*) in shaping students who are not only intellectually competent but also possess moral integrity. Islamic education must be able to answer the needs of the community in a global context without losing its spiritual and moral essence.

2. The ideal Islamic education curriculum

One ideal form of Islamic educational institutions is the integration of religious and general education. Pesantren (Islamic boarding schools) and madrasahs (Islamic schools) have traditionally represented religious schools, while public schools have focused more on general knowledge. However, Islamic thinkers and observers of education continue to strive to eliminate this dichotomy by establishing pesantren (Islamic boarding schools) that also have schools or madrasahs, thus achieving a scientific integration between religious and general knowledge. Schools, as formal educational institutions with a predominant general knowledge curriculum, are indeed capable of producing a generation of intellectually intelligent people, but they often lack the necessary emotional and spiritual intelligence. Meanwhile, Islamic boarding schools (pesantren) that focus solely on religious knowledge are limited in preparing their graduates for the workforce. Therefore, the integration of religious and general knowledge, in a format that combines Islamic boarding schools, madrasahs, and schools within a single educational institution, is crucial. Known as *boarding school* is becoming the ideal model of Islamic education today. Furthermore, economic demands and the increasing role of women in the public sector and the workplace have led many parents to choose *boarding schools* as a place to

educate and care for their children. This system allows students to receive full-time guidance , which not only shapes character but also provides a balance between mastery of general knowledge and religious education. This makes *boarding schools* the right solution for producing a generation that excels intellectually, spiritually, and emotionally. (Istikomah, 2017) .

The concept of Islamization aims to redesign the curriculum with a more integral approach, in which general knowledge and religious knowledge are harmoniously combined. The resulting curriculum is not only oriented towards academic aspects, but also focuses on the formation of good morals and behavior, in accordance with the teachings of the Qur'an and the Sunnah of the Prophet. In its implementation, the Islamization of knowledge includes several important steps, including formulating the concept of the curriculum in Islamic education, restructuring curriculum components to be more aligned with Islamic values, establishing basic curriculum principles, and formulating types and levels of Islamic education that are appropriate to the needs of the times. With this approach, the goal of Islamic education is not only limited to mastery of material, but also encompasses the moral and spiritual formation of students, thereby producing a generation that is intellectually superior, has noble morals, and possesses a strong religious awareness. (Yuningsih, 2010).

The integration of religious and general knowledge within Islamic educational institutions is a strategic step in overcoming the educational dichotomy that has traditionally separated the two types of knowledge. Educational models such as *boarding schools* , which combine the systems of Islamic boarding schools (*pesantren*), *madrasahs* (*madrasahs*), and *schools*, are a concrete manifestation of efforts to create an ideal Islamic education system. This approach enables students to master not only general knowledge but also a strong religious foundation and good character, in line with spiritual and moral needs. Furthermore, this model also responds to the needs of modern society, including economic demands and the role of women in the public sector, by providing a comprehensive education system and full-time guidance.

However, the success of this model depends on the effectiveness of curriculum integration and the readiness of institutions to implement a holistic approach. The concept of the Islamization of knowledge, which includes the development of an integral curriculum based on the values of the Qur'an and Sunnah, must be implemented in a focused manner. It is important to remember that the implementation of this curriculum must emphasize not only material aspects but also the development of noble morals, emotional intelligence, and spirituality, thus creating a generation that is not only intellectually competent but also possesses resilient personalities. The main challenge is how to ensure synergy between religious values and practical skills relevant to the world of work. Therefore, this approach requires the support of a flexible education system, competent teaching staff, and a commitment to implementing Islamic principles in every aspect of education.

The Reality of Islamic Education in the Era of Capitalism

1. Commercialization of Islamic Education

In Mahfida Ustadzahul Ummah's research entitled *The Problem of Commercialization in Islamic Education* , it is stated that commercialization in Islamic education can cause various problems, such as the decline of religious values and principles, a decline in the quality of education, and increasing social inequality. Excessive commercialization can make education more oriented towards financial gain than its main mission of educating and shaping the character of students. To address this problem, Mahfida Ustadzahul Ummah emphasized the importance of reorienting Islamic education to return to its basic values and building financial independence for Islamic educational institutions. With this step, it is hoped that Islamic education can continue to play a role in producing a generation that is not only noble and knowledgeable, but also able to make a positive contribution to society and the Muslim community as a whole. (Ummah, 2023).

The reality we witness today shows that the negative impacts of commercialization in education are increasingly felt at various levels, both at the highest and lowest levels. Increasingly expensive tuition fees and various levies imposed by

educational institutions have made education a growing business in the academic world. Education is now likened to a market or supermarket offering a variety of services to customers, while educators... both teachers and lecturers acting like cashiers serving students as customers. This phenomenon also gives rise to stigmatization and social discrimination, where there is a gap between the rich and poor in accessing a decent education. As a result, for those less fortunate, the opportunity to obtain a quality education becomes increasingly difficult, making it difficult to break the cycle of poverty through education. Furthermore, the privatization of education is strengthening, granting educational institutions full autonomy in managing their budgets and financial policies. A further impact of this commercialization is a shift in the mission of education from merely an academic culture oriented towards knowledge and moral values, to an economic culture more focused on financial gain. (Sulfasyah & Arifin, 2017).

The commercialization of Islamic education presents serious challenges that impact various aspects, from the decline of religious values in education to increasing social inequality. Education, which should be a means of moral formation and community empowerment, has often been transformed into a business venture, where high tuition fees and various levies create barriers to access for the economically disadvantaged. This phenomenon reinforces stigmatization and social discrimination, so that education, which should be a tool to break the cycle of poverty, actually reinforces it. Privatization of education, with a focus on economic culture, has replaced academic enthusiasm, shifting the orientation of education from community service to purely financial interests.

To address this issue, a profound reorientation of the Islamic education system is necessary. As stated by Mahfida Ustadzatul Ummah, Islamic education must return to its fundamental principles, namely, developing individuals with noble character, broad knowledge, and beneficial contributions to society. One way to achieve this is by building the financial independence of Islamic educational institutions so they are not dependent on excessive levies. This requires innovation, such as optimal management of waqf, zakat, and infaq funds, so they can support

educational operations without burdening students. Furthermore, the government needs to introduce regulations that ensure inclusive access to quality education, without discrimination based on economic status. In this way, Islamic education can once again play a key role in developing a superior generation with morals and a positive contribution to the community.

2. Dependence on the Capitalist System

Capitalism in education has created a mentality far removed from the ideals of education as a means of liberation and civilization. When schools act as servants of capitalism, the true spirit of learning is no longer cultivated. Education should instill a love of knowledge, teach justice, and instill an anti-corruption and anti-oppression stance. However, in reality, educational capitalism has instead led to the capitalization of education, namely the process of turning education into a commodity for maximum profit. This phenomenon has caused a major shift in the fundamental dimensions of education. Education is no longer viewed as a vehicle for developing intelligence and shaping students' character, but rather as a means to accumulate capital. As a result, access to quality education is increasingly dependent on economic factors, marginalizing the essence of education as a basic right for all individuals. (Mukti & Sundari, 2020).

Capitalism in education has transformed education from a liberating practice into an economic instrument serving the interests of capital. In this context, education is no longer oriented toward developing critical, just, and civilized human beings, but rather transformed into a product commodified for profit. The capitalization of education, as explained by Mukti and Sundari (2020), reshapes the core dimensions of education, transforming it into a tool for capital accumulation. Consequently, fundamental values such as justice, a love of knowledge, and resistance to injustice are often marginalized from educational spaces. Schools become places where individuals are simply skilled at meeting market needs but lack critical awareness of social issues such as corruption, oppression, and inequality.

This phenomenon demonstrates a shift in the mission of education from civilizing to economic pragmatism. Educational capitalism not only

eliminates the ideal of education as a means of liberation but also deepens social inequality. Only those with sufficient economic access can afford a quality education, while the less fortunate are marginalized. To address this, education must be reformed to return to its primary purpose: developing whole, critical, and just human beings. This requires policies that recognize education as a basic right, not a commodity, and the creation of a more inclusive system oriented toward liberating people from the shackles of injustice.

3. Gap in Access to Islamic Education

Indonesia is a predominantly Muslim country, yet in reality, Islamic education has not yet become a mainstream part of the national education system. Islamic education is often viewed as a marginal sector, relegated to secondary positions compared to general education. Yet, the essence of every form of education, both national and Islamic, is to develop human dignity and prepare individuals to fulfill their roles as *caliphs* on earth. In response, Islamic education deserves more serious attention, particularly from scholars and thinkers in Islamic education in Indonesia. Various strategic efforts are needed to restore the glory of Islamic education, so that it can compete and make a real contribution to society. One key step in achieving this goal is strengthening management and leadership in Islamic educational institutions. With a more professional management system, Islamic education can develop more optimally and play an increasingly important role in shaping a superior, faithful generation that contributes to the nation and religion. (Makmur, 2020).

One implication of the current education system is a misunderstanding between the central and regional governments regarding responsibility for madrasahs. Regional governments often consider madrasahs not within their purview because they lack autonomy, while the central government assumes that the needs of madrasahs are met by local governments, just as other public schools are. As a result, madrasahs receive less attention, especially from local governments. The reality in various regions shows that the implementation of education policies, based on applicable laws and regulations, still does not fully address the existence

of madrasahs. This is evident in educational development policies, budget allocations, and assistance for facilities and infrastructure, which are still not favorable to madrasahs. Many regional policies fail to consider rationalizing the education budget based on the number of institutions and students under the supervision of the Ministry of Education and Culture and the Ministry of Religious Affairs. With the implementation of regional autonomy, it is hoped that each region will develop more rapidly in various fields, including in the religious education sector. Regional autonomy is also expected to provide a direction that is more in line with the hopes and aspirations of the community in the development of Islamic education, so that madrasahs can receive more proportional attention and support within the national education system. (N & Arfeinia., 2020).

Islamic education in Indonesia is often marginalized within the national education system, reflecting a lack of serious attention from the government, both at the central and regional levels, particularly regarding policy, budget allocation, and the provision of infrastructure. Confusion between the central and regional governments in determining responsibility for madrasahs further exacerbates this gap, despite the strategic role Islamic education plays in shaping dignified and virtuous individuals. Therefore, profound reforms are needed through clear policies, synergy between the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Religious Affairs (Kemenag), and professional and innovative management to build competitive and relevant Islamic educational institutions. With appropriate regulatory support within the framework of regional autonomy, Islamic education can be more responsive to the needs of local communities and contribute to the formation of a generation that is knowledgeable, virtuous, and prepared to lead justly.

The Impact of Capitalist Reality on Islamic Education

1. Value Shift i

One impact of the current education system is a misunderstanding between the central and regional governments regarding responsibility for

madrasahs. Regional governments often consider madrasahs not within their jurisdiction because they have not been granted autonomy, while the central government assumes that the needs of madrasahs are handled by regional governments, just like other public schools. As a result of this confusion, madrasahs receive less attention, especially from regional governments. Facts in various regions show that the implementation of education policies, despite being regulated by laws and regulations, still does not fully accommodate the existence of madrasahs. This is evident in various aspects, such as educational development policies, budget allocations, and the still-minimal provision of facilities and infrastructure for madrasahs. Many regional policies fail to consider the rationalization of education budgets based on the number of institutions and students under the auspices of the Ministry of Education and Culture and the Ministry of Religious Affairs. With the implementation of regional autonomy, it is hoped that each region can develop more rapidly in various sectors, including religious education. Regional autonomy is also expected to provide a direction that is more in line with the needs and aspirations of the community in developing Islamic education, so that madrasahs can receive more appropriate attention within the national education system. (Solihin, 2015).

Capitalism in Indonesia's education system has created a significant gap in educational quality, with access to quality education being a privilege for those with financial means. Muhammad Solihin emphasized that restoring education to its essence, namely to educate the nation, requires strategic steps, such as education that is inclusive, equitable, and free from economic barriers. Education must be humanistic, low-cost but maintains quality, so that it can reach all children of the nation without exception. Schools, as centers of education, need to break away from the culture of capitalism that is solely oriented towards material gain, and refocus on their primary function as a platform for holistic learning. This approach must be supported by the implementation of six pillars of education: *Learning to Know*, *Learning to Do*, *Learning to Live Together*, *Learning to Be*, *Learning How to Learn*, and *Learning Throughout Life*. These pillars emphasize that education must equip students with intellectual

abilities, practical skills, and the ability to live harmoniously within society, while internalizing the value of lifelong learning. This reform requires a joint commitment from the government, society, and educational institutions to create a truly inclusive, high-quality, and equitable education system.

Conclusions

The influence of capitalism in education, particularly Islamic education in Indonesia, has resulted in shifting values, social inequality, and the commercialization of education. Education is often transformed into a tool for capital accumulation, shifting its orientation from human liberation to economic pragmatism. This creates unequal access to quality education, which burdens the economically disadvantaged. On the other hand, ideal Islamic education should be able to produce a generation that is intelligent, faithful, and virtuous, yet in reality, it is often marginalized in the national education system. To address this challenge, profound reform of the education system is needed, including a reorientation of Islamic education to its true nature as a means of developing holistic human beings, the implementation of an integrative curriculum that combines religious and general knowledge, and the management of innovative and inclusive educational institutions. With government commitment, synergy between various stakeholders, and the application of principles of justice and inclusive access, education can return to its essence as a tool for enhancing the nation's intellectual life.

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