Social Capital: Trust Building as A Strategy of Developing Madrasa  
(A Case Study at MI Istiqomah Sambas Purbalingga)

Munjin  
IAIN Purwokerto  
munjinstain@gmail.com

Abstract
The development of madrasa should not depend on financial capital, like infrastructure and media. There is another variable 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 madrasas that have that two modals, but only few of them can manage to be a power to develop madrasa. One of them is Madrasa Istiqomah Sambas Purbalingga, which uses social capital, especially trust, as a strategy in developing madrasa, despite the fact that it does not stand under a certain religious organization. So, the research question of this study is how MI Istiqomah Sambas Purbalingga build and manage the social capital of trust. In addition, this research will find out a good strategy in developing madrasa and strengthening the social capital. To collect data, the writer performed observation and interviewed some informants and collect some needed documentation. The collected data were then analyzed and connected to the theory used and finally was made conclusion. The conclusion of this research is that social capital of trust was built 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, madrasa istiqomah sambas

A. INTRODUCTION
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).

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.

Various educational improvements held by the government 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. 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 (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
Social Capital: Trust Building as A Strategy of Developing Madrasa ...

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, 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 Ibtdiaiyah Istiqomah Sambas (MI Istiqomah Sambas), Purbalingga, Central Java.14 MI Istiqomah Sambas has succeeded in creating various regional and national achievements in, including academic and nonacademic ones. 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). This facts make 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 Iqtiqomah 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 Iqtiqomah Sambas can compete with the schools or madrasas that are older and also genealogically have established social capital.

B. RESEARCH METHODS

1. Research Problems

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

2. Research Objectives

   a. To find out the techniques and strategies of madrasa development in order to be qualified by building social capital of trust.
   
   b. To explore the potency of MI Iqtiqomah Sambas Purbalingga to build and manage the trust to stakeholders of madrasa.

C. 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). Fukuyama explained that 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).

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.

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.

D. MI ISTIQOMAH SAMBAS’S APPROACH TO BUILD PHILOSOPHICAL TRUST

The data gained in this research showed that the construction of philosophical trust in MI Istiqomah Sambas was built through the formulation of the madrasa’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 madrasa of educational institution in two cultures, inclusive madrasa, and madrasa that was not affiliated with certain religious organizations.

The inclusive madrasa can be defined as a madrasa which is open, friendly, minimizes the differences for all components of the madrasa, as well as maximizes mutual respect and embraces every difference. Then, in terms of madrasa’s management, MI Istiqomah 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)

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, 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).

2. Non-Affiliated Islamic organizations

Non-affiliated Islamic organizations means that MI Istiqomah Sambas as an educational institution does not have organizations that are affiliated with particular Islamic community. This is a logical consequence of the spirit of the inclusivity built by the madrasa; 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 madrasa institutions are part of the educational development of the organizations, such as Nahdlatul Ulama and Muhammadiyah in Purbalingga. The numbers can reach 180 madrasas (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 madrasa.

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. (Interview with Wahyu Diayana, 4 September, 2017).

E. 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

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 mandatory tuition, tuition fee, which is available in some choices based on ability around IDR 50,000 to 100,000.

b. Quality

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 *madrasa* 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 *madrasa* 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 *Madrasa*, at August 16, 2014).

The efforts to change the negative perceptions about the terminology, related to the *madrasa*’s policy were the fact that all learning needs could be completed in *madrasa* (no need for additional private courses), the school cafeteria served with an open system, so the kids did not need to go outside of school to buy food; and the school applied congregational prayer in order to emphasize the character building (*akhla>qu alkari>mah*).

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 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
   
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.

   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 (Interview, 4 August, 2017). Among the lessons given to the students were 1) UMMI program, a reading al-Quran program adopted from UMMI Foundation in Bandung, 2) Tamyiz Program, a new learning method in Arabic learning and also in translating the Qur’an, 3) Qirā’at al-Kutub, a local content program for students in order to be able to read and understand fiqh book. MI Istiqomah Sambas always offers more competencies to their students, and the competencies are not found at the institution at the same level of madrasa 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 ‘Amma 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 asmā’ al-ḥusnā 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 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 Sugiyananti, there were 27 students who have memorized 4 juz with a good predicate (interviewed with the Head of Religious Board, at 4 August 2017).

F. 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 madrasa 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 madrasa 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 madrasa to be able to develop the students’ potential.
In order to attract the customers, the madrasa should be positioned at augmented or even potential layer. If the madrasa only provides the generic services, then MI Istiqomah Sambas will not have any "uniqueness" compared to the other madrasa. 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 madrasa, the class belonged to low grade classes. Therefore, non-academic achievement became the priority. This policy, according to the head of the madrasa, 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 madrasa 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 champion 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 madrasa’s promotion through the marching band competition is considered to be enough. Furthermore, the madrasa 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 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 (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 Madrasa, 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 madrasa. It would certainly be good as the efforts to build the best synergy between the community and the madrasa 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 madrasa became indispensable. In this context, the role of the madrasa would not only be the educational institutions but also the social institutions.

As a social institution, the madrasa grew and developed in the society; it was influenced by the society and conversely madrasa 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 madrasa was so hindered and lack of "active movement".

The madrasa is supposed to be an institution that is not only producing academic-based competence students but also students with akhlaq kari mah, so that the madrasa 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 madrasa pilot project implementation of the 2013 curriculum (Interview with Ikhwandi, at Aug 16, 2017). Although the 2013 curriculum had not been implemented, the madrasa 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 madrasa 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 madrasa ibtidaiyah. The general madrasa ibtidaiyah only has a headmaster of the madrasa and a vice-headmaster. On the contrary, the organizational structure of MI Istiqomah Sambas is divided into head of the madrasa 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 madrasa can provide an optimal service to the stakeholders. So it is very important to have the potential and visionary manager (head of madrasa) can lead the other staffs to achieve the great goal of madrasa.

With the large number of authorities in MI Istiqomah Sambas Purbalingga, it causes some impacts regarding the dynamics of the madrasa. 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 madrasa has already declared as an inclusive madrasa, 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 madrasa that is not affiliated with particular political parties and also religious organizations is a fundamental choice. The movement of madrasa becomes more flexible so that the society easily accepts the madrasa. In addition, the madrasa 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 in promoting the madrasa. 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 madrasa 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 madrasa 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.

G. CONCLUSIONS

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 inclusived 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 socieity’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.
BIBLIOGRAPHY


Central Bureau of Statistics, 2016


__________, *Pendidikan Islam sebagai Paradiga Pendidikan*,(Yogyakarta: Tiara Wacana, 1991)


Stephenson, Max and Alnoor Ebrahim, "Trust, Social Capital, and Organizational Effectiveness", *Papers at the Master of Public and International Affairs* (The Virginia Polytechnic Institute and State University, 2004).


Statistical Data: Ministry of Religious Affairs of Purbalingga 2017
