

SOCIAL CAPITAL:

TRUST BUILDING AS A STRATEGY OF DEVELOPING
MADRASA



IAIN PURWOKERTO

MUNJIN

SOCIAL CAPITAL:

TRUST BUILDING AS A STRATEGY OF DEVELOPING
MADRASA



IAIN PURWOKERTO



SOCIAL CAPITAL:

TRUST BUILDING AS A STRATEGY OF DEVELOPING MADRASA

The Writer:

Munjin

The Editor:

Sutriono Purnomo

The Layouter:

Mawi Khusni Albar

Cover:

Aep Purnama

Penerbit:

Istana Agency

Jln. Nyi Adi Sari Gg. Dahlia 1 Pilahan KG1/722,
Kotagede-Yogyakarta Telp. 0851-0052-3476 E-mail:
info@istanaagency.com

Website: www.istanaagency.com

Perpustakaan Nasional: Katalog Dalam Terbitan (KDT)

Munjin

Cetakan---I—2019

v + 139 hlm, 21 cm

ISBN : 978-602-5430-80-0

PREFACE

In the name of Allah, the beneficent and the merciful. Praise be to Allah, Lord of the world. *Ṣolawāt* and *salām* may always be pouring to our Great Prophet Muhammad , peace be upon him. Because of His mercy and guide, the writer can finish this research entitled Social Capital: Trust Buiding as Strategy to Develop Madrasa.

This research was supported by annual fund of IAIN Purwokerto 2017. And it took one three months to finish it. The writer is so aware that this research is still uncompletely one, though the writer had efforted as well as possible. So, in order to make it more comprehensively, it is needed some comments and sugestions coming from the writer.

Finally, the writer hope that this reseacrh be useful, especially to those who pay attention to develope education, madrasa, and the next researches.

Purwokerto, September 2018

The Writer

M u n j i n

TABLE OF CONTENT

PREFACE ʘ ii

ABSTRACT ʘ iv

TABLE OF CONTENT ʘ v

Chapter I Introduction ʘ 1

- A. Background of The Study ʘ 1
- B. Research Problem ʘ 7
- C. Research Objectives ʘ 7
- D. Significance of Research ʘ 8
- E. Review of Related Literature ʘ 8
- F. Theoretical Framework ʘ 21
- G. Research Methodology ʘ 26

Chapter II: Review of Literature ʘ 29

- A. Madrasa ʘ 29
- B. Social Capital ʘ 36

Chapter III: Social Capital Development of Trust at MI Istiqomah Sambas ʘ 89

- A. "Trust Building" at MI Istiqomah Sambas Purbalingga ʘ 89
- B. MI Istiqomah Sambas's Approach to Build Philosophical Trust ʘ 94
- C. MI Istiqomah Sambas Practical Trust Building ʘ 99
- D. Institutional Trust Built by MI Istiqomah Sambas ʘ 116

Chapter IV: Closing ʘ 127

- E. Conclusion ʘ 127
- F. Suggestion ʘ 128
- G. Closing Statemen ʘ 129

References ʘ 131

CHAPTER 1

INTRODUCTION

A. Background of the Study

Discussing social capital, there are some experts of social science providing remarkable explanations, one of them is John Field, who elaborates that the study of social capital can be derived from the principles suggested by Pierre Bourdieu, James Coleman and Robert Putnam.¹ In addition, Bourdieu's theory was published for the first time in 1973. He elaborates three forms of capital consisting of economic capital, cultural capital and social capital.² Furthermore; Coleman combines the theory of economics and sociology to explain social capital. He explains that social capital is something that can provide a real benefit for the poor and suburbs.³

The study of social capital was increasingly popular when Putnam started to investigate political tradition in Italy, and applied it to the study of social relations in the United States. The research was conducted from 1960 to the 1990s.

¹ John Field, *Social Capital and Lifelong Learning* (Bristol, UK: The Policy Press University of Bristol, 2005), 19.

² Pierre Bourdieu, Bourdieu, "The Forms of Capital", in J. Richardson J (ed.), *Handbook of Theory and Research for the Sociology of Education* (Westport, CT: Greenwood Press, 1986). Max Stephenson and AlnoorEbrahim, "Trust, Social Capital, and Organizational Effectiveness", *Papers at the Master of Public and International Affairs* (The Virginia Polytechnic Institute and State University, 2004), 5.

³ J.S. Coleman, *Social Capital in the Creation of Human Capital*, (Cambridge Mass: Harvard University Press, 1999), 29.

The findings showed that American people gradually decided to set aside themselves from civic life.⁴ Then social capital developed as contemporary theory after Putnam explained the source of social capital that was constructed from three structures such as networks, trust, and norms/values. Those three structures of social capital, then, is often implemented as an instrument of analysis and approach for research in terms of various social problems, The World Bank, for example, also implements the three structures to analyze the problems of poverty, growth, and economic development, in order to adjust the program to overcome the problems.

Regarding Indonesian context, a lot of efforts have been made to overcome the above problems. Such efforts vary from economic growth and distribution, remote area development, direct government assistance, labor intensive, and so forth, but the results cannot be maximized. It could happen because the government assistance program is not constructed from the need assessment and it does not involve the community as a subject, but only as an object.

In terms of educational field; politically, the government have implemented three steps to improve educational quality. The three steps are improvement of physical and non-physical infrastructure; financial improvement; and improvement of human resources (teachers, principals, and community).⁵ However, those improvements, including the national education system and regulation, have not fulfilled

⁴ John Field, *Social Capital*, trans. Nurhadi. (2nded.). (Yogyakarta: Kreasi Wacana, 2011), 6.

⁵ Sindhunata, *Menggagas Paradigma Baru Pendidikan*, (Yogyakarta: Kanisius, 2002), 76.

the mandate of 1945 Constitution and Law No. 20 of 2003 on National Education System⁶, in which education as a medium for creating complete human personality, noble character and believe in God Almighty.

Soyomukti indicates that there are institutions that unconsciously create social classes, such as elite or non-elite education and public-private education, both of which led to the representation of class in society. There is a tendency that elite social class is always considered to get all the operational needs for education easily. While the education of non-elite class is always considered as a suburban class in which it is difficult to meet the basic educational needs (food, shelter, clothes).⁷ Overall, such educational problems occur as the impact of "capital" interpretation that is built in an incomprehensive educational institution between the interpretation of "capital" in terms of economical field and the interpretation of "capital" in terms of "value" from the perspective of the institution and its users (the user).

Various educational improvements held by the government, it mostly occurs only in public schools. Fulfilling the needs of public schools is not only limited to human resources, but also all the needs associated with adequate

⁶ The indicator is that the distribution of education should be equal to all citizens in order to gain the education; in fact, it is an unequal distribution. Likewise there is a big number of dropout rates in the years of 2015-2016 in which it reached 946.013. (Source: Central Bureau of Statistics, 2016).

⁷ Nurani Soyomukti, *Pendidikan Berspektif Globalisasi*, (Yogyakarta: Ar-Ruz Media, 2008), 65.

facilities. Such condition is very easy to create public trust (social capital) to send their children to public schools.⁸

Different from public schools, society's trust that is supported by the quality of human resources and infrastructure are not easily created at private schools or madrasas. Syafaruddin said that the implementation of education at private school is very dependent on the management of the madrasa in which it is the responsibility of the head of madrasa. The head of the madrasa is expected to work closely with all personnel and other groups (stakeholders) to develop the madrasas to be community-based education.⁹

According to Freire, madrasas have the role as educational institutions as well as public institutions to discharge the people from illiteracy in terms of the world and the hereafter.¹⁰ Therefore, madrasas provide balanced educational materials for public and religious subject matter that are instrumental in the intellectual life of the nation and religion. Moreover, madrasa is one of the oldest educational institutions in Indonesia and it also has a big number of madrasas in Indonesia. Data from the statistics number of

⁸ The public schools during the enrollment period are always overwhelmed by the prospective new students. This happens because the mindset of the people still prioritizes public schools rather than private schools. Suyanto and MS Abbas, *Wajah dan Dinamika Pendidikan Anak Bangsa*, (Yogyakarta: Adicita Karya Nusa, 2001), 94.

⁹ Sayafaruddin, *Manajemen Lembaga Pendidikan Islam*, (Jakarta: Ciputat Press, 2005), 209.

¹⁰ Read article by Ahmad Shafii Maarif, "Pendidikan Islam Sebagai Paradigma Pembebasan", in Ahmad Shafii Maarif, et al., *Pendidikan Islam di Indonesia*, (Yogyakarta: Tiara Wacana, 1991:21-22.

madrasas announced by Ministry of Religious Affairs show that Ibtidaiyah of Purbalingga in 2017 consist of 180 madrasas, 19 of them are accredited as A, 136 of them are accredited as B, 6 of them are accredited as C, and there are 19 as the rest of them have not been accredited.¹¹

Beside the circumstances of madrasa which are still less than ideal, there are several madrasas demonstrate the ability to compete with other schools, even public schools. Such competitive madrasas raise the society's interest, have competent educators, and gain a lot of achievements. The madrasas are able to manage social resources well, and they can create values that can foster networking with various parties, and so on.¹² Although private madrasas deal with the condition that they do not have much help from the government and the teachers do not belong to civil servants, but they can make significant development and they gain society's trust. This is an indication that the madrasas are able to create and build the trust of social capital.

Some educational experts said that some factors influencing educational success or management of the school/madrasas concern on the capitals that are tangible, human resources, facilities, curriculum, teachers, methods, finance, and more. In fact, there are factors that are intangible such as the natural and social factors that may be more significant than the tangible factors. At this point, social

¹¹ Statistical data from Ministry of Religious Affairs of Purbalingga 2017

¹² Anonymous, "Faktor yang Mempengaruhi Keberhasilan Pengelolaan Madrasah", *Abdimadrasah Magazine*, www.abdimadrasah.com, August 8th, 2015.

factors which later known as social capital has not become a serious concern in the management of schools or madrasas.

Among a few madrasas that succeed to develop social factor or social capital in order to create schools that are well established and is then able to maintain the school thoroughly is Madrasa of Ibtidaiyah Istiqomah Sambas (MI Istiqomah Sambas), Purbalingga, Central Java.¹³ MI Istiqomah Sambas was established in 2000. During the development of the school, it has succeeded in creating a very good achievement. Many achievements obtained by the Madrasa Ibtidaiyah Istiqomah Sambas, in the scope of regional and also national. Achievements of MI Istiqomah Sambas include various resources in terms of academic and non-academic, such as student achievements, exemplary teachers, and also the institute as an exemplary school¹⁴. This means that MI Istiqomah Sambas has international standard for managerial ability¹⁵.

Those three academic and institutional aspects are the reasons to consider that the development of MI Istiqomah Sambas is valuable to be researched. The main issue of this study is the social capital of trust, in which the author observes that the society have well-defined trust to MI

¹³ Sambas name is not associated with other similar names, such as the name of the region Sambas in West Kalimantan, or services of Photocopy Sambas in Yogyakarta. Sambas name stands for Suchari Adi Mulyono Banyumas Asli. Suchari Adi Mulyono is the founder of Istiqomah Purbalingga Islamic Elementary School.

¹⁴ ISO (International Organization for Standardization) established in 1947 is a foundation of international standard commission as the representatives from national standardization commission of each country.

¹⁵ Observation at 7 March 2017.

Istiqomah Sambas by referring to the gross enrollment rate in which the students for each class reach 30 students with the total number of students are 1,300 students. The madrasa is also supported by adequate human resources; 53 educators and 20 educational staffs.¹⁶ With the big number of students and also adequate educators/teachers, it does not take over the opportunity for other madrasas around MI Istiqomah Sambas. In fact, the public interest to educate their children in Madrasah Ibtidaiyyah becomes increasing.

Some circumstances above indicate that MI Istiqomah Sambas is an educational institution that has high level of public trust; in fact it has become the largest madrasa in the region of Barlingmascakeb (Purbalingga, Banyumas, Cilacap and Kebumen). This educational institution was established and developed without having affiliated to a particular organization, but MI Istiqomah Sambas can compete with the schools or madrasas that are older and also genealogically have established social capital.

B. Research Problems

The main problem of this research is how MI Istiqomah Sambas Purbalingga build and manage social capital of trust.

C. Research Objectives

1. To find out the techniques and strategies of madrasa development in order to be qualified by building social capital of trust.

¹⁶ An interview with IkhwandiArifin, Principal of the Madrasa, at June 13th, 2014. The data is also taken from the Documentation in 2017

Munjin

2. To explore the potency of MI Istiqomah Sambas Purbalingga to build and manage the trust to stakeholders of madrasa.

D. Significances of the Study

This research is very significant for:

1. MI Istiqomah Sambas.

This research is valuable as a material to develop and improve institutional quality, identify and develop social capital built in MI Istiqomah Sambas.

2. Researchers.

This research is precious to add the knowledge regarding scientific research on social capital in madrasas, particularly Islamic elementary schools, as well as a literature review for further research.

E. Review of Related Study

Field researches focusing on the study of madrasas has a lot been carried out. However, those researches on madrasas in particular, or Islamic education in general, has focused more on the spheres of history, sociology, educational thought and theory, or methodology.¹⁷

Researches on Islamic education that is concerned with social capital as a strategy for developing madrasas is still relatively rare for researchers and education experts. Azyumardi Azra explained that studies that focuses on

¹⁷ Lihat Karel A. Stenbrink, *Pesantren Madrasah, Sekolah, Pendidikan Islam Dalam Kurun Modern* (Jakarta: LPES, 1994).

madrasah management are still rare compared to those with the themes of fiqh, hadith, tafsir, or Islamic history¹⁸

During the research, the author found several scientific papers relating to social capital among which are journals written by John F. Heliwell and Robert D. Putnam entitled *Education and Social Capital*.¹⁹ This topic is backed by the phenomenon of an increase in the average level of education in America between the years 1960 and 1998 which apparently did not significantly influence the level of political and social participation. In connection with that, Norman Nie, Jane Junn and Kenneth Stehlik-Barry then tried to explore which educational factors were more dominant, whether it is the relative or the absolute education. In conclusion, it turns out that the relative education influences political participation.

However, the NJSB findings disturb Putnam to look for other influential variables. Then, he conducts research that seeks to measure the influence of the level of individual education and the average education related to *trust* and participation. Using series and cross-sectional data from the GSS survey body year 1972 to 1996 whose data were collected through interviews with random respondents as well as the data from the DDB-Needham Life Style survey body year 1975 to 1997 whose data were generated through questionnaires. From the data analysis, Putnam, in his paper, says that the development of educational levels could increase

¹⁸ Azyumardi Azra, *Pendidikan Islam Tradisidan Modernisasi Menuju Millenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 85.

¹⁹ John F. Helliwell dan Robert D. Putnam, "Educational and Social Capital" *NBER Working Paper No. 7121*, 1999.

trust and could not reduce participation. Meanwhile, the development of the average level of education, both individual and communal, also has a very strong positive influence on *trust*.

Social capital which is a major factor in community development, both locally and nationally, in this case, should also be observed. Although the participation of formal institutions has decreased, efforts to increase democratization in relation to *trust*, both in political life and community life are very important. Putnam added that an equally urgent factor is an open attitude towards development and a tendency to new innovations. This open attitude towards political and social change is a key element in the progress and the stability of democracy.

Indeed, there is a positive correlation between the level of education and *trust*. People will trust others who have the same or higher level of education, some even concluded that the higher the level of education, the higher the trust they will get. Keep in mind that trust is an important variable for measuring social capital.

In the study, Putnam did not pay attention to the relationship between social capital and institutional performances. Meanwhile, institutions that are able to influence and equip the quality of community life are schools. This institution is also very concerned about the association and quality of life that contributes to social networks (involving trust and tolerance) and democratic life. Within this institution, in addition to the process of transferring knowledge and internalizing values, there is also dialogue so as to create a milieu where everyone is tolerant, welcoming, work together, help each other, and try to strengthen their

social capital. With the heterogeneous actors being involved in this social capital, as a consequence the network formed can be either *bonding* or *bridging*.

At the end of his paper, Putnam concluded that there was not enough systematic evidence to suggest that education levels had a negative influence on political and social participation, and yet the problem of declining levels of participation could not be solved clearly. It is still a puzzle.

The second article is written by Kent L. Tedin and Gregory R. Weiher entitled "General Social Capital, Education-Related Social Capital, and Choosing Charter School"²⁰ which discusses the relations between school selection and school capital concerning education. Kent chose 29 private Charter Schools located in Houston, Dallas and other areas, and 12 ordinary public schools located in middle and upper neighborhoods not far from the school. In this case, he agreed with the theory of "family sovereignty" to explain why the consideration of social capital related to education during school selection process tends to increase. The involvement of parents in school activities is an important factor in this selection process. Parents who are active in the community are usually active in the school activity too. Therefore, this research aims to find out what factors contribute to social capital related to education.

Furthermore, Kent concluded that both Charter Schools and ordinary private schools have the same level of background and attitudes factors. However, in the first and

²⁰ Kent L. Tedin and Gregory R. Weiher, "General Social Capital, Education-Related Social Capital and Choosing Charter School", *The Policy Studies Journal*, vol. 39, No. 4, 2011.

second years, the selection of the Charter School had a significant (though small) influence to certain parents, that influence will grow greatly in the following years. Meanwhile, there is no change in ordinary private schools. Another influential factor is the level and educational facilities parents have at home.

The third article is a journal entitled "Communication-Based Education and Social Capital in Urban After-School Program" written by Peter M. Miller. This article was inspired by Riggs's opinion stating that the high-quality learning participation during After-School activities can direct graduates to have positive social attitudes. That meaning of "high-quality" is doubted by Miller, therefore this paper focuses on what are the characteristics of the success of the after-school programs. In the meantime, there are findings stating that the extent of the area with high differences will certainly not conclude as simple as that, some graduates are even less successful.

Miller's research was conducted by interviewing 16 participants, 6 employees, and 8 student mentors St. Issac School. Semi-structural interviews were conducted at the RCC and Martinez College of Business with simple questions, "What do you usually do at school?", and "What grade are you accepted in this campus." The interview lasts between 30 to 90 minutes and does not refer to the principles of social capital anymore.

From his research, Miller concluded that the students' growth and learning development were very much influenced by their out-of-school life. Therefore, the existence of this program is very important, besides being able to improve relations, it can also provide insights on entrepreneurship,

which in turn becomes the main source of education and socialization in urban communities.

Another article discussing religious social capital is a paper written by John A. Coleman, S.J. entitled "Religious Social Capital: Its Nature, Social Location, and Limits".²¹ The writing of this article is motivated by the increasing religious influence on social aspects in the United States. The increase was identified to be influenced by religious activities which became the driver of social aspects. However, these indications still leave questions about how and to what extent the influence is. Starting from this problem, Coleman analyzed the social aspects that developed through religious activities that were related to the nature, place and obstacles experienced in carrying out these activities.

These religion-based activities are carried out routinely and directly as a space for communication networks that provide service, both inside and outside of the group, without being backed by politic and economic competition. Based on this search, Coleman explained that the activities conducted by church congregations were able to foster trust, solidarity and care among fellow church members. Although there are few obstacles related to economic factors in the form of capital to carry out the activities, the dedication and concern for the surrounding environment can encourage an increase in the role of religion-based activities. Therefore, Coleman concluded that religion-based activities were considered to have a positive and significant effect in moving

²¹ John A. Coleman A. S.J., *Religious Social Capital: Its Nature, Social, and Limits* , *Religion as Social Capital*, (Waco, Baylor University Press), 2003

social aspects in the United States compared to other activities.

In addition to the above-mentioned journals, several studies have been found examining madrassas/schools with a focus on social capital. Among others, Suwadi's research, "Social Capital and the Vitality of Private Secondary Schools in Yogyakarta."²² In this study, Suwadi explained the theory of value social capital or habituated norms. This value becomes a handle to dynamize school social capital. The driving actors are teachers, students, and all school members.

The findings of Suwadi's research show that the utilization of the social capital can increase school's vitality. This vitality by Suwadi is interpreted as an effective school concept, it has the ability to recognize and utilize the social capital which is a function of the value orientation that is believed by the school. The higher the ability to recognize and utilize the social capital (though the orientation value is small) the more effective the school will be. Conversely, the higher the school's orientation value with lower ability to recognize and utilize the social capital, the less effective the school will be. So, schools that have social capital but are not well utilized, will be difficult to become a superior school.

The value developed in a private junior high school (SMP) in Yogyakarta is the existence of school policies that the integrated value of the school comprises the academic development program, human resources, funding systems, and local culture. Through this program, schools are strived to be a resource for academic diversification, developing the

²² Suwadi, "Modal Sosial dan Vitalitas Sekolah Menengan Swasta di Yogyakarta," *disertasi* (Yogyakarta: Universitas Negeri Yogyakarta, 2015)

quantity and quality of students, teachers, employees, financial support, school's networks, and school leadership.

Compared with Suwadi's research, this research has several different aspects, namely in terms of objectives, field problems, and networks that are built. Besides that, the differences also appear at the education level and the location of the study. Suwadi conducted his research at a Private junior High School in the student city of Yogyakarta. While this research is conducted at the *Ibtidaiyyah* (Primary) education level and is located in Purbalingga Regency. There are certainly different social conditions, social needs, and management between Yogyakarta, which is known as a student city and Purbalingga, which is only a suburban city. This what will influence school leaders in taking every school development policy.

The social capital developed by Suwadi is only a value, while the social capital in this study is not only the developed value, but also the network, beliefs and norms. All three were analyzed in relation to the development of the Sambas Istiqomah Madrasa.

Furthermore, a book written by Khirjan Nahdi, "Nahdlatul Wathan and the Role of Social Capital: Ethnographic-Historical Studies of Spiritual and Sociocultural Capital". This study attempts to examine the social capital developed by *Nahdlatul Wathan* in the form of spiritual and sociocultural capital.²³

²³ Khirjan Nahdi, *Nahdlatul Wathan dan Modal Sosial: Studi Etnografi-Historis Modal Spiritual dan Sosiokultural* (Yogyakarta: Insyira, 2012).

When compared with Khirjan Nahdi's research, this study has several differences in the aspects of study, objects and the developed social capital. In terms of the studies, this research does not use ethnographic-historical studies as the knife of analysis, but it uses the tools of sociology. In terms of objects, this study is clearly different, namely at MI (*Madrasah Ibtidaiyah*/Elementary School) Istiqomah Sambas. As for the social capital being developed, this study analyzes the social capitals of networking, beliefs, and norms.

Next is Sri Suharmi's research, "The Development of the Social-Capital-Based Character Education Model for Students of UIN Sunan Kalijaga Yogyakarta."²⁴ From the object and research objectives, there are significant differences between Sri Suharmi's research and the research done by the author. In terms of object, Sri Suharmi focuses on the study of character education, while this dissertation focuses on the development of MI Istiqomah Sambas, viewing from the perspectives of management, infrastructure, number of students, and the quality of education. As for the research target, Sri Suharmi analyzed the students at Sunan Kalijaga State Islamic University in Yogyakarta, while this dissertation examined MI Istiqomah Sambas Purbalingga.

Another study that was later published in the form of book was Rahmat Rais's work entitled "Social Capital as Madrasah Development (Madrasah Development Study in

²⁴ Sri Suharmi, "Pengembangan Model Pendidikan Karakter Berbasis Modal Sosial Bagi Mahasiswa UIN Sunan Kalijaga Yogyakarta," *disertasi* (Yogyakarta: Universitas Negeri Yogyakarta, 2016).

MAN 1 Surakarta)".²⁵ Rais, in the conclusion of his dissertation showed that the theory of social capital used in the dissertation still refers to 3 sources of social capital, namely networks, trust, and norms. The established networks driven by madrasah managers are in the framework of service to its users, whereas the formal networks of the madrasah are with outside institutions such as the Regional Government, Ministry of Religion, and others.

Rais' research above is theoretically similar to the research carried out in this dissertation, which is to explore the 3 bases in social capital, namely the network, trust, and shared values within the madrasah institution, referring to Putnam's theory of social capital. However, when explaining trusts, it seems that Rais is more inclined to Bourdieu, thus he concluded that the exemplary element of madrasah principals and managers was responded positively by the parents of the students. While the value developed by the State Madrasah Aliyah (MAN) 1 Surakarta is on the openness of the elements of society and does not discriminate between one another.

According to the author, there are two elements emphasized by Rais, namely: first, the position of religion included only in the addition of the social capital rather than being part of the social capital theory. Second, the position of principals (not school leaders) who are positioned as a central party in the development of social capital at MAN 1 Surakarta. This element will differentiate his work from the dissertation written by the author, because the head of the madrasa is part

²⁵ Rahmat Rais, "Modal Sosial Sebagai Pengembangan Madrasah (Studi Pengembangan Pada Madrasah 1 Surakarta)", *Disertasi* (Jogjakarta: UIN Sunan Kalijaga Yogyakarta, 2007).

of the school leaders who collectively is engaged in developing social capital in the madrasa. Besides that, in terms of location, this study is clearly different from that of Rais, which is in Surakarta. As is known that Surakarta is a city of education and business, while Purbalingga is only a regency city that is neither a city of education nor a metropolitan.

The research by Rais was also conducted at the upper level of madrasahs, namely Madrasah Aliyah (Islamic Senior High School) which when viewed from the human resources aspects (educators) and students is also very different, especially in communication so as to create independence and trust. The trust that is built among the students of Madrasah Aliyah is more determined by the prospective students, while at the level of the Madrasah Ibtidaiyah that trust is largely determined by parents / guardians of the students.

Other research is the work of Ahmad Junaidi Hakim entitled "Strategy for the Development of Private Madrasah Aliyah in the Era of Regional Autonomy in Madrasah Aliyah Roudhotul Ulum Trangkil Pati". According to Hakim, several strategies for developing madrasah include:

- a. Additional financial capital. In this case Hakim examines the cooperation established by the madrasa to support the implementation of education.
- b. Organizing Arabic, English and computer courses to equip students to support their knowledge and skills.
- c. Increasing students' learning hours. According to Hakim, the number of subjects does not fulfill the time allocation, so some subjects considered as principal need to get extra

time.²⁶

Based on the above, it appears that Hakim views the object of his research in terms of the strategy of developing madrasas in the form of efforts to improve the quality of their students, rather than looking at the strategy of developing the madrasa itself. Therefore, the focus is on student activities that must be done in order to improve their material mastery. Whereas in other perspectives, the addition of learning hours, computer and language courses, and cooperatives can be interpreted as adding economic value (profit) without seeing the addition of students' quality.

The approach used by Hakim in his research, according to the author, is very functional-positivistic so that it tends to lose critical power in analyzing the madrasa development strategy where the research is conducted. Hakim also ignored the actors as the main pillar of human resources in the madrasa. Hakim did not mention how the social capital was managed and developed in the school (Madrasah Aliyah). In fact, the social capital in the context of madrasas has a very large role.

From some of these studies, theoretically social capital can be used as a research approach to madrasas. Moreover, the researches on madrasa done so far more on the development of the institutions, curricula, or others that are not related to social capital.

Researches on social capital at the *Madrasah Ibtidaiyah* level has not been widely practiced, especially at MI

²⁶Ahmad Junaidi Hakim, "Strategi Pengembangan Madrasah Aliyah Swasta dalam Era Otonomi Daerah", *Tesis*, (Semarang: IAIN Walisongo Semarang, 2005).

Istiqomah Sambas Purbalingga. In such a position, the research that the author is doing with the theme of social capital at MI Istiqomah Sambas certainly has very strategic significance.

There have been many research focusing on the study of madrasas. However, research on madrasas in particular, or Islamic education in general, has focused more on historical aspect, sociology, educational principles and theory, or methodological studies²⁷.

Research on Islamic education concerning on social capital as madrasa development strategy is still relatively rare to be conducted by researchers and educational experts. Azyumardi Azra explained that the studies or research that focus on the management of madrasa tend to be rare compared to studies of fiqh, hadith, tafseer, or the history of Islam.²⁸

Based on the previous studies, there are some scientific studies have investigated madrasas concerning on social capital. One of them is a research conducted by Suwadi, Social Capital and Strength of Private High School in Yogyakarta. In his research, he explains the theory of social capital value or common values. Those values are devoted to stabilize the social capital of

Suwadi's research results show that the use of social capital can increase the strength of the school. Suwadi interprets the strength as the concept of effective school that

²⁷ See Karel A. Stenbrink, *Pesantren Madrasah, Sekolah, Pendidikan Islam Dalam Kurun Modern* (Jakarta: LPES, 1994).

²⁸ Azyumardi Azra, *Pendidikan Islam Tradisidan Modernisasi Menuju Millenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 85.

has the ability to recognize and utilize the social capital holding the function of value orientation of that school. If the school has higher ability to recognize and utilize the social capital, although the value orientation is low; it leads the school to be more effective. Conversely, if the school has higher value orientation of school but it has lower ability to recognize and utilize social capital; it leads the school to be less effective. Thus, the schools that have adequate social capital but it is not developed properly; then, it will be difficult for the school to be an outstanding school.

Comparing with Suwadi's research, this study has some different aspects such as in terms of research objectives, research, and the network constructed in this study. Moreover, the differences are also evident regarding educational level and population of this research. Suwadi conducted the research in a private junior high school in Yogyakarta, known as the city of students. While this research is conducted at elementary school level of Ibtidaiyyah and it is located in Purbalingga. Regarding the characteristics of Yogyakarta as the city of students social conditions, social needs, and management. Such circumstances can influence compared to Purbalingga as a suburban city, those two cities certainly have different the principal of the schools to decide any kinds of policy in terms of development of the school.

F. Theoretical Framework

"Trust", in the literature of sociology, is described as one of individual ownership, social relations, or a social system that disproportionate attention to behavior based on

actions at individual level.²⁹ In *Kamus Besar Bahasa Indonesia*, “trust” has some meanings that can be used as the basis for understanding the social capital. The elaboration is as the following: 1) the assumption or belief that something is true or real, 2) expectations and beliefs (honesty, kindness), and 3) those who believed (entrusted with something).³⁰

Fukuyama explained that the trust is devoted when a community shares set of moral values to create a fair and honest behavior.³¹ According to Cox, we expect others to manifest good will, and we trust our fellow human beings. We tend to work cooperatively, to collaborate with others in collegial relationships.³² Cox’s explanation shows that trust can be constructed from an expectation to others about a good intention in order to build mutual trust among others. Due to the trust, it can construct cooperation, to collaborate with others in a collegial relationship. Furthermore, based on Cox, the societies that have high value of trust, the social rules tend to be positive; so it leads the relationships to be cooperative.³³

According to Stephenson and Ebrahim, Coleman (1988) and Putnam (1993) explain that a trust is a key component in social capital. Likewise, according to Fukuyama (1995), trust plays an important rule and it is believed as a basic aspect in social capital. Therefore, social capital can be created from

²⁹ Stephenson and Ebrahim, *Trust, Social*, 14.

³⁰ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007), 70.

³¹ Fukuyama, *Trust: Kebajikan sosial*, 225.

³² Cox, *A Truly Civil Society* (Sydney: ABC Book, 1995), 5.

³³ *Ibid.*, 321.

public trust.³⁴ In fact, according to Francois (2003), trust is regarded as economically relevant component of culture.³⁵

Torche and Valenzuela explained that the trust provides a strategy to deal with interpersonal risks, especially risks derived from the freedom of others. In other words, the trust provides a solution to the problem of strangeness. As a result of the fact that someone must be surrounded by other people that do not have a good relation will create anger among them, whereas the person has limited information.³⁶ Reflecting to such circumstances, it is clear that the trust to each other in a social system is a very fundamental capital.

Social trust is basically a product of valuable social capital. The existence of valuable social capital is characterized by the presence of solid social institutions. Thus, social capital will build a harmonious society. Otherwise, destruction of social capital will lead to antisocial behavior.

On the other words, an important keyword is expectations and reality of others. This illustrates that the concept of trust creates negotiation between expectation and reality in which it is realized by the action of individuals or groups in social life. The accuracy between expectation and reality of individuals or groups in accomplishing the mission, understood as the level of trust.

³⁴ Stephenson and Ebrahim, *Trust, Social*, 19-20.

³⁵ *Ibid.*

³⁶ Florencia Torche and Eduardo Valenzuela, "Trust and Reciprocity: A Theoretical Distinction of The Sources of Social Capital", in *European Journal of Social Theory (online)*, 14 (2), 2011, 186, or it can be accessed at (https://files.nyu.edu/ft237/public/torche_valenzuela11_reciprocity_trust.pdf). &

Trust is the results of experience from the actors of society in establishing social interactions related to specific issues. In this interaction, there is a law highlighting that the level of trust will be high if the deviation between expectation and reality of action is very small. In contrast, the trust level will be low if the expectations cannot be fulfilled by the reality of social actions.³⁷

The concept of the trust puts the reality of expectations as an integral component rooted in everyday social activities. This fact makes the trust categorized as social capital. Fukuyama divides social capital into three levels: the level of value, institution, and mechanism. While the trust itself is the soul of social capital, the central position of trust will affect the building of social community. Strong social structure (high trust) will occur when institutional trust is internalized firmly. Otherwise, the bonds of social construction will weaken (low trust society) when the trust weakens.

On the other words, reciprocal trust among all stakeholders' components of a network will become an important capital to develop participation, cooperation, even partnership to build particular development. Without the existence of this pattern, the community will have distrust or low-trust. In turn, each of the actors of society will lose its legitimacy in realizing the social order in society.

³⁷ Arya Hadi Dharmawan, "Kemiskinan Kepercayaan (The Poverty of Trust), Stok Modal Sosial dan Disintegrasi Sosial", *unpublished seminar paper* (Bogor: Kongres Nasional IV Ikatan Sosiologi Indonesia, 2002), 4.

Regarding the forms of trust, there are four kinds of forms. They are identification-based trust, calculus-based trust, knowledge-based trust, and deterrence-based trust.³⁸

The first, identification-based trust occurs when two people have the same desire or objectives. In terms of a relationship based on such objectives, the parties have little interest in learning about the characters or the longing of their partners; even they are able to identify each other. Each partner may expect and even ask to sacrifice everything in order to gain the objectives. Trustees, in this case, often depend on an impressive propaganda or rhetoric. Both of them often interpret this belief as a great affective component.

The second model is calculus-based trust that predicts whatever is done by the partner is reliable by looking for evidence, for example, whether the other party has a good history of keeping promises, has a good reputation or not. The party that has the role as a party will calculate the benefits and reliability for the trust. If the profit exceeds the costs, so the partner will question the parties. Calculus-based trust is usually cognitive and conative.

The third model is the trust based on the knowledge that occurs when the parties get to know each other or interact with each other. This trust will be broken when the parties have doubts about each other. In this case, both parties may concern more on how to make a profit. This relationship can also be affective and cognitive.

³⁸ Ansaim I. Strauss, *Qualitative analysis for Social Scientist*, (Cambridge: Cambridge University Press, 1987), 3.

While the deterrence-based trust will occur and it is enforced when both parties have the same love of virtue, wisdom, and willing to engage in dialogues with the aim to gain better understanding to each other. This kind of trust is a fellowship among good personality people, to respect each other and do not want to insult each other.

G. Research Methodology

1. Data Collection Methods

a. Observation

An observation method is also used by the author to obtain data that relate to the general situation of social life in madrasa, such as the activities of the principal, the administrators, the activities of teachers and students, the public response to the madrasa, and the programs related to.

b. Interview

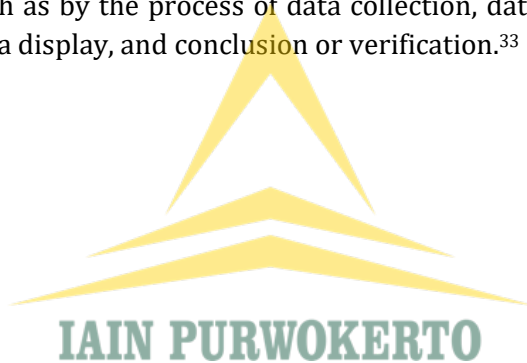
Interview in the field of research becomes very fundamental as an initial data to cross-check between the theory and practice among the results of observational data, and also documentation with various dynamic aspects occur during the research process. To gain the benefit of the data, the author will conduct interviews for 10 data sources (informants) as the key informants. Informants in this study focus on the foundation, madrasa leaders, teachers, educational practitioners, school committee and the community.

c. Documentation

Documents that are considered to be relevant in this research consist of organizational structure, management, developmental strategy, data of committee, school programs, data of students, history of the madrasa, as well as other various documents required and associated with the purpose of writing this study.

2. Techniques of Data Analysis

Miles and Huberman further provide general guidance on the steps in the analysis of qualitative data such as by the process of data collection, data reduction, data display, and conclusion or verification.³³





CHAPTER 2

THEORETICAL FRAMEWORK

Madrassa as an Islamic educational institution that has been established for many years has not reached significant achievement, yet. The number of madrassa ibtdaiyah reaches 24,560, consisting of 1,686 that belong to public schools and 22,874 that belong to private schools. It is an educational asset that cannot be underestimated. Unfortunately, there are 2,811 madrassa with the accreditation of C and even there are 2.724¹ have not been accredited. This phenomenon is an irrefutable fact that madrassas still require more serious managing.

Such condition is certainly not a persistent matter, without progress. Efforts to develop the management of madrassa are continuously conducted by both the government and the societies. However, the endeavors to develop the madrassa tend to be the factors that the societies do not have the awareness of that. Apparently, the societies are more interested in discussing facilities or physical capital, tangible factors, rather than nonphysical and intangible factors or capital to develop the madrassas. The following section discusses madrasah and nonphysical capital, in which in this dissertation, it is referred to social capital.

A. Madrasa

The word of *madrassa* is Arabic derived from the root of the word *darasa*. It can also be formed to be the word *midras* which means a learned book or a place of learning, and the

¹ Source: 2014 Pendis Data

word *al-midras* can be interpreted as a home to study the Torah². The *madrassa* has the meaning, literally, the place where students learn or where to teach lessons³. In the Great Dictionary of the Indonesian Language, *madrassa* means school or college which usually holds Islamic values⁴.

Although, in terms of teaching and learning or intra-curricular activities; *madrassa* is not so different from the common school; in Indonesian context, *madrassa* is not always understood just as a school, but labeled as "religious school", where students get the access to learn about religious and religious knowledge, in this case is Islam⁵. Indeed, practically, there are *madrassas* that teach the religious knowledge (*al-'ulum al-diniyyah*), and also teach the general knowledge. Furthermore, there are also *madrassas* that focus on the study of religious sciences which is then often called as *madrrasah diniyyah*.

In fact, the word *madrassa* derived from Arabic is not translated into Indonesian. Consequently, it makes the societies to have a better understanding the *madrassa* as an Islamic educational institution, a place to study religion or a place to provide religious and religious lessons. Furthermore, George Makdisi points out that the translation of the word

² Abu Luwis al-Yasu'l, *al-Munjid fi al-Lughoh wa al-Munjid fi al-A'lam* (Beirut: Dar al-Masyrik, n.d.), 221.

³ Mehdi Nakosteen, *Kontribusi Islam atas Dunia Intelektual Barat: Deskripsi Analisis Abad Keemasan Islam, Edisi Indonesia* (Surabaya: Risalah Gusti: 1996), 66.

⁴ Compilers Team, *Kamus Besar Bahasa Indonesia Edisi ke Tiga* (Jakarta: Balai Pustaka, 2007), 694.

⁵ H.A Malik Fajar, *Visi Pembaruan Pendidikan Islam* (Jakarta: LP3NI, 1998), 111.

madrassa can be concluded by three basic differences: Firstly, the word of universities in the original sense, refers to a community or group of scholars and students. Secondly, referring to a building of educational activities after primary education taken place. Then, the third; the teaching approval (the diploma of al-tadris, licentia docendi) on the *madrassa* is given by the *Sheikh* without any connection with the government⁶.

During the development of the *madrassa*, there are some points that are still associated with the use of the term *madrassa* referring to educational institutions that have some meanings, such as: alliances, congregation, groups or groups of philosophers and certain intellectuals in the same methods and thoughts. The emergence of these meanings along with the development of *madrassa* as an educational institution in which some of them become an institution that embraces and develops views or congregation and schools of thought⁷.

Discussing the *madrassa* in Indonesia, it cannot be separated with *pesantren* as the forerunner. In other words, *madrassa* is a further development of *pesantren*. Furthermore, Nurkholis Majid explains that the similar educational institutions of *pesantren* have been existed since Hindu-Buddhist government, so that Islam has to continue the existing institutions at that era⁸. As a logical consequence, *pesantren* was initially connected with a mystical charge, and

⁶ George Makdisi, *The Rise of College: Institutions of Learning in Islam and the West* (Edinburgh: Edinburgh University Press, 1981), 19.

⁷ Azyumardi Azra, *Penidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos, n.d.) 117-1.

⁸ Nurkholis Majid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), 3.

later on, it turned into Sufism. The content of Sufism was indeed dominant in the early period of Islamic development in Indonesia, because it was easy for the societies to accept and obey the Islamic value through the approach of Islamic cultures in Indonesia.

Then, at the beginning of the 20th century AD, educational institutions gradually embraced the pattern of learning style of *madrasa*, in which later on, it was known as *madrassa*. Therefore, since the beginning of the emergence of *madrassa* in Indonesia, it has adopted a modern school management with the characteristics of: implementing class system, classification of lessons, using the chairs, and an inclusion of general knowledge as part of the curriculum⁹.

On the other hand, Deliar Noor argues that the growth of *madrassas* in Indonesia is also a response and part of the Islamic reform movement in Indonesia that has a direct relationship with the Islamic reform movement in the Middle East. The reform movement was responded by Islamic organizations in Java, Kalimantan and Sumatra¹⁰.

The Dutch government's policy of opening a big numbers of primary schools made some impacts to the Islamic boarding houses, Muslims worship places, and mosques. Those three institutions are like getting real and big rivals. In fact, the education held in elementary school is not just giving real skills, but also providing job opportunities; although it is still at middle class job. In 1914, the Dutch

⁹ Hanun Asrorah, *Sejarah Pendidikan Islami* (Jakarta: Logos, 1999), 193.

¹⁰ More clearly on the origin of the Islamic reform movement and its development in Indonesia, see Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942* (Jakarta: LP3ES, 1995).

changed a kind of training course into a school; and at the same time, opened a secondary school. Students who have graduated from HIS can continue to MULO and AMS. This school is the embryo of the founding of elementary, junior high and high school. This condition also strengthens the awareness of the leaders of organizations of Islamic movements such as Muhammadiyah, Nahdlatul Ulama, Jamiat Khaer, Persis, Persatuan Islam, al-Irsyad, al-Washilah, Perti, and other forms that manage the special division of Islamic education¹¹.

Therefore, the study of madrassa in Indonesia cannot be separated from the development of Islamic boarding school. The development of madrassa is very attached to the existence of Islamic boarding school. Madrassa is an advanced development of pesantren that has elements of mosques, dormitories, and classrooms.

Referring to Dhofier's theory of Islamic boarding school, it is explained that Islamic boarding school has several elements, namely: cottage, mosque, teaching of classical books, santri and kyai¹². Strengthening this theory, Mastuhu explains that the education system is the overall interaction of a set of educational elements that work together in an integrated way, and complement each other toward the achievement of educational goals that have become the ideals with the doers. The inter-actors' cooperation is based on, stimulated, driven, stimulated, and directed by the noble

¹¹ Haidar Putra Daulay, "Pesantren, Sekolah dan Madrasah (Tinjauan dari Sudut Kurikulum Pendidikan Islam)," *Disertasi* (Jogjakarta: IAIN Sunan Kalijaga, 1991), 226.

¹² Zamakhsyari Dofier, *Tradisi Pesantren*, 6th Ed. (Jakarta: LP3ES, 1994), 44-60.

values that are upheld by them. Elements of the educational system do not only consist of actors who are organic elements, but they also consist of inorganic elements, such as: funds, facilities and other educational tools. The relationship between values and elements in the education system is a unity that can be separated¹³.

Historically, there are some madrassas in Indonesia in Java and Sumatra that lead the other madrassas, namely Adabiyah School (1909) and Labai al-Yunusiy Diniyah School (1915) in West Sumatra, Madrassa of Nahdlatul Ulama in East Java, Madrassa of Muhammadiyah in Yogyakarta, Tsywiq Thulab Madrassa in Central Java, Jamiet Khaer Madrassa in Jakarta and Mambaul Ulum Madrassa in Surakarta¹⁴.

After Indonesia's independence, the development of madrassas is not always good. Its development is always intertwined by the current political conditions. In 1972, there was a controversial policy that was the implementation of Presidential Decree no. 34/1972 on the incorporation of religious education into the Ministry of Education and Culture. This Presidential Decree then got a criticism that was finally changed with the release of Letter of Three Ministerial Decrees. The main contents of the Three Ministerial Decrees was that madrassas was aligned with public schools. However, the composition of the madrassa's curriculum has a

¹³ See Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, 1st Ed. (Jakarta: INIS, 1994).

¹⁴ The important note is Mambaul Ulum Madrassa is the only madrassa that is financed by Surakarta Government. This is fundamental evidence, before independence, there are already madrassas financed by the government. See Karel A Steenbrink, *Pesantren Madrasah Sekolah* (Jakarta: LP3ES, 1984), 53.

ratio of 70% of the general material, and 30% of religious material.

The existence of the Act No. 2/1989 About National Educational System provides a better space and position to madrassas. In the Act of the National Educational System, the madrassas are defined as "a typical Islamic public school". Here, the role and position of the madrassas becomes bigger and stronger in terms of legality and legal recognition. It means that no more dichotomies between public schools and madrassas.

With the increasingly strong madrassas' position in the educational system in Indonesia, the madrassas are required to be more professional in performing their duties. Consequently, it cannot be separated from the major issues of school-based management. This demand is not only directed to the madrassas' managers, but it also involves all stakeholders of education providers (government and society). In the context of managerial power, there must be harmony between the center and the regional management. The translation of "autonomisation" should always put forward a sense of justice, without neglecting the spirit to build self-reliance¹⁵.

In the context of non-profit institutions / institutions, madrassas are different from non-profit institutions such as corporations or business entities. In terms of developing the non-profit institutions, they are sustained by economic capital in the form of money or financial assets. However, the

¹⁵ Rodney T. Ogawa and Paula A. White, "Scoil Based Management: An Overview", in Allan Odden (ed.), *School Based Management: Organizing For Hight Performance* (San Francisco: Jossey Bass Publishers, 1994), 57.

madrassas need to have the capital in the form of social assets to develop themselves. Those social assets can be in the form of networks, trusts, and norms; in which, if they can manage the assets optimally, they will have an excellent impact on the development and progress of madrassas.

B. Social capital

1. Definition and Development of Social Capital

Capital, in some sense, means capital in terms of economic context. Like the term of capital gains that have meaning capital achievement; the trade of assets at their purchase price. The equal term is capital goods that is defined as things or goods used to produce other goods or to produce services¹⁶.

Bambang Riyanto explains that capital is the power to use capital goods. The position of the capital itself lies next to the credit. As for the meaning of capital goods are goods in the company that has not been used and is on the balance sheet next to the debit¹⁷.

While the word of social is derived from the word *socius* (Greek) that means friends, being friends, or community¹⁸. In this case, Field explains that the whole

¹⁶ Ahmad Anoni K. Muda, *Kamus Lengkap Ekonomi* (ttp.: Gitamedia Press, 2003), 59

¹⁷ Bambang Riyanto, *Dasar-Dasar Pembelanjaan Perusahaan* (Yogyakarta: BPF UGM, 1997), 18.

¹⁸ Abdulsyani, *Sosiologi Kriminalitas* (Bandung: Remadja Karya, 1987), 1. See also Metta Spencer and Inkeles Alex, *Foundations of Modern Sociology* (Englewood Cliffs, New Jersey: Prentice Hall, Inc, 1982), 4. See also Ng. Philipus and Nurul Aini, *Sosiologi dan Politik* (Jakarta: RajaGrafindo, 2004), 19.

discussion of social capital theory is always begun with the contributions of the thoughts of Pierre Bourdieu, James Coleman and Robert Putnam. Among those three scholars, Bourdieu and Coleman are regarded as the original thoughts¹⁹.

According to Bourdieu, capital can be divided into three categories, they are: economic capital that can be directly converted into money and institutionalized in the form of property rights; cultural capital that can to be converted into economic capital and instituted in the form of educational qualifications; and social capital, consisting of social obligations that can be converted into economic capital and instituted in the form of a noble title²⁰.

Furthermore, Field explains that Bourdieu's concept was first published in 1973. According to Field, Bourdieu has developed a concept of social capital that focuses on managing the resources used by people to secure the advantage of their position²¹. This opinion is what Field says is referred to as "original".

As for Coleman, who has the educational background of investigator in the world of education, is considered to be able to describe social capital carefully. At this point, Coleman explains that social capital can provide tangible benefits to the poor and arginalized²². Therefore, Coleman attempted to combine theories in economics and

¹⁹ John Field, *Social Capital And Lifelong Learning* (Bristol, UK: The Policy Press University of Bristol, 2005), 19.

²⁰ Bourdieu, *The Forms Of Capital*, 243. Max Stephenson and Alnoor Ebrahim, "Trust, Social Capital", 5.

²¹ Field, *Social Capital*, 20.

²² *Ibid.*, 23.

human capital sociology practiced in economics and used for the study of education, health, and others²³.

Social capital in Indonesian language has generally been absorbed into "social capital", but some interpreted it by "social capital". During the development, if social and capital is defined as Unity, then it causes the emergence of various explanations from various social science experts. Francis Fukuyama defines that social capital is a capability created from trust within a society or in certain parts of it. Social capital can be institutionalized in the smallest groups to the largest groups, such as countries or between countries²⁴. Furthermore, in another article, Fukuyama defines social capital as a set of shared values and informal norms among members of a community group that allows for cooperation among them²⁵.

Social Capital, in a brief sense, can be seen in OECD (Organization for Economic Co-operation and Development) publications²⁶, namely: *Social capital as*

²³ Coleman's thoughts seem to be heavily influenced by Gary Becker. See *ibid*.

²⁴ Francis Fukuyama, *Trust: Kebajikan Sosial dan Penciptaan Kemakmuran*, ed.: Ruslani (Yogyakarta: Qalam, 1995), 37.

²⁵ Francis Fukuyama, *Kemenangan Kapitalisme dan Demokrasi Liberal*, trans.: Mohammad Husein Amrullah (Yogyakarta: Qalam, 1992), xii.

²⁶ OECD (Organization for Economic Co-operation and Development) is an international organization with 30 countries that accept the principles of representative democracy and free market economy. Beginning in 1948 under the name Organization for Economic Cooperation Europe (OEEC / Organization for European Economic Co-operation), led by Robert Marjolin of France, for the reconstruction of Europe after World War II. Later, since 1961, it has been re-established into the OECD by adding membership from non-European countries.

*networks together with shared norms, values and understandings that facilitate co-operation within or among groups.*²⁷

According to the definition developed by the OECD, it is clear that social capital as a network is a part that can be developed along with norms, values, and understandings that allow for cooperation within or between groups. Hartmur Esser explains social capital in two definitions, they are: specific and general definition. The first sense, explaining that capital is understood as an investment/stock owned by economic actors. Thus, social capital is understood only as pure economic capital (investment), or capital in the sense of human capital. On the other words, human capital is also referred to cultural/symbolic capital.

The second definition (social capital in the general meaning) includes all forms of capital, which is then understood as financial capital. In this case, capital is something "valuable" to create existence in an environment such as language or culture²⁸ Moyers et al. classify the theory of social capital into two dimensions. First, the "structural" dimension developed by Bourdieu (1986) and Coleman (1988). Second, the dimension on "culture" that Putnam (1993)²⁹ has developed.

²⁷ *OECD Insights: Human Capital (online)*, "What is social capital?", 103, or accessible at (<http://www.oecd.org/insights/37966934.pdf>).

²⁸ Hartmut Esser, "The Two Capital Meaning of Social Capital", in Dario Castiglione, et. al., *The Handbook of Social Capital* (Oxford, New York: Oxford University Press, 2008), 23.

²⁹ Carlos German Palafox Moyers, et.al., "The Social Capital as an Element of Development", in *International Journal of Operations and*

Bourdieu explains:

Capital social is the aggregate of the actual or potential resources that are linked with the possession of a enduring network of relations more or less institutionalized of knowledge and mutual recognition, in other words, with the belonging to a group that gives to every member the support of Social Capital acquired. ³⁰

From the above definition, it can be understood that social capital is a collection of actual or potential resources associated with strong network ownership (enduring network) and more relation of mutual knowledge and recognition. In other words, the relationship owned by a potential resource is when it has a relationship with the group owner that can provide a "social capital acquisition" and the message is delivered to each of its members.

Other scholars claiming that Bourdieu was the first person that systematically defined social capital was Torche (New York University and Pontificia Universidad Catolica de Chile) and Valenzuela (Pontificia Universidad Catolica de Chile). According to both scholars, Bordiue views social capital as: *the aggregate of actual or potential resources linked to possession of a durable network of more or less institutionalized relationships of mutual*

Logistics Management, Volume 3, March, 2014, 82, accessible at (www.absronline.org/journals).

³⁰ *Ibid.*, 82.

*acquaintance and recognition, in other words, to membership in a group.*³¹

The Bordiue's point of view developed by Torche and Valenzuela is in social capital that includes a network for membership of a group. Thus, in social capital research, the network for membership improvement becomes very important and as a representative basis.

Besides Bordiue, other scholar who is considered as the pioneer of the study of social capital is Putnam³². Putnam explains: *Social capital refers to features of social organization, such as networks, norms, and trusts, that facilitate coordination and cooperation for mutual benefits. Social capital enhances benefits of investment in physical and human capital*³³

³¹ Bourdieu, "The Forms of Capital", 248. Florencia Torche and Eduardo Valenzuela, "Trust and Reciprocity: A Theoretical Distinction Of The Sources Of Social Capital", in *European Journal of Social Theory* (online), 14 (2), 2011, 183, accessible at (https://files.nyu.edu/ft237/public/torche_valenzuela11_reciprocity_trust.pdf)

³² Robert David Putnam is a political scientist and Professor of Public Policy at Harvard University John F. Kennedy School of Government, USA. Putnam developed an influential two-tier game theory that assumes international agreements will only be successfully brokered if they also benefit domestically.

Putnam is also involved in a comprehensive study of the relationship between trust (trust) in society and ethnic diversity. Putnam describes people of all races, sexes, socioeconomic status, and humans as "hunkering down", avoiding engagement with society.

³³ Robert D. Putnam, "The Prosperous Community: Social Capital and Public Life", in *The American Prospect*, No. 13, (Spring, 1993) (<http://epn.org/prospect/13/13putn.html>).

Based on that definition, Putnam wants to argue that trust, network and civil society are something derived from social capital and not social capital itself. Such definition is finally quoted by some experts, one of them is Carlos German who defines, *The social capital is directed to subjective events, values and attitudes whose central focus is the generalize trust*³⁴.

According to German, Putnam is an expert who contributes greatly to the development of social capital theory that includes a belief system, reciprocal norms, networks, and government (political) support. Putnam was able to explain a fact based on the results of his research in Italy that showed empirical evidence of relationships among three aspects of social capital³⁵.

The advantage of Putnam's theory is that the underlying research process is then developed academically-scientifically in order to contribute greatly to the social capital paradigm. This is proven by the existence of empirical data about the relationship that occurs among the components of social capital, belief systems, reciprocity and network norms, and policy (performance) of high government.

According to Loury, as quoted by Coleman, "social capital is a collection of resources inherent in family relations and social organizations that are useful for the cognitive and social development of children or youth.

³⁴ Carlos German, et.al., *The Social Capital*, 82. Robert D. Putnam, *Making Democracy Work: Civic Traditions in Modern Italy* (Princeton: Princeton University Press, 1993), 76.

³⁵ Carlos German, et. al., *The Social Capital*, 82.

These sources are different for different people and the sources can provide important benefits for human capital development³⁶".

In addition to Bordiue and Putnam, a scholar whose work mostly concern on social capital and it is often used as a reference by experts is Coleman. According to Coleman, social capital is defined as an important source for individuals who can greatly affect their ability to act in order to achieve the quality of life that they expect³⁷. Furthermore, Coleman also illustrates that social capital facilitates the achievement of goals that cannot be achieved without the existence or can be achieved only by higher losses.

Thus, social capital is created when a relationship among the people change in such ways that facilitate action. Intangible social capital is just like human capital³⁸. The skill and knowledge shown by a person or group of people is the representation of human capital. In social capital, its manifestation can be built through the relationships among people.

During its development, the theory of social capital is not only a maze of Bordiue, Putnam, and Coleman's thought. There are many other scholars who try to explain about social capita. One them is R.S. Burt that defines social capital as a society's ability to associate (relate) to one another and then become a very important strength, not

³⁶ J. S. Coleman, "Social Capital in the Creation of Human Capital", in *American Journal of Sosiology*, 2009, 415.

³⁷ J.S. Coleman, *Social Capital in the Creation of Human Capital* (Cambridge Mass: Harvard University Press, 1999), 438.

³⁸ *Ibid.*, 45.

only for economic power but also for every other aspect of social existence³⁹.

Eva Cox defines social capital as a set of interpersonal-relation processes supported by networks, social norms and beliefs that enable efficiency and effectiveness of coordination and cooperation for mutual benefit and virtue⁴⁰. Furthermore, Cohen and Prusak L. explain social capital as any relationship that occurs and is bound by a trust, mutual understanding, and shared values that attach the members of the group to make possible joint actions carried out efficiently and effectively⁴¹.

In line with Cohen and Prusak L., Hasbullah explained that social capital is anything related to cooperation in society or nation to achieve a better capacity of life, maintained by the values and norms that become the main elements such as Mutual trust, reciprocity, and collective rules in a society⁴².

2. Characteristics of Social Capital

a. Bonding Social Capital

Bonding social capital is a social capital that basically tends to be exclusive⁴³. The basic characteristics inherent in binding social capital are to

³⁹ R.S. Burt, "Expert From the Social Struture of Competition", in *Structure Holes: The Social Structure of Competition* (Cambridge, MA and London: Harvard University, 2009), 3.

⁴⁰ Eva Cox, *A Truly Civil Society* (Sidney: ABC Book, 2009), 3.

⁴¹ S. Cohen Prusak L., *In Good Company: How Social Capital Makes Organizatio Work* (London: Havard Bussiness Press, 2001), 22.

⁴² Joisairi Hasbullah, *Sosial Kapital: Menuju Keunggulan Budaya Manusia Indonesia* (Jakarta: MR-United Press, 2006), 35.

⁴³ *Ibid.*, 39.

be more inward looking, slightly outward looking. The various characteristics of societies that become the members of the group on bonding social capital are known as sacred societies⁴⁴. Referring to the Putnam concept; generally, they are homogeneous (tend to be homogeneous)⁴⁵.

The bonding of the sacred society can be in the form of a certain dogma that dominates and maintains a totalitarian, hierarchical, and closed social structure. The pattern of daily social interaction is always guided by the values and norms that favor a certain level of hierarchy and feudal.

Hasbullah explains, in a bonding or inward looking society, although the established social relationships have a strong cohesiveness level, but they do not reflect the people's ability to create and possess strong social capital. The strength that grow is only within boundaries and circumstances' of a certain group, feudal hierarchical structures, bonding cohesiveness, or simply bonding⁴⁶. Correspondingly, Woolcock from Brown University Providence states that the patterns in the form of bonding or exclusive, in a common sense, the nuances of the relationship formed leads to an inward looking pattern. While the

⁴⁴ *Ibid.*, 39.

⁴⁵ Robert D. Putnam, *Making Democracy* 98.

⁴⁶ Hasbullah, *Sosial Kapital*, 90.

pattern in the form of bridging or inclusive leads more to the pattern of outward looking⁴⁷.

There are several disadvantages of social capital with this type of bonding. One of them is the anxiety of many parties in terms of reduction in membership of alliances or associations, the reduction of groups' cohesiveness, limited social networks that can be created, decline in mutual trust, and the destruction of social values and norms that grow and develop in a social entity.

If all members of a community group come from the same tribe, then the focus is on maintaining the values of the hereditary that have been recognized and executed as part of the code conduct and code of ethics. They are more conservative and they prioritize solidarity making than the more real things to build themselves and their community groups in accordance with the demands of more open values and norms.

The bonding of cultural cohesiveness created does not necessarily reflect social capital in a broad sense (several dimensions). Because ideas and values in society are shaped by cultural practice. On the other hand, strong societies in social class or interest often use symbolic violence to force people who are below their status. This condition can negatively affect the power of social interaction, because it will create a force

⁴⁷ Michael Woolcock, *Social Capital and Economic Development: Toward a Theoretical Synthesis and Policy Framework: Theory and Society* (Kluwer Academic Publishers: Printed in the Netherlands, 1998), 152., accessible at (http://www.davidmlast.org/POE320-2012/9_files/woolcock,%20social%20capital,%202000.pdf).

that tends to stay away, avoid, even in an extreme situations causing hatred against other people outside of their alliance, group, association, or tribe. Another impact that can be generated is the emergence of fanatical attitudes toward their own alliances or groups reflected in defensive behavior and even they tend to reject anything that comes from outside.

As a matter of fact, in traditional socially inward looking societies, societal groups have social capital. However, the strength of this social capital is limited to the dimension of group cohesiveness, that is, it depends on the strength of the emotional linking factor. The consequences of such social restrictedness character and typology creates the difficulty of developing new ideas, new orientations, and new values and norms that enrich existing values and norms. The socially formed bonding group ultimately has a strong resistance to change.

According to Talcott Parsons, society is progressing towards a transitional society. Society will develop through three main levels: primitive, intermediate, and modern. From those three stages, Parsons developed the theory into a sub classification of social evolution into 5 (five) levels: *primitif, advanced primitive and archaic, histories intermediate, seedbed societies and modern societies*. Parsons believes that the development of society is closely related to the development of the four main subsystem elements, they are: cultural (education), judiciary (integration),

governance (achievement of goals) and economy (adaptation) ⁴⁸.

Technology has a very significant role in social change. People who have this view are Thorstein Veblen. According to Veblen, the technology characterizes the social system. Therefore, he proposed the proposition that human behavior reflects the development of technology and its economy. Such statement implicitly suggests that there is a technological ability to influence human behavior⁴⁹. In the context of the modern world with its digital era as it is today, Veblen's opinion, according to the writer's opinion, needs to be developed.

The social cohesiveness or the power of public relations to gather is no longer physically defined, but is formed in social groups in the virtual world, the android world, the internet or online (in the network). That kind of cohesiveness turns out to have tremendous power to cultivate certain agendas. In fact, it often happens that the community is formed in a relatively short time.

The internet technology, which was originally as a development of more academic hardware and software tools (for educational development) and business (for entrepreneurship), has now developed into something of a social power. Social networking groups through media technology have established a cross-country social network in various forms of community, out of

⁴⁸ J. Dwi Narwoko and Bagong Suyanto, *Sosiologi Teks Pengantar dan Terapan*, 1st ed. (Jakarta: Prenada Media, 2004), 350.

⁴⁹ *Ibid.*, 359.

control, and are moving against various dimensions of the culture of society.

Communities involved in social media groups, for example, make them an inclusive and exclusive social group⁵⁰. In fact, it often happens that empathy is created from the network and trust through social media. Some examples have occurred in Indonesia in the case of "collecting 1000 coins" for the civil case of Banten High Court on December 2, 2009 which stipulates Prita to pay 204 million rupiah to the plaintiff namely Omni International Hospital Serpong, Tangerang. Because the judge's decision was regarded that it did not reflect the justice. Therefore, then, it motivated the idea of collecting coins initiated by Yusro as a justice fund for Prita. The process of transforming ideas until the implementation of this coin collection is one example of social networking usage as the key success.

b. Bridging Social Capital

Bridging Social Capital described by Paxton as quoted by Larissa et al., is a cross-sectoral relationship. Bridging Social Capital occurs when the members of one group are connected with other group members to seek

⁵⁰ Social group networks through inclusive social media can occur because members of different backgrounds, ethnics, races, religions, professions, ideologies and beliefs have the same purpose and purpose. Meanwhile, networks through social media that are exclusively members are closed or certain, such as whatsapp groups UIN Alumni Association Like, IKA IAIN Purwokerto, and so on.

access or support or to obtain information⁵¹. Hasbullah explains that such form of social capital that bridges or connects is commonly referred to a modern form of an alliance, group, association, or community. The principles of organization are based on universal principles: a. Equality, b. Freedom, and c. Pluralistic and humanitarian values (humanitarian, open, and independent)⁵².

The principle of equality reflects that every member in a community group has the same rights and obligations. The leader of the community groups only undertakes the prescribed agreements, so that each group decision is based on an egalitarian agreement of each member of the group. In this case, the leader is no more than a rhythmic conductor and the song has been mutually agreed upon. This pattern is very different from the vertical traditional leadership model.

The principle of freedom means that each member of the group is free to speak, expressing opinions and ideas that can develop the group. The created climate of freedom allows creative ideas to emerge from within (group), that is, from the various minds of its members will enrich the collective ideas that grow within the group. The freedom contemplated

⁵¹Larissa Larsen, et. al., "Bonding and Bridging, Understanding the Relationship between Social Capital and Civic Action", in *Journal of Planning Education and Research*, Association of Collegiate Schools of Planning, 2004, page. 66. Larsen quoted from P. Paxton, "Is social capital declining in the United States? A Multiple Indicator Assessment", in *American Journal of Sociology*, 1999, 105.

⁵² Hasbullah, *Sosial Kapital*, 87.

in this context is responsible freedom, still within a certain corridor, and not an absolute freedom.

The basic principles in the development of associations, alliances, groups, or a society are pluralism and humanitarian or humanitarian values, respect for the rights of each member and others, a strong will to help others, to feel the suffering of others, to empathize with the others' situation, and others. This principle is in line with the requirement of a society based on bridging social capital. The community is usually heterogeneous, consisting of various elements, backgrounds, cultures, and tribes. Each member of the group has equal access to create a network or outgoing group connection with the principle of equality, humanity and freedom.

Bridging social capital will open the way to grow faster with the ability to create stronger networking, drive broader identity and more varied feedback, and accumulate ideas that are more likely to evolve in accordance with more universally accepted development principles.

According to Coleman, as quoted by J. Hasbullah, the typology of bridging social capital in his movement can be divided into several dimensions, they are: first, fight for; it is the movement that leads to find the answers and at the same time to solve problems faced by the group. In certain situations this problem solving encompasses problems within the group or problems that occur outside the group. The sense of devotedness in solving the problems for this particular purpose is a power that can "hypnotize" other groups.

Second, fight againts, which is a movement that againsts the threat that can undermine various traditional symbols and beliefs adhered to. In such society, the dominant group behavior is simply a sense of solidarity. This is very different from the traditional group that has a pattern of relationships between members in the form of vertical patterns. Members in the upper pyramid have greater authority and rights in decision-making and in obtaining economic opportunities and benefits.

Third, outward looking, this is a view that open and always follow the development of the world outside the community. Flavor plurality is a strong awareness to live with diverse tribes, color, and way of life is part of human wealth⁵³. Hasbullah explains, the fact potrayed in developing countries shows the tendency that the positive impact of social capital from outward looking mechanisms is not running ideally. Although the association built by the community with its hiterogenic and focused membership and the soul to solve socio-economic problems of the community, it is unable to work optimally.

Poor support elements such as trusts, and norms that have been desolated by the repression of authoritarian regimes that are very influential on people's lives, social capital that formed became less powerful. As a result, it has no significant impact on improving the quality of life of individuals, nor for the wider development of society and nation.

⁵³*ibid.*, 87.

The analysis described by Hasbullah, according to the authors, appears to have a factual correlation with the conditions of governance in Indonesia during the New Order period. It was a period that had authoritarian regimes, not open, and anti-criticism. The potential development of the state's wealth is controlled by those close to power. Traditional sector-based development bases were simply unmanaged subsystems.

Albert Widjaja, explains that Indonesia inherited the colonizing economy that maintained a dualistic economic system. In addition to the export-oriented modern sector which is dominated by urban elites and foreign companies, there is also a traditional sector oriented to agriculture that is still a subsystem. Natural resources (oil, iron, tin, rubber and so on) are explored to accelerate modernization, while the people seem to be persistent in poverty⁵⁴. The impact of the social system established by the New Order government caused the decline of the trust of its members of the group which continued to agitate and encourage the collapse of the New Order in 1998.

3. Social Capital Resources

Prior to the research conducted by Putnam, the study of social capital has not found a structured format and terminology. Only after Putnam conducted the study of the political tradition in Italy and applied it to the study of social relations in the United States, the result is quite

⁵⁴ Widjaja, *Budaya Politik*, page. 98. See also Joseph A. Faffaele, *The Economic Development of Nations* (New Random House, 1971), 203.

surprising, showing that Americans have gradually chosen to withdraw from the life of citizenship⁵⁵.

Putnam explained that the important resources or components of social capital mutually tied to each other are in the forms of networks, beliefs, and norms. Those three sources have been the main concerns in every study on social capital, including in this dissertation research.

a. Network

Networking, according to, Lawang comes from the word net (net) and work (work). When combined, the two words become (network). The meaning is emphasized on the work, not on the net, so that it can be defined as working in relationships between nodes as well as the way the networks. Lawang then provides a description of the network as follows:

- 1) Bonding between vertices (people or groups) connected to the media (social relations). This social relationship is bound up by belief, in which the belief is maintained by the norms that bind the two sides.
- 2) Work between vertices (people or groups). This social relationship is bound through the media of social relations into one cooperation, not work together.
- 3) Like a net that does not break, then the work is established between the knot, it must be strong to hold the burden together.

⁵⁵ Field, *Modal Sosial*, 6.

- 4) In the net work there is a bond (node) that can not stand alone. All the vertices become one unity and strong bond.
- 5) Bonds or followers (nodes) are the norms that govern and maintain how their bonds and media can be preferred and maintained⁵⁶.

Nan Lin explains that social relations networks between individuals in social capital provide benefits in the context of shared resource management, because it facilitates coordination and cooperation for mutual benefits, as one element of social capital. Social networking occurs mutual benefits to the sense of connectedness between individuals and communities. In terms of formal social capital groups such as in educational institutions or madrassas, a strong social network between members in the group is absolutely necessary in maintaining synergy and cohesiveness. Furthermore, the network also provides the necessary conditions for access and use of embedded resources⁵⁷.

The dynamic infrastructure of social capital is the network of inter-human cooperation. The network will create communication and interaction, enabling the growth of trust and strengthening cooperation. A healthy society tends to have strong social networks.

⁵⁶ Robert M. Z. Lawang, *Kapital Sosial dalam Perspektif Sosiologik, Suatu Pengantar* (Depok: FISIP UI Press, 2004), page. 50-51. Damsar and Indrayabi, *Pengantar Sosiologi Ekonomi*, 5th ed. (Jakarta: Prenada, 2015), 157-158.

⁵⁷ Nan Lin, "A Network Theory of Social Capital", in Dario Castiglione, et. el., *The Handbook*, 58.

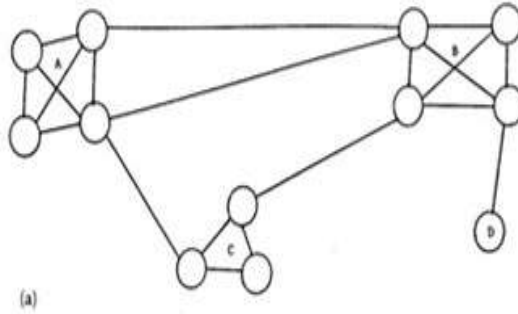
People know and meet other people, then build a strong, formal or informal interrelation. In social networks, each node is not tied to any other model.

Furthermore, Williams and Durrance explain that social network theory is the same as sociological theory that is defined as a community built from groups or communities. In social capital, the network begins not from interpersonal relationships, but the community model is a network consisting of relationships or bonds between models. There are four basic principles of additional models built implementing social network theory, such as: 1) independence of actors, 2) relationships or bonding consisting in flow or transfer of resources, 3) limiting and/or possibly acting individuals with networks, and 4) generation relationships and networks with long-lasting social structures⁵⁸.

Williams and Durrance illustrate the model of the relationship between networks in a social capital approach and a sociological relationship model.

⁵⁸Kate Williams and Joan C. Durrance, "Social Networks and Social Capital: Rethinking Theory in Community Informatics", *The Journal of Community Informatics*, Volume 4, No. 3, 2008, 1.

Figure 2.1
Network Patterns in Social Capital



In social networks, each node is not tied to any other model. This causes each particular network to have certain features as well. The cluster area lies in the knit mass that many actors are bound to each other, for example, the family. Those clusters connect other clusters through the region and connect by the net which then forms what is called a bridge.

IAIN PURWOKERTO

Figure 2.2.

Network in Common Social Relations

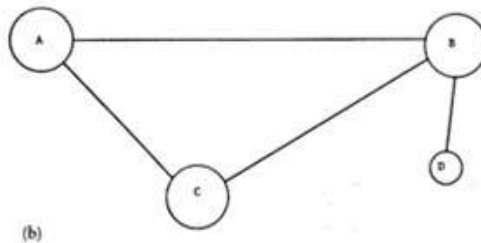


Figure 2.2. shows that the networks in a common social relationships only involve the individual networks without involving groups as in social capital.

The networks of social relations among the individuals in social capital provide benefits in the context of shared resource management, because it facilitates coordination and cooperation for mutual benefits, as one element of social capital. The social networking occurs due to the connectedness between individuals and communities. In formal social capital groups such as in educational institutions or madrassas, strong social network among the members in the group is absolutely necessary in maintaining synergy and cohesiveness.

The dynamic infrastructure of social capital can be seen in the forms of the network cooperation among individuals. The network will create communication and interaction, which allows growing trust and strengthening cooperation. A dynamic society tends to have strong social networks. People know and meet other people, then build a strong, formal or informal interrelation.

In the context of madrassas/schools, parental involvement as a network also has a very important role. In addition to being the main pillar of madrassa existence, parent involvement in every activity can serve as a promotional way for the school as well as a

support of student success⁵⁹. Another thing that is more important is the emergence of a sense of belonging to the school/madrassa.

b. Trust

Belief or trust in terms of sociology literature is described as one of individual ownership, social relations, or social system, with disproportionate attention to behavior based on actions at the individual level⁶⁰. In the Great Dictionary of the Indonesian Language, belief has several meanings that can serve as a basis for understanding social capital, such as 1) assumption or belief that something is thought to be true or real, 2) hope and confidence (to honesty, kindness), and 3) people who are trusted (entrusted with something)⁶¹.

Fukuyama explains that trust arises when a community shares a set of moral values to create fair and honest behavior⁶². While Cox explained, *we expect others to manifest good will, we trust our fellow human beings. We tend to work cooperatively, to collaborate with others in collegial relationships.*⁶³

⁵⁹ See: Kent L. Tedin and Gregory R. Weiher, "General Social Capital, Education-Related Social Capital and Choosing Charter School", *The Policy Studies Journal*, Vol. 39, No. 4, 2011. This article discusses the influence of school selection on social capital in relation to schools. Parents who choose their children to study in a particular school, they have a high concern than those who do not choose.

⁶⁰ Stephenson and Ebrahim, *Trust, Social*, 14.

⁶¹ Compilers Team, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007), 70.

⁶² Fukuyama, *Trust: Kebajikan Sosial*, 225.

⁶³ Cox, *A Truly Civil Society* (Sydney: ABC Book, 1995), 5.

Cox's explanation shows that trust is initiated by a hope towards others about good intentions; consequently it establishes a mutual trust among human beings. From that trust, it can create cooperation to collaborate with others in collegial relationships. Further, Cox explains that in societies with high levels of trust, social rules tend to be positive; so that, the relationships are also cooperative⁶⁴.

Coleman (1988) and Putnam (1993) explained that trust is one of the key components of social capital (Stephenson and Ebrahim). Likewise, according to Fukuyama (1995), trust plays an important role and as a basic feature in social capital. Therefore, social capital can be created from the ability that arises in society's trust⁶⁵. According to Francois (2003), trust is considered as a relevant component in terms of economic matters in the culture of society⁶⁶.

Torche and Valenzuela explain that trust provides strategies to deal with interpersonal risks; especially risks come from the freedom of others. In other words, trust provides a solution to the problem of strangeness. Due to the fact that a person must be surrounded by others who do not have a good relation, sometimes it can be in the form of hostility,

⁶⁴ *Ibid.*, 321.

⁶⁵ Stephenson and Ebrahim, *Trust Social*, 19-20.

⁶⁶ *Ibid.*

while the person is limited in information⁶⁷. In such conditions or facts, the trust in each other in the social system is a very fundamental capital.

Social trust is basically a product of an effective social capital. The existence of an effective social capital is characterized by the presence of strong social institutions. That way, social capital will give birth to a harmonious social life. On the contrary, the destruction of social capital will lead to anomie and anti social behavior.

In other words, the important keywords are expectations and the action of others. It illustrates that, in the concept of trust, there is a negotiation between expectations and reality manifested by the social action of individuals or groups in social life. The accuracy between expectations and the realization of action by individuals or groups in completing their mandate is understood as the level of trust.

Trust is the result of the experience of community in establishing social interactions related to certain issues. In that interaction, there is a kind of law stating that the level of trust will reach a high level if the deviation between expectations and the realization of action is very small. Conversely, the level of trust will reach a low level if the expectations cannot be encountered by the realization of social

⁶⁷Florencia Torche and Eduardo Valenzuela, "Trust and Reciprocity: A Theoretical Distinction Of The Sources Of Social Capital", in *European Journal of Social Theory (online)*, 14 (2), 2011, 186, accessible at (https://files.nyu.edu/ft237/public/torche_valenzuela11_reciprocity_trust.pdf).

action⁶⁸. The concept of trust puts the realization of expectations as an essential and deeply rooted component in the daily activities of social activities. This fact makes the trust categorized as social capital.

Fukuyama divides social capital into three levels: values, institutions, and mechanisms. While trust itself is the soul of social capital. This central position of trust will affect a society's social building. A high trust structure can be achieved when the trust's institution is strongly internalized; otherwise, it becomes a low trust society when the trust is weakened.

Furthermore, Fukuyama also created a dichotomy between a high-trust society and a low-trust society⁶⁹. The first type shows a high and continuing level of trust under decentralized political authority at the premodern stage. High-trust people can be seen in Japan, Germany and the United States. Communities in those countries have a very high communal solidarity that leads their people to work by the rules, thus contributing to a sense of togetherness.

Meanwhile, the low-trust society is more regarded as an inferior in economic behavior. The examples are people in China, Korea, and Italy. Similarly, Dharmawan stated that the trust is one of the essential

⁶⁸Arya Hadi Dharmawan, "Kemiskinan Kepercayaan (The Poverty of Trust), Stok Modal Sosial dan Disintegasi Sosial", *unpublished seminar paper* (Bogor: Kongres Nasional IV Ikatan Sosiologi Indonesia, 2002), 4

⁶⁹Francis Fukuyama, *Trust: The Social Virtues and The Creation of Prosperity* (New York: Free Press Paperbacks, 1996), 361.

essences or pillars of social capital concept besides of the other pillars such as cooperation and social norm⁷⁰. In the context of social-community relations, the trust has six functions; that is:

1. trust in the sense of confidence, which drives the individual's psychological domain. This sense will encourage people to develop the trust on taking a decision after taking into account the risks involved;
2. cooperation, which also means as an associative social process in which the trust becomes the basis of interrelationships among individuals without an suspicion. Furthermore, cooperation will promote high social integration;
3. simplification of work, it means that the trust helps improve the efficiency and effectiveness of the work of social institutions;
4. order. The trust serves as inducing behavior of each individual, which contributes to create an atmosphere that is full of peace and it reduces the possibility of regular, orderly, and civilized social disorder;
5. maintenance of cohesion. The trust helps attach any lost social component of a community into an unbroken unity;
6. social capital. The trust is an important asset in the social life that ensures the social structures as

⁷⁰Dharmawan, *Kemiskinan Kepercayaan*, 8

a whole and functioning operationally and efficiently⁷¹.

When those six functions are successfully implemented in the network, it will make the network's structure and the actors have high-trust institutions, strong social networking ties, the completion of workload in the network to be more effective and efficient, it creates social order in the network, maintains social network cohesiveness, and it has important assets to maintain the sustainability of network patterns and mechanisms.

In other words, mutual trust among the overall stakeholders' components of the network will be an important capital in fostering participation, cooperation, and even partnerships in development planning. Without this pattern, people will experience distrust or low-trust. In turn, each community actor will lose his legitimacy in realizing social order in society.

Whereas in terms of the form, there are four forms of the trust: 1) identification-based trust, 2) calculus-based trust, 3) knowledge-based trust, and 4) deterrence-based trust⁷².

Identification-based trust comes when two people think that they have the same goal. In the context of such identification-based relationships, trustors have little interest in learning about the

⁷¹*Ibid.*, 8

⁷²Daryl Koehn, *Landasan Etika Profesi* (Yogyakarta: Kanisius, 2000),

character or desires of their partners, even identifying each other. Each partner may expect and even ask to sacrifice everything for the sake of achieving the goal. Trustees, in this case, often depend on great propaganda or rhetoric. Both often interpret this form of trust as a great affective component.

The second model is identification-based trust that predicts what the partner is doing by looking for evidence of other credible things, such as whether the other party has a history of keeping promises, has a good reputation or not. The trustor takes into account the advantages and reliability for the trust. If the profit earned exceeds the cost incurred, then the individual will question the party. The identification-based trust are usually cognitive and conative.

The third model is knowledge-based trust that arises when people know each other or interact, and this trust becomes corrupted when both parties have any distrust to each other. In this case, both parties may be more concerned about how to make a profit. This relationship can also be affective as well as cognitive.

Whereas deterrence-based trust arises and are enforced when both parties have the same love of virtue and wisdom and are willing to engage in dialogue in order to have better understanding to each other. This form of trust is a friendship among good people, mutual respects for each other and they do not want to exploit each other.

From the above explanation, it can be understood that trust plays a very important role,

because it takes a strategy to develop it. There are two ways to accomplish in the development of social capital of this trust. First is by applying socialization to build social networks and strengthening social cohesion. It will be created when there is a trust. Secondly, by implementing accountability and transparency that provides an opportunity for all stakeholders to monitor and verify the actions or decisions that have been made. One important thing to note is that trust is dynamic; it can develop and disappear if those who have the trust are able or unable to be responsible for the trust given.

Thus, the trust's morality will be transformed into collective behavior of the accumulated interaction of actors in the network. It raises the possibility that the factors affecting the welfare of a society can contribute significantly to help the creation of social life and social integration. (Social order).

At this point, the interaction must be based on the trust in the social structure. There must be mutual trust among all components of stakeholders to be an important capital in fostering participation, cooperation, even stakeholders and networking partnerships in addressing public issues.

The trust will be even stronger when it has the foundation on religious values or religious institutions built in the society. Religious institutions are conducted regularly without any political or economic background competition. This concept is supported by

Coleman's findings⁷³ which suggest that the activities of the church congregation can foster the trust, solidarity and concerns on other members' of the congregation. In fact, when the churches do not have any funds to conduct activities, the congregation is willing to make contributions.

c. Norm

1) Norms in the Philosophical Discourse

According to Hans Kelsen, as quoted by Soerjono Soekanto, norms are the rules of conduct or something that should be done by humans in certain circumstances⁷⁴.

In the Kolacat Document, it is described: Norms can be defined as attitude and behavior common to members of a particular group, or what they believe is "normal". For example, most cultures require that people wear clothes. Some even have laws to enforce this dictum: in many western countries, a naked person in public will be arrested with a charge of "indecent exposure."⁷⁵

From such definition, it can be understood that norms are the common attitudes and behaviors for certain members of a group; or in

⁷³ J.A. Coleman, "Religious Social Capital: Its Nature, Social Location, and Limits", *Religion as Social Capital*, (Waco: University Press), 2003, 31.

⁷⁴ Soerjono Soekanto, *Sosiologi: Suatu Pengantar*, 1st ed. (Jakarta: Rajawali, 1982), hlm. 31.

⁷⁵ Kolacat Documen (online), *Norm and Value* ([http://www.kolacat.com/archive/005 Norms And Values.pdf](http://www.kolacat.com/archive/005_Norms_And_Values.pdf)), accessed at 5 April 2015.

which they believe to be "normal"; for example, a culture that requires people to wear clothing. Later in some countries, the norms are transformed into a law; therefore, the people who do not dress well in public will be arrested on charges of violating the norm for obscene display.

In its development, norms serve as understandings, values, expectations, and goals that are believed and run together by a group of people. Those norms can be derived from religion, moral guidance, and secular standards as well as professional codes of ethics.

In philosophical theories, norms, morals, and ethics are the attributes of social behavior that have common sense. K. Bertens explains that sometimes "ethics" is used as a synonym of "morals." That is, moral goodness is also called as ethical goodness, and moral codes (codes of morality) are also called ethical codes⁷⁶.

Based on etymological concept, moral is the root of the Latin *moralis* (basic word *mos, moris*) which means customs, habits, ways, and behavior⁷⁷. In a broader understanding, morals:

⁷⁶ K. Bertens, *Etika* (Jakarta: Gramedia Pustaka Utama, 1999), 4.

⁷⁷ Rosda Writers Team, *Kamus Filsafat* (Bandung: Remaja Rosdakarya, 1995), 213. Moral can also mean concerned with principles of right and wrong behavior, or standard of behavior. See Jonathan Crowther (ed.), *Oxford Advanced Learner's Dictionary* (Oxford University Press, 1995), 755.

- a. Are related to human activities which are viewed as good and bad, right and wrong, correct and incorrect;
- b. Have the certainty to be directed by right and wrong consciousness, and certainty to influence others in accordance with rules of conduct that are judged to be right and wrong;
- c. Concern on a person's attitude in relation to others⁷⁸.

In the Oxford Advanced Learner's Dictionary, ethics is described as a system of moral principles of rules⁷⁹. On the other pages in the same book are also written that *moral as concerned with principles of right and wrong behavior, or standard of behavior*⁸⁰.

In a further elaboration, moral can be understood that it: a. is related to human activity which is seen as good and bad, right and wrong, correct and incorrect, b. adjusts to *acceptable* conditions of what is believed to be good (right, fair, reasonable) action, c. has the certainty to be directed by (influenced by) a right and wrong consciousness, and certainty to direct (influence) others in accordance with the rules of behavior

⁷⁸ Rosda Writers Team, *Kamus Filsafat*, 213.

⁷⁹ Crowther (ed.), *Oxford*, 393. See also *Sallim's Ninth Collegiate English-Indonesia Dictionary* (Jakarta: Modern English Press, 2000), 511.

⁸⁰ Crowther (ed.), *Oxford*, 755.

that are judged to be right and wrong, d. concerns on one's attitude in relation to others⁸¹.

Meanwhile, Robby I. Chandra explains that ethics is a moral judgment. The assessment refers to the principles such as; 1) Matters that have consequences in the *improvement* of human welfare; 2) Relying on a number of impartial or impartial considerations, and avoid self-interest⁸².

In Indonesia, many norms evolved in various aspects of terminology such as legal norms, community norms, religious norms, and others. Sastrapratedja explains that *from* the etymological aspect, the terms morality and ethics have the same meaning. Both of them mean customs and rules of conduct prevailing in society. But in philosophical aspect, morality is often defined as norms and factual behavior in society; it is the assumption of good and bad behavior, while ethics is a philosophical reflection of that morality. Ethics help humans to critically see the morality of the people; Ethics also helps humans to formulate more adequate ethical guidelines and new norms needed, due to changing cultural and community conditions⁸³.

2) Norms in Islam

⁸¹ Rosda Writers Team, *Kamus Filsafat*, 213.

⁸² Robby I. Chandra, *Etika Dunia Bisnis* (Yogyakarta: Kanisius, 1995), 42.

⁸³ M. Sastrapratedja, *Pendidikan Sebagai Humanisasi* (Jakarta: Pusat Kajian Filsafat dan Pancasila, 2013), 135.

In Islam, norms or ethics are often associated with the concept of morals. Al-Ghazali describes morality with a settled state in the soul in which the deeds are easily proceeded by directly without any consideration and thought⁸⁴. Furthermore, al-Hufy explained that morality is a strong will of something done repeatedly so that it becomes a habit in the sense of good or bad⁸⁵. Thus, morality is a mental attitude, or character, spelled out in the form of thinking, talking, behaving and so on as the expression of the soul⁸⁶.

Rasulullah, specifically, emphasized that morality is the principal orientation of the mission of prophet hood that he had. In a hadith, he said:

انما بعثت لا تتم مكارم الاخلاق (الحديث)

It means: "Indeed, I am sent to complete the morals".

The above hadith shows that morality in Islam is positioned as the main mission of the teachings of Prophet Muhammad SAW. This is in line with the various aspects contained in the teachings of religion itself. Referring to the hadith, the author considers that it is necessary to embed the explanation of aspects related to religion as a

⁸⁴ Al-Ghazali, *Ihya Ulumuddin*, Jilid 8, 108.

⁸⁵ Ahmad Muhammad al-Hufy, *Min Akhlaqin Nabi*, tran.: Masdar Helmy and Abd. Khalik Anwar, 1st ed. (Jakarta: Bulan Bintang, 1978), 13.

⁸⁶ *Ibid.*, 108.

tool to understand the concept of norms in Islamic teachings.

In Arabic, religion is a translation of the word *al-millah*, or the more popular word *ad-din*. The word *ad-diin* has several equivalents such as *al-mulk* (dominion), *al-khidmat* (service), *al-'izz* (allegory), *al-'adat* (custom), *al-'ibadah* (submission), and so forth.

The word *ad-diin*, one of the meanings is religion, is mentioned 92 times in the Qur'an⁸⁷. One of the most popular is QS. *Ali Imran* (3) verse 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ.

Meaning: "Surely, the true religion before Allah is Islam"

The word "religion", in Indonesian point of view, according to Faisal Ismail, it often refers to the Sanskrit "a" and "gama". The word "a" means no and "gama" means chaotic, then religion means the "no chaotic"⁸⁸.

⁸⁷ See QS. (42): 13, *ar-Rum* (30): 30. Yet there are also other meanings but still related to religion, such as calculation means (*al-hisab*), Revival (*al-ba's* |), retaliation (*al-jaza* '), decrees (*al-qada*), rewards (*as | -sawab*), torture (*al-'iqab*). See QS. *Al-Fatihah* (1): 4, *al-Hijr* (15): 35, *an-Nu r* (24): 25, *asy-Syura* (42): 82, *as-S (Afat* (37): 20, *S {ad* (38): 78, *az \ -Zariyat* (51): 6, 12, *al-Waqi'ah* (56): 56, *Al-Ma'a rij* (70): 26, *al-Mudassir* (74): 46, *al-Infitar* (82): 9, 15, 17, 18, *al-Mutaffifin* (83): 11, *at-Tin* (95): 7 *al-Ma'u n* (107): 1.

⁸⁸ Faisal Ismail, *Paradigma Kebudayaan Islam: Studi Kritis dan Refleksi Historis* (Yogyakarta: Titian Ilahi Press, 1997), 28.

From the meaning of that language, Faisal Ismail then defines the religion as a rule that regulates the state of man, as well as about something unseen, about manners, and social relationships⁸⁹.

In a foreign language, religion is a translation of the words religion (English) and religie (Dutch). Both derived from religion / relegare (Latin) which means binding⁹⁰. Cavanagh explains:

*A religion is the varied, symbolic expression of, and appropriate response to, that which people deliberately affirm as being of unrestricted value for them.*⁹¹

There are various meanings of religion. They can be associated with symbolic expression, the right response to (something), in which the society considers as an unlimited value for them. Subjectivity in defining religion is a difficult thing to avoid. There are some people who see that religion is an institution revealed by God to the person chosen by him as a prophet or apostle, with definite provisions. There are also people who see that religion is the result of culture, the results of human thought, the thinking of people

⁸⁹ *Ibid.*

⁹⁰ Dadang Kahmad, *Sosiologi Agama* (Bandung: Remaja Rosdakarya, 2002), 13.

⁹¹ Ronald R. Cavanagh, "The Term Religion", in T. William Hall (ed.), *Introduction of the Study of Religion* (San Fransisco: Harper & Row, 1978), 19.

who are genius, but some are considered as a result of daydreaming, fantasy, or even illusion⁹².

Koentjaraningrat used the word "religion" to refer to all systems of all officially recognized religions in Indonesia; Islam, Protestantism, Catholicism, Hindu-Dharma and Buddhism-Dharma; while "belief" refers to systems that are not or have not been officially recognized such as Confucianism, Seventh Day Advent, Pinkster Church and all kinds of mysticism movements⁹³.

Thus, religions and beliefs are essentially not different in terms of institutional and not institutional status according to government systems and administration. In discussing the components of the belief system (religion), he follows the concept of religion given by Emile Durkheim which explains:

*A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden, beliefs and practices which unite into one single moral community called Church, all those who adhere to them.*⁹⁴

In a simple definition, Durkheim defines religion as a system of unity in terms of relative

⁹² Syafa'at, *Mengapa Anda Beragama Islam* (Jakarta: Wijaya, 1965), 20.

⁹³ Koentjaraningrat, *Kebudayaan, Mentalitas dan Pembangunan*, 9th ed. (Jakarta: Gramedia, 1982), 149.

⁹⁴ Emile Durkheim, *The Elementary Forms of the Religious Life*, trans.: Joseph W. Swain (New York: the Free Press, 1969), 62.

beliefs and practices to purify something. It is called a prohibition, belief, and unified practice in a moral community called people. They are attached to them and institutionalized in the Church.

According to Koentjaraningrat, there are four components that must exist in every "religious" system, namely:

- a. Religious emotions that cause humans are religious.
- b. A belief system that contains all human beliefs and images of God's attributes, of being from the supernatural, and all values, norms and teachings of the religion concerned.
- c. The system of rites and ceremonies which are implemented as human endeavors to seek the relationship with God, the gods, or the subtle creatures that inhabit the supernatural.
- d. The community or social unit that embraces the belief system and who carries on the system of rites and ceremonies.

From the definition and explanation of the above components, it is clear that what is meant by religion is a real religion in society. The supernatural individual experience cannot be included in the category of religion.

Harun Nasution gives an explanation of the essential elements of religion, they are

- a. Recognition the existence of the divine and holy in the form of supernatural powers, scriptures and certain places

- b. Magical forces, on the other hand, humans feel weak and need help from the unseen.
- c. The human conviction that the well-being of the world and its life in the hereafter depends on a good relationship with supernatural powers.
- d. Emotional responses from humans to the unseen⁹⁵.

Thus, the notion of religion (belief) can be pursued into a common view of a human being experiencing a meeting with something supernatural. Such meeting, which in certain terms is known as religious experience, is revealed in various forms of expression.

Joachim Wach shares the disclosure of religious experience in three forms: 1) action, 2) thought, and 3) congregation⁹⁶. Wach also explains the earliest theories of religious experience that are contained in three aspects of expression: myth, doctrine, and dogma. Myths try to answer basic questions about life in this world, human origin, and about human death. The myths, in the view of researchers from various fields of human knowledge, known myths not

⁹⁵Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, 5th ed. (Jakarta: UI Press, 1985), 11.

⁹⁶Joachim Wach, *The Comparative Study of Religion* (New York: Columbia University Press, 1958), 76

only contain nonsense, but rather point to a reality⁹⁷.

Doctrine is generally synonymous with a principle based on religion, politics, or state⁹⁸ which is not publicly disseminated in society. It is used as a particular instrument or science in which the delivery activity is conducted for a particular purpose. The doctrine has three distinct functions, namely: 1) depiction and formulation of faith, 2) normative life arrangement in worship and service, and 3) defense of faith and defining faith relationship with other knowledge. Thus doctrine is binding and applicable only to the congregation, not to the outside community⁹⁹.

If the doctrine still opens the possibilities for any variants or options, then a decision dogma is already made between the options available. Disclosure may also take the form of spoken or written statements. Sacred words, sacred stories, sacred songs and prayers indicate the stage of development of the theoretical expression of religious experience¹⁰⁰. In Abrahamic religions, religious experiences; although containing the possibility of a vast free exploration, it always

⁹⁷ *Ibid.*, 65.

⁹⁸ Compilers Team, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007

⁹⁹ *Ibid.*, 68.

¹⁰⁰ *Ibid.*, 65.

refers to the sacred texts of the Bible, the Torah, and the Qur'an.

The texts in the books are always inspiring, and because of their very respectable position in the eyes of their adherents, the texts are generally used to influence the emotions of the ummah to follow a certain direction. From this understanding, it can be said that Islamic religious thought (Islamic teachings) is the results of Muslim interpretation of the sacred texts accumulated in the Qur'an.

In line with that aspect, Ignas Kleden makes a record of the three dimensions of religious revival called *divine*, spirituality and morality¹⁰¹. *Divine* is an acknowledgment of being, and a respect for something divine that transcends our lives. *Spirituality* is the attitude of every believer to himself based on the values of his religion teaching; while *morality* is an individual's attitude toward others and his responsibility for the safety and perfection of others.

The phenomenon of religion can be understood in various forms, such as texts, figures, institutions, goods, communities and systems of relationships between individuals, traditions, stories, folktales, myths and worship. According to Mukti Ali, as quoted by Abdul Manaf, has at least three reasons:

²⁷. Ignas Kleden, "Kebangkitan Agama dalam Tiga Dimensi", in SKH *Kompas*, at 3 April 1995, 4 and 5.

- a. The experience of religion is a matter of inner, subjective, and individualistic, so each person defines religion according to his own experience or according to his own religious experience.
- b. Religion is a powerful and noble thing. Therefore, talking about religion can foster one's spirit and emotions.
- c. That the conception of religion will be influenced by the purpose of the person who gives the understanding of that religion. People who diligently go to the Mosque or Church, theology or mysticism will incline to emphasize their mysticism; while anthropologists who study religion tend to interpret it as activities and habits that can be observed¹⁰².

Geertz explains religion as: 1) a symbol system that plays a role, 2) building a strong, pervasive, and durable mood and motivation within human beings in a way, 3) formulating the conception of the general order of life, 4) encapsulating such conceptions with an aura of factuality, so 5) moods and motivations that seem uniquely reality¹⁰³. "

¹⁰² Mudjahid Abdul Manaf, *Ilmu Perbandingan Agama* (Semarang: Badan Penerbitan IAIN Wali Songo Press, tt.), 1-2.

¹⁰³ Clifford Geertz, *Kebudayaan dan Agama* (Jakarta: Ghalia Indonesia, 2002), 29.

The more detailed description of Geertz's statements above are: First, the "symbol system" is something that carries and conveys an idea to people; Such as the crucifixion, or simply a wordless act, such as gestures of pity or humility. Ideas and symbols are public. As the program can be tested and understood objectively regardless of the physical machine in which it is installed, it happens the same with religious symbols, which, though included in the individual's personal mind, can be held apart from the minds of the individuals who think about them.

Second is the symbol of "building a strong, pervasive, and durable mood and motivation". Motivation has a purpose and is guided by a set of eternal values, which are considered good and right; while religion formulates the concept of the general order of life.

According to Geertz, religion marks a region of life with special status. What separates religion from other cultural systems is that the symbols claim to be and have put us in touch with what is "real". In "rituals", for example, people are gripped by feelings of compelling reality. During the rituals, it occurs "a symbolic blend of ethos with the worldview".

Geertz provides an example of a blend of ethos with a world view in a religious ceremony in Indonesia. On several occasions, the Balinese holds a show which is about a great battle between two characters in a mythology: a

dreadful Rangda magic wizard with a strange Barong monster. When the two of them fight, the audience gradually enter a large spectacle; in which, some of them take part in supporting the character and the others fall into a state of unconsciousness. As the show progresses; it becomes clear that for the Balinese, this drama "is not just a show to watch but a ritual to play."

From some theories and the above understanding it can be explained that morality and religion philosophically have the same as a reference of human behavior and have the power to be obeyed by people who believe it. But because religion has many interpretations developed in society, there is diversity in religion. Likewise, since morals come from many religions, the rules of morality vary from society to society.

In the legislation in Indonesia, the mention of five (5) Basic Principles (Pancasila) in the preamble of the 1945 Constitution, precisely paragraph 4, referred to as the basic value, while the translation of the five basic is referred to as instrumental value. The basic value is unchanged and should not be changed. The basic value stated in the preamble of the 1945 Constitution, has not been operative. It still needs the rules of legislation that can be used as guidance in public life. The translation in the form of a more operational order is then referred to an instrumental value.

Instrumental values should still refer to the basic values that they describe. The translation can be done creatively and dynamically in new forms to realize the same spirit and within the limits allowed by that basic value.

In the discourse on values, theories that have been developed are still general and they implement more humanistic approaches. In terms of the theory of value, in the context of social capital, is rarely linked to transcendental dimensions (*ilahiyah*). Furthermore, Sidi Gazalba, as quoted by Chabib Thoha, explains that value is something abstract, ideal, not a concrete object, and not a fact. Therefore, value is not only about right-wrong that demands the empirical justification, but it deals with the desired and unwanted, favored or disliked appreciation¹⁰⁴. While the norm referred to in this study is an implementation of the concept of value that refers to Bambang Daroeso's explanation of the function of values, they are:

- a. Value as an abstract reality in human life.

Value is something that is abstract, so it cannot be physically accessed. Human being's ability is merely to observe the object of value, not the value itself. When someone says that "A" is an honest person, all that can

¹⁰⁴ Chabib Thoha, *Kapita Selekta Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996), 59.

be perceived is the figure of “A”, not the honesty itself.

In the value, there is a reality that shapes the character or personality of the individual toward things that are socially considered good. This framework of goodness can be seen from the positive impact of an activity/behavior. The more good values the individual or society create, the better; either for the individual or the community. Conversely, the more bad values are created, the more damaged the life of an individual or society.

- b. Values have a normative nature.

Because it has a normative nature, then the value can contain hope, ideals, and a necessity. Values have the ideal (das sollen) in the form of the norms that form the basis of man in action. Normative nature is the values that are based on the framework of religious norms or belief systems that exist in the community that holds the norm. The more normative foundations that exist in society, the more diverse the value will grow. This is what the authors call the subjective value or norms of society (das sein). It is generally found that normative values (das sollen) are considered good, but on practical aspects (das sein) are actually considered useless (bad). In Islam, for example, there are rules about the obligation of a Muslim to

cover the full aurat. This norm, in practical terms, is often considered difficult to implement. Some of those who find it difficult to argue that the essence of the norm of closing the nakedness is to cover the behavior of bad deeds, not to cover the body as understood.

c. Values serve as a driving force/motivator

If values serve as a thrust or a motivator; the existence of a human being carrying value is a supporter of that value. Human being acts on the basis and driven by the value that he believes. For example, the value of piety, he is able to encourage someone to be a cautious person¹⁰⁵.

While the limits of value by nature are divided into: subjective values and objective-metaphysical value¹⁰⁶. The subjective value is the value that is the subject's reaction (individual) to the object; it is highly dependent on each subject experience (individual). The subject value is rational, that is, the value which is the essence of the logical object which can be known by reason. Like the value of freedom, everyone has the right to freedom. Similarly, the value of

¹⁰⁵ Bambang Daroeso, *Dasar dan Konsep Pendidikan Moral Pancasila* (Surabaya: Aneka Ilmu, 1986), 21.

¹⁰⁶ Louis Kattsof, *Pengantar Filsafat*, trans. Soejono Soemargono (Yogyakarta: Tiara Wacana, 1986), 333.

health, everyone is entitled to a healthy life, and other values. The objective value of metaphysics is the values that are able to compile objective reality, such as the value of religion.

When it is viewed from the source, then the value can be grouped into two aspects that consist of: value *ilahiyah* (*'ubudiyah* and *mu'amalah*) and value *insaniyah*. The value of *ilahiyah* is sourced from religion (revelation of Allah swt.); in which with this value, a man just accept it only and it is constant. While the value of *insaniyah* is a value that comes from human creations. Because of the human creations, he is experiencing changes and developments in accordance with human development itself. The above values should be derived in the form of the rules of practice, explicit, written and limiting human behavior. Rules as a derivative refer to as the norm. With this norm, it is expected to create uniformity of behavior in social groups.

It is generally believed that the main theory used in this study is the social capital introduced by Putnam¹⁰⁷. The main issue raised by Putnam is the participation of the community, namely the pattern of relationship among the levels of education in relation to political participation in America. He concludes that the increasing

¹⁰⁷ John F. Helliwell and Robert D. Putnam, " Education and Social Capital", *NBER Working Paper*, 7121, Massachusetts, 1999.

number or level of community education does not have a significant positive effect on political participation. In the more detail explanation, Putnam categorizes those educational variables into relative and absolute education factors. Education acquired by someone, absolute, can make it more competitive in a position in society; however, it does not apply to the level of relative education.

However, someone's behavior, both social and political, is actually not only influenced by educational factors, but also by the people around him. The character of society is of course various in nature, consisting of individuals who have different backgrounds, habits and interests. Such interests may be in the form of economic interests, politics, culture, religion, existence and other interests. In his case, in the fulfillment of these interests often occur the patterns of relationships that often cause any conflict between them. However, such matter is precisely the characteristic of dynamic society.

In some cases, the dynamic social sometimes experiences a somewhat high tension, particularly in terms of the matters related to religious or political understanding. In the election of regional heads, for example, conflicts between candidates for heads of regions at a time are inevitable. Likewise with the understanding of religion. The ritual adherents of Nahdlatul Ulama and Muhammadiyah community organizations,

for example, often also experience ups and downs for debate.

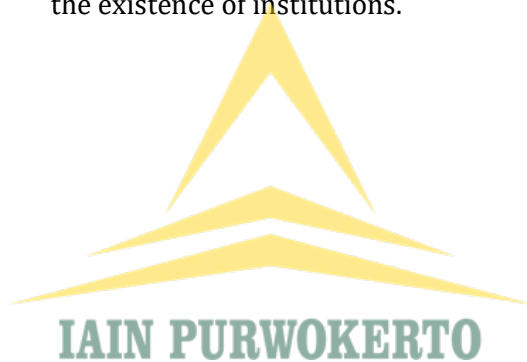
Such social dynamics are not a setback from a society. On the contrary, it becomes a powerful social capital if it is well managed. The unification and equalization of perceptions of the various differences of society into one common goal and hope is a tremendous potential energy. Of course, the equalization of the aims is in a neutral territory, not in the area of religious understanding, for example, which has been difficult to find its tipping point.

One institution that is considered capable of accommodating the hopes and shared ideals of the different interests and interests above is the educational institution. In an educational institution, there is a relationship of various elements that have the same goals and expectations. The interaction will occur if the individuals have shared beliefs and norms, then form a social network. They are able to create an environment to work together, discuss to social capital in order to strengthen which in turn can lead to institutional trust.

As a source of social capital, the quality of educational institutions will be determined by the quality of cultural capital or cultural competence and individual communication. Because, cultural competence allows someone to communicate with others from different backgrounds, and the higher the competence of one's cultural capital,

the richer the social capital will be to connect through the interdependence network.

If an educational institution is able to build, maintain and manage the social capital of trust that it has; it will have an impact on community participation. The size of community participation will be determined by the quality of trust that is built. The forms of community participation in the educational institution may be in the forms of; promoting, educating children, donating funds or thoughts, feeling of belonging, and maintaining the existence of institutions.



CHAPTER III

THE DEVELOPMENT OF SOCIAL CAPITAL OF TRUST AT MI ISTIQOMAH SAMBAS

One of the main keys to gain the successful development and establishment of an institution is the existence of partnerships or networks that share a common vision and mission to achieve the common goals. The network can strongly exist due to the values and norms that arises and obeyed within the network. The Indonesian people who have the sense of mutual cooperation become the main form of this network compared with the individualist countries.

The capability of such cooperation arises from the common belief in society or the smallest parts of society. The strength of this belief is strongly influenced by the educational level of the societies.¹ However, such belief is not an instant process to occur; but it requires continuous processes and efforts. Therefore, the researcher, in this chapter, discusses how MI Istiqomah Samba builds the trust.

A. "Trust Building" at MI Istiqomah Sambas Purbalingga

As mentioned in chapter two, social trust is one of the main factors to build and develop madrassa implementing social capital approach. Educational institutions that are able to build and maintain the trust of the community will be able to grow well. Conversely, established educational institutions may not have many learners because of their inability to maintain social trust.

¹ John F. Helliwell and Robert D. Putnam, "Education and Social Capital", *NBER Working Paper Series*, 7121, Massachusetts Avenue Cambridge, 1999, 3.

In terms of philosophical science, there are 3 (three) conceptions that shape someone's perspective toward something, they are: idealism, realism, and pragmatism. Idealism explains that reality is essentially spiritual; because human beings are creatures who think, have a purpose in life, and have clear moral rules. The epistemological science is the performance of intuition, while humans also have an axiological aspect, which is moral.

Realism defines that the world is created to the existence by itself, arranged in relationships without human intervention. So, the knowledge is derived from the experience and usage of ways of thinking. While, human behavior is managed by natural law. Regarding the lower extent, it managed by proven wisdom.

Then, pragmatism is attitudes of life, methods, and thoughts used in order to consider the value of a practical ideas and truths. The essence of pragmatism lies in its empirical method, which is based on methods and attitudes. This is a philosophical style considered to be more systematic because it uses the modern-scientific method as its foundation. Referring to those three philosophical foundations, then, theoretically, philosophical beliefs seem to be more closely related to the effort to build trust through the madrassa's idealism as an Islamic educational institution, rather than institutional trust.

Furthermore, it is said that the trust is a willing to take risks in social relationships in which the relationships are motivated by the expectation that the others will do something as expected and will not harm themselves and the communities. Mutual trust is the most important element in social capital. By creating the trust, the people can work

together effectively. The trust developed by MI Istiqomah Sambas is of course not automatically built, but it is built through a long and continuous process.

From the observations conducted by researcher, there are at least 4 strategies conducted by MI Istiqomah Sambas in developing this trust.

1. Acceptance

At the beginning of the relationship, everyone will need assurance that they are fully accepted, including a sense of comfort to express their opinions and contribute to their group activities. In addition, there is also an atmosphere of mutual respect for the growth of acceptance in groups, so that the group will grow into a strong community. *Ta'aruf* and participating in local events conducted by MI Istiqomah Sambas is a step to cultivate social relationship because by knowing each other well is an initial capital to build a community.

Mutual trust is established in a short time and requires a tedious social process. Attitudes and behaviors that are based on universal values that are believed to be the prevailing value in all places of the world such as honesty, justice, loyalty, generosity, and mutual protection of community members, become the underlying capital of trust. This is in line with Fukuyama's² concept that the trust is a reward in a community that behaves normally, honestly and cooperatively based on shared norms. The honest and generous attitude of Sambas family that has

² Fukuyama, *Trust: Kebajikan sosial dan Penciptaan Kemakmuran*, Trans. Ruslani, (Jakarta: Qalam, 1995), 26

been recognized by the people of Purbalingga city is a very valuable entry point or capital to form a bond of trust.

The trust built in MI Istiqomah Sambas, according to the researcher, is not included in the viewpoint of structuralism that is more beneficial to the elements at the individual level, so that social capital is only meaningful as a socio-economic asset that is controlled and operated by the individual. However, such bonds of trust are in a more progressive and positive sense of giving a benefit not only to the individual, but rather to the community. It is in this context, social capital is meaningful as the collective capital of the construction of a social system.

2. Sharing Information and Caring

Everyone who will deal with a community, in order to solve a common problem, needs information on two things; (1) to their lives, experiences, ideas, values, and (2) the issues that are important in their lives. To develop the trust, the exchange of information provided among MI Istiqomah Sambas residents delivered in open and honest information (transparent and accountable). They really aware that the information provided will not mean anything if the relationship is not based on a sense of caring.

If there is a sense of caring, then every member in this network will give suggestions and actively involved in problem solving that will be faced or appear. If the members have the ability and willingness, they will share,

care for each other; so that the individual interests will melt in to community interests.³

3. Goals Setting

The third strategy taken by MI Istiqomah Sambas is determining common goals. Every member of the community will not be interested and provide the real commitment if they are not involved in the goals setting. The decision-making process will determine the commitment of the society during the implementation of problem solving.

4. Organizing and Action

In order to foster all activities to achieve the goals, MI Istiqomah Sambas has the responsibility as a motor, which is conducted with the foundation and in a strong education division. The attitude and behavior shown by the Head of the foundation and the Head of Madrassa as *uswah* (example) has been able to grow the trust of the members. Being honest, just, full of caring, committed to the agreements, and protecting their members will foster a sense of trust from all elements of the community.

Collective actions based on a high level of mutual trust will increase community participation in various forms and dimensions, particularly in the context of developing common progress. This trust must be continually developed, managed and maintained properly; when this factor is getting diminished or even lost, it will cause apathy and distrust from the society. If this happens,

³ This fact can be found at the madrassa's policy that determines the amount of educational development contribution is based on the economic conditions of the family. Even, 5 percent of the students who come from low-income families are free of the educational development contribution.

restoring the trust is much more difficult than building it. To build and manage this trust, MI Istiqomah Sambas pursues two concepts; they are philosophical and practical concepts, in which the explanation be elaborating as the follows.

B. MI Istiqomah Sambas's Approach to Build Philosophical Trust

After obtaining the data, the construction of philosophical trust in MI Istiqomah Sambas was built through the formulation of the madrassa's policy in developing trust by creating aspects of attitude and institutional existence, and other aspects regarding the supports of the educational institutions' quality.

MI Istiqomah Sambas built the philosophical trust by proclaiming itself as a madrassa of educational institution in two cultures, inclusive madrassa, and madrassa that was not affiliated with certain religious organizations. Both cultures can be explained as follows:

1. Inclusive Madrasah

Inclusive has the meaning "to include". Based on the terms, it means positioning yourself into another person'/other groups' perspective in perceiving the world. In other words, it means to try to use someone else's or another group's point of view in understanding the problem. Then, in a more operational meaning, it means to open up the various views and concerns, rather than positioning the matters in "*blindness*."

During the process, an inclusive understanding was then used as an approach to establish and develop an environment that was open, full of different background,

characteristics, capabilities, status, conditions, ethnics, cultures, and more.

Referring to the above definition, the inclusive madrassa can be defined as a madrassa which is open, friendly, minimizes the differences for all components of the madrassa, as well as maximizes mutual respect and embraces every difference. In the context of MI Istiqomah Sambas, the nature of such openness can be traced from the establishment of the foundation process that come with the development of the madrassa, the establishment process, the decision-making of madrassa's name, as well as the various components involved in the founding and development of the madrassa. Then, in terms of madrassa's management, MI Istiqomah is also led by some people with various background of religious understanding. Furthermore, the board of the teachers and education personnel also consists of various social groups; they are from *Muhammadiyah* (MD), *Nahdhatul Ulama* (NU), and *Sarikat Islam* (SI).⁴

The consistency of the madrassa in maintaining the inclusivity has created tremendous confidence among the public. Not only that, the inclusivity that is built also shows the "unique" madrassa's model attitudes, as well as being a superior value for MI Istiqomah Sambas. Moreover, it can be applied on other primary level schools.

Generally, the education level of madrassa ibtidaiyah was founded and developed by the Islamic civic organization that has strong ideological affiliation and

⁴Interview with Eling, The Head of Istiqomah Foundation, at Aug 10, 2017

organizations. By having the cooperation with the organization that holds such values; automatically, social capital could be created, at least in the form of social trust (the congregation) of the organizations that establish and support it.

MI Istiqomah Sambas, established as an inclusive institution, theoretically does not get the source of basic social capital, because it is not viable to any Islamic organizations. MI Istiqomah Sambas rely solely on social capital and optimize the social capital from the trusts that is built philosophically (the social groups who understand the concept of an inclusive institution) such as the ones developed by MI Istiqomah Sambas.

Consistency of MI Istiqomah Sambas in building an inclusive tradition has positive results. Therefore, there are a lot of communities, from heterogeneous background, entrust their children to learn at MI Istiqomah Sambas. These conditions are in line with the conception formulated by Cox in which the trust is a form of good intentions which have an impact to build the trusts from the outside parties solely as a collegial relationship,⁵ not because of sectarian or emotional similarity of religious organizations.

According to the author, the inclusivity developed by the Foundation and MI Istiqomah Sambas also looks at some of the specific activities, for example during Islamic Holidays Celebration (*Peringatan Hari Besar Islam* or PHBI), in which the Foundation and MI involve outer communities become parts of the board members. These

⁵See Cox, *A Truly Civil Society* (Sydney: ABC Book, 1995), 5.

strategies obtained enthusiastic responds from the societies, so that every event organized by MI Istiqomah during Islamic Holidays Celebration is always successfully followed by broader community.⁶

The sense of openness from the madrassa through Islamic institutions without any certain organizations' image, as well as the openness of Islamic Holidays Celebration results a very effective and efficient strategy to create social trust towards the existence of the madrassa.

2. Non-Affiliated Islamic organizations

Non-affiliated Islamic organizations means that MI Istiqomah Sambas as educational institutions do not have organizations that are affiliated with particular Islamic community. This is a logical consequence of the spirit of the inclusivity built by the madrassa; although most of the founders are affiliated with a religious organization of *Muhammadiyah*.

Regarding the aspect of social capital, the educational institutions that make decision for not being affiliated with specific organizations is a very difficult choice because the majority of the madrassa institutions are part of the educational development of the organizations, such as *Nahdlatul Ulama* and *Muhammadiyah* in Purbalingga. The numbers can reach 180 madrassas.⁷

The difficulties of being an institution that is not affiliated with particular Islamic organizations can be

⁶The author conducted an observation on Holidays Celebration of *Isra Mi'raj* in 1436 H on Saturday, Aug 16, 2017.

⁷ Madrasah Ibtidaiyah Statistical Data in Purbalingga in 2015, The Documentation of the Ministry of Religious Affairs Office of Purbalingga.

overcome by MI Istiqomah Sambas through the implementation of personal capacity strategy, i.e. a personal ability to build a network with a capital or personal capacity and attitudes. The actions and behaviors presented by the board members of the Foundation throughout the community are able to get the sympathy of the community. Therefore, the sympathy can be used as capital to build and develop the madrassa.

The figure of the Head of the Foundation, Mr. Eling who is very low profile, open, easy to get along with all societies, is not affiliated to a political party and religious organizations. The people put him as a figure who can be fully accepted by all societies. Regarding the funding that goes to the Foundation, Mr. Eling never refuses donations from anyone and also from any different background organizations. Such policy encourages the outside parties to be always enthusiastic of any events carried out by the madrassa, or the events that require the participation of the outside community.⁸

Personal capacity is also emphasized to the headmaster, the teachers, and all educational practitioners of the madrassa. Although they have a background of different religious organizations or they do not have at all, but they provide insights to keep the inclusivity presented in the attitude to appreciate the difference. Personal capacity also embodied in the form of maintaining neutrality, by not being a board member of one of the

⁸The author's observations of Mr. Eling's (The Head of the Foundation) figure, completed by the interview with Wahyu Diana (the former of Educational Board of Muhammadiyah) and Syamsul Hadi (the Board of Ma'arif Purbalingga), September 4, 2017.

Islamic organizations. This applies to the Foundation's leadership; the head of the madrassa, groups of teachers and all educational practitioners at MI Istiqomah Sambas.

C. MI Istiqomah Sambas Practical Trust Building

1. The Jargon of 3 M

MI Istiqomah Sambas has jargon of "3 M" that is Inexpensive (*Murah*), Quality (*Mutu*), and Collective (*Masal*). The jargon has always been socialized into society, and the result is quite effective because Purbalingga is a town and a suburban society⁹ that belongs to middle and low class society. Inexpensive education becomes a hope for the societies in Purbalingga. In more detail, the jargon is explained as follows:

a. Inexpensive

Generally, "inexpensive" can imply that the price of an item is lower than the common price in the market. From the word "inexpensive", sometimes, it becomes "low quality goods" that has negative meaning and it also means that the things do not have a good quality (of goods).¹⁰

The slogan of "inexpensive" is manifested at MI Istiqomah Sambas by not taking too high educational donations from the society. At the beginning of new students' enrollment, the management of madrassa assigns two kinds of tuition to the new students such as:

⁹Suburban is a transitional area from village to city.

¹⁰ *Kamus Besar Bahasa Indonesia (KBBI) (online)*, "Murah", (<http://kbbi.web.id/murah>), accessed at August 16, 2017.

mandatory tuition and tuition fee (for Educational Coaching Contribution). The detail descriptions of those two tuitions are:

- 1) Mandatory tuition. It is to be paid by the new students that consists of:
 - a) Tuition for 3 sets of madrassa's uniforms, bags, and some printed books, as well as the school equipment that totally cost for IDR 400,000,
 - b) Mandatory contributive tuition. It is the required contribution to the new students' parents or caregivers, but the amount of the money is voluntarily specified based on the economic ability of the students' parents or caregivers. The amount of the voluntarily contribution refers to the discussion results between the head of the committee and the committee of madrassa. In the academic year of 2013-2014, the amount of the contribution is divided into 3 options; a. IDR 200,000, b. IDR 300,000, c. IDR 400,000.¹¹
- 2) Tuition Fee
The parents may choose one of 6 (six) options, they are: 1) IDR 50,000, 2) IDR 60,000, 3) IDR 70,000, 4) IDR 80,000, 5) IDR 90,000, or 6) IDR 100,000.¹²

¹¹ During the author's observations, the offered nominal for the tuition fee has never been changed or increased regarding the choice of the maximum amount of IDR 100.000 since the establishment of the madrassa (2002) until now.

¹² During the author's observations, the offered nominal for the tuition fee has never been changed or increased regarding the choice of the

Initially, the model of organizing inexpensive education did not automatically attract the society's interests. There was a growing perception among the public that "inexpensive goods certainly have low quality". Based on such perception, the Foundation Board made quite unique policies. On the one hand, the madrassa should be able to support the sustainability of madrassa education. However, on the other hand, the madrassa should be able to provide the new madrassa's appearance that could change the society's perception by promoting that¹³ it is "not always 'inexpensive' to be trashy, unattractive, and bad. Therefore, the Foundation provides educational subsidies that are taken from some of the advantages of the Foundation's business families. Such support focused on the development of the infrastructure of the madrassa.¹⁴ The financial support of the Foundation had the aimed to have more conducive madrassa appearance, especially towards the cleanliness of the madrassa in order to give a positive effect to create public trust.

b. Quality

maximum amount of IDR 100.000 since the establishment of the madrassa (2002) until now.

¹³ Based on the theory of marketing, there are 5 variables to attract the consumers' interest, such as the determination of the market, product planning, pricing, management of distribution, communications and promotion.

¹⁴ Interview with Ikhwandi Arifin, The Head of the Madrassa, at August 16, 2014.

The quality is not easily defined; especially the quality of a service, in this case is education. This is because there are a lot of standards of quality. Generally, quality usually means by the customers' satisfaction. Customers' satisfaction in this context is the satisfaction obtained from the students and parents as those who consume educational services. The indicators of the educational quality are usually seen from the results of organizing educational process, such as the achievement obtained by the students or school for a certain period of time.

The concept of "quality" developed by MI Istiqomah Sambas includes academic and non-academic qualities. In maintaining academic quality, MI Istiqomah Sambas always gives extra lessons, especially about religious studies. Therefore, do not be surprised if a lot of students' parents or caregivers become surprised to see the development of competence or new behaviors in three months such as the ability to recite al-Quran, in which initially the students might not know Arabic well.¹⁵

In terms of the non-academic achievements, MI Istiqomah Sambas implements Lighthouse strategies. It

¹⁵An interview with one of the caregivers, Siswadi on Friday, August 16, 2017. The author also randomly tested the first grade students at MI Istiqomah Sambas that had already started the school for three months. They could read Al-Quran well in terms of reading, but the nature of the short-long Arabic characteristics was performed inconsistently, they also needed to learn more about *tajwīd*.

means that, MI Istiqomah will always appear "outstandingly" in the events that attracts lots of audience, such as healthy schools competition that the participants are from SD/MI, marching bands, the carnival, the band for kids, and many more. Even, at the healthy schools competition, MI Istiqomah Sambas successfully led the national champion.

In a further development, the madrassa is able to change the negative meaning of the terminology of "inexpensive" developed among the society. Inexpensive is not only about the amount of the money. Ikhwandi said that he had paid a school or madrassa agency that might be considered expensive, but it would become noticeably cheaper for the users because it was balanced with a good quality of education. On the opposite condition, the school fee could be said that it was quantitatively cheap but if it was not balanced with good quality; then, it would be expensive.¹⁶

The efforts to change the negative perceptions about the terminology, related to the madrassa's policy, it can be concluded that:

- 1) When the community sent their children to MI Istiqomah Sambas, they did not need more additional courses outside; all learning needs could be completed in madrassa;
- 2) The school cafeteria served with an open system, so the kids did not need to go outside of school to buy food; and

¹⁶Interview with Ikhwandi Arifin, the Head of the Madrassa, at August 16, 2014.

3) The school applied congregational prayer in order to emphasize the character building (*akhlaqu al-karimah*).

The success of the students in maintaining *akhlaqu al-karimah* and understanding the various aspects and religious nature, later reinforced by memorizing the *Juz 'Amma*, as well as being able to read the yellow book, if those aspects should all be counted with money; then, it is certainly not something inexpensive. It certainly requires expensive costs to be able to shape the students' knowledge as well as the personality. Moreover, regarding the length of required time, surely it is not an instant educational product, but it needs a long and continuous process.

c. Collective

To suppress the costs taken from students in order to be inexpensive, MI Istiqomah Sambas applied policies of the collective approach, i.e., MI Istiqomah accepted all students who enrolled, without refusing any students. The all students who enrolled to the madrasa were accepted to MI Istiqomah without having the selection process previously. Referring to that less popular policy, MI Istiqomah Sambas thus gave a guarantee that within three months of the learning process; students who could not read would be able to read fluently.

The author did not conduct in depth research about the students' reading fluency of Latin and Arabic letters within 3 (three) months as warranted. But randomly, the author did a cross-check to some students of the first grade, and it was found that they all

could read properly.¹⁷ The teaching method of considering the students' psychological development, is key to the success of MI Istiqomah Sambas to achieve the three (3) months of fluent reading.

The three of the above jargons have become a constructive triangle that supports each other's sides. By offering low cost only without presenting high quality; then, there will no one who is interested. Being inexpensive and proving good quality but if only gaining a small number of students also hinders the madrassa's management system. MI Istiqomah is in the leading process of inexpensive institution (affordable) but it poses high quality (quality) education; so it can maintain the existence as an institution that is very attractive to the public.

2. Collaborative Curriculum

Oemar Hamalik explained that the curriculum (latin: *curricular*) is a very important bridge in the course of education to reach the end point declared by certificates.¹⁸ Whereas Ben Levin explains that the curriculum is an overview of the development of a central element of the school. By implementing the curriculum, schools can develop and drive the educational product

¹⁷ Observation results toward the students at the first grade, at September 8, 2017.

¹⁸ Oemar Hamalik, *Curriculum and Learning*, 8th Ed. (Jakarta: Bumi Aksara, 2008), 16.

results. However, some schools do not put the curriculum as the priority to create the existing resource.¹⁹

a. National Standard Curriculum

During the process of learning, the curriculum is a very urgent position. Comparing to the analogy of body, the curriculum is the spirit of the educational institution. Because it is derived from the vision and mission of the institution, so that the direction and goals of an institution will be greatly determined by the curriculum. The curriculum should also contain a set of values, knowledge, and skills that must be transferred to the learners and the transfer process must be implemented well.²⁰

As a basic institution, MI Istiqomah Sambas still implements the curriculum in accordance with the regulation of the Minister of National Education No. 22 in 2006 on the Content Standard Curriculum and the Ministry of Religious Affairs stated in the Regulation of Minister of Religious Affairs No. 2 in 2008.²¹

IAIN PURWOKERTO

b. Curriculum of local content

Basically, curriculum of local content can be defined as a structured curriculum based on the needs of the region in which the teaching and learning

¹⁹ Ben Levin, *How to Change 5000 Schools* (Cambridge: Harvard Education Press, 2012), 100.

²⁰ Zamroni, *Paradigma Pendidikan Masa Depan* (Yogyakarta: Buya Indra Grafika, 200) 128.

²¹ Interview with Agus Triyono, The Head of Academic Board, at September 6, 2017.

materials are adapted to the natural environment, social, cultural and economic and regional development needs organized in a particular subjects systematically. This local content or curriculum must be maintained by each school, and even for private schools, it will be more flexible to determine the curriculum.

The basis of the curriculum of local content can be referred to the legislation of Republic of Indonesia No. 2 in 1989 about the system of national education; article 37 and 38 describe that:

- 1) Curriculum is developed in order to achieve the goals of national education by concerning on the stage of the students' development and compatibility with the environment, the needs of national development, the development of science and technology and artistry in accordance with the type and level of each educational unit.
- 2) the implementation of education in educational unit is based on a curriculum that is implemented nationally; and the curriculum is adapted to the circumstances, environmental needs and the characteristic of the educational unit.

Based on the above articles, national curriculum provides the development opportunities for educational practitioners to incorporate some of the subject matter in the curriculum based on the local needs. With the inclusion of local materials in the curriculum, it is expected that learners can understand the various lessons about the surrounding environment, be able to preserve the regional culture including craft and skill that can produce added value economy.

If the curriculum of local content is associated with the education of madrasa as Islamic educational institutions located in Purbalingga, then the local content must be directed at the level of the environmental needs of the religious education that can be put into practice in Purbalingga in particular, and other environments in general.

Agus Triyono, the Head of Academic Board of the madrasa, explained that the addition of local content is based on the main characteristics in the development of Sambas Istiqomah MI madrasa. The lessons of local content are selected from an unusual lesson given by schools or madrasa. However, the lessons have a strategic value for the continuation of the students' education.²²

1) UMMI Program

UMMI program is reading al-Quran program adopted from UMMI Foundation in Bandung. This program was developed by Ummi Foundation (UF), an agency that helps both formal or non-formal institutions and al-Qur'an teachers, specifically to enhance the ability to manage the learning process of al-Qur'an to be effective, easy, fun and touch the heart.

In addition, the Ummi Foundation attempts to improve the quality of every teacher of al-Qur'an at Ummi, in order to be able to understand the teaching methodology of al- Qur'an as well as the

²²Interview with Agus Triyono, The Head of Academic Board, at September 6, 2017.

stages and good classroom management in order to become a professional al-Quran teacher. Al-Quran teaching method at Ummi also attempts to ensure that every graduate of SD/MI, TKQ, TPQ, SMP/MTs, SMA/SMK can read al- Qur'an precisely.²³

The UMMI program is compulsory for low graders (1, 2, and 3), especially for those who cannot read al-Quran properly. The UMMI program is implemented specifically at 06.30 (Indonesian time) before starting the lessons. The material taught is reading al-Qur'an in *tartil*. UMMI program is mandatory for the students; because those who have graduated from UMMI program will be given *syahadah* (certificates). That is, although students have already passed the final examinations and do not have UMMI *syahadah*, then they will not get the original madrassa' certificates, but rather the copy of the certificates only.²⁴

The program is managed very well and it is applied in MI Istiqomah Sambas and it can provide more qualities to students who are graduated from MI Istiqomah Sambas in terms of reading the Qur'an in precise recitation presenting the characteristics of each Arabic letters. The author also observed some students at the grades of 1, 2,

²³Interview with Agus Triyono, The Head of Academic Board, at September 6, 2017.

²⁴Students who have not passed UMMI test, they only get the copy of the graduation certificate from the madrassa. The original diploma will be given when the students already have the UMMI certificate.

and 3; each grade was represented by 3 randomly selected students. The result showed that the students performed good and clear reading.²⁵

2) *Tamyiz* Program

Other local content is the learning process implementing the new method called as *Tamyiz*. It is a new learning method in Arabic learning and also in translating the Qur'an. This method is dedicated for Muslims who want to master the ability to translate the Quran for 30 *juz* in a short period of time. Training has been conducted in many places, both for public participants as well as for prospective teachers (TOT).

Tamyiz is worksheets about the formulation of the basic theory of *nahwu-shorof* quantum that belongs to the categories of Arabic for Special Purpose (ASP) with a very simple target i.e. to be an expert in al-Qur'an translations.²⁶

In MI Istiqomah Sambas, this lesson is given to high grade students (4, 5, 6) in order to provide the ability to translate al-Quran. Al-Quran translation using *Tamyiz* method is a way of translating al- Quran concerning on grammatical approach or *nah}wu* (translating al-Quran in accordance with the position of *kalimah* in a

²⁵Observation focusing on the students, at August 13, 2017.

²⁶As the results of long research, it will be disseminated to the public, for both Muslims in Indonesia as well as Muslims around the world. *Tamyiz* has been recorded as an intellectual product with the copyright No. 016445 at May 05, 2010. More complete profile on "*Tamyiz* Methods" can be accessed on (<http://ahsanulkalam.or.id/artikel/mengenal-metode-tamyiz>)

sentence). So, learning to translate al-Quran with *Tamyiz* means learning *nah}wu* directly.²⁷

There is a difference between *Tamyiz* and the other local contents. The lessons of *Tamyiz* is set to be structured in daily schedule subjects as other subjects; however, UMMI and *tahfiz* are provided every day before the lessons begin.

3) *Qira'at al-Kutub*

Qira'at al-Kutub is a local content program for students in order to be able to read and understand *fiqh* book. *Qira'at al-Kutub* learning process is given to the students at the grades of 4, 5, and 6 by using classical methods. Local content *Qira'at al-Kutub* is rarely found in *madrassa ibtidaiyah* or even MTS. Moreover, the book that is used during the learning process is *Fath al-Qarib*, *fiqh* book, a book which is not familiar among students of formal *madrassa ibtidaiyah*.

MI Istiqomah Sambas really understand about local content policy in which reading the book (reading the yellow/traditional book),²⁸ it is quite substantial. However; according to the author, such policies are very relevant to the theory of Theodore Levitt in order to ensure the output quality, i.e. providing something that is not

²⁷ When the researcher conducted the observation, the fifth grade students had already fluently translated al-Baqarah verses: 1-10 through this method implementation.

²⁸ The traditional book (*Kitab Gundul*) is a popular term in boarding schools referring to the types of books that do not have Arabic's *kharokat*.

demanded by the customers/students' parents or caregivers.²⁹

MI Istiqomah Sambas always offers more competencies to their students, and the competencies are not found at the institution at the same level of *madrassa ibtidaiyah*.

The success of MI Istiqomah in creating students' human resource who can read the book results a very high trust from students' parents or the caregivers. Because there are a lot of parents or the caregivers that become amazed of their children's ability in book reading; in fact, this ability is not the demands and expectations of parents or the caregivers.³⁰

4) *Juz 'Amma* Memorization

At thirty minutes before the lesson begins, students are asked to work on assignments that were given earlier of the day.³¹ After finishing the tasks, it is followed by *asma al-husna* and *tadarrus* to memorize 30th *juz*. *Juz 'Amma* memorization is emphasized to the students at the Grade 4 because the focus of the students of 1-3 grades is on al-Quran reading in *tartil* and *makhraj*. For grade 4

²⁹ In the theory of marketing products, Levitt differentiates into 4 layers, i.e. Generic, Expected, Augmented, and Potential. In this context, the local content of *qira'atul kutub* is placed on a layer of Augmented.

³⁰ Interview with Agung Triyono as the Head of Academic Board at August 13, 2017.

³¹ According to the information from one teacher; every time the students would go home, the students who had the picket schedule must have take the assignment given by the teacher to be done on the next meeting. It was expected to build the discipline to the students.

and 5, they focus on memorization; then, the sixth grade focus on a fluent *Juz 'Amma* memorization.

Regarding the aspect of the highest level of the learning target in terms of al-Quran memorization, MI Istiqomah Sambas aims for the grade 6 to be able to compulsory memorizing *Juz 'Amma*. Starting in 2014, MI Istiqomah Sambas has announced the continuation of students' memorization that consists of memorizing al-Qur'an for 29th, 28th, and 27th *juz*. The continuation is started after they have memorized *Juz 'Amma*. Until this research is done (in the end of 2015), according to Farhah Sugiayananti, there were 27 students who have memorized 4 *juz* with a good predicate.³²

3. Familiar madrassa

Familiar madrassa is a term used by the head of the madrassa to mention or replace the term of openness.³³ The term is not too popular to be used as a part of the madrassa institutions' policy. However, based on the author's observation, *madrassa familiar* means that the madrassa conducts the policies based on the principles and values of a family or like as a family. Almost all problems that happen in the madrassa would be solved openly.

One of the policies is that parents can wait for their children while they are at school. Though, there is a common practice that parents can wait for the children when their

³² Interview with Sugiyananti, the Head of Religious Board, on August 16, 2017.

³³ This explanation was explained when the author interviewed Ikhwandi Arifin, The Head of the Madrassa, at August 16, 2017.

children are in early childhood education or kindergarten. By implementing family-based policy, MI Istiqomah Sambas gives the freedom to the parents or caregivers to wait for their children while observing the learning process and the atmosphere in the classroom from the outside of the classroom, especially for grade 1 at the time of the very first learning process for the students.

By implementing this program, the community is expected to give contribution and feedback to the madrasa to improve the educational services. Through these activities, the parents and the community are expected to be more active to provide feedback, suggestions, and criticism over what they observe and experience. Feedback and criticism are usually delivered in a meeting between the madrasa and the community.

The familiar madrasa is a family group who has a role in the custody and quality improvement of students' social relationship as family relationships (between parents and children). Therefore, various social problems that occur in the madrasa are solved implementing the family-based relationship and it is not necessary to involve the students' parents. One of the examples, when there was a misunderstanding between the students that brought about to a conflict. Then, the madrasa, as a part of the students' big family, would resolve the case as an internal family of the madrasa. Students should not inform the incident to the parents, the madrasa that would explain the chronology to the parents in order to avoid a bigger problem because it involved some parties. Especially if the student manipulated the chronology of the incident in order to get the defense from the parents.

Catur Priyatmoko told an experience about students' case. When certain students had a conflict, in which one of the parents of the two students in conflict had the profession as a security personal. The information conveyed by the student had been manipulated and it triggered the parents to come to the madrassa with anger. Observing such action from parents, the madrassa then communicated to the parent that when the parents still believed in the madrassa to resolve the problem; then, it was expected to entrust the case to the madrassa, and if they did not believe in the madrassa as a part of the family, then it was possible to the parents to move to another school.³⁴

This policy is carried out so that the students' conflict can be resolved at the madrassa and does not involve the parents. If the students' conflicts are brought to the parents, the problem will be even greater because most of the parents will always defend their children even though the children are in the wrong position. The case of the teacher's criminalization by the parents is one of the reflections that there is lack of communication and understanding among those who have the conflict. When there is a good communication, the problem-solving process can be achieved through a more humanistic solution.

Dealing with the cases with family-based approach will give an impact to the development of the nature and character of the students. The madrassa can teach about values how to live together, such as: forgiving, tolerance, compassion, mutual respects and there is not a sense of

³⁴ Interview with Catur Priyatmoko, the Head of Student Management Board, at Aug 16, 2014.

revenge. The establishment of such integrated character is still rarely found in schools, madrassa, or other elementary level institutions.

D. Institutional Trust Built by MI Istiqomah Sambas

The definition of institutional trust is the trust toward the institution of MI Istiqomah Sambas. The efforts of MI Istiqomah Sambas in building institutional trust are demonstrated as follows:

1. Building trust with Stakeholders

At the launching of the establishment of the madrassa in June, 2000, there were a lot of community leaders who attended the event. Among the participants in attendance, there was the Regent and Vice Regent, The Head of the Regional House of People's Representatives (*DPRD*), the Head of the Board of Muhammadiyah Educational Foundation, the Head of the Board of Istiqomah Sambas Foundation, the big family of Sapen Muhammadiyah Elementary School of Yogyakarta, religious and community leaders, organizations, educational professionals, candidates of the students' parents or caregiver, as well as the surrounding community.³⁵

The support from the Governors, the community leaders who had the professions as a public officials or political members enhanced the public trust. It was proven that, on the acceptance of new students in 2000-2001 (the first batch), MI Istiqomah Sambas had gained 164 students or 4 classes.³⁶ It was something very surprising and heartening for a school or madrassa that was started the educational process for the first time.

³⁵The Profile of MI Istiqomah Sambas Purbalingga in 2017.

³⁶The Documentation of MI Istiqomah Sambas Purbalingga, in 2017.

The big number of the new students had created the Society's Trust (stakeholders) toward MI Istiqomah Sambas. To maintain the trust of stakeholders, MI Istiqomah Sambas implements some strategies as follows:

a. Giving Competence to the students with high achievement level

During the teaching and learning managements, what has been done by MI Istiqomah Sambas, according to the author, is in line with the theory of Theodore Levitt in terms of three layers: generic, augmented and potential.³⁷ Generic layer is a basic achievement that is expected by the curriculum in general. The augmented layer is a kind of additional competencies. While the potential layer is the stage that is warranted by the madrassa to be able to develop the students' potential.

In order to attract the customers, the madrassa should be positioned at augmented or even potential layer. If the madrassa only provides the generic services, then MI Istiqomah Sambas will not have any "uniqueness" compared to the other madrassa. The consequence of such policy is that MI Istiqomah Sambas provides some skills that must be achieved by the students, they are: al-Qur'an recitation in *tartil* by implementing UMMI method, *Tamyiz, qira>'at al-kutub*, memorizing *Juz 'Amma*, and the character building during inside and outside of learning process.³⁸

b. increasing the Academic or Nonacademic achievement

MI Istiqomah Sambas are always trying to improve academic achievements, as well as non-academic achievements.

³⁷Interview with Ikhwandi Arifin, the Head of the MI Istiqomah Sambas, at August 16, 2017.

³⁸Interview with Agus Triyono, the Head of the Academic Board, August 16, 2017.

Munjin

In fact, during the very first years of madrassa, the class belonged to low grade classes. Therefore, non-academic achievement became the priority. This policy, according to the head of the madrassa,³⁹ was employed because it was considered to be more strategic as the magnets and promotional devices. By becoming the champion in particular event which is attended by a lot of people, it will obviously be able to cultivate social trust.

In order to construct non-academic achievements, the strategy applied by MI Istiqomah Sambas is trying to become a champion at a marching band competition in which it is held or won by the primary school (elementary school). Marching band achievements of primary school level or madrassa in most communities are still regarded as an indicator of excellence of the school. With the various preparations, "the group" of the marching band MI Istiqomah Sambas in 2002 became the defensive champions and also as the winner on the regional level of Purbalingga.

In 2003, the band's drum MI Istiqomah Sambas followed the competition in a higher level of the former regional level of Banyumas. during the race, MI Istiqomah Sambas also won the first champion.⁴⁰

At the same time, MI Itiqomah Sambas also won the race of Gita Pati in Purbalingga. After being the champion of the former regional level; so, the madrassa's promotion through the marching band competition is considered to be enough. Furthermore, the madrassa put the priority to win the

³⁹Interview with Agus Triyono, the Head of the Academic Board, August 16, 2017.

⁴⁰The Documentation about the Profile of MI Istiqomah Sambas Purbalingga, in 2017.

championship in another race in which it also is dominated by public schools.

The achievement obtained by the MI Istiqomah Sambas is not only from the students only. In 2003, one of MI Istiqomah Sambas teachers won the competition of a teacher's role model of Central Java level as the first winner. Even, the total competition won by MI Istiqomah Sambas, since established in 2000 to 2003, is more than 30 championships at the level of district, regional or province.⁴¹

In the fourth year of the establishment (2004), MI Istiqomah Sambas won a prestigious national level competition, i.e. as the winner of the healthy school competition for the level of madrasa and elementary school levels. Calculating the overall achievements collected by MI Istiqomah Sambas until the year of 2013, it reaches 104 trophies/awards. By computing the average for each year; then, in every year, MI Istiqomah Sambas collects 8 trophies/awards. It is an outstanding accomplishment.

Various achievements as mentioned above, certainly leads very positive impact for the growth of the society trust to enroll their children at MI Istiqomah Sambas. There was a significant increase of the students who enrolled at MI Istiqomah Sambas in 2011 to 2013/2014. The students who were documented at MI Istiqomah Sambas in the year of 2014/2015 were 1,166 students.⁴²

c. Building the trust through Cultural and religious social activities

⁴¹The list of MI Istiqomah Sambas' Championship is presented at the Appendixes.

⁴²The Documentation of MI Istiqomah Sambas Purbalingga, in 2017, and also the interview results with Catur Priatmoko, the Head of Students Management board, at August 16, 2017.

MI Istiqomah Sambas always participates in any social, cultural, and religious activities. Even, according to the head of the Madrassa, at when other primary school students were not skillful to play a music instrument, MI Istiqomah Sambas had been able to form a band and for some occasions they contributed some performances on the regional event.

The strategy of the students' empowerment in musical competence and also singing (band) as the main resource is implemented to convince the public that the MI Istiqomah Sambas are not only equal to the other school that concern on the field of religious education, but also art and culture education in which those two aspects are the teenagers' interests.

In the development of the cultural resource, MI Istiqomah Sambas are very attentive to the local culture, i.e. by empowering the students in an Islamic music group into two kinds consisting of MI Istiqomah Nasyid and MI Sambas Hadroh.⁴³ At every competition of Islamic music categories, MI Istiqomah always became the winner. In addition, MI Istiqomah also builds the trust through the resource empowerment in Beautiful Arabic Writing Lovers Community (*khot*) for a few times, even though the achievements were not in national level.

Various forms of resources development and empowerment carried out by MI Istiqomah Sambas, according to the author, is a multi-strategic step. Due to those resources development and empowerment, MI Istiqomah Sambas has contributed as a conservationist and protector of national culture so that people will feel appreciated; and conversely, the society will also appreciate the madrassa. It would certainly be

⁴³The interview with Farhah Sugiyanti and Nunik Imawati, the Head of Religious Board, at Aug 16, 2017.

good as the efforts to build the best synergy between the community and the madrassa in an effort to optimize the existing social capital.

The community support is the most determining factor. Without any real support from the community, the attempts to accommodate various interests would be encountered with many obstacles and difficulties. Therefore, the participation of the stakeholders for educational service in a madrassa became indispensable. In this context, the role of the madrassa would not only be the educational institutions but also the social institutions.

As a social institution, the madrassa grew and developed in the society; it was influenced by the society and conversely madrassa also affected the community. Such relationship is managed by MI Istiqomah Sambas Purbalingga became powerful social capital.

2. Building the trust with local Ministries

The weakness of Islamic institutions are generally located on the separated pattern, they have limited communication with other institutions. Even, when the relationship occurs, it is only as an institutional relationship beneath a single department. Thus, the development of madrassa was so hindered and lack of "active movement".

The madrassa is supposed to be an institution that is not only producing academic-based competence students but also students with *akhla>qul kari>mah*, so that the madrassa can build the trust of institutions, departments and other related department; because with a capital trust, institutions can get support indirectly. For example, if any children of the head of department or public figures whose children are sent into MI

Munjin

Istiqomah Sambas, then they will become a reference for other parents to send their children.

The building trust strategy carried out by MI Istiqomah Sambas in 2013 was conducted through organizing technical guidance and training of 2013 Curriculum by Curriculum and Materials Book Management Board⁴⁴ after the proposal was rejected in which the proposal intended to be Islamic madrassa pilot project implementation of the 2013 curriculum.⁴⁵ Although the 2013 curriculum had not been implemented, the madrassa became proactive and trained the teacher by utilizing the training of competent resources.

In 2014, Regional Ministry of Religious Affairs at Central Java Province Office received the news about the technical training of 2013 curriculum. Then, MI Istiqomah Sambas was appointed by the Regional Ministry of Religious Affairs' Office in Central Java as the department requested to compile the learning materials of 2013 Curriculum. Since the program was relatively new, so the madrassa invited Semarang State University to work as a mentor.

MI Istiqomah as a pilot project of 2013 Curriculum in terms of materials preparation is a real proof that trust of MI Istiqomah Sambas has been well developed. The trust consists of the society and agencies in the scope of Purbalingga, and also to

⁴⁴More information about Curriculum and Materials Book Management can be accessed on the Center of Research and Development Board on Curriculum and Materials Book Management of Ministry of Education and Culture (*Pusat Kurikulum dan Perbukuan Badan Penelitian dan Pengembangan Kemdikbud*) or (<http://puskurbuk.net/web13/kontak.html>).

⁴⁵Interview with Ikhwandi Arifin, the Head of the MI Istiqomah Sambas, at Aug 16, 2017.

the scope of the province such as: Regional Ministry of Religious Affairs and Central Java and Semarang State University. The trust as well as the network, according to the author, is the most important part of the success of MI Istiqomah Sambas to empower the resources then it is constructed in an activity that creates a trust and the networking with other agency.

3. Building the Trust through Leadership

Leadership has a very important role towards the development of an organization. The development of the organization will be greatly influenced by how division of authority or an enthusiastic staffing along with the precise operational standards. When the division of authority system is clearly managed, then the progress of the Organization depends not only on a single leadership course.

MI Istiqomah Sambas Purbalingga, regarding the division of authority, has a different model in general *madrassa ibtidaiyah*. The general *madrassa ibtidaiyah* only has a headmaster of the *madrassa* and a vice-headmaster. On the contrary, the organizational structure of MI Istiqomah Sambas is divided into head of the *madrassa* with four heads of different boards (Academic Board, Students Management Board, Secretarial Board, and Religious Board), a management representative, classes coordinator, library and School Health Unit coordinator.⁴⁶ With a relatively complete organizational structure, it is expected that the *madrassa* can provide an optimal service to the stakeholders. So it is very important to have the potential and visionary manager (head of *madrassa*) can lead the other staffs to achieve the great goal of *madrassa*.

⁴⁶The Documentation of MI Istiqomah Sambas Purbalingga, in 2017.

With the large number of authorities in MI Istiqomah Sambas Purbalingga, it causes some impacts regarding the dynamics of the madrassa. So it is crucial to understand the continuous vision and mission, because there are more stakeholders that will bring up the possibility of a different understanding. This is very reasonable because someone's understanding about something is influenced by many factors.

Furthermore, the madrassa has already declared as an inclusive madrassa, it is an open for public. So, the board members of the foundation, educators, educational practitioners, teachers and students' parents comes from different educational background, economics, religious understanding, habits, political affiliation, and profession cultures.

The various differences mentioned above will have an impact during the interactions. Small conflicts that often occur become something natural in an organization. As long as the school members have the same purpose, the conflicts will not be a problem, in fact it is considered as something positive. In fact, it shows that there are dynamics within an organization or institution.

Choosing the madrassa that is not affiliated with particular political parties and also religious organizations is a fundamental choice. The movement of madrassa becomes more flexible so that the society easily accepts the madrassa. In addition, the madrassa can accommodate all human resource with a different background. Therefore, such condition is even becoming a potential capital.

The success of facilitating the differences and dynamics within the organization will gain the trust or even the social trust. The institution has already obtained the trust of the community, and then the community participation toward the

institution will also increase. In contrast, the community will decrease the participation toward the institution if there is no trust. In other words, the participation from a person, society or institution will emerge when there is something that can form mutual trust.⁴⁷

To maintain the social trust, MI Sambas Purbalingga applies some strategy. The first is by building confidence, commitment and a high integrity to manage the organization that is open and honest. The second, accomplishing the rules of mutual agreement consistently and continuously. The third, developing an attitude of not covering the weakness but making a guarantee of the members' quality by providing a high level of trust. The fourth is the use of the principle of political reputation, branding image and performing real evidence. The fifth, maintaining the social trust by producing students with high level of competitiveness.⁴⁸

The community's real participation toward MI Istiqomah Sambas can be delivered directly or indirectly. The direct participation can be established through the tuition fee (SPP) on each month, Friday charity, Islamic studies charity every 40 days, sending their children, and participating on promoting the madrassa. Then, the indirect participation given by the institution can be performed through providing permission, the utilization of the facilities and access to partnership.

Furthermore, the community's participation is accomplished by quality management through the implementation of the optimal public services. Management

⁴⁷ John F. Helliwell and Robert D. Putnam, "Education and Social Capital", *NBER Working Paper*, 7121, Massachusetts, 1999, 4.

⁴⁸The summary of the interview results with Ikhwandi Arifin, at August 16, 2017.

principles used in the madrassa include: 1) customers' satisfaction both internal and external always becomes the priority, 2) human resources that dedicates themselves to fulfill the customers' expectation, 3) the scientific approach application to design the working-performance and problem solving, 4) a long term commitment, 5) team work reinforcement, 6) continuous improvement system, 7) authority delegation, 8) the same vision and mission, 9) teachers and employees empowerment, and 10) providing training, dissemination or workshop relating to learning and competence improvement.⁴⁹

In terms of public services, the madrassa has been empowering the community participation that comes from personal, organizations, communities, and private parties. The participation empowerment is implemented through three strategies such as: 1) maximizing a call center in a variety of services, 2) increasing resource sharing that involve the private sector (e.g., Psychological Consultation, school bus and catering for students), and 3) public consultation.⁵⁰

Besides of the modern management principles in managing public participation, MI Istiqomah Sambas also concerns on religious values, i.e. the responsibility (*amanah*). By building the two approaches of management and responsibility, the trust building carried out by MI Istiqomah Sambas can run optimally. The number of students that reach 1300, 53 educators and 20 educational practitioners;⁵¹ it is a real fact that there have been a significant participation from Purbalingga society and surroundings toward the madrasa.

⁴⁹ Interview with Ikhwandi Arifin, at August 10, 2017.

⁵⁰ Interview with Ikhwandi Arifin, at August 10, 2017.

⁵¹ The Data of MI Istiqomah Sambas Purbalingga in 2017.

CHAPTER IV

CLOSSING

A. Conclusion

From analyzed data, the author can conclude that MI Istiqomah Sambas can develop the institution because it can build, manage and keep the social capital well, especially, trust.

Developing and managing the social capital of trust is built through organizing of elements existing in the society. The choice of included madrasa has a consequence that it should accept the components of different society mixed up with. The difference elements existing in that society are welfare, culture, religion understanding, profession, political affiliation, and other interested factor. That condition can rise dynamical society that tends to be a social capital, and in turn, it becomes the trust of institution. The trust belonged by MI Istiqomah Sambas can increase the society partisipation. Taking a part of the society in developing that instution is then managed more concretely. The real management of the partisipation is by giving students with more competences than what hoped and wanted by their parents, and adding the distinction if it is compared by another madrasa.

The different programs offered to the students are *qira'at al kutb*, *Tamyiz*, and memorizing the Quran chapter 30, 29 and 28. Beside that, MI Istiqomah Sambas, in developing soceity's trust, uses branding image strategi. The institution always takes place in students' championships

and events held either local, regional or national level, and it is always be the winner. One example of the nationally achievements reached is The Madrasa Achievement by the Religion Minister Affairs. But, that achievements are not to be the most important factor why the society takes place in developing madrasa, but the madrasa can offer what the parents want to.

B. Suggestion

The management of social capital plays an important role in developing an education institution. In this case, MI Istiqomah Sambas has done it well, so that madrasa is now to be a great basic school institution surrounding Purbalingga Regency.

Based the above statement, the author can give some suggestions which can be shared to the society, especially to those who pay attention in improving education institution, madrasa.

1. The Empowerment of Foundation Function

It is a must that in an organization has a clear job and function, so it can do what they should perform. There is also a good relationship between the foundation and institution, and they have to have the same orientation of education. The foundation of MI Istiqomah Sambas Purbalingga gives a good example of how to manage education institution well.

2. Strengthen the Nonacademic Achievement

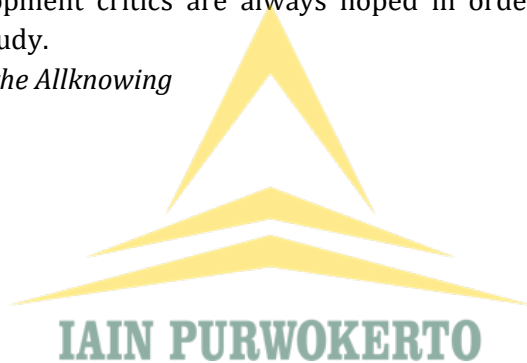
Trust building with nonacademic strategy is rare done by the madrasa. Because some madrasa still prefer academic rather than nonacademic one. By this case, the other madrasa can take a lesson by what done by MI

Istiqomah Sambas is, and it will be an alternative strategy that can be practiced.

C. Closing Statement

Prays be to Allah, Lord of the world, that the writer can finish this research as scheduled before. Thanks a lot also for all the people who gave contribution so this research can be performed. I am realize that this reseach is still unfinished, because it still can be developed and deepened by another reseacher, as book review. So, development critics are always hoped in order to perfect this study.

Allah the Allknowing



Munjin



REFERENCES

A. Books, Journals and Newspapers

Abdulsyani. *Sosiologi Kriminalitas*. Bandung: Remadja Karya, 1987.

Ali, Mohammad. *Penelitian Kependidikan Prosedur & Strategi*. Bandung: Penerbit Angkasa, 1987.

Asrofah, Hanun. *Sejarah Pendidikan Islam*. Jakarta: Logos, 1999.

Al-Attas, Muhammad an-Naquib. *Konsep Pendidikan dalam Islam*. Bandung: Mizan, 1984.

Azra, Azyumardi. *Pendidikan Islam Tradisidan Modernisasi Menuju Millenium aru*. Jakarta: Logos Wacana Ilmu, 1999.

Bertens, K. *Etika*. Jakarta: Gramedia Pustaka Utama, 1999.

Boechari, Sidi Ibrahim. *Pengaruh Timbal Balik Antara Pendidikan Islam dan Pergerakan Nasional di Minangkabau*. Jakarta: Gunung Tiga, 1981.

Bogdan, Robert C. dan Biklen, Sari K. *Qualitatif Research for Education An Introduction to Theory and Methods*. Boston: Allyn and Bacon, Inc., 1982.

Munjin

- Burt, R.S. *Structure Holes: The Social Structure of Competition*. Cambridge, MA and London: Harvard University, 2009.
- Castiglione, Dario. (et.al). *The Handbook of Social Capital*. Oxford, New York: Oxford University Press, 2008.
- Chandra, Robby I. *Etika Dunia Bisnis*. Yogyakarta: Kanisius, 1995.
- Coleman, James S. *Social Capital in the Creation of Human Capital*. Cambridge Mass: Harvard University Press, 1999.
- "Religious Social Capital: Its Nature, Social Location, and Limits", *Religion as Social Capital*, (Waco: Baylor University Press), 2003
- "Social Capital In The Creation of Human Capital", dalam *American Journal of Sociology*, 94 Supplement: S95-S120, 2009.
- Cox, Eva. *A Truly Civil Society*. Sidney: ABC Book, 2009.
- Crowther, Jonathan (ed.) *Oxford Advanced Learner's Dictionary*. Oxford University Press, 1995.
- Daulay, Haidar Putra. "Pesantren, Sekolah dan Madrasah (Tinjauan dari Sudut Kurikulum Pendidikan Islam)." *Disertasi*. Jogjakarta: IAIN Sunan Kalijaga, 1991.
- Departemen Agama. *Pondok Pesantren dan Madrasah Diniyah*. Jakarta: tnp., 2003.

- Djamaluddin dan Aly, Abdullah. *Kapita Selektta Pendidikan Islam*. Bandung: Pustaka Setia, 1999.
- Dofier, Zamakhsyari. *Tradisi Pesantren*. Jakarta: LP3ES, 1994.
- Dudwick, Nora, et.al. *Analyzing Social Capital In Context: A Guide to Using Qualitative Methods and Data*. Washington: The International Bank for Reconstruction and Development/The World Bank, 2006.
- Durkheim, Emile. *The Elementary Forms of the Religious Life*. Terj: Joseph W. Swain, New York: the Free Press, 1969.
- Faffaele, Joseph A. *The Economic Development of Nations*. New Random House, 1971.
- Fajar, Abdullah. *Peradaban dan Pendidikan Islam.*, Jakarta: Rajawali Press, 1961.
- Faruqi, M. *The Development of the Institutions of Madrasa and the Nizamiyya Of Bagdad, Islamic Studies*, Musin Gugur, 1987.
- Field, John *Social Capital And Lifelong Learning*. Bristol, UK: The Policy Press University of Bristol, 2005.
- .. *Modal Sosial*. Terj. Nurhadi. Yogyakarta: Kreasi Wacana, 2011.
- Freire, Paulo. *Pendidikan Sebagai Praktek Pembebasan*. Terj.: Alois A. Nugroho. Jakarta: Gramedia, 1984.

- Fukuyama, Francis. *Kemenangan Kapitalisme dan Demokrasi Liberal*. Terj. Mohammad Husein Amrullah. Yogyakarta: Qalam, 1992.
- . *Trust: Kebajikan Sosial dan Penciptaan Kemakmura*. Terj. Ruslani. Yogyakarta: Qalam, 1995.
- . *Trust: The Social Virtues and The Creation of Prosperity*. New York: Free Press, 1995.
- Geertz, Clifford. *Kebudayaan dan Agama*, Jakarta: Ghalia Indonesia, 2002.
- Grootaert, Cristian dan Bastelaer, Thierry van (ed.). *Understanding and Measuring Social Capital*. Washington, USA: The Word Bank, 2012.
- Hakim, Ahmad Junaidi, "Strategi Pengembangan Madrasah Aliyah Swasta dalam Era Otonomi Daerah". *Tesis*. Semarang: IAIN Walisongo, 2005.
- Hall, T. William (ed.) *Introduction of the Study of Religion*. San Fransisco: Harper & Row, 1978.
- Halpen, David. *Social Capital*. Cambridge: Polity, 2005.
- Hasbullah, Joisairi. *Sosial Kapital: Menuju Keunggulan Budaya Manusia Indonesia*. Jakarta: MR-United Press, 2006.
- Helliwell, John F. dan Robert D. Putnam, "Education and Social Capital", *NBER Working Paper Series*, Cambridge, 1999.

Munjin

- Huda, Nurul. "Madrasah: Sebuah Perjalanan Eksis", dalam Ismail dkk. (ed.), *Dinamika Pesantren dan Madrasah*. Yogyakarta: Pustaka Pelajar bekerjasama dengan Fakultas Tarbiyah IAIN Walisongo Semarang, 2000.
- Ihsan, Fuad. *Dasar-dasar Pendidikan*. Jakarta: Rineka Cipta, 1997.
- Ismail, Faisal. *Paradigma Kebudayaan Islam: Studi Kritis dan Refleksi Historis*. Yogyakarta: Titian Ilahi Press, 1997.
- Jumhur dan Danasuparta. *Sejarah Pendidikan*. Bandung: Ilmu, 1981.
- Kavina, Ba'arvah, "Kapital Sosial Pada Lembaga Madrasah (Studi Kasus Madrasah Tsanawiyah Pembangunan UIN Jakarta)". *Skripsi*. Jakarta UIN Syarif Hidayatullah, Tahun 2011.
- Kharir, M. "Integrasi Metode Bandongan dan Sorogan dalam Peningkatan Keaktifan Belajar Santri di Ponpes Aswaja-Nusantara Mlangi, Sleman, Yogyakarta. *Skripsi*. Jogjakarta: UIN Sunan Kalijaga Yogyakarta, 2013.
- Kleden, Ignas. "Kebangkitan Agama dalam Tiga Dimensi". *Kompas*. Edisi 3 April 1995.
- Koentjaraningrat (ed.). *Metode-Metode Penelitian Masyarakat*. Jakarta: Gramedia, 1991.
- . *Kebudayaan, Mentalitas dan Pembangunan*. Jakarta: Gramedia, 1982.

Munjin

- Larsen, Larissa, et.al. "Bonding and Bridging, Understanding the Relationship between Social Capital and Civic Action". *Journal of Planning Education and Research*. Association of Collegiate Schools of Planning, 2004.
- Ma'arif, Ahmad Syafi'i, et.al. *Pendidikan Islam di Indonesia*. Yogyakarta: Tiara Wacana, 1991.
- Maksum. *Madrasah dan Perkembangannya*. Jakarta: Logos Wacana Ilmu, 1999.
- Makdisi, George. *The Rise of Colleges: Institutions of Learning in Islam and the West*, Edenburh University Press, 1981
- Manaf, Mudjahid Abdul. *Ilmu Perbandingan Agama*. Semarang: Badan Penerbitan IAIN Wali Songo Press, tt.
- Mas'ud, Abdurrahman. *Format Pendidikan Nondikotomik*. Yogyakarta: Gama Media, 2002.
- Mastuhu. *Dinamika Sistem Pendidikan Pesantren*. Jakarta: INIS, 1994.
- Miller, M. Peter, "Community-Based Education and Social Capital in an Urban After-School Program", *Jounal*, Wisconsin, 2011.
- Moloeng, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2001.
- Moyers, Carlos German Palafox, et.al. "The Social Capital as an Element of Development". *International Journal of*

Munjin

Operations and Logistics Management. Volume 3, Maret 2014.

Muhaimin. *Wacana Pengembangan Pendidikan Islam*. Yogyakarta: PSAPM dan Pustaka Pelajar, 2003.

Muhajir, Noeng. *Metode Penelitian Kualitatif*. Yogyakarta: Rake Sarasin, 1998.

Muda, Ahmad Anoni K. *Kamus Lengkap Ekonomi*. ttp.: Gitamedia Press, 2003.

Nakosteen, Mehdi. *Kontribusi Islam atas Dunia Islam Intelektual Barat: Deskripsi Analisis Abad Keenam Islam, Edisi Bahasa Indonesia*, Surabaya: Risalah Gusti, 1996.

Narwoko, J. Dwi dan Suyanto, Bagong. *Sosiologi Teks Pengantar dan Terapan*. Jakarta: Prenada Media, 2004.

Nasution. *Metode Research: Penelitian Ilmiah*. Jakarta: Bumi Aksara, 1996.

Nasution, Harun. *Islam Ditinjau dari Berbagai Aspeknya*. Jakarta: UI Press, 1985.

----- (ed.). *Ensiklopedi Islam di Indonesia*. Jakarta: Depag RI, 1993.

Nawawi, Handari. *Metodologi Penelitian Bidang Sosial*. Yogyakarta: Gadjah Mada University Press, 1995.

Munjin

- Nizar, Samsul. *Sejarah Pendidikan Islam (Menelusuri Jejak Sejarah Pendidikan Islam Sejak Rasulullah Sampai Indonesia)*. Jakarta: Kencana, 2007.
- Odden, Allan (ed.). *School Based Management: Organizing For Hight Performance*. San Francisco, Jossey Bass Publishers, 1994.
- Philipus, Ng. dan Aini, Nurul. *Sosiologi dan Politik*. Jakarta: RajaGrafindo, 2004.
- Pramatya, Ichsan. "Modal Sosial Pedagang Kaki Lima Di Jalan Gambir Tanjungpinang (Studi PKL Sayur-sayuran)". *Skripsi*. Tanjungpinang: Universitas Maritim Raja Ali Haji, 2013.
- Prusak L, S. Cohen. *In Good Company: How Social Capital Makes Organization Work*. London: Havard Bussiness Press, 2001.
- Putnam, Robert D. "The Prosperous Community: Social Capital and Public Life". *The American Prospect*. No. 13, Spring, 1993, <http://epn.org>
- *Making Democracy Work: Civic Tradition in Modern Italy*. Princeton, NJ: Princeton University Press, 1993.
- Rais, Rahmat. "Modal Sosial Sebagai Pengembangan Madrasah (Studi Pengembangan Pada Madrasah 1 Surakarta)". *Disertasi*. Jogjakarta: UIN Sunan Kalijaga, 2007.

Munjin

- Richards, J. C. (Ed.). *Handbook of Theory and Research for the Sociology of Education*. New York: Greenwood Press, 1983.
- Riyanto, Bambang. *Dasar-Dasar Pembelanjaan Perusahaan*. Yogyakarta: BPFE UGM, 1997.
- Rusf, Michael dan Philip Althof, *Pengantar Sosiologi Politik*, Jakarta: PT RajaGrafindo Persada, 2003.
- Samaan, Khalil I. (ed.) *Islam and the Medieval West: Aspects of Intercultural Relations*. Albany: State University of New York Press, 1980.
- Santosa, Purwo. *Merubah Watak Negara*, Yogyakarta: LAPPERA Pustaka Utama, 2002.
- Sastrapratedja, M. *Pendidikan Sebagai Humanisasi*. Jakarta: Pusat Kajian Filsafat dan Pancasila, 2013.
- Satori, Jaman dan Suryana, Asep. "Peningkatan Kualitas Kerja Melalui Pola Pembinaan (Capacity Building) Dosen Muda Pada Program Studi Administrasi Pendidikan SPS UPI". *Jurnal Penelitian Pendidikan*. Vol. 14 No. 1, April 2013.
- Sayafaruddin. *Manajemen Lembaga Pendidikan Islam*. Jakarta: Ciputat Press, 2005.
- Simanjuntak, IP. *Perkembangan Pendidikan di Indonesia*. Jakarta: Departemen Pendidikan dan Kebudayaan, 1972.
- Sindhunata. *Menggagas Paradigma Baru Pendidikan*.

Munjin

Yogyakarta: Kanisius, 2002.

Somad, Burlian. *Beberapa Persoalan dalam Pendidikan Islam*. Bandung: Al-Ma'arif, 1981.

Soekanto, Soerjono. *Sosiologi: Suatu Pengantar*. Jakarta: Rajawali, 1982.

Soeratno dan Arsyad, Lincoln. *Metodologi Penelitian untuk Ekonomi dan Bisnis*. Yogyakarta: UPP AMP YKPN, 1993.

Soyomukti, Nurani. *Pendidikan Berspektif Globalisasi*. Yogyakarta: Ar-Ruz Media, 2008.

Spencer, Metta dan Alex, Inkeles. *Foundations of Modern Sociology*. New Jersey: Prentice Hall, Inc, 1982.

Strauss, Anseim I. *Qualitative Analysis/or Social Scientist*. Cambridge: Cambridge University Press, 1987.

Stenbrink, Karel A. *Pesantren Madrasah, Sekolah, Pendidikan Islam Dalam Kurun Modern*. Jakarta: LPES, 1994.

Stephenson, Max dan Ebrahim, Alnoor. "Trust, Social Capital, and Organizational Effectiveness". *Makalah*. Virginia: The Virginia Polytechnic Institute and State University, 2004.

Sugiyono. *Metode Penelitian Admimstrasi*. Bandung: Alfabeta, 2002.

Suyanto dan Abbas, MS. *Wajah dan Dinamika Pendidikan Anak Bangsa*. Yogyakarta: Adicita Karya Nusa, 2001.

Munjin

- Syalabi, Ahmad. *History of Muslim Education*. Beirut: Dar al-Kashshaf, 1954.
- . *Sejarah Pendidikan Islam*. Terj. Mukhtar Yahya dan Sanusi Latief. Jakarta: Bulan Bintang, 1973.
- Syaukani. *Titik Temu dalam Dunia Pendidikan*. Jakarta: Nuansa Madani, 2002.
- Tiller, L. Kent and Gregory R. Weiher, "General Social Capital, Education-Related Social Capital, and Choosing Charter School", *The Policy Studies Journal*, Vol. 39, No. 4, 2011.
- Tim Pendis Depag, *Sejarah Madrasah*, Jakarta: Pencia, 2008.
- Tim Penyusun Kamus Pusat Bahasa. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2007.
- Usa, Muslih (ed.) *Pendidikan Islam di Indonesia*. Yogyakarta: Tiara Wacana, 1991.
- Wajdi, Muhammad Farid. *Dira>sa>t al-Ma'a>rif*. Beirut: Dar al-Mâ'arif, 1971.
- Widjaja, Albert. *Budaya Politik dan Pembangunan Ekonomi*. Jakarta: LP3ES, 1982.
- Wijaya, David. "Implikasi Manajemen Keuangan Sekolah Terhadap Kualitas Pendidikan", *Jurnal Pendidikan Penabur*. Vol.8, ed. ke- 13, Tahun ke-8, Desember 2009.

Munjin

Williams, Kate dan Durrance, Joan C. "Social Networks and Social Capital: Rethinking Theory in Community Informatics". *The Journal of Community Informatics*. Volume 4, Nomor 3, 2008.

Woolcock, Michael. *Social Capital and Economic Development: Toward a Theoretical Synthesis and Policy Framework: Theory and Society*. Netherlands Kluwer Academic Publishers, 1998.

Yunus, Mahmud. *Sejarah Pendidikan Islam di Indonesia*. Jakarta: Mutiara Sumber Widya, 1995.

Zubaidi. *Strategi dan Program Pengembangan Madrasah dalam Era Otonomi Daerah*. Semarang: Pusat Penelitian Institut Agama Islam Negeri (IAIN) Walisongo, 2002.

Zuhairini. et.al. *Metologi Pendidikan Agama*. Solo: Ramadhani, 1993.

B. Website: IAIN PURWOKERTO

Averroes Community (online), <http://www.averroes.or.id>.

Torche, Florencia dan Valenzuela, Eduardo. "Trust and Reciprocity: A Theoretical Distinction Of The Sources Of Social Capital". *European Journal of Social Theory (online)*, <https://files.nyu.edu>