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Social Capital and Quality Improvement at the Junior High School *VIP Al-Huda* in Kebumen, Central Java, Indonesia

ABSTRACT: Education is a manifestation of human culture since the beginning of life. Education should be designed, so that humans are able to lead a quality life. This certainly requires a dynamic effort and loaded with developments, including changes essential values of human life and livelihood. These improvements should be considered at all levels of education. These improvements not only strives to improve on the lowest level, but should also at the highest level. These improvements would involve all components of the education institution, in the formal sense. This study aimed to assess the role of the community in applying social capital to improve the quality of the school. The method used a qualitative approach to the subject of the constructivist school principal, teachers, caretakers of cottage/dormitory, school committees, and students. The object of social capital is to support the efforts to improve the quality of schools. Data collected through interviews, documentation, and FGD (Focus Group Discussion). The validity of the data is being analyzed is done by reducing, classifies, interprets, and verifies the data obtained from the field. The results showed that social capital owned by Junior High School *VIP* ("Versi Integrasi Pesantren" or Islamic Boarding School Integration Version) *Al-Huda* in Kebumen, Central Java, Indonesia on trust, collaboration, and social and cultural values. Trust is built based on responsibility and attention. Trust is, then, performed well based on sincerity. Cooperation is built on communication, involvement, and coordination. So, social capitals are applied properly and done with the maximum, it will have the support of all parties.

KEY WORDS: Social capital, quality of the school, junior high school, school principal, teachers, caretakers of cottage/dormitory, school committees, and students.

INTRODUCTION

Education is a manifestation of human culture since the beginning of life. Education should be designed, so that humans are able to lead a quality life. This certainly requires a dynamic effort and loaded with developments (including changes) essential values of human life and livelihood. These improvements should be considered at all levels of education. These improvements not only strives to improve on the lowest level, but should also at the highest level. These improvements would involve all components of the education institution (in the formal sense).

Meanwhile, it is the improvement of education (in the sense of non-formal and informal) also deserve serious attention. This

education can be seen as an inseparable part of formal education. This study did not fully visible by naked eye. This education is outside the formal educational institution, education is often called non-formal and informal education.

This study develops and thrives in the community, outside of formal education. After all this, it does not mean lack of education has an important role in creating an educated society and more humane. Education is actually every strong bearing capacity to the success of formal education. Even, this education is as a primary source, and received and the results of formal education. Therefore, education is essentially always intertwined in realizing the main society.

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Economic development, technological and social change rapidly requires actors have to redesign the pattern of education; and educational institutions are able to overcome the challenges of the times. Rapid changes and the complex that success depends on the ability of schools to produce graduates adequately and able to improvise in the actual world. Not every school to encourage students, teachers, and other stakeholders do not always get the support means in order to achieve maximum results. Correct what was said by Monica Mincu that the ability to deliver “personalization” of this kind is particularly important, where the student body is composed of so-called “low achievers” and/or others who are vulnerable for one reason or another (Mincu, 2013:1).

In fact, there is no doubt that over the rapid growth of modernity, when the parents are not only working but also husband and wife work so that the child is no longer controlled. Children sometimes do not receive appropriate attention to the needs and levels of ability, such as food, health, security, social, and not less important is education. The social problems now are happened in people’s lives, such as promiscuity, drug, student brawls, the influence of the media, and others.

The above fact alleged by decreasing bonding social values and noble living in the community. These values can be the sight as one of the cultural capital and social capital must remain cultivated. The discussion of the concept of social capital is into one of the most prominent in the social sciences. This concept also becomes important when a number of experts of expression through their writings (Bourdieu, 1986; Coleman, 1988; Stanton-Salazar, 1997; Maeroff, 1999; Lin, 2001; and Dika & Singh, 2002).

However, if it turns carefully traced the concept of social capital has launched half a century before by Lyda Judson Hanifan stated as follows:

He was keen to stress that his use of “capital” was metaphorical and that by “social capital”. He meant the progressive way in which a community – its spirit and its joint activities – is built. Hanifan was particularly interested in practical means and initiatives through such

which a task could be accomplished, mentioning the important role of community gatherings, first for general entertainment, and later for some constructive purposes. But, he already showed “some theoretical insight by identifying social capital with the building up of social connections and sociability” as he put it with “good will, fellowship, sympathy, and social intercourse” (cited in Gudmundsson & Mikiewicz, 2012:56).

The concept of social capital becomes more important when a French sociologist, Pierre Bourdieu in 1986, which is then followed by R.D. Putnam and James S. Coleman in 1988 (Liou & Chang, 2008:101). While education scholars also began to explore the implementation of social capital theory in school and learning (Stanton-Salazar, 1997; Dika & Singh, 2001:31-60). Therefore, social capital can be used as an analytical tool to assess the improvement of the quality of Junior High School in the *VIP (Versi Integrasi Pesantren or Islamic Boarding School Integration Version) Al-Huda Kebumen* in Central Java, Indonesia.

One answer to that performed by the actors of education in Kebumen district is established the Junior High School Islamic Boarding School Integration Version of *Al-Huda Kebumen (SMP VIP Al-Huda Kebumen)*. This study focuses on a number of issues. *First*, what is the current role of the community in applying social capital in the school? *Second*, what is the effect of the application of social capital in improving the quality of school?

THEORETICAL BASIS

On the Boarding School. Boarding school (*sekolah berasrama*) is actually not a new concept of providing education in Indonesia. In colonial times, it has grown organizers boarding education (read: boarding). Providers of education or educational institution that consists of four pillars, namely: clerics or teachers, students, mosques, and cottage (*cf* Dhofier, 1985; Rahardjo ed., 1985; and Steenbrink, 1986). Four of which have been attached very strong in the minds of someone who will go to enter the boarding school and boarding school students never be certain.

When the situation is more complex and globalized society; through globalization makes the whole nation to open up the widest.

Now, interaction between the peoples of the world is increasingly intensive and real. Advanced information technology systems had united nation-states, both physically, culturally as well as the concept of thought. This resulted in the values of Western nations can freely enter the treasures of the Indonesian people thought.

There are two sides of the coin to be accepted, i.e. positive and negative. On the positive side of the Indonesian state can utilize information technology systems for the benefit and welfare of the nation. But, on the other hand, there is follow-up of the information technology systems that are not appropriate foreign cultures have eroded the culture of Indonesia. And unfortunately, the negative effects are often more attractive to emulate and be absorbed by the public, especially young children. Hedonistic culture became the pride of children and adolescents, so it is very harmful to faith and morals.

Therefore, one of the efforts to anticipate the negative effect of the model is necessary to establish a boarding school style. School model is called the "boarding school". As explained above that this model is not much different from the model of boarding school. This model schools took place at a specific location (sometimes formal boarding school building in the neighborhood) to establish formal and build a boarding school as well.

Students of the school in the morning until certain hours are as formal school activities. In these hours are teaching and learning activities. Subjects are not much different from other formal school, although sometimes there are additional hour for religious instruction. Coming home from school teaching and learning activities, students do activities at the lodge or hostel. The school provided a wide range of residential facilities: bedroom, living room, study room, and a gymnasium, library, art. Therefore, the activities students will be 24 hours in school (including boarding).

Maksudin defines that boarding school is a school that has dormitories, where students live; total learning in the school environment. Living and learning needs of students is provided by the school. It was stressed that the boarding school students must adhere to what is provided by the manager (Maksudin, 2012:38).

While other definitions stated that boarding school is a school where some or all people study and live during the school year with their fellow students and possibly teachers and/or administrators. The word "boarding" is used in the sense of "bed and board", i.e. lodging and meals. Some boarding schools also have day students who attend the institution by day and return off-campus to their families in the evenings (Kholidah, 2011).

In such limitations described that boarding school as a private school, where students will sleep and eat, and learn. This means that the school is considered as a learning tool as befits a home study. Meanwhile, the school is also seen as a place to stay. Provide a boarding school for students who attend school in that place. This model of school, students will be in school all day or boarding. This model now with what is known as "full day school" (Maksudin, 2012).

Actually, boarding school is not much different from the old patterns called Islamic boarding school. The difference is perhaps the value of flavour as a result of linguistic usage. Boarding schools have long known in Indonesian society. He will be regarded as a model of traditional education, wrinkled clothes, classic books, footwear *sandals*, without seats (usually disposable at or sitting on the floor), seedy and rustic (Zuhri, 1987; dan Madjid, 1997). While boarding school is a modern, books, footwear shoes, table and chairs, computers, clean, and the urban.

Meanwhile, boarding school is also defined as a system of boarding as well as in mainland India, *gurukulla* system (Ainurrafiq, 2005:6; and Musiran, 2012:18). Based on some understanding of the boarding school, boarding school essentially the same as the *Pesantren* (Islamic boarding school in Java), just boarding it has several typologies, so that the boarding school system.

Boarding school in essence is not strictly a new educational model. It can be traced from the model *pesantren* education in Indonesia that has triumphed since the advent of Islam. Implementation of learning in the boarding is using *khalaqoh* (circular models). Implementation of learning like this obviously has a number of advantages. The advantages

are: smaller classes, all students can participate in learning programs, academic quality and skill to be a priority boarding school, can make optimum use of learning resources, and can communicate directly with the supervisor (cf Dhofier, 1985; Rahardjo ed., 1985; and Steenbrink, 1986).

Learning this way is also to be beneficial to both parties. Learners will be able to recognize the characteristics of each student, while that learned will also be able to understand what is desired and desirable from a learner. They have to understand the character of each well against a friend or the learners. He/she has become a community.

Boarding school system will also educate the students' independence. Maksudin (2012:46) stated that among other things, the principle of independence was used to provide flexibility to students in an effort to combine a variety of moral values with in each individual. Furthermore, he stated that the principle of independence, that contains a variety of moral values, can be described at least into the following four personality description.

First, the personal is always live, life as a form of growth and development. That personally sees life as a process of becoming a figure, which is characterized by a variety of experiences that chooses which resulted in growth and development. *Second*, individuals have an awareness of their identity and credentials. Personally, it can recognize and explain the values that believed, and can confirm it openly as far as the values it has become the top of his/her true identity. *Third*, the personal is always open and sensitive to the needs of others. He/she did not break up with and avoid the people around him/her. He/she can clearly communicate a sense of empathy toward others. *Fourth*, depicts the determination of personal consciousness. He/she felt a balance between heart and mind. He/she is experienced and has a sense of personal integrity (Maksudin, 2012:47).

While, the boarding school system proved to have a significant advantage. Sutrisno Muslimin expressed a number of advantages as follows in boarding school. *First*, complete the education program. Boarding school can design a comprehensive program – holistic

education of religious education programs, academic development, life skills (soft skills and hard skills) to build a global perspective. Even, learning is not only to the theoretical, but also a good implementation in the context of studying or learning to live.

Second, a boarding school, in general, has qualified teachers. Boarding school specifically requirements that teacher quality is more when compared to a conventional school. Intellectual, social, spiritual, and the ability pedagogical-methodological as well as the existence of the soul *mudarris* on each teacher are available at a boarding school.

Third, a conducive environment in boarding schools, in which all elements within the school complex are involved in the educational process. Actors are not only teachers, or teachers could be reversed not only subject teachers, but all the adults, are there in boarding school, are as the teachers. Students can no longer be taught languages of the sky, but the students see the direct practice in various aspects of life. Teachers are not only seen in the classroom, but also everyday life.

Fourth, a boarding school is to accommodate students from different backgrounds, from lower to high levels. Students come from a variety of regions with social background, culture, level of intelligence, academic abilities are very diverse. This condition is very conducive to building national insight, and students are accustomed to interacting with different friends; so, it is good for children to exercise wisdom and respect plurality child.

Fifth, the total boarding school seeks to maintain the security of students. Hence, many boarding schools adopted a military education to maintain the security of its students. Rules made very rigid complete with sanctions for violators. List of "sin" is recorded in such a manner of sin small, medium, to heavy.

Sixth, a boarding school, with a comprehensive program, a holistic, comprehensive facilities, qualified teachers, and a conducive environment and controlled, can give a guarantee of quality when compared with conventional schools. Excellence boarding schools clearly show that this school is very promising the creation of a more weighty

educates students in quality (Muslimin, 2012:3-5).

This advantage will certainly be hidden invite prospective students better than conventional schools. None of parents who want their children to enter school are inadequate. This means that parents with the limits of the capabilities of his/her desire to enter the community better, quality, and courtesy. It assumes that entered the boarding school community means it will have a more promising savings. Children were able to finish well at boarding school meant being first step into a higher level in the better schools are very open.

On the Social Capital. As has been mentioned above that social capital has been studied by Lyda Judson Hanifan, long before Pierre Bourdieu, R.D. Putnam, and James S. Coleman, who dealt with the role of the rural community schools. The third experts, later, have great merit in generating social capital theory that later became the framework of analysis in the last decade (*cf* Liou & Chang, 2008; and Tzanakis, 2013).

Pierre Bourdieu & Loïc J.D. Wacquant, upon reflection on the work, stated that the work can be interpreted into three capitals: the economic capital, social capital, and cultural capital. Furthermore, they stated as follows:

A general science of the economy of practices that does not artificially limit itself to those practices, that are socially recognised as economic, must endeavour to grasp capital, that “energy of social physics” [...] in all of its different forms [...]. We have shown that capital presents itself under three fundamental species (each with its own subtypes), namely economic capital, cultural capital, and social capital (Bourdieu & Wacquant, 1992:118-119).

Furthermore, they stated also about social capital, as following here:

[...] social capital is the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition (Bourdieu & Wacquant, 1992:119).

Social capital, in this sense, at least has the following elements: (1) There is a set of actual and potential resources; (2) There is

a proprietary network that has lasted a long time; (3) The relationship between the involved has lasted a long time; (4) The relationship between the involved preceded by an introduction which then among them mutual recognition, respect, and trust; and (5) They are mutually beneficial relationship (Bourdieu & Wacquant, 1992).

Meanwhile, James S. Coleman (1988) defined the social capital is almost similar to Pierre Bourdieu (1986), but departing from a different angle. Social capital is seen by function, which is not a single entity, but consists of a variety of different entities, with two common characteristics, namely: (1) everything is composed of several aspects of social structure; and (2) these entities to facilitate actions of individuals whose mother inside the structure (Coleman, 1988:3-6).

Furthermore, he stated that social capital is productive, which can be used, so that the actors can achieve a certain end results that are not possible without it. Therefore, he/she has a clear goal that role (Coleman, 1988). As with Pierre Bourdieu, James S. Coleman defines social capital as the collective resources that can be used by actors who are goal-oriented. Social capital requires an element inherent in the social structure (*cf* Bourdieu, 1986; and Coleman, 1988).

James S. Coleman is preoccupied with the question as to whether conceptual tools, efficient at the individual level, can be utilized to the make the so-called “micro-macro transition” (i.e. extend beyond the family to greater aggregates and collectivization). Social capital, despite its less tangible character, and financial capital share with an ease of making the micro-macro transition. Social capital infuses with value. Reviews those aspects of social structure, it becomes resources and roommates become utilizable for goal-seeking actors. As such social capital can be used conceptually at both the micro and macro levels without requiring a separate theory of social structure working at the two levels of inquiry (Coleman, 1988).

While R.D. Putnam (in Haridison, 2013:32) defined social capital is a collection of horizontal nature associations among those who have an influence on the productivity of

the local community. Associations in question are including networks of kinship communities (civic engagement) and social norms. The assumptions, underlying the concept of R.D. Putnam, are: (1) networks and norms that are empirically interrelated; and (2) networking and norms intended to have economic consequences are important (in Haridison, 2013). Therefore, the key characteristic of social capital, as R.D. Putnam definition, is to facilitate coordination and cooperation for mutual benefit (reciprocal) of the members of an association (in Haridison, 2013).

R.D. Putnam, then, distinguished two basic types of social capital emerging from relational networks: bonding and bridging. R.D. Putnam posited that bonding social capital consists of a set of resources accessed through are relatively direct reciprocity within a relational network. Bridging social capital, on the other hand, was conceptualized as resources accessed through relational networks outside one's immediate social milieu (cited in Wilkens & Hehir, 2008:4).

Social capitals are put to good use to improve efficiency in the management of an activity in general. As well as trust, it appears if there is value in that society (shared values) which serves as the basis for creating the life expectancy and honesty general. With that belief, people are not going to be easy unsuspecting; and otherwise distrust may become an obstacle to the development strategy of an educational institution. Similarly, the network has a very positive impact on the business development of education, improvement of economic welfare, and local development.

In this context, the concept of social capital as a frame work of analysis used as a tool to explore a number of efforts to improve the quality of Junior High School *VIP (Versi Integrasi Pesantren* or Islamic Boarding School Integration Version) *Al-Huda* in Kebumen, Central Java, Indonesia. The school is taking shape as not regular school, but integrate with boarding. *Ustadz* (Islamic teacher) involvement, school committee, pupils, and the boarding supervisor become the main study.

During this perspective of social capital had been carried out, the studies of Maksudin (2012); Muh Musiran (2012); Winda Kartika

Ningrum (2013); and La Rudi & Husain Haikal (2014) have not touched examine how to improve the school. The studies have been done that more effort examines the application of social capital and the advantages in creating a more religious life. Thus, this study was no duplication of previous research.

On the School Quality. In connection with the foregoing about the quality of schools, it should be described carefully. Performance in the school component seeks to develop school quality in the work place that can be done explicitly to further want to reviews about the quality of schools. There are many experts who argued about the quality, as proposed by Edward Sallis, that quality is a philosophical and methodological matters to help institutions to plan for change and set the agenda in the face of external pressures excessive. These limits assume that careful planning based on philosophical and methodological arguments of an institution's performance (including education) will be able to face the pressure of the external world (Sallis, 2006:33).

While, Sudarwan Danim stated that the quality implies a degree of excellence's products or works, either in the form of goods and services. In the world of education, goods and services can be meaningful and cannot be seen but can be felt (Danim, 2007:53).

Furthermore, according to the quality of Carvin, as quoted by Nasution (2001), it is a dynamic condition associated with products, human/labor, processes and tasks, and environments that meet or exceed customer expectations or consumers. Tastes or expectations of customers on a product are always changing, so the quality of the products must also be changed or adjusted. With the change in the quality of these products, it is necessary to change or an increase in labor skills, changes in production processes and tasks, as well as changes in the organization's environment, so that the product can meet or exceed customer expectations (Nasution, 2001:16).

The concept of the quality above looks much inspired by the world of industry and education production function theory. Quality is always associated with considerable financial supplies and inputs (students) are good. An

understanding of the effort to improve the quality (process) is very dependent on money and students. The concept of the industrial world – that is input, process, and output – is used to examine the world of education. Inputs may include raw-input of students, while the instrumental input in the form of curriculum, teachers, and learning facilities. If both inputs are better then be achieved production process (learning) in school as well, which in turn produce output or good graduates (Zamroni, 2000:4).

But, this concept in fact notable to capture the world of school is realistic and very complex, although in some cases the quality concept can also be used. School can be seen as a very complex organization, which then required a new paradigm in the school treats the organic system paradigm. This paradigm assumes that the school, as an institution, has the interpersonal interaction, social, cultural, dynamic, and transformative matters. The purpose of this study emphasizes to realize whole child development, intellectual, social, and moral (Zamroni, 2007:91).

Thus, it takes a process of education that is able to arouse desire student characteristics. It seems in line with the Dakar Framework in 2000 that define the quality of education (schools) as an effort to evoke the desires of the students' characteristics, processes, content, and systems, so as to obtain optimal performance of school quality (in Kendall, 2006:1). Arouse passion in the students' learning course cannot take place within an organization or a school system that is mechanistic, closed, and a rigid culture. Therefore, we need a process that is inovative and flexible as well as the ongoing collaborative school and be optimally supported from stakeholders of MBS (*Manajemen Berbasis Sekolah* or School Based Management).

Thus, the quality of schools will, of course, have a lot of aspects that intertwined. Adams, as cited by Sadig Rasheed (2000), defined that the quality of schools must meet the following dimensions: (1) Students who are healthy, well-nourished and ready to participate and learn, and learning is supported by family and society; (2) A healthy environment, safe,

protective and gender-sensitive, and provide resources and adequate facilities; (3) Content that is reflected in the relevant curriculum and materials for the acquisition of basic skills, especially in the areas of literacy, numeracy and skills for life, and knowledge in areas such as gender, health, nutrition, and peace; (4) The process through which trained teachers use student-centered learning approach, managing both classroom and school as well as skilled in facilitating the assessment of learning and reduce disparities; and (5) The results of study that covers the knowledge, skills and attitudes, and always associated with the national goals for education and participate positively in society (Rasheed, 2000:3).

School quality is not just related to the achievement of learning outcomes and inputs "that can be manipulated", which then affect the output and the achievement of learning outcomes. Indeed, the quality of schools can be seen from the results of achievement in the classroom, but the students' learning outcomes should then be able to achieve the national education goals and participate positively in society. Thus, the results of student learning are essentially a competence that has been attached firmly on the inside and outside of the classroom/school. The result of student learning is a potential force that is ready to be developed further in the next education or in society.

To achieve this, it is certainly not in spite of strenuous efforts of the agents of the school in achieving proper operation of the school. Fred M. Newmann & Gary G. Wehlage, through their research and then formulated, that the quality of education (school) for children ultimately depend not only on the technical, practical, and specific structure, but rather the human and social resources are fundamental in school, especially in the commitment and competence (will and skill) educators, and the efforts of students to learn (Newmann & Wehlage, 1995:2).

It shows also that the learning process can take place optimally, when the human and social resources in the school have a strong desire to constantly improve themselves to be able to provide the best service to students, both academic and moral behaviour, and

social interaction with various components in the school, especially students. While student will feels able to enjoy learning, when he/she is healthy physicaly and spiritualy, and comfortable atmosphere for the school and classroom learning. This can occur when the full support by the atmosphere of the school, especially the behaviour of teachers and fellow students were fun.

However, the role of parents in helping and motivating children's learning at home is also great. Mental provision of children's learning of the house will be very helpful readiness to learn at school. If this can be achieved, then, it will open up great opportunities optimal achievement of learning outcomes.

RESEARCH METHOD

Types of Research. This study used a qualitative approach constructivist. In this case, Robert Bogdan & Steven J. Taylor said that the qualitative approach (constructivist) is a research procedure that produces descriptive data, in the form of words written or spoken of people and behaviors that can be observed (Bogdan & Taylor, 1975). Qualitative research is a type of research that emphasizes the observations of researchers (*cf* Bogdan & Taylor, 1975; Moleong, 2007; and Sugiyono, 2013).

This study uses qualitative measures consistently, meaning that the data processing, since reducing, present and verify, and concluded data are not using mathematical calculations and statistics, but rather emphasizing descriptive-interpretative.

Place and Time of Research. This study took place in Kebumen, Central Java, Indonesia; and research time in October 2013 to March 2014. The selection of the location of the consideration is in the form of boarding school. Boarding with *Al-Huda* Foundations has had secondary education institutions *VIP* (*Versi Integrasi Pesantren* or Islamic Boarding School Integration Version) *Al-Huda* and vocational Pharmacy *Al-Huda*.

Subject and Object of Research. Principal subjects of this study are *Ustadz* (Islamic teacher), School Committee, and Students. While, the objects are activities undertaken by the subjects and activities' result of the

subjects. The object of the study about the value of students' Final Exam and Final Exam National accreditation data, the activity of students and teachers, and the results of the meeting. Source of data used from the Principal, *Ustadz/Teacher*, Student, School Committee, and the Department of Education in Kebumen, Central Java, Indonesia.

Techniques, Collections, Validity, and Analysis of the Data. Researcher conducted three activities, including interviews with informants involved in quality improvement; documentation was taken from school and Kebumen Education Department; and focus group discussions were conducted at the school by involving Principal, *Ustadz/Teacher*, Supervisor of Students, the School Committee, and Students.

As the basis of validity in qualitative research is the answer to the question of how researcher persuades the audience that research findings can be trusted or can be considered. In this qualitative data, validity is not a single, but instead is plural, and depends on the ability of researcher to construct the observed phenomena, and formed in a person as a result of mental processes of individuals with different background.

Thus, in this case, the researcher used the test data validity in qualitative research, include criteria degree of confidence (credibility), transferability, dependence (dependability), and certainty (confirm ability). In addition, researcher also used triangulation, using cross-checking of data, with the aim of checking the data which have been obtained from several sources with the data that has been obtained by researcher (*cf* Moleong, 2007; and Sugiyono, 2013).

Analysis of the data is a process of systematically searching and compiling data obtained from in-depth interviews, documentation and focus group discussions, a way of organizing data into categories, describe into the units, synthesize, organize into a pattern, choose which is important and that will be studied, and make conclusions so easily understood by themselves or others.

In this study, researcher used data analysis refers to the opinion of Matthew B. Miles & Michael A. Huberman, who argued that in the

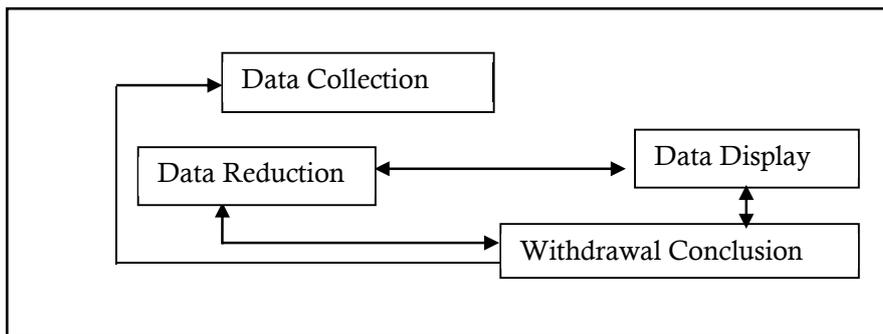


Chart 1:
 Components in Data Analysis or Interactive Models
 (Source: Miles & Huberman, 1992:20).

activity of data analysis is divided into three parts: data collection, data reduction, and data display, and including withdrawal conclusion or verification (Miles & Huberman, 1992:20). See chart 1.

The chart 1 is an interactive analysis of data between data reduction, data display, and conclusion drawing/verification. In this case, the researcher must be able to move quickly between the three axes of the coils during data collection continues. Then, the researcher had to go back and forth between the activity data reduction, data presentation, or in the case of conclusion and verification (cf Sugiyono, 2001).

RESULTS AND DISCUSSION

About the Junior High School VIP Al-Huda. Junior High School VIP (*Versi Integrasi Pesantren* or Islamic Boarding School Integration Version) *Al-Huda* in Kebumen, Central Java, Indonesia seeks to integrate with boarding. The school is adding three latters behind with VIP point is Junior High School version of *Al-Huda* Islamic School Integration in Kebumen. Owner *Pesantren* (Islamic boarding school) *Al-Huda* is K.H. (*Kyai Haji*) Wahib Mahfudz (Gus Wahib). The boarding school now has four schools that are: TKIT (*Taman Kanak-kanak Islam Terpadu* or Islamic Borading for Kindergarden) *Al-Huda*; Junior High School *VIP Al-Huda*; Vocational School of Pharmacy *Al-Huda*; and High School *Al-Huda* (interview with Gus Wahib, 10/11/2013).

This school-based boarding school attempts to achieve, so that behind the word middle school with Islamic boarding school integration

version. The addition of three later has a logical consequence that these schools should integrate the learning of the school curriculum from the Ministry of Education with the curriculum taught at Islamic boarding school.

SBP (*Sekolah Perbasis Pesantren* or Islamic Boarding-Based School) is a school model that integrates the advantages of the education system organized in schools and excellence “system” of education in *pesantren* (Islamic boarding). In the level of implementation, SBP is an excellent educational model that integrates the implementation of the school system that focuses on developing science abilities and skills with implementation boarding system that focuses on the development of attitudes and religious practices, moral elevation, and independence in life (interview with Gus Wahib, 10/11/2013; and <http://smp.alhudajetis.com>, 15/11/2013).

The establishment of such schools is conceived mean that a student (graduate) will have two capabilities: the ability of religious sciences and general science. General knowledge of science, which tends secular, would direct their students “better” direction in accordance with the scientific characteristics. While religious knowledge will make a more complete knowledge of the student, and the expected strong alumni general science or school alumni strong religious knowledge (interview with Monginsidi, 12/2/2014).

The combination of this does not mean can be carried out easily. For students, who do not have experience and a strong religious atmosphere, would not necessarily be able to follow the program implemented by the

school. As for students, who have a strong religious experience at home, will feel more out of life at school and to boarding. Male students will occupy the existing boarding the west of the school at a distance of approximately 75 metres. While the female students occupy a separate dorm from *Al-Huda* Islamic boarding school, which is to the south of the school is approximately 100 metres.

This school establishment objectives and expected results are as follows: (1) Develop an integrative model of superior education and comprehensive in improving the quality of human resources in Indonesia; (2) Develop educational model oriented to the achievement of comparative advantages and competitive advantages in the face of global competition; (3) Improve the quality of human resources who have the intellectual balance or *fikr*, skill or *'amal*, and morality or *ziker* and *qalb*; and (4) Develop educational models plural and multicultural character, gender equality, and democratic (interview with Gus Wahib, 10/11/2013; and interview with Monginsidi, 12/2/2014).

Judging from the goals to be achieved is very good. This means that the initiators and founders have anxiety over the fact that there is a number of people, chaired by K.H. Wachib Mahfudz, assisted by Drs. Monginsidi, M.Pd.; K.H. Abu Hamid, M.Pd; and Drs. Slamet Priyono, establish the existence of different schools with schools in Kebumen. This school was modelled as a boarding school. Presumably, making this model can be seen from the above founding purpose.

This school was founded in 2006. When judging from the age, it can be said that is still very young. This is when compared to other private schools in the city of Kebumen is the youngest junior. However, this junior terms of dynamics can be said that the most prominent schools. The school is able to defeat the private schools are another.

According to Jarot Priyono, A.Md., former Headmaster of Junior High School *VIP Al-Huda*, stated that he proposed to the Chairman of the Committee and the owner of this school so that there is a new breakthrough for the "boost", so that students get adequate results of UAN (*Ujian Akhir Nasional* or National

Final Examination). This proposal, he said, when students first academic year in 2006, stepped into class III (interview with Jarot Priyono, 12/2/2014).

The new break through was taken by Drs. Slamet Priyono, when he served as the Secretary of the Department of Education and the Board of the Foundation of *Al-Huda*. He stated that the Junior High School *VIP Al-Huda* to cooperate with SMPN (*Sekolah Menengah Pertama Negeri* or Public Junior High School) 1 Kebumen. One of the contents of such cooperation is to include all students in Junior High School *VIP Al-Huda* followed try out hosted by SMPN 1 Kebumen. Implementation of try out submitted to SMPN 1 good about the test, supervisors, corrections, and the announcement of the results of the test (interview with Slamet Priyono, 12/2/2014).

Try out performed four times until the National Final Examination. Try out this seems to run is not so smooth, because the first stage results are yet to meet the graduation target almost half of the participants. But, try out continues with the addition of a number of teachers (the former boarding school students), it seconded to become a teacher in Junior High School *VIP Al-Huda*, including conducting additional lessons. In this way, it seems in the try out all three began to show results, because there are a number of students who are able to align with the students of SMPN 1, which has a top ranking level. Therefore, it seems the students and teachers of Junior High School *VIP Al-Huda* started getting fresh air with these results.

Stages UAN (*Ujian Akhir Nasional* or National Final Examination) almost arrived, it makes the students, teachers, committee, parents, counsellors/hostel, and caretaker cottage *Al-Huda* to held after thought for the examination preparation. They prayed for *VIP Al-Huda* school students will follow the UAN. Examination was seen as a very scary not only among students but other components, especially the school. Tomorrow should strive completing the national exam and they are administratively can perform smoothly. After waiting for the announcement of the results of the examination, they feel a great joy for all the students can pass and afford ranks fourth in state and private junior high schools in the

district of Kebumen (interview with Slamet Priyono, 12/2/2014).

Departing from the results of the first UAN, it is highly regarded schools in Kebumen district. Even too many alumni scattered huts in Cilacap, Banyumas, Banjarnegara, Wonosobo, and Kebumen itself flock to send the Junior High School *VIP Al-Huda*.

About Improving the Quality of Schools in Junior High School VIP Al-Huda in Kebumen.

Before this school stand basically in the board of trustees or school committee has formed a strong bond. Social cohesion can be said to be a social capital to build the quality of the school. This school was built on a number of basic principles initiated by the founders. The basic principles are as follows: (1) Integrating three intellectual abilities, i.e. IQ or Intellectual Quotient, SQ or Spiritual Quotient, and EQ or Emotional Quotient; (2) Development of the concept of totality, i.e. social skills, academic skills, and vocational skills; (3) Plural and multicultural character or *tasamuh* and *ta'awun*; (4) Not discriminatory and insightfull the local, regional, and international excellences; (5) Awareness on human rights; (6) Mastery the yellow books or *kitab-kitab kuning*; (7) Development of life skills education; (8) School as an approach to education units; (9) The process of integrated learning of IMTAQ, *Iman dan Taqwa* or Belief and Piety, and Science and Technology; and (10) System of care, and special treatment for learners who have special abilities (interview with Gus Wahib, 10/11/2013; and <http://smp.alhudajetis.com>, 15/11/2013).

Judging from the principles mentioned above seems this school seeks to repair the existing system of Islamic education during the end to be secular. As stated by Buchori that there is improvement by doing character and shape education called "educational transformation" (cited in Maksudin, 2012:41). Judging from the practice of all the activities carried out in Junior High School *VIP Al-Huda* in Kebumen tend to apply religious humanism. Religious humanism is a religious concept that puts human beings as human beings, as well as the efforts of humanization sciences with regard to responsibility of *hablunminallah* or relationship with God and *hablunminanas* or

human relations (Mas'ud, 2002:193).

The basic principle of unification between IMTAQ and Science and Technology indicates that the school is trying to apply, what Abdurrahman Mas'ud (2002) said above, as the application of religious humanist education as opposed to a secular humanist. However, the last term by Junior High School *VIP Al-Huda* is essentially sought to be eliminated, while religious humanists tried to uphold.

Before students enter the courtyard of the school yard, he/she has been welcomed by the duty officer number of students and teachers picket to greet. Men students with male students, and women students with female students, and their teachers. Meanwhile, when the call to prayer sounded, students out of the classroom to pray in congregation (interview with Gus Wahib, 10/11/2013).

The values of this religious-humanists could take place, because there are mutually reinforcing and trust in between them. This trust is built by the proximity between the clerics with students. Comfortable learning environment is also a determining factor formation of social values and religious in the school environment and the cottage.

There are a number of preachers who became caretaker cottage and once *ustadz* (male Islamic teacher) and *ustadzah* (female Islamic teacher) in school. Students or *santri* will always meet with them. In general, *chaplain/ah* who become administrators are alumni of the boarding school. And they will always control and monitor the behavior of the students/*santris*, practicing self-discipline, to help students solve problems in school lessons and cottage, encourage them to study harder and awaken them to pray night, and help the confidence of students to the school component and cottage. While, the responsibility of the *santris*/students are utilizing spare time, studying, reminding fellow *santris*/students, obedient to the chaplain and caretaker cottage, instilled in themselves a sense of belonging with optimal to the cottage and school (interview with Gus Wahib, 10/11/2013).

The school has also developed a form of social ties that hold a number of activities, such as group *qosidah* (religious chant in Arabic sung

to the rhythm of a gambus), *yasinan* (reading the chapter 37 of Al-Qur'an), *barzanzi* (chant recounting the Prophet Muhammad's life, usually recited on 10th of *Muharram* month), study groups, etc. In addition, the school also always provide a report to the parents/students either via report cards, celebration of the birthday of the Prophet Muhammad (*Maulid Nabi*), and performing arts students before the leave-taking party of class III (Qomar, 2008; and Kholiludin, Muyoto & Nurkamto, 2014).

Schools also gives credence to the students by sending them to follow the race read the Al-Qur'an, *qosidah*, quiz, subjects, and so on. This belief is obviously going to build a sense of pride students. If the student/certain students can achieve victory in a particular race, he/she will be an asset to the school in order to improve the quality and quantity of student applicants/new students.

Application of social capital developed by this school has been getting all the results. Once able to reach rank 4 in the first test turns out the school is still able to maintain its quality. In the early stages, most of the alumni of this school go to school under the auspices of the department of religious and vocational schools. However, began three years, alumni can enter the SMAN (*Sekolah Menengah Atas Negeri* or Public Senior High School) 1 Kebumen. Students who can enter the SMAN 1 Kebumen means having a greater ability. SMAN 1 Kebumen is necessary to know ranks as number one in Kebumen, Central Java, Indonesia.

Social capital developed by Junior High School *VIP Al-Huda* can achieve good results. This school can combine the quality of schools is not only seen on the academic achievement alone, but also on the non-academic matters. This means that if an academic is seen as a result of non-academic subjects and is the result of non-subjects. So, this school has been able to increase the quality of education as a whole or, in the statement of Abdurrahman Mas'ud (2002), was as humanist-religious, and, according to Pierre Bourdieu (1986) and James S. Coleman (1988), as "social capital". Thus, social capital can improve the quality of the school.

CONCLUSION ¹

The results of this study indicate that social capital can improve the quality of schools. Good social values, that was held at the school and at the hostel/lodge, can be transmitted to another school. It seemed not maximized, but the social values that need to be optimally embedded in the school environment. Required trust and co-operation needs to be propagated to all parties involved, not only to students who may be seen as the objects, but also the chaplain, principals, administrators, and even the school committee as the subjects.

Values, that have been instilled in students through coaching and direction, are given turned out to lead to an increase in the confidence of students. As a result, students become caring, have solidarity towards each other, and can be awakened good cooperation between scholars, teachers, and students. Without good cooperation, it is difficult for *santris*, or Islamic boarding school's students, to follow the learning process in schools and in dormitories.

Social capital are applied properly and done with the maximum, it will have the support of all parties. Therefore, it is necessary to intensify the management of social capital in order to further increase the quality of school again. And, on a broader level, the education in Indonesia is becoming increasingly the quality.²

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²**The statement:** Herewith I declare that this article is my own original academic work, not product of plagiarism, and not yet also be reviewed and published by other scholarly journals.

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