

## Contribution of Social Capital in Strengthening Community-Based Education (CBE) in Madrasah

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### ABSTRACT

This paper aims to describe and analyze the madrasahs' activities in encouraging community-based education (CBE) reinforcement. The setting of this research was Madrasah Aliyah (MA) Nurul Mujtahidin Mlarak Ponorogo. This research employed a qualitative approach using a case study. Researchers used interviews, observation, and documentation to collect the data. The research data were validated through the triangulation technique. Moreover, the data were analyzed using the data analysis techniques of the Miles, Huberman, and Saldana models, including data condensation, data display, and conclusion drawing. This research shows some activities to realize community-based education (CBE) in Madrasah Aliyah Nurul Mujtahidin Mlarak Ponorogo. They help the students find foster parents or sponsors and equip them with the skills needed to plunge into community life, such as embroidery and sewing skills, screen printing, motorcycle workshops, computer services, iron welding, and steel processing.

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## INTRODUCTION

All educational activities today target all education components, including the community. However, the community needs a proper place as a subject that plays a vital role in every education policy.<sup>1</sup> Education as a process of civilisation cannot be separated from the demands of a cultured society.<sup>2</sup> Therefore, education must involve the community as stakeholders. It means that the processes, objectives, facilities, and qualities of education are the responsibility of the local community.

It has moved many parties to formulate the concept of education that optimally involves the community's role. One of them is called community-based education (CBE).<sup>3</sup> This movement emphasises the importance of community involvement as owners and users of educational services. H.A.R. Tilaar mentioned that the term community-based education (CBE) is used to describe community involvement in educational praxis. It demands that communities (parents, local community leaders, national leaders, the world of work, and industry) must participate in fostering and supervising surrounding educational institutions.<sup>4</sup> Philosophically, the birth of the community-based education (CBE) concept demands an education management structure that must be adapted to active community participation. Community participation in the education management structure is intended to provide space for creating accountable, effective, and excellent educational institutions.<sup>5</sup> Community involvement in controlling educational praxis is significant to see whether the educational practices implemented by academic units have met the needs of the community or not, the contributions of the community to the improvement of an educational institution, the educational institutions made the community a source of learning so that when students have finished taking the program organised by the education unit can take a role in community life.

Social institutions are intended to accommodate the community's aspirations and provide feedback for implementing school educational programs. Meanwhile, schools as education providers need to be supported by educators who are experts in their fields and allowed to carry out various learning innovations. Therefore, community-based education (CBE) must be developed based on the social situation and potency of the educational institution. The potency of the community around the school needs to be elaborated, the potential of parents needs to be explored, and various collaborations between the school and the community need to be designed.<sup>6</sup>

To improve the quality of the education delivery process in a school, social capital, one of the elements of which is the existence of a network, is needed. As part of social

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<sup>1</sup> Hasinggahan Lubis, "Paradigma Pendidikan Berbasis Masyarakat (Community Based Education)," *Muqaddimah: Jurnal Studi Islam* 14, no. 3 (2018): 1.

<sup>2</sup> Dimitrios Varvarigos, "Cultural Transmission, Education-Promoting Attitudes, and Economic Development," *Review of Economic Dynamics* 37 (2020): 174. See also Rusdiansyah, "Pendidikan Budaya Di Sekolah Dan Komunitas/Masyarakat," *IQRO: Journal of Islamic Education* 3, no. 1 (July 2020): 45.

<sup>3</sup> Gregory A. Smith and David Sobel, *Place - and Community - Based Education in Schools* (New York: Routledge, 2010), 21.

<sup>4</sup> H.A.R. Tilaar, *Paradigma Baru Pendidikan Nasional* (Bandung: Rineka Cipta, 2004), 22.

<sup>5</sup> Tilaar, 22.

<sup>6</sup> Moh Miftachul Choiri, "Pemberdayaan Madrasah Dan Pendidikan Berbasis Masyarakat," *Jurnal Tarbiyah* 21, no. 2 (2014): 339.

capital, networks can be used for various things. For example, when improving the quality of education is to be done, to get a clear picture, it is necessary to involve educational experts from outside the institution who can collaborate with the educational institution concerned.<sup>7</sup> The existence of cooperation between parties outside the school and parties within the school is expected to provide input objectively so that the quality improvements to be carried out can contribute to quality improvement.<sup>8</sup> Therefore, to map the quality and needs of institutions, it is necessary to collaborate with various parties, including experts obtained due to network access.

One school that has attempted to strengthen the synergy between the community and semi-schools to realise community-based education is Madrasah Aliyah Nurul Mujtahidin Mlarak Ponorogo. Based on preliminary studies that have been conducted, researchers get information that this madrasah not only teaches academic material to its students but also equips them with various life skills such as iron welding, sewing, screen printing, culinary and community service in peripheral areas. These activities are also carried out in collaboration with networks of business actors and their services. Class XI students can also intern in several small industries around the madrasah.<sup>9</sup> This study was conducted to obtain a more detailed picture of implementing community-based education at MA Nurul Mujtahidin Mlarak Ponorogo.

Research on community-based education (CBE) has been around for a while. Several previous studies have discussed this topic, including Halimatun Syakdiah's literature research entitled "*Paradigma Pendidikan Berbasis Masyarakat (Community-Based Education)*," which promotes the recommendations on the importance of the CBE concept. This concept requires democratic institutions, where all components of education must be the interests and demands of the community (social) to create a learning society.<sup>10</sup> Next is Sultan Hasanuddin's research which photographed the application of community-based education in Madrasah Aliyah Al-Ma'arif Bilae, Bone. The results of Hasanuddin's study show that community involvement in education in the madrasah is only limited to providing facilities and infrastructure.<sup>11</sup> From here, researchers consider it essential to conduct further research to obtain a more detailed picture of the form of implementation of community-based education in madrasahs.

Based on the research background, this paper aims to describe and analyse the activities carried out by Madrasah Aliyah Nurul Mujtahidin in encouraging the realisation of strengthening community-based education (CBE) in the madrasah.

<sup>7</sup> Rahmi Syafina and Masduki Ahmad, "Peningkatan Mutu Sekolah Saat Pandemi Melalui Modal Sosial Di Sekolah Menengah Atas," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 1 (2022): 864.

<sup>8</sup> Deska Irbakh Huwaida, "Peran Modal Sosial Dalam Perbaikan Mutu Sekolah Di SMP Muhammadiyah Plus Gunungpring," *Jurnal Kebijakan Pendidikan* 8, no. 2 (2019): 167.

<sup>9</sup> Initial research by having an interview with the headmaster of MA Nurul Mujtahidin Mlarak Ponorogo on 2 September 2019.

<sup>10</sup> Halimatun Syakdiah, "Paradigma Pendidikan Berbasis Masyarakat (Community Based Education)," *Jurnal Taushiah* 19, no. 2 (2019): 86–95.

<sup>11</sup> Sultan Hasanuddin, "Pendidikan Berbasis Masyarakat Dan Penerapannya Pada Madrasah Aliyah Al-Ma'arif Bilae Kabupaten Bone," *EKSPOSE: Jurnal Penelitian Hukum Dan Pendidikan* 18, no. 1 (2019): 753–61.

## RESEARCH METHOD

This research employed a qualitative approach. It describes and analyses events, phenomena, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups.<sup>12</sup> This research also used a case study, where researchers conduct in-depth studies of programs, events, activity processes, or people.<sup>13</sup> This study's subjects were the madrasah's head, teachers, and partners of Madrasah Aliyah Nurul Mujtahidin Mlarak Ponorogo. Interview, observation, and documentation techniques were used to collect data on this study. The validity of the data that has been collected was tested by triangulation techniques. Then, the researchers analysed the data using the Miles, Huberman, and Saldana models, which include three steps. They are data condensation, data display, and conclusions.<sup>14</sup>

## RESULT AND DISCUSSION

### Strengthening Community-Based Education in Madrasah Aliyah Nurul Mujtahidin

According to Azyumardi Azra, community-based education (CBE) describes community participation in education unit empowerment activities, which can be framed as follows. First, increasing community participation in empowering education management, namely the development of more accountable management in finance and the management of the madrasah organisation. Through this improvement, the community's financial resources can be accounted for more efficiently to empower and improve the quality of madrasahs. The second is increasing community participation in developing quality-oriented madrasahs, namely quality and superior education, which will encourage the development of madrasahs so that the outputs have a comprehensive scientific paradigm, namely a combination of general science and religious science. The third is to increase community participation in managing existing learning resources so that madrasahs are not separated and remain an integral part of the Muslim community. Through this development, the education unit/madrasah can become the core of the learning society, a learning society that, in turn, makes students from Islamic educational institutions more qualified and can integrate with their community.<sup>15</sup>

From the statement above, it can be understood that the keyword community-based education (CBE) is the community's involvement in utilising existing and available resources around the education location. In the educational practices at MA Nurul Mujtahidin, one of the efforts made by madrasahs. It is strengthening community-based education. It collaborates with the surrounding community to provide training assistance to students. Among the community members invited to cooperate are madrasah alums with entrepreneurial activities and the public. Still, the business location is close to the site of the madrasah.

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<sup>12</sup> C.R. Kothari, *Research Methodology: Methods and Techniques* (Jaipur India: New Age International Publisher, 2004), 5.

<sup>13</sup> Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2018), 4.

<sup>14</sup> Mathew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (California: SAGE Publication, 2014), 31.

<sup>15</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Millennium Baru* (Ciputat: Logos, 2000), 153.

The collaboration between Madrasah Aliyah Nurul Mujtahidin and various entrepreneurial institutions is to bridge social problems that may be caused by unemployment. Therefore, using social capital to develop Madrasah Aliyah Nurul Mujtahidin is essential to overcome and anticipate the occurrence of broader social problems. In social life, the use of social capital to deal with social issues in several forms. Among these, joint actions are commonly found to improve the quality of life, providing social security to community members and minimising and resolving social conflicts.<sup>16</sup> Meanwhile, social capital can be divided into two categories; cognitive phenomena and structural phenomena.<sup>17</sup>

Social capital is a set of informal values or norms that spread among a group's members, allowing cooperation between them.<sup>18</sup> More clearly, Perrow, as quoted by Omar and Samuel, states that social capital is partly a state of a particular set of informal values or norms mutually used among group members that enable them to work together. This cooperation occurs when the community members fulfill what is expected of each other to behave reliably and have honesty. Then they trust each other.<sup>19</sup> Trust is like lubricating oil that makes the organisation's running more efficient.

Using the concept of social capital will reveal that it explains social relations and their functions. The idea's value lies in social capital identifying several aspects of social structure and its functioning. The function of the social structure determined by the concept of social capital is the value of social structure for actors as a source that actors can use to realise their interests. By identifying the function of some aspects of social structure, the concept of social capital can help explain the different outcomes at the level of individual actors making micro-to-macro transitions without extending the details of the social structure that undertakes the change.

For example, a study put forward by James. S. Coleman<sup>20</sup>. He classifies secret studies of radical students in South Korea as constituents of social capital that these students can use in their revolutionary activities, asserting that the group was the source that moved students from individual protests to organised uprisings. From this case, the similarity of values believed by individual students with student organisation groups has fulfilled the same function so that it can drive the occurrence of revolutionary goals carried out by students en masse.

Another example is an observation made by Yoko and Mary<sup>21</sup> about how social

<sup>16</sup> Sarah Kisliuk and Kristina S. Weißmüller, "Social Capital as a Resource for Prosocial Donation Behavior? Quantitative Evidence on the Dark Side of Strategic Networking," *Social Sciences & Humanities Open* 8, no. 1 (2023): 2.

<sup>17</sup> Saswata Sanyal and Jayant K. Routray, "Social Capital for Disaster Risk Reduction and Management with Empirical Evidences from Sundarbans of India," *International Journal of Disaster Risk Reduction* 19 (2016): 101–11.

<sup>18</sup> Andrés Rodríguez-Pose and Viola Von Berlepsch, "Social Capital and Individual Happiness in Europe," *Journal of Happiness Studies* 15 (2014): 357–86.

<sup>19</sup> Omar Al-Tabbaa and Samuel Ankrah, "Social Capital to Facilitate 'Engineered' University–Industry Collaboration for Technology Transfer: A Dynamic Perspective," *Technological Forecasting and Social Change* 104 (2016): 1–15.

<sup>20</sup> James S. Coleman, "Social Capital in the Creation of Human Capital," *American Journal of Sociology* 94 (1988): S95–120.

<sup>21</sup> Yoko Yamamoto and Mary C. Brinton, "Cultural Capital in East Asian Educational Systems: The

capital and cultural capital developed by Japanese society through schools have affected the lives of Japanese culture in general. Schools in Japan are developed using social and cultural capital. Socio-cultural life in Japanese schools is more visible and a prominent force designed to improve school quality than developing technical science and technological equipment, although this is still considered.

The forms of activities that are used to strengthen community-based education (CBE) in Madrasah Aliyah Nurul Mujtahidin, among others;

1. Help students find foster parents or sponsorships
2. Working with the business world to equip students' skills, including:
  - a. A business engaged in bloating Madrasah Aliyah Nurul Mujtahidin in collaboration with Hasby Sablon.
  - b. A business engaged in steel processing, Madrasah Aliyah Nurul Mujtahidin, in collaboration with UD. Surya Jaya.
  - c. Business in sewing and embroidery, Madrasah Aliyah Nurul Mujtahidin collaborates with the *Syabada* home industry.
  - d. Business in workshops, Madrasah Aliyah Nurul Mujtahidin, collaborates with Bengkel Tekad Jaya Motor.
  - e. For business fields in computer services, Madrasah Aliyah Nurul Mujtahidin collaborates with Al-Fath Computer.

The willingness of the community and entrepreneurial institutions to cooperate with Madrasah Aliyah Nurul Mujtahidin mentioned above indicates that it is a form of joint action to improve the standard of life together. The emergence of collaborative efforts for productive purposes is only sometimes initial and not always on the initiative of the community but can be an external initiative and then institutionalised.<sup>22</sup> In recent developments, many poverty alleviation programs are government programs, but their implementation fosters institutions from the community to manage them. For example, *Program Pengentasan Kemiskinan Perkotaan–P2KP* (Urban Poverty Alleviation Program) developed an institution called *Badan Keswadayaan Masyarakat – BKM* (Community Self-Help Agency) formed by the community through *Kelompok Swadaya Masyarakat–KSM* (Non-Community Groups) to manage poverty alleviation activities in the community.<sup>23</sup> Therefore, this program is designed not as an emergency measure as a social safety net but as a program that wants to grow the community's capacity to manage productive businesses independently and sustainably. It is not surprising that this program, in its implementation, uses a community development strategy. Whether the mission of change is achieved depends on whether the institution initiated from outside can develop into part of the pattern of institutionalised community activities. In other words, there has been a process of institutionalisation that guarantees sustainability and independence in the long run, even though outside intervention has been stopped.

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Case of Japan," *Sociology of Education* 83, no. 1 (2010): 67–83.

<sup>22</sup> Laura M. Van Oers, W. P. C. Boon, and Ellen HM Moors, "The Creation of Legitimacy in Grassroots Organisations: A Study of Dutch Community-Supported Agriculture," *Environmental Innovation and Societal Transitions* 29 (2018): 55–67.

<sup>23</sup> A. Wahyudi et al., "Capital Barns' Based on Social Capital to Empowering the Poor," in *International Conference on Social Science 2019 (ICSS 2019)* (Atlantis Press, 2019), 352–57.

In addition to improving the standard of living together, the willingness of entrepreneurial institutions around Madrasah Aliyah Nurul Mujtahidin Mlarak Ponorogo emphasises that education will not succeed without cooperation with the community. Therefore, the role of the community in various forms of activities, especially in realising the model of community education, is vital. The role of the community in implementing community-based education can be explained as follows; 1) public figures; community leaders act as initiators, mediators, motivators, tutors, managers, funders, and facility providers; 2) civic organisations; community organisations as initiators, planners, organisers, organisers, motivators, facility providers, regulators, patrons, fund providers, coaches, and problem solvers; 3) NGOs; Non-governmental organisations act as aspiration conveyors, awareness generators and providers of experts and 4) business institutions/companies; Business institutions play a role in managing the production of business skills that have been learned and produced.<sup>24</sup>

It is interesting to explain why the leader of Madrasah Aliyah Nurul Mujtahidin Mlarak Ponorogo equips students with various functional skills to strengthen their scientific base and attitudes. Of course, there is a reason that when someone has the skills, he will be able to benefit the lives of others. It is confirmed by Emile Durkheim's functional, structural theory that the word function is used in various areas of human life, indicating human activity and dynamics in achieving the purpose of life. From the meaning of life perspective, human activities are functions and have functions.<sup>25</sup> Qualitative functions are seen in terms of the usefulness and benefits of a particular person, group, organisation, or association. The function also refers to a process that is currently or will take place. That is, it indicates to a particular object that is an element or part of the process so that there is a word "still functioning" or "not working." Functions depend on their predicates, for example, on the function of cars, houses functions, functions of body organs, and others, including the function of political communication used by a party, in this case, the United Development Party. Quantitatively, a function can produce a certain amount according to a predetermined target, projection, or program.

Durkheim's functionalism survived and was developed again by two 20<sup>th</sup>-century anthropologists, Bronislaw Malinowski and A.R. Radcliffe-Brown. Malinowski and Brown were influenced by sociologists who saw society as a living organism. Both contributed ideas about nature and functional analysis built on an organic model.<sup>26</sup> Within his confines on some of the basic concepts of functionalism in the social sciences, Radcliffe-Brown's understanding of structural functionalism is the basis for contemporary functional analysis. The function of any repetitive activity, such as the condemnation of crimes, or burial ceremonies, is a part of social life as a whole and is, therefore, the contribution it makes to maintaining structural continuity.

In addition, the reason that students at Madrasah Aliyah Nurul Mujtahidin Mlarak

<sup>24</sup> Richa Kumari et al., "Co-Creation for Social Innovation in the Ecosystem Context: The Role of Higher Educational Institutions," *Sustainability* 12, no. 1 (2019): 307.

<sup>25</sup> Lisa F. Berkman et al., "From Social Integration to Health: Durkheim in the New Millennium," *Social Science & Medicine* 51, no. 6 (2000): 843–57.

<sup>26</sup> Joshua Mebard-hill, "Functionalism and Neofunctionalism: The Genesis of Europe or the Trojan Horse in the Integration Process," *Journal of European Integration History* 1, no. 2 (2018): 145–53.

Ponorogo have integrative knowledge, attitudes, and skills, the community-based education (CBE) model can bring institutions closer to the community. H.A.R. Tilaar emphasised this as Fatmasari quoted that community participation in the education management structure is intended to provide space for creating accountable, effective, and quality educational institutions.<sup>27</sup> Meanwhile, Azyumardi Azra, as quoted by Choiri,<sup>28</sup> explained that community-based education (CBE) can be used to describe community participation in education unit empowerment activities, which can be framed as follows. First, increasing community participation in empowering education management, namely the development of more accountable management, both in finance and management of the madrasah organisation. Through this improvement, the community's financial resources can be accounted for more efficiently to empower and improve the quality of madrasahs. Second, increasing community participation in developing quality-oriented madrasahs, namely quality and superior education, will encourage the development of madrasahs to promote outputs with a comprehensive scientific paradigm, namely a combination of general science and religious science. Third, increased community participation in managing learning resources so that madrasahs are not separated and remain an integral part of the Muslim community. Through this development, the education unit/madrasah can become the core of the learning society. This learning society makes students from Islamic educational institutions more qualified and can integrate with their community.

According to Marullo and Edward,<sup>29</sup> community-based education is education with principles from the community (giving answers to their needs), by the community (community as educational actors), and for the community (included in the planned program). Thus, the community will have a sense of belonging to the schools they foster, providing a climate of openness and control for managing resources and achieving quality education.

Therefore, the main objectives of community-based education, as Hasmiati argues in Setiawan et al., are as follows; 1) help mobilise local resources and the role of communities to participate in the planning and implementation of education at all levels, types, and educational pathways; 2) stimulate changes in attitudes and perceptions of community ownership of schools, partnership responsibility, tolerance, and multicultural strength; 3) support government initiatives to increase community support for schools; 4) increase the role of the community in developing and improving the quality of relevance, providing extensive access, and increasing the efficiency of education management; and 5) help overcome school dropouts, especially elementary school.<sup>30</sup> Thus, community-based education allows the community to actively map their problems and find solutions using available resources.

<sup>27</sup> Rhini Fatmasari, "Good University Governance, Is It Necessary?," in *ISQAE 20165 INTERNATIONAL SEMINAR ON QUALITY & AFFORDABLE*, 2016, 505.

<sup>28</sup> Choiri, "Pemberdayaan Madrasah Dan Pendidikan Berbasis Masyarakat," 339.

<sup>29</sup> Sam Marullo and Bob Edwards, "From Charity to Justice: The Potential of University-Community Collaboration for Social Change," *American Behavioral Scientist* 43, no. 5 (2000): 895–912.

<sup>30</sup> Dede Setiawan, Sulaiman Abdul Aziz, and Cecep Hilman, "Pengembangan Social Dan Pembangunan Pendidikan Berbasis Masyarakat," *Jurnal Inovasi, Evaluasi Dan Pengembangan Pembelajaran (JIEPP)* 2, no. 2 (2022): 74–84.

## CONCLUSION

Based on the data exposure and data analysis results, it can be concluded that Madrasah Aliyah Nurul Mujtahidin Mlarak has some ways of realising community-based education (CBE). They include helping students find foster parents or sponsorships and equipping students with skills needed to plunge into community life, such as embroidery and sewing skills, screen printing, motorcycle workshops, computer services, iron welding, and steel processing. These programs are a form of activity to prepare alums to participate in community life.

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