

The existence of private madrasas in the era of capitalization of education in Yogyakarta

Abdul Hopid, Wantini, Arif Rahman, Kun Hidayat, Gilang Jhati

Universitas Ahmad Dahlan (UAD), Yogyakarta

Corresponding author

Abdul Hopid, E-mail: abdul.hopid@pai.uad.ac.id

Abstract The existence of private madrasas in the era of capitalization of education with the input of students from marginal and abangan communities with lower economic conditions is indeed a challenge for madrasa managers. This research was conducted at MTs Muhammadiyah Karangajen (MTs MK) and aimed at uncovering the factors that became the strengths of madrasas so that madrasas continue to exist and continue to develop even with marginal and abangan backgrounds. The research method uses a qualitative-descriptive approach Data collection using in-depth interviews, observation, and documentation. The study results show that the strength factors of MTs MK in the era of educational capitalization are spiritual capital, cultural capital, and social capital, which have implications for economic capital.

Keywords: *Existence of Madrasah, Capitalization, Capital, Education*

Abstrak Keberadaan madrasah swasta di era kapitalisasi pendidikan dengan masukan peserta didik dari masyarakat marginal dan abangan dengan kondisi ekonomi rendah memang menjadi tantangan tersendiri bagi pengelola madrasah. Penelitian ini dilakukan di MTs Muhammadiyah Karangajen (MTs MK) dan bertujuan untuk mengungkap faktor-faktor yang menjadi kekuatan madrasah agar madrasah tetap eksis dan terus berkembang walaupun berlatar belakang marginal dan abangan. Metode penelitian menggunakan pendekatan deskriptif-kualitatif. Pengumpulan data menggunakan wawancara mendalam, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa faktor kekuatan MTs MK di era kapitalisasi pendidikan adalah modal spiritual, modal budaya, dan modal sosial yang berimplikasi pada modal ekonomi.

Kata Kunci : *Keberadaan Madrasah, Permodalan, Modal, Pendidikan*

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Introduction

An Islamic educational institution called madrasa, since its inception, has been an independent educational institution, without assistance and without guidance from the Dutch government (Hasbullah, 1999). Even after Indonesia's independence, madrasas were not part of the national education system, only after the three ministerial decrees did madrasas become part of the national education system (Maxum, 1999). This cannot be separated from the discriminatory attitude of certain groups towards madrasas, not much different from the views of the colonial colonialists who were full of competition and discrimination (Saridjo, 1996). In fact, according to Karel Steenbrink, madrasas and pesantren are essentially tools and sources of education that educate ordinary people who are rooted in Indonesian society in general, and should receive attention (Karel A. Steenbrink, 1986). The issue of status and institutional recognition of madrasas is very important, because it will have implications not only for legal recognition, but also for the existence and development of madrasas and the fate of the community in the future. One of the nation's problems today is the implications of the educational capitalization process as an effect of economic capitalization carried out by developed countries. The implications and effects are felt for society.

The real effect of capitalization is inequality (Zulkhairi, 2016). Inequality can be in the economic aspect which has implications for inequality in access to education. Capitalization of education can be felt by people with middle to lower incomes (Muhid, 2021). Quality education is an expensive item and tends to be accessible only to people who can afford it. Community ownership of economic capital has implications for potential access to education. People with middle to upper economic levels have special tickets to access quality education compared to people with middle to lower economic conditions. Islamic educational institutions called madrasas have an important role in the long journey of Indonesian education with a majority Muslim community. The existence of madrasas as Islamic educational institutions besides having a long historical background as Islamic educational institutions, is also the character and identity of Muslim education, even the character of Indonesian education.

The background of this research begins with the results of pre-research through interviews and simple observations that have been carried out by researchers. There are three (3) important things, first MTs Muhammadiyah Karangjajen which later researchers shortened to MTs MK, is one of the educational institutions under the Muhammadiyah organization whose education costs are relatively cheaper than the others, even though other schools or madrasas are already higher. Second, MTs MK, itself is almost marginalized and includes madrasas that are dry in the middle of rivers with abundant sources of funds. Third, there is a paradox, that is, even though there is a background described in numbers 1 and 2, there is a tendency for more students and more building and classroom facilities in the past 6 years. even in limited conditions. Fourth, additional services in the form of boarding (cottages) for MTs MK students. The purpose of this study is to reveal the main factors related to the strength and modality of MTs MK madrasas so that madrasas continue to exist and continue to develop.

A monumental work for the study of educational institutions, especially Islamic boarding schools, madrasas and schools, is the work of Karel A Steenbrink, entitled *Islamic Boarding Schools: Education in the Modern Age*. Madrasas have a long history beyond the age of the

Indonesian state. In his book, Steenbrink described that the Dutch colonial had treated a discriminatory attitude towards Islamic schools, compared to Christian schools (Karel A. Steenbrink, 1986). Because of this discriminatory attitude, Islamic educational institutions/madrasas have chosen their own path. This condition continued until after independence, Madrasas were still being questioned by the Indonesian people themselves with a Muslim majority (Saridjo, 1996).

Miftahul Ulum in his writing entitled *Existence of Islamic Boarding Schools: Criticism of Educational Capitalization*. He criticized educational institutions which actually function to prepare human resources who have faith in Allah SWT, turning to the interests of materialistic capital. He explained how the existence of Islamic education with its pesantren at the beginning of the difficult period against the Dutch colonialism. Until now, pesantren still exist in the development of education without much dependence on helping hands (Ulum, 2018). This shows that the existence of Islamic education, especially pesantren, which actually became the forerunner of madrasas, continues to develop without relying on helping hands and dependence on outsiders.

Amaliyah in her article entitled *Elite School Policies: Superior Islamic Schools* explained the results of her research. That these elite schools receive special treatment from the government by receiving block-grant subsidy amounts, as well as being given the right to charge school fees to parents of students. However, he said that to improve education, reconstructive steps were needed so that superior education could be enjoyed equally by the people of Indonesia (Amaliyah, 2020), not only felt by the elite group.

Fatkhan Munif, in the results of his research entitled *Madrasah Development through Social Capital*, said that to improve the quality of madrasas, social capital can be utilized by relying on aspects of trust, values and networks. All three are interrelated and establish a bond as capital for the development of madrasas (Munif, 2021).

Methods

This research uses Mixed Methods, ie. it involves the collection and analysis and integration of data from qualitative and quantitative data (Creswell, 2020). Data is collected through a Questionnaire; searching data through documents by asking the same questions for all individuals in the sample (Gall, 2003). to get the required information. Interview; researchers build access to potential respondents who previously did not know or have not met researchers (Seidman, 2005) to conduct interviews with both educators and education staff in order to obtain the required information. Researchers listen to stories of people's lives (respondents), record experiences, critical moments (Schostak, 2006), as well as their attitudes related to tasks in their work. Observation, and documentation. Researchers carry out data analysis techniques by means of; data collection, data reduction, data display and conclusion (S Nasution, 2003).

Results and Discussion

Madrasah Tsanawiyah Muhammadiyah Karangkajen (MTs MK) has three important factors that make it exist and develop. First, modality factors, non-academic academic factors, and cultural factors.

There are various important factors that make madrasahs continue to develop and exist, with relatively inexpensive financing, different from other schools or madrasahs. These factors are social capital, cultural capital, economic capital and religious capital. The results of the mapping through the instrument are in the form of a questionnaire using the Likerta scale. The results of the mapping can be seen in the table below, then proceed with an explanation.

Table. 1. Modality Factors MTs Muhammadiyah Karangkajen Yogyakarta

No	Factor	Score
1	Social Capital	3.5
2	Cultural Capital	4
3	Economic Capital	3
4	Religious Capital	4

Social capital

The school institution is an ideal place to illuminate the sources and users of social capital (Fuller & Hannum, 2002). Social capital is an immanent capital relationship that provides benefits when needed (Haurberer, 2011), or in another explanation, social capital can be understood as something that refers to the norms that shape the quality of relationships that are created in society (Fadli, 2020). The success of education is not only determined by infrastructure, curriculum, human resources, academic governance, but also influenced by social relations, both institutionalized in schools and stakeholders involved in education management (Usman, 2018). Madrasah residents are present and interact in social space and act as agents, Bourdieu calls it “agents equipped with a variety of different characteristics, but systematically related to each other” (Bourdieu, 2011). More specifically, the social capital referred to here is the experience of madrasa residents, educators and educational staff in terms of social interactions both within the madrasah environment and outside the madrasah related to the activities and implementation of education in madrasahs. Social capital in Madrasahs can be well developed by interacting in the form of good cooperation with fellow madrasahs or outside the madrasa (Sugianto, 2017).

As Mr. Eka said during the interview, there was interaction and collaboration between MTs Muhammadiyah Karangkajen and high-level schools such as SMA and SMK Muhammadiyah. The form of interaction and collaboration is through the Madrasah’s Magazine called PELITA. Pelita has a function as a medium, inspiring the ideals and creation of millennial madrasa residents, including parents of students. In each issue there is space for SMA and SMK to inform about the skills/majors programs that exist in SMK or SMA. In this way MTs Muhammadiyah Karangkajen as the first party and SMA/SMK Muhammadiyah as the second party feel helped and mutually beneficial. The first party can get support in the form of funds

that are very helpful for madrasas. While the second party assisted in media promotion. Information on programs or majors contained in PELITA can directly penetrate madrasahs, students as well as parents as potential users of SMA/SMK education. The form of collaboration that is carried out is mutually beneficial with fellow educational institutions under the Muhammadiyah organization. This collaboration is a form of cooperation from both individuals and groups that is planned to achieve a positive common goal (Untari et al., 2020).

According to Mr. Suwarso, one of the factors that makes madrasas continue to exist and continue to develop is the factor of social capital, namely the network and courage of the madrasa head. In 2010 there were still 3 small classes (each class had a small number of students) for each generation, meaning there were nine classes in total. Currently in 2022 there are 6 classes for each class, meaning 19 classes for the whole. The increase in the number of students goes hand in hand with the increase in madrasah facilities, including the facilities of the Mosque study room building as a place of worship. Some of the things above are realized because of the existence of social networks. Social networks can be realized because of personal relationships, between individuals and institutions, as well as networks between institutions (Syahriar & Darwanto, 2015).

Thus it can be said that the utilization of social capital is important for school development. Because it is related to the management, utilization, and utilization of social relations to obtain students. Social capital lies in the social relations that schools have with the community to maintain their existence (Fadli, 2020b).

Cultural capital

Cultural capital is something that results from a process of habituation resulting from an educational process or product, Pierre Bourdieu often calls it the academic market (James, 1998). Cultural capital is a strong individual quality as in the form of knowledge and skills (Haurberer, 2011). Individual knowledge and skills are experience that can be utilized when the person concerned needs it. The experience and abilities of educators or educational staff related to their current abilities are the result of a process of past habituation and can be used or exploited when needed. Examples include insights, knowledge, competencies resulting from the educational process at the elementary, junior high, secondary to tertiary levels. The competence of educators in teaching, teaching according to scientific fields and disciplines, attitudes, character and habits is cultural capital. Cultural capital in education is a very strong foundation. Without cultural capital, the educational process will not run well and will not produce good output (Puspita & Almawangir, 2020).

One of the cultural assets in education is academic ability as a result of the habituation process during the study period. The competence of teachers in madrasas is the result of a process of cultivating knowledge for a certain period of time. If you pay attention to the data generated from the questionnaire, academically the educators at MTs MK are in the good category. The majority of educators according to their respective fields. Although there are some teachers who teach certain subjects, their diplomas are not in accordance with the subjects taught. However, during an interview with the teacher in question, he did not experience any problems while teaching, because the material was still very affordable. Moreover, regularly there are always academic development activities. According to Mrs. Istyawati, cultural capital in the

form of academic competence needs to be developed and maintained as well as possible so that competence is getting better. He explained that academic development activities at the educator level through workshops which are carried out routinely by the madrasa every month are very influential. There is also a form of academic improvement carried out through MGMP activities (subject teacher deliberations outside the madrasah).

Economic capital

Economic capital is capital in financial or financial form that can be utilized in an activity, in this case educational activities and activities. The economic capital factor in this MTs MK includes capital or strength which is in the lowest order when compared to other capital after social capital. Madrasah economic capital is related to the source of madrasah financial income; it can be from the government, parents of students, the community, alumni, school entrepreneurs (Komariah, 2018). The results of the interviews obtained information that the majority of parents of students studying MTs MK were not from a sufficient economic background. As Mr. Nurdin said, that the majority of students come from abangan and marginalized families with a relatively low economic level, paying tuition fees is also very cheap when compared to different schools or madrasahs. Therefore, such conditions are a challenge for madrasahs. The reason they send them to MTs MK is because the cost is the cheapest. Under these conditions, the attitude and leadership spirit of the madrasah principal who has entrepreneurial competence is needed. Madrasah heads are required to be able to innovate and be creative in terms of education funding (Komaria, 2017).

Routine sources of financing do exist. The head of the madrasah, Mr. Bahrudin, SS., MSI, explained that routine operational funds come from tuition fees, annual education fees, national bosses, regional bosses, and teacher infaq. Existing funds need to be managed and managed as best as possible so that they can be put to good use for educational operational facilities, because the quality of education is very much influenced by financial managerial and supporting facilities (Azhari & Kurniady, 2016). In addition to regular income funds from SPP, bosna, bosda, and teacher infaq, madrasahs also take advantage of aspects of social capital and cultural capital which can actually have economic value and can bring in financial coffers. There has not been any business unit developed by madrasahs to generate additional funds for educational operations. Indeed, this requires a leader or madrasah head who has entrepreneurial skills or has the vision and entrepreneurial spirit (M. Agphin & Sugiyono, 2015). The principal of the madrasah has actually thought and plans to open a business unit in the form of a canteen. But he thought how about the traders around the madrasah. They earn a living by selling to students during recess outside the school fence. So that until now there has been no business unit to help with madrasah funding sources.

However, MTs MK has the ability to interact both inside and outside the madrasah in raising and developing the madrasah. It is very valuable, and has economic value. The knowledge possessed and the breadth of interaction both inside and outside the madrasah is able to bring community participation both in the form of ideas or in funds that provide support in developing madrasahs. Social capital and cultural capital have implications for economic capital. Based on interviews and observations as well as documentation, MTs MK has a PELITA

magazine. The magazine assists madrasahs in increasing their funding income to finance madrasah activities in a collaborative way. Apart from being a writing medium for madrasa residents, the magazine is also an advertising medium for senior high school/vocational school. It has even become a very effective promotional medium for SMA/SMK schools, because apart from being read by students, the magazine is also read by parents of MTs MK students. Through this collaboration, madrasas receive financial support. According to Mr. Eka, another program to help finance madrasas, especially for students who are in dire need, is by conducting cross subsidies that come from infaq for all madrasa residents. Every Friday the IPM administrators provide opportunities for other students to participate in infaq by turning the charity box into the study room. especially for students who really need it, namely by carrying out cross-subsidies sourced from infaq all madrasa residents. Every Friday the IPM administrators provide opportunities for other students to participate in infaq by turning the charity box into the study room. especially for students who really need it, namely by carrying out cross-subsidies sourced from infaq all madrasa residents. Every Friday the IPM administrators provide opportunities for other students to participate in infaq by turning the charity box into the study room.

Spiritual capital

Bourdieu views spiritual capital in three forms; First, in a form that can be measured, this is not only in terms of position, but also character which includes knowledge, ability, taste, credentials of a person accumulated in the field of religion. Second, the condition is objectified in the form of material and symbolic commodities; ritual robe. Third, the spiritual that exists in the institution (Veters, 2003). The spiritual capital in question is matters related to spirit (invisible self-strength, giving the breath of life) that can be used and become factors of madrasa strength that exist in educational souls and educational staff. Such as, having a sense of pride in the profession as a teacher with the tasks assigned by madrasas, positioning oneself as someone who must benefit madrasas, having hopes that madrasas will become superior educational institutions, being directly involved in developing and improving the quality of madrasas.

Spirituality and Islam are two things that cannot be separated, as well as between conscience and awareness (Taufikin, 2018). The role of the teacher in carrying out his duties is based on and driven by spiritual strength, an esoteric conscience. Spirituality produces a lot of knowledge, and more knowledge leads to good decisions (Kamil et al., 2015). The stronger the spirituality of educators and education staff in educational institutions can encourage more and more knowledge. The more knowledge, the more you can also produce better decisions. Educators who have a strong spirit in carrying out their duties have many opportunities to gain various things, including knowledge. The spirit that exists in educators can trigger him to have many ways so that his mission is successful and beneficial for all parties. A strong spirit allows all ways and paths to be more open, especially in terms of carrying out educational tasks which are increasingly being challenged.

One of the spirits of Mr. Eka as a teacher of Aqidah Akhlak is to help students become ahl al Quran (experts of the Qur'an). Once again, the background of the students that was conveyed at the beginning was proven by the fact that many of them could not read the Koran. This is a challenge for all educators. If there is no strong spirit in responding to such conditions, it is

certain that MTs MK will not be as it is today. The role and duties of educators are very strategic in fostering students in madrasas or at school. Examining data related to MTs MK modality mapping on the religious aspect is a very high factor when compared to other factors. The strength of the spirit factor and religious capital and cultural capital are seen as dominant and stronger factors than social capital and economic capital. This shows that the religious dimension is the basis as well as the perspective of madrasah residents in carrying out their duties. But the question is, what about the spirit and spirituality.

The spirit of encouraging students to become *ahl al-Qur'an* does not stand alone, but in dialectics with other similar spirits to become a force that supports and strengthens each other. Like at the time before prayer in congregation noon. The educators were seen inviting and reminding them to immediately take ablution water and immediately enter the mosque. It can be seen when Mr. Eka motivated 7th grade students to recite the noon call to prayer. If there is no amar ma'ruf spirit from the teacher, it will not happen. The spirit of amar ma'ruf in question is the spirit of humanizing humans so that they become noble human beings before God and humans. So that in the future students become successful and ethical people. Petite stature agreed to Mr. Eka's suggestion to call the noon call to prayer. The ability of education to build communication with students to carry out positive activities, including one of them reciting the call to prayer at school is a spirit, as well as religious capital that needs to be nurtured and developed. The existence of spirit encourages someone to understand and know a lot about something that will give birth to activity. The process that runs at MTs MK is a process of humanization, liberation and transcendence. Humanization is a process of humanizing humans, namely students to become human beings with dignity. Libersia; free students from stupidity and lack of courage in doing positive so that they are willing and able to do positive. transcendence; all processes carried out both humanization and liberation are based on faith in Allah SWT. as well as religious capital that needs to be nurtured and developed. The existence of spirit encourages someone to understand and know a lot about something that will give birth to activity. The process that runs at MTs MK is a process of humanization, liberation and transcendence. Humanization is a process of humanizing humans, namely students to become human beings with dignity. Libersia; free students from stupidity and lack of courage in doing positive so that they are willing and able to do positive. transcendence; all processes carried out both humanization and liberation are based on faith in Allah SWT. as well as religious capital that needs to be nurtured and developed. The existence of spirit encourages someone to understand and know a lot about something that will give birth to activity. The process that runs at MTs MK is a process of humanization, liberation and transcendence. Humanization is a process of humanizing humans, namely students to become human beings with dignity. Libersia; free students from stupidity and lack of courage in doing positive so that they are willing and able to do positive. transcendence; all processes carried out both humanization and liberation are based on faith in Allah SWT. The process that runs at MTs MK is a process of humanization, liberation and transcendence. Humanization is a process of humanizing humans, namely students to become human beings with dignity. Libersia; free students from stupidity and lack of courage in doing positive so that they are willing and able to do positive. transcendence; all processes carried out both humanization and liberation are based on faith in Allah SWT. The process that runs at MTs MK is a process of humanization, liberation and transcendence.

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The challenge for madrasas, both in the development of religious and academic culture, lies more in the input of students studying in madrasas. Social and cultural background, the economy of students is not a cultural issue for educational institutions. However, everyone has experience, potential, and modalities that can be utilized in addressing the world of education. Social capital, cultural capital, economic capital and spiritual capital are actually the strengths of MTs MK so that madrasas continue to exist and continue to develop. However, the capital that is very strong and fundamental to other capital is spiritual capital. Every educator or madrasa can have strong social capital, great economic capital and great cultural capital, all become dysfunctional when losing spiritual capital. Spiritual capital still encourages educators to carry out their duties, even though the salary may not be like that of a favorite madrasa or school. Spiritual capital can give birth to ideas and knowledge. Spiritual capital gives birth in many ways.

Conclusion

Capitalization of education is a necessity. Private educational institutions including madrasas are increasingly under pressure. The background of students from abangan and suburban communities shows educational institutions that have mediocre funds, and leave problems in managing education. But MTs MK has strength factors that make madrasas continue to exist and be sustainable. Modality is a very determining factor. The most decisive modality is spiritual capital which is the basis for other capitals such as cultural capital, social capital and economic capital. This study is limited to exploring spiritual capital as the basis for the existence of an Islamic educational institution, so that the future research agenda is to emphasize the character of an institution's spiritual performance so that the institution still exists today.

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