



# **PROCEEDINGS**

## **INTERNATIONAL CONFERENCE OF MOSLEM SOCIETY**

Conference on Economics, Education, and Cultural Development  
of Moslem Society in ASEAN  
October 24, 2016

**Graduate Program  
State Institute on Islamic Studies Purwokerto  
Central Java - Indonesia**



**PROCEEDINGS INTERNATIONAL  
CONFERENCE ON ECONOMICS, EDUCATIONAL  
AND CULTURAL DEVELOPMENT OF MOSLEM  
SOCIETY IN ASEAN**

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**GRADUATE PROGRAM**

**STATE INSTITUT ON ISLAMIC STUDIES PURWOKERTO**

**CENTRAL JAVA, INDONESIA**

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## PREFACE

Alhamdulillahirobil Al-Amin, our praise and gratitude to Allah SWT on overflow ni'mat and gifts bestowed by Him so that the activities of the conference of Moslem Society (CMS) 2016 can be held properly. Event International Seminar this time is the second time the International Seminar organized by the Graduate IAIN Purwokerto. The first seminar in 2012 was held in Indonesia was for the second time held in Malaysia QUIZ. Conference of Moslem Society (CMS) was held on October 24, 2016 with the appointment of three regions namely the themes of education, economic and legal and social culture.

Event conference of Moslem Society (CMS) is expected to produce communication and sharing of scientific ideas that can be packaged in a proceeding as evidence of authentic, expected proceedings will further strengthen networking and communication among academics and researchers who are involved either directly or indirectly from experts in the country and abroad. Seminars as well as a venue for scientific meetings are also expected to become a vehicle of friendship among the experts in their field among various countries as well as the stone of good cooperation in the field of education programs.

Proceedings of the International Seminar is a major collection of papers presented by four main speakers and three keynote speakers, Prof. Dato 'Dr. Halim Bin Tamuri, (Rector of Kolej University Islam among nations Selangor (QUIZ) malaysia, Dr.A. Lutfi Hamidi, M.Ag (Rector of Purwokerto State Islamic Institute (IAIN) Indonesia Dr. Gamal Nasir (of Sultan Hassanah Bolkuah Institute of Education, University Brunei Darussalam, three is a keynote speaker speaker. Then Dr. Hurriyah El Islamy, MCL, LLB, PHd (of Islamic Banking and Islamic Market legal) Malaysia, Dr. Rashid Abdullah (Rector Jamiiyah Islamiyah Sheikh Daud Al-Fatani Thailand and Dr. Abdul Basit, M.Ag, (Director of the Graduate IAIN Purwokerto) Indonesia as the main speaker.

In addition to the main speakers, the conference activities of Moslem Society (CMS) lowering the companion paper sebagai Roundtable seminars, companion paper was written by the lecturers, researchers and students Pascasarjan IAIN Purwokerto. Finally, I hope this book useful for the proceedings of the seminar participants in particular and readers in general.

**Dr. H. Sunhaji, M.Ag.**

Chief Organizer

State Institute on Islamic Studies Purwokerto

## CONCLUSION

### A. EDUCATION

The discourse on education is very interesting character in the world of education, because education substantive designed and processed to produce the human character. Some aspects are examined in a number of writings are about the moral education, internalization of religious education, character education model, education value-based al-Quran, as well as the integration of educational values in the learning of subjects at primary and secondary levels of education.

Position curriculum in educational institutions can be likened to the rail, where trains stand firm and make the journey to a particular destination, so that a good curriculum is a necessity in educational institutions. some study of the curriculum and its implementation among others in the study that raised the Kurikulum Tingkat Satuan Pendidikan (KTSP), Curriculum 2013, and the school curriculum green (green school curriculum).

Among the important components of learning is related to the selection and development of methods or learning strategies and the selection and evaluation of development. Both components are examined in the article that the theme of implementation of *Tahfiz*, fiqh learning strategy, sex education methods and implementation of authentic assessment.

Teachers have a central role in the implementation of the curriculum, no matter how great the curriculum, without the support of teachers in the development of learning ability will not mean much. Several studies on teacher among them; models of anti radicalism learning for teacher moslem, synergy of teacher professionalism development, improvement in teacher professionalism.

Management education has a position that is no less important in the effort to improve and maintain the quality of education. number of writings about management, among others; human management education, leadership concept implication in the hadith, qualitu assurance of graduate management, a model approach to human resources development, financing, implementation and management policies, Comparing the principalship of madrasa and school.

## **B. ISLAMIC ECONOMIC LAW AND ISLAMIC ECONOMIC**

Indonesia is a developing country with economic growth at 6.5 percent. However, note the numbers on paper versus distant to the reality in the field. Still bayaknya unemployment and poverty is a problem that until now faced by the State Indonesia. Islamic economy began to flourish in Indonesia since 1992, is expected to play an important role in solving the problems that until now could not be resolved.

Based on this background in international conferences have addressed some of the problems in society, such as the reduction Bank system renten or commonly known as the Bank plecit, legal protection for the Grameen bank with a membership of women entrepreneurs, setting Basel who influence the policy of Bank Indonesia , which have an impact on the economic development of the financial institutions, the settlement of disputes to mediation sharia economy is keindonesiaan culture that peace with the deliberation, the article discusses the readiness of the Religious Courts in terms of execution.

The conclusions that can be drawn in this session is the importance of economic reform efforts holistically Over time, the state is no longer concerned only with economic growth as the main objective is to be achieved. However, the state began to pay attention to the economic development that is often associated with quality of life and human happiness in it. Development in the context of Islam must be based to the Al-Quran and Hadith. This means that any policies designed to promote economic development can not be contrary to these two things.

Islam is essentially already provides a feature that is in accordance with his teachings to improve human welfare. For example, to start a business can be conducted with the cooperation of mudaraba, zakat and infaq to equity, fundamental dsb.Perbedaan between development according to conventional Islam is that Islam not only wants his people to prosper in the world but also in the hereafter. From these explanations it can be concluded that Islam wants human development holistic and balanced. Human development should include aspects of the moral, spiritual, and material. In addition, the construction of the Islamic perspective must also meet four basic philosophy, namely: monotheism, rububiyah, caliphate, and tazkiyah.

### **C. SOCIAL CULTURAL AND PERSONAL COMMUNICATION**

Some material about the cultural and personal communication can be summarized as follows:

1. The schools are the institutions most vulnerable to enter the radical religious ideology. In the respect to these conditions are required the model of the da'wa movement that can be accepted by adolescent and it be an alternative in the development of da'wa in the schools. To get the data, the authors conducted a qualitative study in the area of Purwokerto using the phenomenological approach. To produce the movement patterns of school da'wa that can be acceptable to all the communities in the schools, the school needs to make the movement patterns of integratif school da'wa, both intra-curricular, co-curricular and extra-curricular activities.
2. Activities and spirituality (*yasinan*, reading *al Barzanzi*, and *hadlrah*) are a tradition that can be seen as a collective potential. It to develop the capacity of group, strength, power, and resources, which are effective for the benefit of the economic capital accumulation more.
3. Spiritual reasons become one of the motivations in providing health services to the community, albeit to a spirit of dedication and a great desire to learn. Cadres continue to provide services, even to families with different spiritual.
4. At the same time communicator's credibility, message attraction, and communicant's characteristic of message receiver of Makharij al-Huruf though LCD (Liquid Cristal Display) are effecting the level of knowledge of reading of Hijaiyah.
5. The existence of a spiritual experiences are experienced, makes faith grow stronger to convert.
6. Religion should be able to give a description of a possible trade off various alternative economic development issues.

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# **EMPOWERING THE SOCIAL CAPITAL IN THE RELIGION-BASED CHARACTER EDUCATION FOR THE ELEMENTARY SCHOOL CHILDREN IN THE AL-IRSYAD 02 ELEMENTARY SCHOOL PURWOKERTO**

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## **ABSTRACT**

The study discussed the use of social capital in the religion-based character education for the elementary school children in the Al-Irsyad 02 Elementary School Purwokerto. The objectives of the study were to: (1) study the use of social capital in the religion-based character education within the learning process by means intracurricular and extracurricular activities and of school culture; (2) view the religion-based character education based on the aspect of cohesiveness and cooperation; and (3) view the religion-based character education based on the aspect of tolerance-solidarity within the learning process.

For the data collection, the researcher performed the observation, the interview and the documentation. Then, in conducting the study the researcher selected the descriptive technique as the data analysis technique because the researcher would like to describe the data in order to solve the problem.

Based on the results of the study, the researcher would like to draw the following conclusions. First, the social capital in the religion-based character education by means of teaching-learning process (intracurricular activities) has positive and important role for developing the character values of the students in the Al-Irsyad 02 Elementary School Purwokerto. The social capital in the religion-based character education becomes one of the school agendas in building the students' potentials and competencies. The extracurricular activities also have positive role in supporting the process of internalizing the character values into the school community since the extracurricular activities, along with the intracurricular activities, have been related to the social and the religious aspects. Next, the culture of Al-Irsyad 02 Elementary School Purwokerto might be summarized into eight aspects. Second, the use of social capital, according to the perspective of cohesiveness and cooperation, within the daily learning process has been based on the religious values. The students of the elementary school always pray, do

the *dzikir* and read the Koran every morning. The cohesiveness has enhanced the students' discipline and solidarity and has created the students' religious characteristics. Third, the use of social capital, according to the perspective of the aspects of solidarity and tolerance, within the religion-based character education has taken the form of social activities. For example, Al-Irsyad 02 Elementary School Purwokerto always holds the Open House event every second semester for each year and the objective of the event is to perform the *syiar* and the promotion. The event has been introduced by the elementary school since Al-Irsyad 02 Elementary School Purwokerto has the following slogan: "The Champion School." The meaning of the slogan is that the elementary school becomes the place that gives birth to the national and the international champions. The elementary school, in other words, has been teaching their students to have good social characteristics.

**Keywords:** *Social capital, character and religious*

## **A. INTRODUCTION**

The main problem that the domain of education encounters nowadays has been the decreasing character values of the learning participants, especially the religiousness-based character values among the elementary school, the junior high school and the senior high school children. There are several factors that might be indicated as the causes of such decreasing values, namely: (1) the empowerment of social capital in the schools has not been optimally implemented; (2) the school laboratories that might support the enhancement of religiousness-based character values have not been well benefitted; (3) the learning methods that the *ustadz/ustadzah* implements have not been in accordance with the national standards (KKNI) including the ones in the evaluation system; (4) the school environment has not been able to support the creation of religious-based and nationalism-based character values; (5) the social development within the family, the community and the institution has not exerted optimal role in developing the religious-based character values among the learning participants; and (6) the government has not exerted their role optimally in strengthening the schools within the implementation of religious-based character education in terms of physical facility availability, of funding and of non-physical facility.

Character education is a process of guiding the learning participants to be the human beings of characters within the dimension of conscience, cognition, physics, compassion and competence. Character education might be defined as value education, courtesy education, moral education and behavior education that aims to develop the learning participants' capacity in making the bad-good decisions, in maintaining the good aspects and in manifesting the kindness within the daily life wholeheartedly. Character education might also be defined as the well-planned efforts to introduce the learning participants to understand, to pay attention and to internalize the character values so that the learning participants will behave as an individual of nobility or also known as *insan kamil* (Muchlas Samani & Haryanto, 2011:46). According to Lickona (1991) a person of characters is a person who manifests the character values into the good behaviors, the honesty, the responsibility, the mutual respect and the other noble characteristics in responding to every situation under good moral.

The religious character development that has been conducted in the school is not apart the Islam Education that will develop the religious behaviors and that will create the religious learning environment. In this development, the social capital is functioned within the religion-based character education. The learning process by means of extracurricular and intracurricular activities has very strategic role as having been stated by Aeni K. (2015:5) who states that the learning process within the school has strategic role for empowering the social capital in planning, implementing and evaluating the character education. In other words, the social capital is heavily demanded for generating the good characters so that the empowerment of social capital in the form of cohesiveness, solidarity, tolerance, spirit of cooperation, capacity of showing empathy will be internalized into the learning participants. In turn, the social capital will be the aspects that should be developed both within the community and the school and the religious character development through the social capital empowerment will generate the religious

behaviors that have been expected by the school, the parents and the community among the students.

So, the aspects of social capital that includes the elements of cohesiveness, solidarity, tolerance, spirit of cooperation, capacity of showing empathy and religiousness that have been internalized within the communal life might be empowered well. Then, these aspects might support the establishment of noble characteristics and might be useful for the state and the nation life. If the empowerment of social capital is implemented in the school, then the empowerment will bring about the positive impact toward the harmonious life school both in the internal relationship and the external relationship with the parents and the surrounding community.

The social capital has been the core of communal life in order to achieve the harmonious and prosperous community. According to *sunatullah*, human beings do not live alone in the world and they need one to another because they have limitations. It is the limitation that causes the human beings as individuals to cooperate, to co-exist, to be tolerant, to be aware of their strengths and weaknesses and to display mutual respect from one to another so that they will be able to maintain the balance in the nation and the state life. Putnam (1995) defines the social capital as the features of social organization such as networks, norms and social trust that facilitate coordination and cooperation for mutual benefit. The social capital becomes the glue for each individual in the form of norms, trust and network so that there will be a mutually beneficial cooperation in order to achieve the common objectives. The social capital is also defined as the knowledge that a community has and as the pattern of relationship that enables a group of individuals to perform productive activities.

## **B. METHODOLOGY**

### 1. Design/Approach

The approach that the researcher considered to be appropriate for the study would be the qualitative approach. There were several reasons that supported the use of the qualitative approach namely:

- a. The study of social capital empowerment within the religion-based character education had been directly related to the problem of human beings' behaviors or of the community life's behaviors in the natural setting.
- b. The problems that the researcher would investigate were very descriptive.
- c. The researcher would serve as the human instrument.
- d. The study prioritized both the process and the product and would investigate the meaning of the study descriptively.
- e. In deciding the respondents as the informants of the study, the researcher employed the purposive sampling technique.
- f. The data analysis would be conducted since the beginning of the study.

### 2. Site and Period

The study would be conducted effectively for 4 months, starting from April 20<sup>th</sup> until Augusts 12<sup>th</sup>. Then, the study would be conducted in Al-Irsyad 02 Elementary School Purwokerto.

### 3. Subject and Object

In selecting the subjects or the respondents as the informants, the researcher would consider that the first subject would be the key informant namely the informant that, under certain considerations, met the requirements as an informant that knew most of the aspects in the problem under investigation.

### 4. Data Source, Instrumentation and Data Gathering Technique

The data source in the study referred the informant as having been mentioned in the previous section. The data source would take the form of informant's words or actions that led to the focus of the study. For the



data gathering technique, the researcher employed the participatory manner (observation), the interview and the documentation.

a. Participatory Observation

The participatory observation was employed in order to attain the data directly and more accurately. In conducting the observation, the researcher engaged herself directly in each process of the study within the intracurricular activities, the extracurricular activities and the empowerment of social capital for the religion-based character education.

b. Interview

The interview was employed in order to attain in-depth and detailed information. The researcher performed an in-depth interview toward the respondents/informants directly. The data that the researcher would like to find in the study were the data regarding the empowerment of social capital within the learning process and the extracurricular activities under the religion-based character education.

c. Documentation

The documentation was employed in order to mainly view the educational background of the *ustadz* or the *ustadzah* and of their teaching assignment, the data regarding the supporting facilities, the data of students' learning results in the form of rapport scores or final examination scores, the data of SAP that the *ustadz* or the *ustadzah* created, the administration and the regulation of the school and the special notes about the students who violated the school's regulations and who had the problematic behaviors.

5. Data Analysis Technique

For the data analysis method the researcher selected the descriptive qualitative approach. Then, for the data analysis technique the researcher employed the one that would explain the setting of the study.

**C. DISCUSSIONS ON THE EMPOWERMENT OF SOCIAL CAPITAL  
WITHIN THE RELIGION-BASED CHARACTER EDUCATION**

1. The Discussions on the Model/the Form of Social Capital Empowerment

The model of social capital empowerment through the intracurricular and the extracurricular activities was as follows.

a. The Intracurricular Activities (the Teaching-Learning Process) as Part of the Social Capital within the Religion-Based Character Education

The social capital within the religion-based character education through the teaching-learning activities (the intracurricular activities) had positive and very important role in internalizing the character values toward the learning participants of Al-Irsyad 02 Elementary Schools Purwokerto.

In the site, the social capital within the character education had not been held systematically within the teaching learning process. Instead, substantially the social capital within the religion-based character education had been apparent from several activities that the school conducted. For example, the *ustadzah* associated the learning materials to the learning participants' character development such as the development of disciplined attitude in attending the teaching-learning activities and the *ustadzah* motivated the students that learning had been the part of character development for the sake of developing high working ethos.

The use of social capital within the religion-based character education through the teaching-learning activities was had been expected to make the students aware that the science that the learning participants possessed should not only be used for expanding the knowledge itself but also should be applied into the daily life. The attitude of respecting other people had been the part of learning materials for the subjects such as Religion Education, Social Science Education and Citizenship Education and such attitude might be implemented in the

daily life within the school and the family. Similarly, another part of learning materials, such as the biological diversity from the Natural Science Education, might also be implemented in order to develop the learning participants' characters in appreciating the rich biological diversity. As a result, the learning participants would have high sense of thanksgiving upon the gift that had been given by Lord the Almighty and, therefore, the learning participants would always be thankful and be maintaining the nature and its surroundings.

b. The Extracurricular Activities as Part of Social Capital within the Religion-Based Character Education

The extracurricular activities had been the activities that the school conducted in order to develop the learning participants' potentials and competencies. The extracurricular activities had very positive role in supporting the process of internalizing the character values toward the school members both through the socio-religious-related activities and the socio-communal-related activities.

Multiple kinds of extracurricular activities became an inseparable part of the learning participants' character formation process. Although it had not been explained explicitly, implicitly the objective of holding the extracurricular activities had been to serve as the part of learning participants' character development.

The learning participants' character development might be pursued not only by means of providing knowledge regarding the good characters but also by means of designing systematic activities through the extracurricular activities in the school. The extracurricular activities would be the arena for the learning participants to understand the values that would be in line with the life norms that had not gone against the religious norms. Multiple social activities that the learning participants performed would create a construction of learning participants' social behavior.

The extracurricular activities were essentially not only to contain and to channel the competencies, the interests and the talents of the

learning participants but also to be further inseparable part in the efforts of developing the learning participants' characters. The reason was that within the extracurricular activities there had been an interaction among the learning participants and this interaction definitely demanded the characters or the values of mutual respect, mutual appreciation, selfishness elimination, opinion acceptance, responsibility, cooperation and non-apathy. Such condition implied that the extracurricular activities might be a very important place for the learning participants' character development within the school.

c. The Implementation of Social Capital Model in the Character Education through the School Culture

The social capital model that the students of Al-Irsyad 02 Elementary School Purwokerto had implemented through the school culture was apparent every 06:30. At that time, the teachers greeted all of the students from the entrance gate and the *ustadzah* replied the greeting with a cute smile. As a result, a good relationship was established between the students and the *ustadzah* even from the entrance gate. The *ustadzah* tidied the students' clothes and the hair of the male students so that they would look neat and clean. If there were some spoiled students who had been crying, the *ustadzah* then would accept them and persuade them patiently to enter the classrooms so that the parents would only need to accompany these students until the gate. Similarly, with the motherly characteristics the *ustadzah* also persuaded the students who had mental problems to enter the classrooms. Afterwards, the students would go toward the classrooms and in front of their classrooms the students would be greeted by the *ustadzah* who had been assigned as their classroom teachers.

*Pagi Ceria*, or also known as Cheerful Morning, was conducted 07:00. In this event, the students were lined of their own classrooms until 07:20. The students were very cheerful to meet their friends. Some of the students were telling stories, while the others were picking up their friends. However, when the *ustadzah* commanded the students they

started to follow the command immediately. The disciplined character among the students was very apparent in this event. Then, the students prayed before they entered the classrooms and then they conducted the classroom activities wholeheartedly. Next, the students conducted the morning *dzikir* and *murojaah satu surat* until 07:30 and they had been conducting these activities every day. When they had finished conducting these activities, the students started the teaching-learning activities.

Before entering the classroom, the students had an event called “the stage of courage.” In this event, the students who dared enough might read aloud the sacred letter in front of the Vice Principal office. Every day there had been a student who read aloud the letters of Al-Qur’an in front of the microphone. As a result, the students and the *ustadzah* heard the voice and the students took their turn in reading the letters of the Al-Qur’an. The event was confirmed by an informant with the initial UN: “Every morning before the students go to school, we have an activity that we call as the Stage of Courage. The students who dare enough will read the letters of Al-Qur’an in turn.” The religious character had been established since the students entered the school gate and since the students heard the voice of their friends who read aloud the letters of Al-Qur’an.

Before entering the classroom, the students were obliged to take the *wudhu* water so that they would conduct the teaching-learning process in a sacred way. In taking the *wudhu* water, the students were very well-mannered and they did not rush in the place; in other words, they were very disciplined. Then, before starting every event they read the *basmallah* so that their efforts in the learning process would be eased. Afterwards, they had the communal *prater* orderly.

The *ustad*/the *ustadzah* in the Al-Irsyad 02 Elementary School always greeted the students nicely every time they met the students. They always treated both the students and the fellow *ustad/ustadzah* with courtesy. They always greeted each other and the students with *assalamualaikum* and they also asked how they were doing. The

*ustad/ustadzah* also suggested the students to respect the difference and to not stigmatize the other students because the school was an inclusion one where the students with disabilities would be gathered with the normal students. Therefore, cohesiveness, mutual respect and mutual cooperation were highly suggested by the school. The sense of care that the school had was very prominent. For example, if their friends were sick or if their friends needed some help then the students would provide the help sincerely and cooperatively. The sense of care in the elementary school created the high social character.

The independence was highly suggested in the Al-Irsyad 02 Purwokerto. The students should have learning awareness and if they had daily test or if they had semester examination then they should work on the test or on the examination independently and they should not cheat with their friends. If they were caught cheating, they would be called to the office and they would be counceled. Then the school would send a letter to their parents explaining the students' violation. The independence generated the disciplined and fond-of-reading students. Another form of independence was that the students had been able to take care of their own belongings. This was a form of responsibility, independence and responsibility that the school suggested. Taking care of their own personal belongings, by the way, would the good way of forming the students' characteristics. The honesty that the school expected was the honesty that should come from the students themselves. In the same time, the religious value had also been internalized in the school. Therefore, when the students had been honest since the early age, and their honesty had been supported by the religious value, then the students would meet the expectations that the school had set.

## 2. The Discussion on the Social Capital in terms of Cohesiveness and Cooperation

The daily learning activities in the Al-Irsyad 02Elementary School had always been based on the religious values. Every morning the

students had communal prayer, *dzikir* and *tadarus* before they started the learning process. The communal prayer, *dzikir* and *tadarus* created the sincere cohesiveness and high discipline. As a result, the cohesiveness resulted in the positive matter; for example, the communal *dzikir* would result in the religious students. Then, the cohesiveness was also apparent in the mutual-sharing activities that the students did, such as visiting the friends who were sick; these activities implied the socially-care character. Every *ustadzah* in the learning process was not apart from the character insertion. The Al-Irsyad 02 Elementary School developed the concept of cohesiveness from the beginning until the end of the school period and in the school duties that the students conducted altogether. When the students conducted their school duties, they conducted these duties cheerfully in accordance with their respective portion. From the character of cooperation in the elementary school, the researcher would like to state that the empowerment of social capital had been good and had been highly supported by the principal, the *ustadzah* and the employees. The role of the members in the elementary school was very good and the school members were very enthusiastic in developing the students' characters.

There were also multiple activities out of the learning process that had been conducted together, namely the communal *sholat duhur* and the Friday prayer. Then, the school members also conducted the PHBI activities, the quick Islamic boarding house, the distribution of *zakat* and the Idul Kurban celebration every once in a month. These religious activities were conducted altogether with the school members, namely the principal, the *ustadzah* and the employees. Based on the activities that had been conducted, the researcher would like to state that the implementation of religious values in the Al-Irsyad 02 Elementary School had taken the form of routine activities and these routine activities were conducted altogether by the school members as a daily habituation in forming the religious character.

The cohesiveness that they performed was very apparent. The *ustadzah* as the parents implemented the pattern of drilling, loving and upbringing (*asah, asih, asuh*) that had been developed by Ki Hajar Dewantara in his educational approach. By adopting the pattern, the students would feel as if they were in their own home since the *ustad/ustadzah* served as the replacement of the students' parents. And the teachers who would like to develop the students' talent and interest would not force their expectations to be achieved by the students. Similarly, within the brain development the *ustadzah* would be a good mentor so that they would generate the bright and fully developed students in accordance with the pattern of cooperation that the Al-Irsyad 02 Elementary School Purwokerto developed. In other words, such pattern would generate the skillful and creative students.

The social capital, in terms of the aspects of cooperation, within the religion-based character education in the Al-Irsyad 02 Elementary School was apparent from the beginning until the end of the school period. The *ustadzah* in cooperation with the employees and the security officers welcomed the students by greeting and shaking the hands of the students. The *ustadzah* in charge would tidy the uniform and the veil of the female students and they also tidied up the uniform and the shoe laces of the male students. With lots of patience, an *ustadzah* persistently tidied up the uniforms of the students. Although the students always joked around and their sight was everywhere, they paid attention to the *ustadzah* and the *ustadzah* in charge when they greeted them with "assalumalaikum" and smile.

During the learning process the *ustadzah* established cooperation with the students during the material distribution and, similarly, the students established cooperation one another during the material distribution. The cooperation was also apparent in the school programs such as the classroom cleaning; the classroom cleaning activities became the students' responsibility in accordance with their own group. In the



Al-Irsyad Elementary School 02 Purwokerto the students had the common interest namely to study.

Cooley (Soekanto, 2003) described cooperation as follows. Cooperation occurs when people realize that they have the common interests and, in the same time, they have enough knowledge and control toward their own self. In order to meet the common interests the awareness toward the common importance and the existence of organization become the important facts in a useful cooperation.

In accordance with the above statement, the researcher would like to state that the Al-Irsyad 02 Elementary School Purwokerto had been an institution that prioritized the good cooperation for supporting the success of intracurricular and extracurricular activities. In Ramadhan, there was the quick Islamic boarding school (*pesantren kilat*) that the school held and the cohesiveness of the students was very good. In the activity, the students had very good cooperation to build success in performing the religious in-depth study both in reading the Al-Qur'an and in conducting the other activities. The characters that had been shaped in the activity were religious, independent, responsible, environmentally and socially caring, being patient when taking lines in front of the bathrooms, holding the hunger and the thirst during the learning process in the day and preparing the food for breaking the fast (*buka puasa*). The students also had good cooperation with the *ustadzah*; they helped the *ustadzah* in preparing the food and, after they were ready, they would sit together and listened to the seven-minute course (*kultum*, also known as *kuliah tujuh menit*) while waiting the for time to do the *adzan maghrib* prayer. In the night after the *shalat taraweh*, all of the students would perform *tadarus* gather until ten o'clock. The good cohesiveness resulted in the good cooperation. The *pesantren kilat* activity that the school conducted helped the students to be a good *santri* and to learn how to live a modest life. They were also taught to be individuals who cared about their environment and who were religious. If the characters of being religius had been established, then it would be very easy to direct the

students' behaviors. The *pesantren kilat* activity was very good to shape the students' characters; as a result, the cohesiveness and the cooperation were deeply perceived in the *pesantren kilat*. The education that had been based on the social care and the environmental care would generate the students who had high tolerance as having been taught by Ki Hajar Dewantara in his education. The education that Ki Hajar Dewantara taught did not force the *ustadzah* expectations; instead, the education was a more humanistic education. As a result, the students' talent and interest would be channeled and the children would not have mental burden. The students were free to select what they wanted and the *ustadzah* would serve as a facilitator in directing the students' selection. The cohesiveness in the school would bring about a positive impact in the family and in the community.

### 3. The Social Capital Empowerment within the School in terms of the Aspects of Solidarity and Tolerance

In terms of the aspects of solidarity and tolerance, the social capital empowerment in the Al-Irsyad 02 Elementary School Purwokerto took the form of social activities such as open house. The open house was held every year in the second semester. The objectives of holding the open house were to conduct the *syiar* and the promotion toward the public. The open house was also held in order to introduce the Al-Irsyad 02 Elementary School Purwokerto the religion-based school that had the famous slogan: "The School of the Champions." The elementary school indeed had generated many champions in the regional, national and international level. The public were interested as well with the open house because they would like to see clearly what the elementary school had and what the school looked like since the elementary school had been famous in the Regency of Banyumas. Through the open house, the Al-Irsyad 02 Elementary School Purwokerto would be more famous and the school, in the same time, might taught the characters of social life.

The *ustadzah* and the students cooperated in holding the open house. By involving them in holding the open house, the students would

learn understand the social environment within the community both the school community and the wide community. In turn, the students would have concern among the fellow students, both toward the junior and the senior ones, and among all of the school members. In other words, the open house would generate the students who had higher-level social characters. At the end of the open house, the school caretakers believed that the students would have expanded knowledge as well as high solidarity and tolerance and this would be very important especially recalling the fact that the elementary school is the famous Islam-based elementary school.

Then, the formation of social characters among the students was also pursued through the boy-scout activities. Through these activities, the students would be formed into individuals with high discipline, socialism, responsibility and usefulness both for the religion and for the country. Attaining these characters would be good guidelines and reference because the good individuals should recognize their social environment in the community, both the school community and the wide community. For the *ustadzah* and the students of Al-Irsyad 02 Elementary School Purwokerto, these activities were peculiar challenges in becoming better individuals since the elementary school had been famous especially for being a school of wealthy people. This had been the homework for the elementary school with regards to the fact that the Al-Irsyad 02 Elementary School Purwokerto belonged to all Purwokertonese people. Unlike the ordinary schools, the solidarity within the elementary school was very apparent. The school members here were very cohesive and friendly and these cohesiveness and friendliness caused the elementary school to have many enthusiasts and the number of enthusiasts would be apparent in the enrollment period. In order to gain enormous registrants during the enrollment period, the elementary school should be trustworthy before the public and should improve themselves in terms of curriculum, learning process, social life,

characters of *ustadzah* and activities that supported the elementary school.

The solidarity in the Al-Irsyad 02 Elementary School Purwokerto was supported by the existence of subsidized scholarship and the subsidized scholarship was one of the prominent features in the school. Within the subsidized scholarship, the wealthy students helped the poor students; as a result, the elementary school became famous not only because of the religion basis and the learning process but also because of the social concern. Through such scholarship program, the students were taught to be concerned to their social environment. The students who could not afford the school fee would be freed from any charges and the students who had good grades and earned the first rank in their classes would be free from any charges until they graduated. Thereby, the subsidized scholarship or the cross scholarship would gain many registrants for the elementary school and would be the role model for the other elementary schools that would improve themselves. The cross scholarship itself might also teach the students to not be proud of their wealthiness; instead, the cross scholarship would shape the good social characters among the students and the efforts of shaping the good social characters would be better with the presence of religious school programs that the elementary school held. The characters of being in solidarity with the poor students were very apparent and, in the same time, the students' characters of tolerance were very good in the school activities.

The social capital empowerment that the elementary school conducted, in terms of the aspects of tolerance, had been very fundamental. Within the learning activities or the other activities, the students were encouraged to respect the other students' opinion especially when they shared their ideas. The statement had been confirmed by one of the respondents, HM: “In my classroom before we conduct any activities we should have discussion under the direction of the *ustadzah* so that the discussion will generate the decisions that all of the students agreed.” Learning to respect the other people's opinion had

been one of the responsibilities that the students should conduct in the classroom and in making decisions with other people. The tolerance that the students of Al-Irsyad 02 Elementary School Purwokerto displayed in taking the shared decisions under the democratic manner resulted in the decisions that all of the students agreed. In the process of communal decision making, the differing opinions would be turned into one of the principles for democracy. In relation to the situation, the tolerance that the students displayed supported all of the school activities such as developing the students' talents and interests in accordance with their potentials. The development of their talents and interests was channeled through the extracurricular activities.

The tolerance in the elementary school also opened alternative opinions related to supporting the school activities because the term tolerance does not mean being not allowed and being silent; instead, the term tolerance means to respect other people. The term tolerance also means to provide opportunities to other people for sharing their ideas and to realize that basically every individual has different interest.

In the Al-Irsyad 02 Elementary School Purwokerto, the tolerance had been implemented in every learning activities both inside and outside the classroom because the tolerance served as a very important character value in the students' life. In addition, the character of democracy in sharing opinions was also demanded in the classroom since both aspects, namely the tolerance and the democracy, were not different in the school life and the community life. The tolerance was highly supported by the school members. For example, the students who had different religious festival days would send the text messages containing greetings for the celebration of their religious festival days and the same situation also occurred when the other students greeted the Moslem students who celebrated the Islamic festival days. All of these students celebrated the festival days altogether without discriminating one another. The tolerance displayed in the elementary school supported the activities so that the tolerance generated the character values that had been pursued

through the social capital empowerment in the form of tolerance namely democracy, peer concern, cohesiveness and religiousness.

Although they had significant differences, the harmony among the students of Al-Irsyad 02 Elementary School Purwokerto had been a motivation toward performing positive activities. The significant difference, for example, was apparent between the disabled students and the normal students. The normal students helped the disabled students and, therefore, the atmosphere within the elementary school became very enjoyable. The *ustaz/ustadzah* always taught about mutual assistance and mutual respect among the students; as a result, the harmony among the students would be well preserved. The situation had been confirmed by one of the respondents, *Ustadzah* FBR: "I always teach the learning participants to always live in harmony; they are not allowed to scold their peers in the school because all of human beings are the creation of Allah." It was inevitable that the respondent, *Ustadzah* FBR, had been very friendly and her teaching style, namely the pattern of *asah, asih, asuh* had been in accordance with the educational theory that Ki Hajar Dewantara implemented.

#### **D. CONCLUSIONS**

The social capital in the religion-based character education through the teaching-learning process (the intracurricular activities) and the extracurricular activities as well as the culture has positive and very important role in internalizing the character values toward the learning participants. The extracurricular activities have been the activities that the school conducts in order to develop the learning participants' competencies and potentials. The development of the students' or the learning participants' cultures consists of 8 aspects. In terms of the aspects of cohesiveness and cooperation, the social capital empowerment is apparent in the fact that the students conduct the certain activities together before starting the learning process. Conducting certain activities together results in the sincere cohesiveness and the high discipline so that the students will generate positive matter. Then, in

terms of the aspects of solidarity and tolerance, the social capital empowerment within the religion-based character education is apparent in the activity such as the open house. The open house of Al-Irsyad 02 Elementary School Purwokerto is conducted in the second semester each year. The objectives of holding the open house are to conduct the *syiar* and the promotion toward the wide community. The open house is also conducted in order to introduce the elementary school toward the public since the Al-Irsyad 02 Elementary School Purwokerto has been famous as the religion-based school with the following slogan: “The School of the Champions.” Indeed, the elementary school has generated many champions in the regional, national and international level. However, the elementary school does not forget to teach the social characters.

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TUTUK NINGSIH

*Empowering The Social Capital in The Religion-Based Character Education for The Elementary School Children in The Al-Irsyad 02 Elementary School Purwokerto*

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