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**Implementation of Islamic Economic Management
at Kindergarden Phatnawitya School Thailand**

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ABSTRACT

The purpose of this research is to understand the concept and application of Islamic education and Islamic business management in Southeast Asia, the research area is Islamic education and Islamic business management in Indonesia and Thailand. This study uses an academic approach with a historical perspective. Using this process and conceptualizing and implementing Islamic education and Islamic business management in Southeast Asia (in Indonesia and Thailand), much of the existing and developed theory has to be clarified. The results of the study show that there are similarities in the concept and implementation of Islamic education and Islamic business management in Indonesia and Thailand which are geographically close to each other so that they can experience the same historical moment that encompasses them to the stage of civilization. World time Another thing that is similar is that the two countries are in the ongoing development of the Islamic economy, even today the development of the Islamic economy in Thailand is very rapid, especially at Kindegarden Phatnawitya School.

ABSTRAK

Tujuan dari penelitian ini adalah untuk memahami konsep dan penerapan pendidikan Islam dan manajemen bisnis Islam di Asia Tenggara, bidang penelitian ini adalah pendidikan Islam dan manajemen bisnis Islam di Indonesia dan Thailand. Kajian ini menggunakan pendekatan akademik dengan perspektif sejarah. Dengan menggunakan proses ini dan mengkonseptualisasikan serta mengimplementasikan pendidikan Islam dan manajemen bisnis Islam di Asia Tenggara (di Indonesia dan Thailand), banyak teori yang sudah ada dan dikembangkan harus diperjelas. Hasil kajian menunjukkan bahwa terdapat kesamaan konsep dan implementasi pendidikan Islam dan manajemen bisnis Islam di Indonesia dan Thailand yang secara geografis berdekatan satu sama lain sehingga dapat mengalami momen sejarah yang sama yang melingkupinya ke tahap peradaban. Waktu dunia Hal lain yang serupa adalah bahwa kedua negara sedang dalam perkembangan ekonomi Islam yang sedang berlangsung, bahkan sampai saat ini perkembangan ekonomi Islam di Thailand sangat pesat, khususnya di Kindegarden Phatnawitya School.

INTRODUCTION

The education system is a way to achieve the goals of any country, especially in the development of its human resources (Edwar & Akhmad, 2020). Thus, it means that the key to the success of a country is the human resources that the country has through education. Because until now the management of education, especially the management of education in which there is an integrated, unified and effective system, has become the axis of strength in intellectual and spiritual development which should produce moral (Musta'an, 2020). Meanwhile, the economies

of the two countries are currently in the process of building an economy based on Islamic Sharia principles, particularly in financial and economic affairs. mutual investment. Where business is a business that is meant only by the Al-Qur'an and Sunnah of the Prophet Muhammad saw.

Education is important for the development, growth and prosperity of a country, through education, especially with good management, it opens up broad and free paths for its citizens in the context of wisdom, different wisdom, and the wisdom of contemporary technological developments (Masdana, 2020). Therefore, the national education of each country is a separate system designed to know all individual rights to determine the fate of the country for the growth and development of the country (Mukhlis, 2022). Education has an important role in creating a generation that is able to compete well amidst the current Economy 4.0, a complete generation.

Education today really wants to be able to plan human resources well to face all challenges and have the ability to respond to various changes and trends. Because education is important and the first key to the success of a country, the educational method or model used will determine whether or not the quality of the human resources of its generation will ultimately lead to success. Then the quality of daily life of the country (Utami, *et.al.*, 2020).

With superior human resources, of course, business actors in the current era of competition are able to win the current business competition so as to produce good business for the State (Romli, *et.al.*, 2018). According to Rusby (2017), the level of readiness in a competitive economy 4.0 and the level of performance or quality of life of the country are problems and opportunities that must be solved urgently and successfully by the various educational subjects of the country itself. The role and function of education in the life of the state and nation has been initiated and declared since the founding of the Unitary State of the Republic of Indonesia as referred to in the 1945 Constitution which reflects the life and economy of the country. The development of Indonesian society as a whole is the aim of Indonesia's national education.

In our country's education system, the point in it is an important and unifying part in the form of Islamic education (Romli, *et.al.*, 2018). Islamic education itself is a part of education that cannot be separated or separated from domestic education, because here Islamic education is not only carried out in domestic education, but Islamic education provides the foundation, color and guidelines.

Islamic education as a part or sub-system studied has a very important role in the education system and state management, if we always pay attention to the various developments in active Islamic education in this country (Nurnasrina & Putra, 2021). Therefore, to better understand and know the concept of the development of Islamic education and its application, there is nothing wrong if we continue to study the development of Islamic education in Southeast Asia, especially Thailand. The history of the presence of Islam in Malaysia is not much different from the history of the country, namely from various business activities, especially the different spice businesses (Harahap, 2000). Along with his business life, he intelligently spread Islam in these two countries, which of course was the starting point of a continuous process of Islamic education in Indonesia and Malaysia.

Judging from the journey of their countries, Indonesia and Malaysia have the following in common: 1) Both are predominantly Muslim. 2) Both of them faced European colonialism, which became one of the obstacles and problems in Islamic da'wah and Tabligh activities. 3) both have different levels in the development of the dynamics of the use of Islamic education with the development of Islamic economics. Based on the description and explanation previously mentioned, this research raises the meaning of the concept and application of Islamic education and Islamic business management in Southeast Asia with important discussions between Indonesia and Thailand, among which there are many similarities. With one another, namely Islamic education and the Sharia Code of Ethics.

METHOD

Contemporary research is a type of research that is effective in situ using literary research methods that use a historical perspective (Nurnasrina & Putra, 2021). By using these approaches and methods, it is hoped that the concept and implementation of Islamic education and Islamic business management in Southeast Asia (in Indonesia, Thailand and Malaysia) should be clear from various theories of the present and the past.

FINDINGS AND DISCUSSION

Education Management

Education management is a process of planning, planning, implementing, monitoring and evaluating various educational programs to achieve all educational goals. Study first and prepare first (Feliyani, 2021). Learning management is a process of activities and activities that show the collaboration of two or more people to achieve predetermined educational goals.

Islamic education

Islamic education is a series of preparations for every young generation to play a role, change knowledge and many Islamic values in accordance with the Shari'a and social responsibility to society, so that humans always do good while living in this world. the results will come later. at a later time (Danupranata, 2013).

Islamic education is education that aims to create and develop every Muslim as a whole and clearly, develop potential in humans and be responsible for the physical and spiritual, human relations with Allah subhanahu wa ta'ala (Nurnasrina & Putra, 2021) all humans have been created through the process of Islamic education, those who are able to follow the work and control of Allah subhanahu wa ta'ala, are able to master and utilize the natural world around them for their benefit.

Islamic education itself is an important part of the national education constellation in this country. At the beginning of independence, people like the Indonesian state and its government had a history of a dual education system, namely a) education in public schools which was secular and structured, this education did not recognize religious education; whether, b) Islamic education that grows within Islam itself (Danupranata, 2013).

Islamic education is a distinctive form of education in the country, this can be seen from three main factors, such as: a) Islamic education is in schools, b) Islamic education is given the status of a school, c) Islamic education is positioned according to price. Islamic education is kept as a study in schools, the content of Islamic education is the study of all current education and is also part of the literature to promote personal and social piety.

Islamic education is in schools, Islamic education is currently seen as a type of education by society starting from the content introduced, the methods used to convey information, and the type of control. There's a model. In this case, of course, we can see that Islamic schools are legal and illegal. Islamic education is upheld as a value, where Islamic education is seen as a separate spirit which is clearly embedded in teaching, activities and social assistance in the field of education today.

Sharia Economics

Sharia economics or Islamic economics is an economy based on the principles of Islamic law, one of the characteristics of which is a non-profit economy (Hariyanto, 2017). Islamic economics in Indonesia and Malaysia receive special attention from the government and society.

Concepts and Practices of Islamic Management and Sharia Economics in Indonesia

Islamic education in this country experienced development which was divided into four stages, namely: (1) From the beginning of Islam until the arrival of the Dutch to colonize this country. (2) Since the arrival of the Dutch until the emergence of various reformist ideas in Islamic education in the early 20th century. (3) The country's post-independence phase.

At first, the journey of the Islamic education process begins with the closeness that exists between people and between students and teachers. The mosque and the house of the clergy are places of Islamic education. After these two places, other Islamic boarding schools also appeared, such as Pesantren, Surat and Islamic Boarding Schools. The information taught and transmitted so far is in the form of religious beliefs, especially reading and studying many books, especially classic books. The classics are the standard of the pastor's theological knowledge.

Since the arrival of the Dutch until the early 20th century, there have been many reforms in Islamic education. Colonists built many secular schools in Indonesia for foreign Europeans. The main objective of this course is to prepare future employees for Dutch government offices. This school life can be seen in the city itself. Contrary to this problem, traditional schools exist in rural areas. This traditional education teaches Islamic religious knowledge without general knowledge. Islamic colleges are managed entirely under Kaya's ideals and influence as custodians. Peasant education, with its simplicity, often creates struggles because it has many paths.

The third phase began at the beginning of the 20th century when the ideas of Islamic education reform arose due to the dissatisfaction of many parties with the education used at that time. At this point there appears to be a duality in education with different standards and orientations. First, secular Western education controlled by the Dutch government. Be careful because it has important levels and points. This course is for European foreigners with a scientific background from the West and does not teach religion. Second, Islamic education in Islamic boarding schools that teach religious knowledge is not generally taught. This school teaches a person to be religious and be able to live freely in society. So the new ideas they came up with were updates on requirements, processes and management.

Thus, as a result of developments since the early 20th century, there were three Islamic Madrasahs, namely Kisan, Maktab, and Madrasah. Pesantren, as the oldest Islamic school, is a school whose core content comes from religious and life sciences without general knowledge. Schools, because they did not teach religion until the introduction of religious education in public schools after independence from Indonesia during the Dutch era. Madrasah originally refers to religion and is only included in the Ministry of Religion unless the madrasah is designated as an institution characterized by the Islamic religion and functions as a school newspaper.

After Indonesia's independence, in the fourth stage cooperation was agreed between the Ministry of Religion and the Ministry of Education and Culture to implement religious education in schools. Depending on this cooperation, three levels can be distinguished. The first phase, 1946-1966, was the phase of laying the foundation of religious education in schools. This phase consists of information search and initial training period.

The second phase was after the 1966 MPRS General Session, where TAP MPRS no. Article XXVII/MPRS/1966 states that religion is a subject in schools from elementary schools to state universities. The third phase was the implementation of the joint policy of the three leaders in 1975 (Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs). The fourth is after the enactment of the National Education System Law (UU No. 2 of 1989). Madrasahs at this level are defined as schools with distinctive Islamic characteristics, namely madrasahs starting from elementary and secondary levels using information from schools in addition to information about religious beliefs based on their characteristics.

Concept and Implementation of Islamic Education and Sharia Economic Management in Thailand

Kingdegarden phatnawitya Islamic finance in Thailand has existed since 1984 in the form of a savings cooperative called the Patni Savings Cooperative, which aims to collect money earned by the community, especially in the southern part of Thailand. The Partnership was established under the Cooperative Act (Corporate Act), Thai Business Law 1968 under the

category of Cooperative Savings and under the supervision of the Provincial Islamic Council of Pattani (Islamic Council). In addition, in 2004 4 sharia savings and loan cooperatives were established in Muslim areas, namely the Ibnu Affan Savings Cooperative, the Al-Sadiq Savings Cooperative, the Saffa Savings Cooperative and the Al-Islamiyah Savings Cooperative (Basyirah, *et.al.*, 2021).

Organizational planning and development is a division of labor, establishing clear rules for measuring success. Special categories are groups of employees and services that are part of the banking sector. In small banks, central managers do not need to waste time processing loans. He was allowed to lend at lower rates, so he could spend more time on policy matters and long-term planning.

CONCLUSION

Based on the description of the results and discussion above, it can be concluded that there are similarities in the concept and implementation of Islamic education and Islamic business management in Indonesia and Thailand which are geographically close to each other so that they can experience the same historical moment that encompasses them to the civilization stage. World time Another thing that is similar is that both countries are in the midst of ongoing Islamic economic development, even now the development of Islamic economics in Thailand is very rapid, especially at Kindegarden Phatnawitya School in Indonesia.

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