

# Turnitin Revisiting Religious Education

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## Revisiting Religious Education: The Shifting Curve of Short-Run Aggregate Supply of Human Resource in Educational Capitalism

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### Abstract

Education is understood as the institution creating human resources capable of making a better society in facing social change. However, education becomes the object of social change when education must submit to the development of the industrial world. The hidden curriculum is taught to prepare human resources to fulfil the market's needs. Education is prepared to work for people who have capital as known terminology, capitalism. The growth of technology and its equipment make education a private and expensive institution economically, whereas unfortunate people cannot participate. Therefore, it creates incapable human resources to fill the free-market vacancy, and religious education is placed in the midpoint. The inequality of supply in human resource skills towards the demand for working space forms the unstable demand and supply curves. As a result, the shifting curve of the Short-Run Aggregate Supply of human capital moves toward supporting capitalism to stand still. Through the sociological approach, the perspective emic discovers the problematic fundamental for religious education is facing a social change. The dilemma of religious education leads to legitimate the path of capitalism in the education area (or market). The result revisits religious education to bring the equilibrium point between the product and the quality of human resources in a new form of academic capitalism by transferring religious values based on local wisdom and integrating curriculum between religious and non-religious subjects.

**Keywords:** aggregate supply; capitalism; education; human resource; religious education

## INTRODUCTION

The essential value of education is to make human resources get knowledge to support the working space. The principle of education creates human resources to have the capital to compete in the arena and forms people to gain more capital to live in.<sup>1</sup> This condition applies that education should be part of the humans' activity to drift them in gaining capital in the arena and educate them how to appreciate the value of education itself.<sup>2</sup> Education and religion aim to make human resources gain capital to face the new world in the future. The Covid-19 pandemic has a picture of how education and religion sustain humans to work together in equipping people with capital.

Education and religion are different pictures, but the same coin in educating humans to internalize capital to stand still for the new world. The development of the economy during and after the Covid-19, which is based on the digitalisation, forms a new changing of the education and religion to

deal with it.<sup>3</sup> The growth of digitalization requires human resource development in balancing the demand of skill towards the working space.<sup>4</sup> Consequently, this situation constructs education and religion to work together to supply human resources toward the demand to compete in the arena.<sup>5</sup> Religious education, as the institution, must follow the movement of modernization to prepare in supplying human resources for the high demand of digitalization.<sup>6</sup> This implies that the curriculum should follow what the arena requires for human resources in the era of digitalization.

The arena requires specific capital for specific working space, and it creates the aggregate demand of human resources has been shifted. The shifting aggregate demand of human resources during and after the Covid-19 changes supply for the demand. The shifting of aggregate demand stimulates the shifting of aggregate supply to get the balance between demand and supply for a certain period. The intersubjectivity

<sup>1</sup> N. Martono, "Sosiologi Perubahan Sosial," in *Perubahan Sosial Budaya*, 2011.

<sup>2</sup> Francis Vincent Anthony and Carl Sterkens, "Religion and Socioeconomic Wellbeing—Empirical Study of the Impact of Religion on Socioeconomic Rights in the Pluralistic and Democratic Context of Tamil Nadu, India," *Religions* 11, no. 9 (2020): 1–27, <https://doi.org/10.3390/rel11090454>.

<sup>3</sup> Steven J. Klees, "Beyond Neoliberalism: Reflections on Capitalism and Education," *Policy Futures in Education* 18, no. 1 (2020): 9–29, <https://doi.org/10.1177/1478210317715814>.

<sup>4</sup> Barbara A. Fears, "Race, Disability and Covid-19: A Discret Analysis of Theological Education," *Religions* 12, no. 1 (2021): 1–10, <https://doi.org/10.3390/rel12010035>.

<sup>5</sup> M. Umar Maya Putra and Ami Dilham, "Model Penawaran Agregat Dan Fungsi Kerugian," *Jurnal Wira Ekonomi Mikroskil* 5, no. 02 (2015): 81–90.

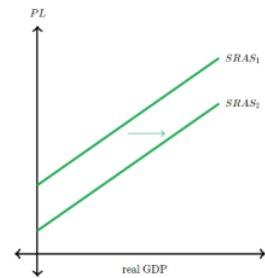
<sup>6</sup> Christopher Chan and Subramaniam Ananthram, "Religion-Based Decision Making in Indian Multinationals: A Multi-faith Study of Ethical Virtues and Minds," *Journal of Business Ethics* 156, no. 3 (2019): 651–77, <https://doi.org/10.1007/s10551-017-3558-7>.

between the value of education and economics creates the dialectical of working space in the future. Heesung Hwang points out the nature of religious education promotes human dignity and happiness throughout people's lives. Religious education may lead the people to the new ideology of life in battling the world of capitalism by equipping capitals for human resources.<sup>7</sup>

The idea of education in promoting human dignity is also supported by Dinham<sup>8</sup> and Ahmad<sup>9</sup> to explore the inner potential skill and lead the human resource into maturity, either physically or spiritually. The transmission and transformation based on the values of education from educators to human resources are fundamental aspects in leading the human resources to interact with the environment.<sup>10</sup> Education, therefore, is pushed to mingle in the life of working space in preparing human resources to fill in the space through their capitals.<sup>11</sup> The curve of Short-Run Aggregate Supply (SRAS) shifts to the right when the quantity of human resources increases towards to sticki-

ness of capital, and it creates the most expensive of capital causes the more prominent of human resource.

The Short-Run Aggregate Supply Curve (SRAS)



Picture (taken from

<https://www.khanacademy.org/economics-finance-domain/ap-macroeconomics/national-income-and-price-determinations/short-run-aggregate-supply-ap/a/lesson-summary-short-run-aggregate-supply>)

The shifting curve of SRAS on human resources and capital in religious education highlights a problem when the idea of capitalism contaminates the nature of education by educating human resources. This condition brings social inequality through the contribution of education as an institution in supporting the idea of capitalism.<sup>12</sup> The capital gap is much more significant due to the growth of capitalism

<sup>7</sup> Heesung Hwang, "Crossing the Border: Religious Education of Coexistence with the Case of North Korean Refugees in the U.S," *Religious Education* 115, no. 3 (2020): 269–77, <https://doi.org/10.1080/00344087.2020.1768473>.

<sup>8</sup> Adam Dinham, "Religion and Belief in Health and Social Care: The Case for Religious Literacy," *International Journal of Human Rights in Healthcare* 11, no. 2 (2018): 83–90, <https://doi.org/10.3508/IJHRH-09-2017-0052>.

<sup>9</sup> Norashikin Ahmad and Mohd Shukri Hanapi, "Maqasid Al-Syariah Thought in Mainstream Islamic Economics: A Review," *International*

<sup>9</sup> *Journal of Academic Research in Business and Social Sciences* 8, no. 4 (2018): 616–26, <https://doi.org/10.6007/ijarbss/v8-i4/4038>.

<sup>10</sup> Adam T. Jones, Lester Hadsell, and Robert T. Burrus, "Capitalist Views and Religion," *Western Economic Journal* 45, no. 3 (2019): 384–414, <https://doi.org/10.1057/s41302-019-00138-3>.

<sup>11</sup> Emawati Emawati, "Dampak Kapitalisme Global Terhadap Pendidikan Islam," *JURNAL PENELITIAN KEISLAMAN* 14, no. 2 (2018): 136–52, <https://doi.org/10.20414/jpk.v14i2.699>.

<sup>12</sup> Klees, "Beyond Neoliberalism: Reflections on Capitalism and Education."

in the education environment. The reproduction of educating human resources through the world of capitalism makes the gap even more remarkable, and religious education as the institution is washed away when it confronts with capitalism. Therefore, religious education, it is understood, should liberate it, but it supports the idea of capitalism and creates the balance between demand and supply through the SRAS curve.<sup>13</sup>

## RESEARCH METHOD

The method for this research is to conduct the systematic literature review with the sociological religion approach. Therefore, the explanation in this paper consists of the following systematics. Firstly, this article discusses the metastasis of capitalism and its spreading to education (or religious education) as an institution. The metastasis of capitalism brings the changing how human resource views education in gaining capital to fill in the arena. Capital is considered high human resources costs on the battlefield and shifts the SRAS curve to-

wards price stickiness. Secondly, religious education must manage (*oikonomia*) in passing capital onto human resources after the mutation of capitalism to religious education. Managing human resources in the new form of capitalism in education is needed to prepare human resources on the battlefield. Lastly, the article discusses that religious education as an institution is required to revisit the value of education itself to balance the high demand in the perspective of the economy. This research depends on conceptual data from books, journal articles, other scientifically valid references through the literature review method.<sup>14</sup>

## RESULT AND DISCUSSION

### Metastasis of Capitalism

The term market is essential for capitalism because the market is always in control, reliable, and obeyed.<sup>15</sup> Collin Hay sees that the market requires changing production, distribution, and survival to gain profit. The profit-oriented is the primary concern for the capitalists to advance the economic competitiveness of the space in

<sup>13</sup> Carsten Q. Schneider and Kristin Makszin, "Forms of Welfare Capitalism and Education-Based Participatory Inequality," *Socio-Economic Review* 12, no. 2 (2014): 437–62, <https://doi.org/10.1093/ser/mwu010>.

<sup>14</sup> Richard J. Torraco, "Writing Integrative Literature Reviews: Bringing the Past and Present to Explore the Future," *Human Resource Development Review*, 2016, 41 <https://doi.org/10.1177/1534484316671606>; Yu Xiao and Maria Watson, "Guidance on Conducting a Systematic Literature

Review," *Journal of Planning Education and Research*, 2019, 11 <https://doi.org/10.1177/0739456X17723971>; Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

<sup>15</sup> Colin Hay, "Does Capitalism (Still) Come in Varieties?," *Review of International Political Economy* 27, no. 2 (2020): 302–19, <https://doi.org/10.1080/09692290.2019.1633382>.

the market. Bob Jessop looks upon the profit-oriented work of educational institutions by selling the products of research to gain profit.<sup>16</sup> Furthermore, the concept of commercialization through education and research is produced for sale. As a result, the educational institution finds the market to trade in, gaining profit in grants, world-class ranking, and scientific publication.

The work of Joseph Schumpeter, which Bob Jessop cites, points out the five areas of innovation of business in getting through the market.<sup>17</sup> The five areas are product invention, method, market, sources of supply, and cartel position to benefit the future business. The five areas are implemented well by the educational institution (or religious, educational institution) in getting revenues, reputation, and rankings through the development of capitalism.<sup>18</sup> Eventually, educational institutions incarnate into the “education industry” seeking a new form of capitalism through technology innovation in products, methods, markets,

supply, and organization.<sup>19</sup> The product of education is formed to be favourable for the communities through the innovation of technology (method) in expanding the area of education (market) through the talented students and lecturers (source of supply) to produce research papers for sale.

The metastasis of capitalism is in the economy and organizations such as educational institutions. The organization of educational institutions becomes the global market, which emphasizes the material prosperity and well-being institution; it is against the traditional educational institution market, which emphasizes the production for an opposite outcome.<sup>20</sup> Therefore, the competitiveness among the educational institution is approved through the world-class ranking globally, and it creates an oligopoly market to supply the human resource. As a result of the oligopoly, the power of price and the differentiated products (human resource) are the determining aspects to maximize revenues.<sup>21</sup> In other

<sup>16</sup> Bob Jessop, “Varieties of Academic Capitalism and Entrepreneurial Universities: 16 Past Research and Three Thought Experiments,” *Higher Education* 73, no. 6 (June 2017): 853–17. <https://doi.org/10.1007/s10734-017-0120-6>; Bob Jessop, “On Academic Capitalism,” *Critical Policy Studies* 12, no. 1 (2018): 104–9. <https://doi.org/10.1080/19460115.2017.1403342>.

<sup>17</sup> J A Schumpeter, *Theory of Economic Development: An Inquiry into Profits, Capitals, Credit, Interest and the Business Cycle* (Boston: Harvard University Press, 1934).

<sup>18</sup> Giuseppe Feola, “Capitalism in Sustainability Transitions Research: Time for a Critical Turn?,” *Environmental Innovation and Societal Transitions*

<sup>22</sup> 35 (2020): 241–50. <https://doi.org/10.1016/j.eist.2015.02.005>.

<sup>19</sup> Sheila Slaughter and Brendan Cantwell, “Transatlantic Moves to the Market: The United States and the European Union,” *Higher Education* (Springer, July 2012). <https://doi.org/10.1007/s11734-011-9460-9>.

<sup>20</sup> Evan Schofer, Francisco O. Ramirez, and John W. Meyer, “The Societal Consequences of Higher Education,” *Sociology of Education* 94, no. 1 (2021): 1–19. <https://doi.org/10.1177/0038040720942912>.

<sup>21</sup> Junlong Chen et al., “Regulation of Education Market Access Based on Mixed Oligopoly Model,” *Kuram ve Uygulamada Egitim Bilimleri* 18, no. 5

words, the focus of the educational institution is to adapt to the global market needs. The institutions, which do not have capital, will hardly get a barrier to entry into the competition and form the inequality of social capital among the human resources.

### **Oikonomia of Religious Education**

The work of Giorgio Agamben through the book *The Kingdom and the Glory* gives the discussion of the word of *oikonomia*, which means, for him, as a household management.<sup>22</sup> The Christian forefathers use the word itself to explain the position of the Father and the Son in the doctrine of Trinity. Agamben assumes that the word “economy” connects power and management as the paradigm of the economy in management to be conceived as an immanent ordering.<sup>23</sup> In other words, the word *oikonomia* implies decision and order to cope with problems for humanity (or human resource) remained safe and well protected. Therefore, the word *oikonomia* possibly can imply managing and caring safely for religious education to go in line with the world of capitalism.

<sup>30</sup> (2018): 1389–99, <https://doi.org/10.12738/estp.2018.5.036>.

<sup>22</sup> Giorgio Agamben, *The Kingdom and The Glory*, 1st ed. (California: Stanford University Press, 2011).

<sup>23</sup> Giorgio Agamben.

<sup>24</sup> Noam Chomsky, “We Are Paying for the Logic of Capitalism,” eKathimerini.com, n.d.

<sup>25</sup> Hyun Sook Kim, “Beyond Doubt and Uncertainty: Religious Education for a Post-COVID-19 World,”

The implication of *oikonomia* for religious education is to manage religious education as an institution to interact with the world of metastasis of capitalism. Religious education, for Noam Chomsky, seems to be difficult to stand alone from the world of capitalism because the power, which is implemented, is supported by the government.<sup>24</sup> The logic of capitalism wants to win the market, and it gives the shaking through the aspects of social life. This condition impacts religious education as an institution to reposition the supply for the changing demand of the needed human resource.<sup>25</sup> Nevertheless, the institution of religious education adjusts the vision and mission to go along with the market of capitalism for the needed products. The market is challenging to accept unexpected products due to business-changing through the regulations.<sup>26</sup> The market causes the shifting curve of the demand and supply in the curve of SRAS, and it leads to finding the new balance of equilibrium point.<sup>27</sup> The shifting curve of SRAS is influenced by two factors: human capital and technology that make the price of religious education fall.

<sup>19</sup> *Religious Education* 116, no. 1 (2021): 41–52, <https://doi.org/10.1080/00344087.2021.1873662>.

<sup>26</sup> Matthew Clayton and David Stevens, “What Is the Point of Religious Education?,” *Theory and Research in Education* 16, no. 1 (2018): 65–81, <https://doi.org/10.1177/1477878518762217>.

<sup>27</sup> S. Kirk Elwood, “Reframing the Short-Run Aggregate Supply Curve,” *Journal of Economic Education* 41, no. 3 (2010): 314–25, <https://doi.org/10.1080/00220485.2010.486736>.

Therefore, the shifting curve of SRAS moves to the right, and religious education as an institution can produce more human capital to fill in the market.

The government regulations trigger the shifting of the SRAS curve through the minister of education in maintaining the quality of educational management. The government exhorts to build the equality of educational management in secular institutions and religious institutions. This case makes the government get the quality through the National Accreditation Board for Higher Education by setting points to get which level they are in.<sup>28</sup> The points of national accreditation, which they get, are the capitals for the institution in the society. The higher the points, are better the position in society, and the points make the SRAS curve shift to the right in producing human resources for the field. The “power” of governmentality through the National Accreditation Board for Higher Education creates

religious education as social reproduction in a new form of capitalism.<sup>29</sup> As a result, religious education builds its segmentation through its point of accreditation, and the repetition of characters will be produced from time to time without any improvement.

The government also exhorts the World Class University (WCU) rank for the institution to display the institution’s existence in the world.<sup>30</sup> The WCU’s capital for the well-known institution is to overcome the barrier to getting the highest capital in producing talented human resources.<sup>31</sup> The institution’s investment for the WCU costs higher for the human resource to enrol, including the investment of facilities.<sup>32</sup> The enrolling of religious education as an institution for the WCU rank seems necessary due to the need for the market to acknowledge the project productivity of human resources in the metastasis of capitalism.<sup>33</sup> Jessop brings out the concept of financiali-

<sup>28</sup> Imanda Firmantyas Putri Pertiwi, Rosana Eri Puspita, and Saifudin Saifudin, “Responsibility and Accountability of University Social and Environmental Performances: A Sustainability Balanced Scorecard Model,” *Shirkah: Journal of Economics and Business* 6, no. 1 (2021): 1–17, <https://doi.org/10.22515/shirkah.v6i1.343>.

<sup>29</sup> Pierre. Bourdieu, “The Forms of Capital,” in *Handbook of Theory and Research for Sociology of Education*, ed. J G Richardson (New York: Greenwood, 1986), 241-58.

<sup>30</sup> Iskandar Agung and Agus Santosa, “Dinamika LPTK Menuju Perguruan Tinggi Kelas Dunia (World Class University/WCU),” *Perspektif Ilmu Pendidikan* 31, no. 1 (2017): 43–54, <https://doi.org/10.21009/pip.311.6>.

<sup>31</sup> Yuli Sukmawati, Anas Miftah Fauzi, and Hari Wijayanto, “Identifikasi Prasyarat Transformasi Sistem Manajemen Riset Perguruan Tinggi Indonesia Menuju World Class University,” *Jurnal Aplikasi Bisnis Dan Manajemen* 7, no. 2 (2021): 33–38, <https://doi.org/10.17358/jabm.7.2.330>.

<sup>32</sup> Dyah Puspitasari Srirahayu, “The Strategy of University Library in Indonesia to Support World Class University (WCU),” *Library Philosophy and Practice*, 2018, 1–13.

<sup>33</sup> Xi Yang and You You, “How the World-Class University Project Affects Scientific Productivity? Evidence from a Survey of Faculty Members in China,” *Higher Education Policy* 31, no. 4 (2018): 583–605, <https://doi.org/10.1057/s41307-017-0073-5>.



zation as the fearing form of academic capitalism through the power of financial capital to win the competition in the market.<sup>34</sup> The concept of financialization eventually becomes a finance dominant system for the institution, and the orientation of education as an institution focuses on earning capital. This condition leads education as large and religious education to gain financial capital in the market of capitalism and set away equality as the primary meaning of education.

### Revisiting Religious Education

A new form of academic capitalism, described as the metastasis of capitalism above, creates the modern education. A capitalist market is a compulsory place where demand and supply meet to fulfil the customers' needs.<sup>35</sup> This condition, eventually, creates the shifting curve of SRAS to the right due to the factor of technology and human capital to achieve the customer's needs. Technology and human capital are bound too much on governmentality's power to push the demand and supply towards "market friendly" through the getting of a higher point from the National Accreditation of Board for Higher Education and

WCU rank. Consequently, this article has two suggestions for religious education as an institution in a new form of education capitalism.

Firstly, religious educational institutions should be aware of emphasizing the perspective of the religious value without emphasizing the local values in the institution. Religious educational institutions are where human capital meet, not as a static entity, but as a dynamic entity, creating the atmosphere for people's interactions. Accordingly, religious, educational institutions transfer the values for human capital as their product and create their own market in capitalism. The intertwined religious values and local values produce the character of human capital for the arena with the distinction of character to differentiate *habitus*. According to Bourdieu<sup>36</sup> educational institution is social reproduction for human capital, but it also reproduces the intersubjectivity of religious values concept and local values concept to form the character of human capital. This concept leads religious educational institutions to form a market in the world of metastasis of capitalism.

Secondly, a new market of religious educational institutions needs to be support-

<sup>34</sup> Jessop, "Varieties of Academic Capitalism and Entrepreneurial Universities: On Past Research and Three Thought Experiments."

<sup>35</sup> Schneider and Makszin, "Forms of Welfare Capitalism and Education-Based Participatory Inequality."

<sup>36</sup> Bourdieu, "The Forms of Capital.;" Pierre. Bourdieu, *The Logic of Practice* (Cambridge: Polity, 1990).

ed from a firm curriculum to keep the market existing.<sup>37</sup> The motor of keeping the market existing is to form a curriculum in the world of metastasis of capitalism. The intersubjectivity of religious subjects and non-religious subjects generates human resources to fully understand the changing market.<sup>38</sup> Teras and Jessop urge religious education to introduce non-religious subjects in the curriculum to make discourse dialog between two entities for equipping the human resource. This concept leads religious educational institutions to open intermingling two entities to form a new concept with the character in a market of religious education.<sup>39</sup>

## CONCLUSION

The shifting curve of SRAS of human resources in a new form of academic capitalism cannot be avoided by all institutions, including religious educational institutions. The metastasis of capitalism should be viewed as an opportunity of creating a new market of religious education and academic capitalism to balance the demand curve and supply curve to get the equilibrium point. The shifting curve of SRAS of human resources in the religious education

through the power of governmentality is a challenging way to expand a new market of religious education in building up human capital through the transferring of values based on the local values and building the curriculum between religious and non-religious subjects to gain or to create the market.

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<sup>37</sup> Martono, "Sosiologi Perubahan Sosial."

<sup>38</sup> Marko Teräs et al., "Post-Covid-19 Education and Education Technology 'Solutionism': A Seller's Market," *Postdigital Science and Education* 2, no. 3 (July 2020): 863–78, <https://doi.org/10.1007/s42438-020-00164-x>.

<sup>39</sup> Hyun Sook Kim, "Seeking Critical Hope in a Global Age: Religious Education in a Global Perspective," in *Religious Education*, vol. 110 (Routledge, 2015), 311–28, <https://doi.org/10.1080/00344087.2015.1039389>.

- <sup>40</sup> Anthony, Francis Vincent, and Carl Sterkens. "Religion and Socioeconomic Wellbeing—Empirical Study of the Impact of Religion on Socioeconomic Rights in the Pluralistic and Democratic Context of Tamil Nadu, India." *Religions* 11, no. 9 (2020): 1–27. <https://doi.org/10.3390/rel11090454>.
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