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Social Capital At The Darussalam Islamic Boarding School In Martapura

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Abstrak

Modal sosial merupakan konsep penting dalam memahami interaksi sosial di masyarakat, yang mencakup elemen-elemen seperti kepercayaan, jaringan sosial, dan norma-norma yang mendukung kerja sama. Artikel ini membahas peran modal sosial dalam konteks Pondok Pesantren Darussalam, di mana kepercayaan antar individu, baik antar ustadz maupun santriwati, berperan penting dalam menciptakan lingkungan pendidikan yang produktif. Dengan mengedepankan komunikasi yang baik dan interaksi yang positif, kepercayaan dibangun melalui pengalaman bersama dan keterlibatan dalam kegiatan keagamaan. Masyarakat Banjar adalah contoh bagaimana kepercayaan dapat terbentuk melalui hubungan kekerabatan dan komunikasi yang terbuka. Penerapan modal sosial yang efektif di Pondok Pesantren tidak hanya menghasilkan santriwati yang berkualitas, tetapi juga menciptakan suasana yang aman dan harmonis yang mendorong kerja sama dan rasa saling menghargai di antara semua anggota masyarakat. Melalui pendekatan ini, modal sosial diharapkan dapat memperkuat ikatan sosial dan meningkatkan produktivitas individu dalam masyarakat.
Kata kunci: Pondok Pesantren, Modal Sosial, Kepercayaan

Abstract

Social capital is a crucial concept in understanding social interactions in society, encompassing elements such as trust, social networks, and norms that support cooperation. This article discusses the role of social capital in the context of the Darussalam Islamic Boarding School, where trust between individuals, both between ustadz and santriwati, plays an important role in creating a productive educational environment. By prioritizing good communication and positive interactions, trust is built through shared experiences and involvement in religious activities. The Banjar community is an example of how trust can be formed through kinship relationships and open communication. The effective application of social capital in the Islamic Boarding School not only produces quality santriwati, but also creates a safe and harmonious atmosphere that encourages cooperation and mutual respect among all members of the community. Through this approach, social capital is expected to strengthen social ties and increase individual productivity in society.
Keywords: Islamic Boarding School, Social Capital, Trust

Preliminary

Darussalam Islamic Boarding School is located in two places, namely on Jln. Perwira Complex Pengeran Antasari Martapura and on Jln. KH Kasyful Anwar, Pasayangan. Islamic Boarding School is an Islamic religious educational institution that is rooted in society and teaches education according to its levels of Awwaliah, Wustho, and Ulya. The purpose of

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education in Islamic boarding schools is to develop the abilities, knowledge, and skills of students to become religious experts and Muslims who are able to build Islamic life in society (Ilmy et al., 2024; Maulana et al., 2024). Darussalam Islamic Boarding School also aims to educate students to become members of society who are pious, have noble character, are intelligent, and have skills (Sugiarti, 2020).

Darussalam Islamic Boarding School was established on July 14, 1914, in Martapura, Kalimantan, by KH. Jamaluddin, a prominent scholar of his time who also served as the first leader of the institution. Located on Jl. KHM Kasyful Anwar Pasayangan Martapura, this Islamic boarding school has played a crucial role in the spread of Islam in South Kalimantan. Over time, it has become a model for the development of other Islamic boarding schools in the region.

KH. Jamaluddin's decision to establish a pesantren was driven by his determination to advance Islam in the South Kalimantan region, Martapura which is also the location of the Darussalam Islamic Boarding School is indeed known to have a very strong religious tradition. Therefore, KH. Djamaluddin then saw that the pesantren was one of the best efforts in developing Islam, especially in the South Kalimantan region. After he died, he was replaced by KH. Hasan Ahmad.

Unlike most Islamic boarding schools that have dormitories for female students and a strictly scheduled schedule of activities, Darussalam Islamic Boarding School does not provide special dormitories for female students or teachers (Firdaus et al., 2024; Yusup et al., 2024). The female students return home after school and arrange their own schedules to deepen the knowledge they have learned at the Islamic boarding school by attending ta'lim assemblies held by teachers at their homes (Abbas et al., 2024; Astuti et al., 2024). As an educational institution, Darussalam Islamic Boarding School Martapura provides various facilities that support the learning process at the Islamic boarding school for female students. Among them are a prayer room, school building, and library.

Santriwati is a term for individuals who study Islamic religious knowledge for a certain period of time, either by staying or not at an Islamic boarding school. The total number of female students at the Darussalam Islamic Boarding School located on Jln. KH Kasyful Anwar, Pasayangan is 4,713 people. Meanwhile, the number of female students at the Darussalam Islamic Boarding School in Komp. Darussalam, Tanjung Rema is 1,216 people. The total number of female students at the Darussalam Islamic Boarding School is 5,929 people. The female student organization at the Darussalam Islamic Boarding School called the Darussalam

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Student Association (IPDA) is directly under the guidance and direction of the ustadz and ustadzah of the Darussalam Martapura Islamic Boarding School. IPDA is given the trust and freedom to develop ideas and carry out useful activities after first asking for permission from the leadership of the Darussalam Islamic Boarding School.

Social capital is a concept that refers to the networks, norms and trust that exist within a community or society that foster cooperative relationships to achieve common goals (Hasbullah, 2006). Putnam (2000), social capital as "Connections among individuals-social networks and the norms of reciprocity and trustworthiness that aries from the" which means that social capital includes elements of relationships between individuals, social networks and norms of reciprocity and relationships that arise from these ties and relationships.

Social capital in creating a conducive environment for sharing knowledge, increasing innovation, and strengthening ties within organizations or institutions Anshory et al., (2021). Social capital can also refer to the ability to advance economic growth in a society through the creation and maintenance of social relationships and patterns of social organization. Field et al, (2000) social capital can be applied by managing, improving, and using social relationships to function as resources invested to achieve economic or social benefits. The basic principle of social capital lies in the importance of social relationships, because through this social interaction, benefits can be obtained from the interaction process such as shared trust, shared views, values and norms that are interwoven, all forming strong social bonds between individuals. The forms or elements of social capital are Trust, Network, and Norm.

So far, social capital research has not been widely used to analyze the form of social capital found in Islamic boarding schools, especially in Banjar Regency. In fact, the social capital found in Islamic boarding schools is very interesting to study because of the elements of social capital (Fitri et al., 2024; Handayani & Alwin, 2024; Hapipah et al., 2024). Researchers have studied more about the form of social capital contained in the values of religious activities and activities of female students in Islamic boarding schools such as: facilities and infrastructure, beliefs, organizations (networks), education and educational strategies used in Islamic boarding schools. This research is different from other studies because the place taken by the researcher has never been a research on social capital at the Darussalam Islamic Boarding School before, the social capital studied is used to find and analyze what social capital is found in the Darussalam Martapura Islamic boarding school.

Method

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The method used in this study is a descriptive qualitative method by describing the form of social capital at the Darussalam Martapura Islamic Boarding School. The descriptive research method as explained by Moleong (2010). Argues that the research method using descriptive aims to describe the results of the study in the form of descriptive data with written words originating from oral sources. Therefore, in descriptive research, the intended written words originating from oral sources directly involved will be presented in written form.

Result and Discussion

Social capital in its meaning is used to test behavior in society in terms of good or bad levels of a relationship that is established in a society or organization. A community organization can survive and function which is determined by the social capital owned by an individual, with an emphasis on the potential and relationships between individuals in the organization. The connectedness between individuals that produces networks, norms and beliefs that facilitate collective action to achieve common goals (Hasbullah, 2006). Fukuyama (1995:27) social capital includes elements such as trust, social networks and norms that support cooperation and solidarity in society.

Trust is a belief that arises in a group where members behave normatively, honestly, and cooperatively in accordance with the norms they agree on for the common good. Putnam (2000) explains that trust is a major component of social capital, the trust explained refers to the belief that community members will act in an honest, reliable, and consistent manner with social norms. With trust, people can work together effectively because they are willing to prioritize the interests of the group (Fukuyama, 2005). Basically Hasbullah (2006) In the context of social capital, trust is the process of recognizing a person's ability to achieve certain goals and objectives.

Putnam (2000) trust as a foundation in cooperation, plays an important role in facilitating effective cooperation in society. High levels of trust in society tend to create an environment where people are willing to engage in joint activities such as mutual cooperation and voluntary organization activities. Trust capital as part of social capital itself is not something that is created spontaneously, but is built through repeated interactions. Habullah (2006) Trust that exists between individuals in a group or community is an important element that allows them to interact positively and help each other.

In addition to individual trust, trust in social institutions such as government, educational institutions, and community organizations, trust in these institutions strengthens social stability. Trust does not stand alone, but is closely related to social norms that regulate behavior in society. Norms that are applied consistently and fairly to individuals can increase

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the level of trust in a society. Because individuals feel that they can be relied on by others to act according to social expectations.

The trust that a group obtains comes from results that can be observed directly. Groups that have social capital in the form of trust because they have long been involved in strong social interactions and often carry out activities together. In the concept of trust The Gate (2004) In short, social relationships between or more individuals involve expectations that if those expectations are realized, they will not harm the other party. This interaction allows the realization of relationships and expectations. Therefore, mutual trust can form cooperation that reduces transaction costs between people, which ultimately saves the use of resources.

Basically, people have different levels of social capital in terms of trust. This trust is a major factor in the formation of social capital, which in turn influences activities that make individuals in society productive (Mutiani & Subiyakto, 2019). Trust is the willingness of one party to trust another party based on the hope that the other party will carry out certain actions and be useful for the party who trusts. This sense of trust arises and comes out of the values that are attached to the customs of the group, according to a provision that the person who is trusted will carry out all his duties well as desired (Hamsah, 2016). According to Pretty and Waid in Alhasbi and Amri (2020) indicators of trust are honesty, exemplary behavior, cooperation and a sense of responsibility towards others to create personal good fortune.

*Thrush*Mutual trust in society allows them to unite and contribute to increasing the social capital of the community (Hasbullah: 11). Trust is the desire to take risks in social relationships, with the belief that the other party will act as expected. This trust works in a pattern of mutually supportive actions, or at least ensures that the other party will not do something that is detrimental to themselves or the group (Mutiani et al., 2024; Saswili et al., 2024). Trust is often considered the same as cooperation, even though in fact the two are different concepts. However, in everyday life, the two go hand in hand. Effective cooperation is usually based on a high level of trust, and through cooperation, trust can grow.

Trust built by ustadz with other ustadz can be done by maintaining his/her discipline in teaching and actively participating in activities involving ustadz. In addition, the ustadz at the Darussalam Islamic Boarding School also always perform congregational prayers in the Head Office of the Darussalam Islamic Boarding School. Congregational prayers that are carried out are something that can make ustadz build their mentality, often they will take turns being the muezzin (the person who calls the call to prayer and qomat) in turns as well as for the imam who will lead the prayer. Congregational prayers carried out by the ustadz are one form of creating a network of communication between ustadz, this communication is what becomes a

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discussion about building the Darussalam Islamic Boarding School to be even better (Handy, 2024; Jumriani et al., 2024). Communication is an important thing in maintaining trust between ustadz, in establishing good communication, ustadz who are unable to attend or cannot teach the female students of the ustadz will report their presence to the operator of the Darussalam Islamic Boarding School. In addition, discussions regarding violations committed by female students will also be discussed at the same time, regarding punishments that are in accordance with existing sanctions or considerations regarding how serious the violations committed by female students are.

For the Banjar community, trust in individuals and groups is a characteristic of an open social group. The Banjar community has two types of trust: trust in individuals based on kinship, and trust in strangers, which will grow along with comfort in communicating (Mutiani et al., 2019). The communication created at the Darussalam Islamic Boarding School is not only created because of a sense of family, this sense of comfort in communicating is also created because of the same educational background, namely the many ustadz who in their youth also studied at the Islamic Boarding School.

This communication is what ultimately forms a strong sense of mutual trust between ustadz at the Darussalam Islamic Boarding School. Trust that was initially based on family ties is expected to act as a social force that allows community groups or organizations to survive in the face of various challenges that may arise.Trust in Banjar society is formed through efforts to eliminate the distance between generations, both between the older and the younger (teenagers and children). In Banjar society, this trust is based on an attitude to reduce losses, both material and non-material, which can harm community groups. In other words, this trust does not arise because of individual ego, but rather because of collective awareness (Mutiani et al., 2019). This can be seen in various activities such as religious activities, weddings, religious education, and cultural events.

The trust of students in following an educational process is built on the basis of responsibility. The responsibility of female students in learning is actually very large. Because with the responsibility carried out, female students are big-hearted and have high social awareness (Rudi & Haikal, 2014). The capital of female students' trust, for example, is obedience to the ustadz who has educated them, female students obey the ustadz who has taught them because they are inspired by the example given by the ustadz. The trust of female students towards the ustadz can create charisma that is shown, either through assertiveness, wisdom, or

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the way of delivery when teaching. The capital of female students' trust is built based on their obedience to the ustadz which is influenced by the exemplary factor of the ustad that they see, meaning that the greater the exemplary behavior shown, the greater the obedience and obedience of female students (Rudi & Haikal, 2014). In addition, in the Darussalam Islamic Boarding School, in order to gain the trust of the ustadz, female students are indeed encouraged to look up to the ustadz.

The traditional view in Banjar society, especially among female students, is about the importance of showing respect and making efforts to get closer to ustads in the hope of getting "barakat" or blessings from them. The belief that female students are encouraged to actively help ustadz, both in recitation activities at the ustadz's home and during the learning process in the classroom, reflects respect for religious teachers whose knowledge is already high and the belief that these actions will bring blessings and facilitate understanding in receiving knowledge. what these religious teachers teach.

Trust between fellow female students develops through good communication, starting with mutual trust, appreciation, and respect for each other (Rudi & Haikal, 2014). The context of the concern of female students can be seen from the friendships that are built. A female student will remind her friend who is wrong in a good way, or help a friend who is having difficulties, and respect each other. Internal guidance in the female students environment of the Darussalam Islamic Boarding School is carried out by female students with their friends to pay attention to each other, and trust each other and reprimand and advise each other if their friends violate the rules. The sense of trust between them is expected to lead to order and obedience of the students as a whole so that they are easy to educate and direct.

The explanation above illustrates that the influence of social capital elements is very important for both female students and ustadz, the implementation of proper social capital will create good quality and high-achieving female students with trust and cooperation that have been trained during their studies. The regulations made also have a positive impact on the lives of female students to train them in future community life. The influence of social capital is expected by the Islamic boarding school to be able to create good female students in community life by realizing it through regulations made by the Islamic boarding school. These regulations are made to create a sense of mutual trust from ustadz and ustadzah to female students by providing good mandates to be carried out and not violated, as well as trust from female students to ustadz and ustadzah that these regulations will have a good impact on them, as well as as an exercise in patience in their lives.

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The influence of social capital also creates an atmosphere of security, peace, cooperation, and strong harmony for its female students, with the rules made and the cooperation and trust that are the basis for making the female students feel reluctant to break the rules. This influence creates interactions of mutual respect with fellow residents of the Darussalam Martapura Islamic Boarding School.

Conclusion

Social capital plays a vital role in testing and forming relationships in society, both in individual and organizational contexts. Connectedness between individuals creates networks, norms, and trust that enable collective action to achieve common goals. Trust is a fundamental element in social capital, where high levels of trust in society contribute to effective cooperation and participation in shared activities.

Darussalam Islamic Boarding School is a real example of how trust and good communication between ustadz and santriwati can strengthen social capital. By building trust through interaction and shared experiences, both inside and outside the educational process, the relationship between individuals becomes stronger. Banjar society, with its characteristic trust, shows that trust is not only limited to individuals, but also includes trust in social institutions. Efforts to maintain distance between generations and improve communication between groups are important steps in strengthening social capital. Through religious practices, education, and cooperation, trust can grow, which in turn supports social success and individual productivity in society.

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