

**Social Capital: Trust Building As A Strategy Of Developing Madrasa
(A Case Study at Islamic Elementary School (MI) Istiqomah Sambas
Purbalingga)**

Munjin

State Islamic Institutes of Purwokerto - Indonesia

munjin@alhayat.or.id

ABSTRACT: *The development of madrasa should not depend on financial capital, like infrastructure and media. There is another variabel which has an important role, that is social capital. If the two variables are maximally used by the headmaster, madrasah will increase rapidly, moreover that madrasa has geneologically the big mass basis. Practically, there are many madrasahs that have that two modals, but still some of them that can manage to be a power to develop madrasa. One of them is Madrasah Istiqomah Sambas Purbalingga which uses social capital, especially trust, as a strategi in developing madrasa. How Islamic elementary school (MI) Istiqomah Sambas Purbalingga uild and manage the social capital of trust. In addition, this reseacrh will find out a good strategy in developing madrasa and strengthen the social capital. To collect data, the writer performed observation and interviewed some informans and collect some needed documentation. The collected data were then anlyzed and connected to the theory used and finally was made conclusion. The conclusion of this research is that social capital of trust was buit by philosophical, practical and institutional trust. The inclusive character of madrasa can also help to build trust.*

Keywords: *The Developing Madrasa, Social Capital of Trust, Madrasah Istiqmah Sambas.*

ABSTRAK: *Perkembangan madrasah seharusnya tidak bergantung pada modal finansial, seperti infrastruktur dan media. Ada variabel lain yang memiliki peran penting, yaitu modal sosial. Jika kedua variabel tersebut*

secara maksimal digunakan oleh kepala sekolah, madrasah akan meningkat dengan cepat, apalagi madrasah tersebut secara geneologis merupakan basis masa yang besar. Praktis, ada banyak madrasah yang memiliki dua modalnya, tapi tetap beberapa di antaranya yang bisa menjadi daya untuk mengembangkan madrasah. Salah satunya adalah Madrasah Istiqomah Sambas Purbalingga yang menggunakan modal sosial, terutama dipercaya sebagai strategi dalam pengembangan madrasah. Meski tidak berdiri di bawah organisasi keagamaan tertentu. Bagaimana Madrasah Ibtidaiyah (MI) Istiqomah Sambas Purbalingga menyatukan dan mengelola modal kepercayaan sosial. Selain itu, research ini akan menemukan strategi yang baik dalam mengembangkan madrasah dan memperkuat modal sosial. Untuk mengumpulkan data, penulis melakukan observasi dan mewawancarai beberapa informan dan mengumpulkan beberapa dokumentasi yang dibutuhkan. Data yang dikumpulkan kemudian dianalisis dan dihubungkan dengan teori yang digunakan dan akhirnya dibuat kesimpulannya. Kesimpulan dari penelitian ini adalah bahwa modal kepercayaan sosial diperoleh oleh kepercayaan filosofis, praktis dan institusional. Karakter inklusif madrasah juga bisa membantu membangun kepercayaan.

Kata kunci: Pengembangan Madrasah, Modal Sosial Kepercayaan, Madrasah Istiqomah Sambas.

Preliminary

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. (Field, 2005: 19). 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 (Bourdieu, 2004: 50. 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 (Coleman, 1999: 29).

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. The findings showed that American people gradually decided to set aside themselves from civic life (Field, 2011: 6). 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) (Sindhunata, 2002: 76). However, those improvements, including the national education system and regulation, have not fulfilled the mandate of 1945 Constitution and Law No. 20 of 2003 on National Education System (Biro Statistik Nasional, 2016), 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) (Soyomukti, 2008:

65). 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 facilities. Such condition is very easy to create public trust (social capital) to send their children to public schools (Suyanto, 2001: 94).

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. Syarafuddin 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 (Syarafuddin, 2005: 209).

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 (Maarif, 1991: 22). 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 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 (Data Statistik Purbalingga Regency, 2017).

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 (www.abdimadrasah.com. August, 2017).

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 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. 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 nonacademic, such as student achievements, exemplary teachers, and also the institute as an exemplary school.

Institutionally, MI Istiqomah Sambas also has obtained the certificate of ISO 2000 (Documentation of madrasa, 2017). This means that MI Istiqomah Sambas has international standard for managerial ability (Observation, 2017).

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 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. With the big number of students and also adequate educators/teachers, it does not take over the opportunity for other madrasas around MI Iqtiqomah

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.

Review of Related Study

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 studies (Stenbrink, 1994, 30).

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 (Azra, 1999: 85).

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 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 e the principal of the schools to decide any kinds of policy in terms of development of the school.

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 (Stephenson and Ebrahim, 2004: 25). 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) (KBBI, 2007: 70).

Fukuyama explained that the trust is devoted when a community shares set of moral values to create a fair and honest behavior (Fukuyama, 1992: 225). 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 (Cox, 1995: 5). 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 (Stephenson and Ebrahim, 2004: 19-20).

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 public trust

(Stephenson and Ebrahim, 2004: 19-20. In fact, according to Francois (2003), trust is regarded as economically relevant component of culture.

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 (Torche and Valenzuela, 2011: 186). 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.

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 (Darmawan, 2002: 4).

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.

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. 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.

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.

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 (Strauss, 1987: 3).

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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.

Referring to those three philosophical foundations, then, theoretically, philosophical beliefs seem to be more closely related to the effort to build trust through the madrasa'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's concept that the trust is a reward in a community that behaves normally, honestly and cooperatively based on shared norms (Fukuyama, 1995:26). The honest and generous attitude of Sambas family that has 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. 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, 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.

Islamic Elementary School 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) (Interview with Eling, The Head of Istiqomah Foundation, at Aug 10, 2017)

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 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.

Islamic Elementary School 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, not because of sectarian or emotional similarity of religious organizations (Cox, 1995: 5).

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 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 (Observation on 16 August, 2017).

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 (Documentation of the Ministry of Religious Affairs Office of Purbalingga, 2017).

The difficulties of being an institution that is not affiliated with particular Islamic organizations can be 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 (Interviewed with Wahyu Diayana, 4 September, 2017).

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 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.

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 society 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) (KBBI) (*online*), (<http://kbbi.web.id/murah>), accessed at August 16, 2017).

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 madrasa assigns two kinds of tuition to the new students such as: 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 madrasa'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 madrasa. 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 (Documentatio of MI Sambas 2017).

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.(Documetation of MI Sambas 2017).

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 madrasa should be able to support the sustainability of madrasa education. However, on the other hand, the madrasa should be able to provide the new madrasa's appearance that could change the society's perception by promoting that¹ 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 (Interview with Ikhwandi Arifin, at August 4, 2017). 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

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 (Interview, with Siswadi, 4 August 2017).

In terms of the non-academic achievements, MI Istiqomah Sambas implements Lighthouse strategies. It 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 (Interviewed with Ikhwandi Arifin, the Head of the Madrassa, at August 16, 2014).

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
- 3) The school applied congregational prayer in order to emphasize the character building (*akhla>qu alkari>mah*).

The success of the students in maintaining *akhla>qu alkari>mah* 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 madrassa 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 (Observation results toward the students at the first grade, at September 8, 2017). 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 madrasa'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 (Hamalik, 2008: 16). 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 results. However, some schools do not put the curriculum as the priority to create the existing resource (Levin, 2012:100).

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 (Zamroni, 2000: 128).

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.

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 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 (interviewd, 4 Agust, 2017).

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 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 (interviewed, 4 August, 2107).

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 madrasa' certificates, but rather the copy of the certificates only (interviewed, 4 August 2017).

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, and 3; each grade was represented by 3 randomly selected students. The result showed that the students performed good and clear reading (Observation, 4 August 2017).

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 (Observation, August, 2017).

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 *nahjwu* (translating al-Quran in accordance with the position of *kalimah* in a sentence). So, learning to translate al-Quran with *Tamyiz* means learning *nahjwu* directly (Observation, 4 August 2017).

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-Qari>b*, *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), 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 demanded by the customers/students' parents or caregivers (interviewed, 4 Augst, 2107).

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. (interviewed, 4 August, 2017).

4) *Juz 'Amm* Memorization

At thirty minutes before the lesson begins, students are asked to work on assignments that were given earlier of the day

(Interviewed, at 4 August 2017). After finishing the tasks, it is followed by *asma> al-hjusna>* 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 *tarti>l* and *makhraj*. For grade 4 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 (interviewed with the Head of Religious Board, at 4 August 2017).

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 (The Profile of MI Sambas, 2017).

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 (Documentation of MI Sambas, 2017). It was something very surprising and heartening for a school or madrassa that was started the educational process for the first time.

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 (Interviewed, with Ikhwandi). 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 (interviewed with Religious Board, 4 Augu, 2017).

b. increasing the Academic or Nonacademic achievement

MI Istiqomah Sambas are always trying to improve academic achievements, as well as non-academic achievements. 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, was employed because it was considered to be more strategic as the magnets and promotional devices (Interviewed with academic board, 4 Aug,2017). 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 (Documentation of MI Sambas, 2017).

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 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 (Documentation of MI Sambas 2017).

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 madrassa 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 (Documentation of MI Sambas, 2017).

c. Building the trust through Cultural and religious social activities

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 (Interviewed with Religious Board). 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 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 *akhlaqul kariimah*, 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 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 Board after the proposal was rejected in which the proposal intended to be Islamic madrassa pilot project implementation of the 2013 curriculum (Interview with Ikhwandi, at Aug 16, 2017). 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 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 (Documentation of MI Sambas 2017). 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.

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 (Putnam, 1999: 4).

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 (Interviewed with Ikhwandi, 4 Aug 2017).

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 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 (Interview with Ikhwandi Arifin, at Aug 16, 2017).

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 (Interview with Ikhwandi Arifin, at Aug 4, 2017).

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; it is a real fact that there have been a significant participation from Purbalingga society and surroundings toward the madrasa

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 participation. Taking a part of the society in developing that institution is then managed more concretely. The real management of the participation 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 society'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.

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