SOCIAL CAPITAL ANALYSIS AS A PATTERN OF DEVELOPING ISLAMIC EDUCATION IN AN INTEGRAL SCHOOL LUKMAN AL-HAKIM SURABAYA

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Abstract: This research seeks to uncover the strategy of development of work ethic and the spirit of learning of students at Islamic educational institutions at the Integral School of Lukman al-Hakim, Surabaya. The significance of this research lies in the thesis that concluded that as great as any renewal made by education, both public and Islamic, the conception of curriculum, concepts, management, methodologies, if not sustained by the spirit of the child Students to change, the change is futile. One of the students' spirit analyses is social capital. It is proven in many quality education institutions with students who achievers apply the model of social capital development of students as the main gate. This research is an emperor who is approached by a qualitative approach to analysis. The data retrieval technique uses two methods; Documentation and observation. The researcher's position in this regard as a participatory observer. After conducting the research, We found some final findings. Social capital analysis of students consists of social capital in community and social capital at school. Social Capital in the community consists of 1) genealogical Trust (belief in offspring), which is the assessment of

society on the family of students and has a strong influence on the learning power of Students 2) Stimulation Trust (trust On stimulation). Social capital in this aspect is the optimism of parents and families to the students, 3) collaboration, meaning cooperation between students with families, with their fellow students, fellow learners but different levels and so on, and 4) values and norms. The last social capital of the community is concerned about the social norms that are so complex. Secondly, the social capital in the school consists of four things, namely mutual trust, networking, interaction or communication, value, and norms.

Keywords: Social capital, potential students, quality education.

Introduction

The great potential that Islamic education has to educate the nation is more open than other education. This assumption is not without reason, so far, Islamic education can print generations with strong character quality and moral. Only, in the intellectual checkup measured by professional output, it has not been fully able to compete compared to the output of other educational institutions. Although many physicists, technical experts, chemistry, physicians, specialists, technologists, and other fields have been educated in Islam.

Currently, Islamic education is making an update effort, both in the curriculum aspect, concept, purpose, and management of education to apply the scholarly relevant to the needs of the community as an object to be empowered. But how total the change of management, concept, the system is done if such is not accompanied by the spirit and work ethic of the students, the entire effort becomes futile.[1] In this context, not a few students who are mentally weak, despite the potential, lost opportunity because of lack of enthusiasm.

The education concept established it must be coupled with a well-established self-concept of students. In this case, students need social capital (social capital) to prop up the way of learning in Islamic educational institutions. Social capital is a comprehensive relationship between elements of human existence that is manifested in the needs

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[1] Rusydi Syahra, "Modal Sosial: Konsep dan Aplikasi," *Jurnal Masyarakat dan Budaya* 5, no. 1 (2003): 2, https://doi.org/10.14203/jmb.v5i1.256.

and interests of others.[2] Without social capital, the success of any educational concept, barely reached. So do not blame if the update has been conducted, but students do not have the proper social capital, can produce the expected output.

At the beginning of the 20th century, a citizen of the United States, Lyda Judson Hanifan first introduced the concept of social capital which he wrote under the title "The Rural School Community Center". Hanifan states that social capital is not capital in the sense of wealth, money and assets, but rather the unity of the word that is the term used to refer to social potential, or can also be referred to as real capital in social life. Hanifan analogues such as goodwill, mutual sympathy, friendship and the relationship of social interaction and close togetherness with one another in one family, is a form of social capital.[3]

Coleman (2002) says that social capital is an important key for individuals and groups for achievement, learning independence, public participation in environmental and educational institutions.[4] Later this opinion is reinforced by Turnley, who says that social capital is a resource that is derived from the relationship between individuals, groups, and communities, at the same time can create mutual trust, and establish social norms and sanctions.[5] With this interpretation, social capital can become an important tool that leads to the mental empowerment and social potential of students.

With this interpretation, social capital is a construct that is built up as the implications of changing the culture and community culture that comes from the mindset, intention, work and sense of

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[2] Sukma Wijayanto, "Peran Modal Sosial dalam Implementasi Konsep Pemikiran Ki Hadjar Dewantara di SD Taman Muda Yogyakarta," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 5, no. 1 (2017): 103, https://doi.org/10.21831/jppfa.v5i1.13566.

[3] Farida Hanum, Sisca Rahmadona, and Yulia Ayriza, "Modal Sosial Yang Dikembangkan Guru di Sekolah Berkualitas di Yogyakarta," *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran* 46, no. 2 (2016): 234, https://doi.org/10.21831/jk.v46i2.10107.

[4] James S. Coleman, *Foundations of Social Theory* (Cambridge: Harvard University Press, 1994), 112.

[5] Mark C. Bolino, William H. Turnley, and James M. Bloodgood, "Citizenship Behaviour and the Creation of Social Capital in Organizaztion," *Academy of Management Review* 27, no. 4 (2002): 505, https://doi.org/10.5465/amr.2002.7566023.

community.[6] Then in that position, the students had a close relationship with the community that will eventually form the pattern of the status and existence to determine the quantity of socially owned capital. Whether we realize it or not, social capital has a very significant role in the quality of output and education.

Unfortunately, the contribution of social capital to improve the quality of education, especially of the students, has not been done. Most elements of educational institutions, such as the headteachers and educational staff in the institution, do not understand social capital. While there are some others to understand, but can not utilize to the maximum to develop the quality of quality education. Social capital is an important element to achieve educational goals.

Facts on the ground indicate that some educational institutions are less able to develop social capital. In 2010, Farida Hanum quiet researching the role of educational institutions in mobilizing the community of social capital, but the results are very worrying. Aspects of social capital are not at all a priority of an institution; the conception is directed to the formulation of the budget and other programs. Social capital can build a community, cooperation, and mutual awareness. Likewise, in education, when modern humans' lives struck individualism, indifference to social colouring lives, then this condition susceptible to deviant acts.[7]

However, unlike the case when an educator can manage the socially-owned capital of the students to the maximum. This is done in the School of Integral Lukman al-Hakim, Surabaya. Some students who can manage accomplished social capital nationally, even internationally. Though the economy, the majority of children who excel departed from disadvantaged families. This is the interest of this research. Management of social capital can raise the potential of students to excel. And this was done continuously by educators. Therefore, in addition to the many educational institutions, especially Islamic education that can manage the social capital of the students, this research will reveal how to form strategies or models of social capital management students.

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[6] P. Bourdieu, "The Forms of Capital," in *Handbook of Theory and Research for the Sociology of Education*, ed. J. Richardson (New York: Greenwood Press, 1986), 241.

[7] Hanum, Rahmadona, and Ayriza, "Modal Sosial Yang Dikembangkan Guru di Sekolah Berkualitas di Yogyakarta," 235.

Some previous studies have also been carried out with the same problem. Farida Aaron and Sisca Rahmadonna, examines the model of development of social capital in the school perform in Yogyakarta bleak SMAN 1 Jogjakarta, SMAN 3 and SMAN 8 Yogyakarta. The result is a model of the development of social capital by way of mutual trust and norms and develops productive networking among all citizens of the school.[8] The result is amazing that schools that successfully managing the social capital of the students, the average in the category of school achievement.

Lili Dianah also examines the influence of social capital on the independence of student learning, so it was found that social capital has an effect of approximately 94.6% for independence sailed to the students, the remainder caused by other factors.[9] Research increasingly confirms that social capital is key to the development of individual students. From there, the significance of this research.

Definition of Social Capital

The term social capital in English is called social capital. Although synonymous with the economy, actually not there. A provision of capital, assets or resources early. While social, is a collection of individuals in a society. When combined, social capital is equipped to live in the community. In his article, James S. Coleman defines social capital as the accumulation of resources inherent yan among individuals, families, and communities in a social organization and has a cognition that is useful for children and young people.[10]

In social capital, there is a relation of trust and authority and upholding noma through collective confidence in the public system.[11] In turn, social capital can be created following the manner and the actions taken by individuals. The essence is social capital did not materialize, but it can be seen from the form of relationships between individuals. Meanwhile, according to Leksono term social capital

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[8] Hanum, Rahmadona, and Ayriza, "Modal Sosial Yang Dikembangkan Guru Di Sekolah Berkualitas Di Yogyakarta."

[9] Lili Dianah, "Pengaruh Kecerdasan Emosional dan Modal Sosial Terhadap Kemandirian Belajar Siswa Dalam Pembelajaran IPS," *Sosio-Didaktika: Social Science Education Journal* 4, no. 2 (2017): 13–20, https://doi.org/10.15408/sd.v4i2.7987.

[10] Coleman, *Foundations of Social Theory*, 368.

[11] Kurotul Aeni, Zamroni Zamroni, and Darmiyati Zuchdi, "Pendayagunaan Modal Sosial Dalam Pendidikan Karakter," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 4, no. 1 (2016): 30–42, https://doi.org/10.21831/jppfa.v4i1.9819.

(social capital) was first introduced by Lyda Judson Hanifan in 1916 in a discussion about efforts to build a community learning centre.[12]

The term social capital, not only used for the education and social sectors, but also in economic aspects in a city that has a good social order. As Glenn Loury and sociologist Ivan Light explained that when an entrepreneur is asked by a prospective buyer where the place is to sell an item, then the entrepreneur will show his own company or at least a partner he knows. In social capital theory, this is an element of cooperation.[13]

Leksomo and Newton split-second major three forms of social capital; 1) values and norms 2) networking or networking 3) the implications of both of them. Thus some opinions regarding social capital above, the authors conclude that the definition of social capital is social capital which has a central idea, networks, and worthless assets. The entirety of the elements of social capital is a valuable entity in both communities and countries. As well as networking, social networking can give birth to cooperation with institutions or other organizations that support the development organization owned.

Forms of Social Capital

Social capital provides an explanation of the individual to the social relation, the relation of lines in the form of development and essential services to be developed. Therefore, consciously or unconsciously, social capital seeks to identify the facts of social structure and its functions.[14] The function of social structures identified by the framework of social capital has to be used by individuals to realize their wishes and interests.[15] One study conducted by James. S. Coleman, the majority of students in the US have used a radical social capital to influence other students to take action demonstration, at first, the radical sense owned by one person,

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[12] S. Leksono, *Runtuhnya Modal Sosial Pasar Tradisional: Perspektif Emic Kualitatif* (Malang: Citra Malang, 2009), 36.

[13] Coleman, *Foundations of Social Theory*, 372.

[14] S. I. A. Dwiningrum, "Nation's Character Education Based on the Social Capital Theory," *Asian Social Science* 9, no. 12 (2013): 114, https://doi.org/10.5539/ass.v9i12p144.

[15] Robert Putnam, "The Prosperous Community: Social Capital and Public Life," *The American Prospect* 4, no. 13 (1993): 259.

but because it can take advantage of social capital, then thousands of students can be organized.[16]

James S. Coleman noticed that the elements of social capital are very complex, requiring a special classification that can hang others. So concerning the understanding and perspective of many experts, it was found that social capital is divided into values and norms, social relations and organizational or institutional structure.[17]

1. Norms and values

Values and norms are unwritten agreements but are known by community groups. Its existence is sometimes sourced from written provisions, sometimes departing from the inventiveness and initiative people who have long lived and believed.[18] The norm, in this case, is the norm required by the community to develop the social pattern and a better life.

2. Social Relations

Social relations are a form of relationship between one individual to individual, or between individuals and society, or between individuals and the state and beyond. There are also further development definitions of the meaning, the social relationships among elements of society and the state concerning show for their properties, help, mutual help, communicate and interact. Interaction and communication can generate change, stability or disintegration.[19]

3. Institutional Structure or Social

The social structure is a social layer device comprising the most important part of the community aspects, such as characters, figures, ordinary people, thugs, and others. While the social strata, concerns about the relationship, the pattern of the existing rules and regulations. James. S Coleman takes it there are two types of social structures within the organization; a) social organization established

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[16] Coleman, *Foundations of Social Theory*, 374.

[17] Sukadari Sukadari, Suyata Suyata, and Shodiq A. Kuntoro, "Penelitian Etnografi Tentang Budaya Sekolah dalam Pendidikan Karakter di Sekolah Dasar," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 3, no. 1 (2015): 58–68, https://doi.org/10.21831/jppfa.v3i1.7812.

[18] Sri Sumarni, Achmad Dardiri, and Darmiyati Zuchdi, "Pengembangan Model Pendidikan Karakter Berbasis Penguatan Modal Sosial Bagi Mahasiswa UIN Sunan Kalijaga," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 3, no. 1 (2015): 47, https://doi.org/10.21831/jppfa.v3i1.7811.

[19] W. Tsai, "Social Capital, Strategic Relatedness and the Formation of Intraorgizational Linkages," *Strategic Management Journal* 21, no. 9 (2000): 925, https://doi.org/10.1002/1097-0266(200009)21:9<925::AID-SMJ129>3.0.CO;2-I.

under the agreement. That organization founded by a community with programs, objectives and specific targets. b) social organizations which are not intended to form, ie organizations that participation is a consequence of social institutions.[20]

Role of Social Capital in Education

According to Leksono and Fukuyama, social capital enters the category norm Dapa not formed and made by institutions such as government authorities or heads of state. However, social capital is formed through tradition, history and culture makers (culture broker).[21] These three elements form the codes of behaviours, norms, and patterns of social direction in society. Besides, they also become the controlling instrument to make improvements and evaluation of existing developments.

According to Coleman, social capital has associated with the human capital of birth. Social capital can be a crutch and winning goal of humanity in society. Coleman stated that for social capital can be beneficial for human life and culture, it is necessary to be agreed upon the prevailing tradition. In the process, it will result in relationships that are caused by the law of causalities, build honesty in the social environment, opening channels of information and forms of behaviour. These relationships are called by interaction in the theory of social capital because the interaction has an affective reaction to create cooperation and social conductivity.[22]

The linkage between social capital with education in Indonesia, according to Kuntoro Sodiq A. initial social capital is the foundation for achieving the goals of education, in which students become targets. But the facts say otherwise, many education experts and activists active in educational institutions are often concerned with improving the technical knowledge to provide modern tools technology in learning activities, but fundamentally neglect the aspect

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[20] S. E. Seibert, M. L. Kraimer, and R. C. Liden, "Social Capital Theory of Career Succes," *Academy of Management Journal* 44, no. 2 (2011): 219, https://doi.org/10.5465/3069452.

[21] Leksono, *Runtuhnya Modal Sosial Pasar Tradisional: Perspektif Emic Kualitatif*, 39.

[22] Mohammad Fauzan, "Peningkatan Kinterja Dosen Berbasis Modal Sosial Dan Dukungan Organisasional Di PTS Kota Semarang," *Jurnal Bisnis Dan Ekonomi (JBE)* 19, no. 2 (2012): 190.

of social capital and community traditions.[23] Educational institutions only emphasize on technical aspects and the development of facilities and infrastructure equipment, so that the fundamental mental protege can not evolve and difficulty adjusting to the changes.

This is supported by the opinion of Plato, quoted by Sodiq A. Kuntoro said that the good life could only be experienced by the type of good society.[24] By understanding the upside, if the people are broken, then the people's lives are also damaged. With this assumption, it is indicating that the good qualities in a society, the social capital which, if damaged, the damage affected the education of students. Therefore, education is a miniature that accumulates positive values such as goodness, truth, strength, and beauty.[25]

After Indonesia's independence, when traced deeper, real Islamic education at the premises did not change so significantly.[26] Almost all Islamic institutions, whether schools, Islamic schools and colleges Islam, want to defend the values and traditions of its predecessor. Also, Islamic education has an emphasis on the discovery of human existence, the consciousness of life, the spirit of seeking knowledge, not satisfied, high morality and independence, the noble values of Islamic education that persist as social capital. In fact, according to one anthropologist in Indonesia said that true Islamic education could not be separated from national education. This is confirmed by Sjafri Sairi with arguments:

> "... the development of Islam in the Indonesian education system from colonial times until the present, illustrated clearly that the system of Islamic education is an integral part of the national education system."[27]

Logically, when the Islamic educational system as an adaptable social capital with traditional patterns in society and the national education system, it will bring positive and negative sides. The plus

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[23] Sukadari, Suyata, and Kuntoro, "Penelitian Etnografi Tentang Budaya Sekolah Dalam Pendidikan Karakter Di Sekolah Dasar," 62.

[24] Ibid., 63.

[25] Suparman Abdullah, "Potensi Dan Kekutan Modal Sosial Dalam Suatu Komunitas," *SOCIUS: Jurnal Sosiologi* 12, no. 1 (2013): 17.

[26] Apriyanti Ningrum, "Pengaruh Lingkungan Keluarga Dan Lingkungan Sekolah Terhadap Pembentukan Modal Sosial: Survey Pada Siswa Kelas X SMA Negeri Di Kota Bandung" (Master Thesis, Bandung, Universitas Pendidikan Indonesia, 2012), 15.

[27] Sairin Sjafri, *Perubahan Sosial Masyarakat Indonesia Perspektif Antropologi* (Yogyakarta: Pustaka Pelajar, 2001), 35.

side is a graduate of Islamic education will be many who participated in the broader development by becoming a servant of the state and filling the posts required by the company's industry. But the downside is the scientific tradition that has long lived with the emphasis on the direction of "status quo" is reduced or at least threatened to shift.

In the current era, of the many graduates of Islamic education, the least his goal after graduation would be a cleric or religious teacher community role model. So inevitably, they must compete for premises other graduates is projected to be a part of the country and the company manager. It is certainly disturbing because it would diminish the religious leaders who can keep the tradition and The continuation of morality in society.[28]

Sociological of Phenomena

For this study systematically, we then created a method to investigate. In general, this research was conducted empirically with a qualitative approach. Qualitative research is based on the key assumptions selected randomly and qualified.[29] This type of research is descriptive-analytical enter the category, which is supported by the research model of social phenomena (sociological of phenomena).[30]

For qualitative research, the data reproduced by the theories and concepts in the field of crude, which is positioned as a research participant observer. While the source of the samples was taken using a technique aimed at (purposive sample).[31]This study takes two data sources, namely primary and secondary. Primary sources obtained directly from guardians of students, principals, and students themselves, while secondary sources obtained through books, books, journals, articles, papers, and other relevant sources.

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[28] Eko P. Utomo, "Internalisasi Nilai Karakter Gotong Royong Dalam Pembelajaran IPS Untuk Membangun Modal Sosial Peserta Didik," *Jurnal Teori Dan Praksis Pembelajaran IPS* 3, no. 2 (2018): 96, https://doi.org/10.17977/um022v3i 22018p095.

[29] Cik Hasan Bisri, *Pilar-Pilar Penelitian Hukum Islam Dan Pranata Sosial* (Jakarta: RajaGrafindo Persada, 2004), 56.

[30] Peter Mahmud Marzuki, *Penelitian Hukum: Edisi Revisi* (Jakarta: Prenada Media, 2017), 132.

[31]Samples intended characterized by: (1) the sample design that arise can not be determined and drawn in advance; (2) the selection of samples carried out sequentially; (3) sustainable penyeseuaian of the sample; and (4) the election ends if it is repetition. See Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 225.

Collecting data in this study using two techniques, namely; interview (Interview). Interviewing techniques used in-depth interviews (depth interview), where researchers ask questions to the informant as needed research.[32] For the election of snowballing informant using the technique of choosing key informants that affect the community. Second, documentation namely, data collection techniques retrieve data through the documents.[33]

After the data collected through these techniques, the next step is to analyze the content in the form of three stages; First, reduce the data. At this stage, the data have the essentials, customizable categories and disposed of improper questions; second, the presentation of data. Once the data is reduced, it appears relations between the informants answer with another informant in the same category; The third conclusion.

In the final stage, before being made final data, checking the validity of data through triangulation techniques and engineering resources. The collected data, in the last stages of data, checked again before concluding. Data were tested by triangulation techniques, the data collected through interviews to selected informants, checked back through different techniques, namely the free observation with no rules around it.[34]

Analysis of Social Capital in Community

Honours students or students in the School of Integral Lukman al-Hakim, Surabaya can not be separated from social capital (social capital) than it has in society. In this study, social capital developed in the community social capital includes three components, namely genealogical trust, stimulation trust, collaboration and values of social norms. These four components are the embodiment of the significance of social capital. In these discussions, social capital protégé only geared towards ties with the family, the environment and surrounding communities.

From the results of the research revealed that genealogical trust (confidence in descent) have a strong influence on students' learning

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[32] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2012), 108.

[33] Husaini Usman and Purnomo Akbar, *Metodelogi Penelitian Sosial* (Jakarta: Bumi Aksara, 2006), 73.

[34] Sugiyono Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 274.

power. A family that never violates social norms embodied in customary law, either tangible or ethically not appear, even in terms of wealth is under. Then the public will assume a respectable and respected family. For the community, there is no class mapping and classification of social status. If proved, not social stigma, even in the category of poor families, the honour will be attached to him.

The adhesiveness of such status affects students learning and activity levels in education. Students who come from a family category as described above, getting a hard push to become successful and best. Because in genealogy or descent from a respected family, although not a descendant of religious authority (teachers, Kiai, religious leaders), it will make students feel it has a place in society. Therefore, respect is shown by the public, making students more active in learning.

All students who excel, some come from low-income families, there is also a half and nothing in the category of wealthy families. But according to research, the ownership of the property does not affect. What is important is the public assumption of the family, whether good or bad, bored or respectable. Such judgments, a mental effect on students learning. All students who excel, have a good appraiser never violate social norms and religion so that they can learn and think clearly.

Second, stimulation trust (confidence in the stimulation). Social capital in this aspect is a form of optimism for parents and families to students to become a man of success. Stimulation or energy boost to the good stuff is a supplement of the students to learn more actively. The shape of these beliefs can be proved by saying that the burning spirit of the students, prioritize treatment compared with other activities and the provision of support in the form of a delightful gift.

The motivation of this study come from parents and next of kin. They believe that if students are smart students—none of the family members who do not believe, all believing. Trust them to arise naturally, not caused by any interest. Although in some cases, the students look no master, the sense of awe that is displayed by family members as students burn the spirit of learning.

And third, is collaboration. In plain language, this collaboration means cooperation between students with families, with fellow protege, fellow students but different levels and so on. Collaboration is not only done when there is a school assignment, but the sense of

collaboration here is the friendship that generates passion for learning. The surroundings were met by clans who love education. It also creates a good effect. A friendship between students, often talking about education, knowledge, and achievement.

As it is competing, the younger generation resources are without any signposts, competing independently with achievements. There is a routine that is created without any rules, namely learning after evening prayers until 21.00. All students learn on their own without being controlled by their parents. This fact created because at night the scene tomorrow to prepare lessons and to each other, without command, by itself does not get out of the house.

The latter are values and norms. Social capital is the last in this community concerns about social norms are so complex, ranging from morality to parents, teachers, elders, of the environment, nature, and organization. The main character becomes the norm because since childhood, parents and families have taught by example and exemplary along with sanctions when violated, to promote morals than others.

Protégé, who runs the norm and be polite to the public are considered as children educationally qualified and noble. They get very deep well in the hearts of the public. These ratings affect the mental protégé, to give their best performance in learning. Unlike the students who experience bad morals, the public did not respond well. This law is causality in the social capital perspective.

Analysis of Social Capital in the Institution

In the aspect of educational institutions, the social capital component includes four interrelated things, namely mutual trust, networking, interaction or communication, values , and norms. The fourth aspect is a continuation of capital development or social in the community. However, social capital is in contact with the activities in schools to develop students' social capital.

The results reveal that the mutual trust research conducted among students and teachers developed through mutual control and to monitor and exchange opinions, so there is no gap incompetence. Besides, between teachers and students are always together to solve a problem, please help and implement systems that are familiar with togetherness. A teacher does not hesitate to help the difficulties suffered by the students. Helping in education is soft skills

development. Togetherness and mutual help is a noble gesture emitted capital of character education.

Then, the element of mutual trust is also reflected on the feasibility of the competence of teachers with certain qualifications. Teachers have the competence and qualifications following the lessons taught. Also, the level of science teachers can no doubt due to depart from the education that would qualify. As for the students, the quality of trust aspects of competence can be demonstrated by the achievement of the value of each semester, which is above average. Each of the students helps each other and compete to be the best in a good way.

The element of mutual trust last is to build trust between students, teachers and other managers. Mutual trust is very important because it involves the quality and respect of students to teachers. For trust, teachers are prohibited from violating the slightest norms. So also for the students, to create trust between each other, there should be no violation of norms. It is in balance without tendencies.

Besides, the mutual trust between students and teachers in the learning developed through the provision of opportunities for children didi to criticize and give advice to teachers on how to teach, look and behave. The opportunity is given to students every semester. With the goal, criticisms and suggestions can be useful in a positive way to improve the quality of teachers to be more professional in teaching.

The second is networking (networking). The research data reveal the model of networking between teachers and students is built with a variety of activities. As recitals together every Friday morning mashallah housed in schools. With this activity, teachers with students can be more familiar and know each other. Likewise, to apply a sense of leadership of teachers to pupils also organized a student trustee system, each teacher is responsible for 5-10 students. If there are problems or feedback, then students will come to his guardian first.

Besides, there are also activities such as teacher to the home *silaturrahmi* students to make an interactive relationship and evaluate the development of the students. This Silaturrahmi intense done, to see the development of students' learning and intellectual abilities as well. School also organizes the evaluation of each semester, touring or outbound that held after school exams. Between teachers and

students are bound by responsibility, because teachers are always controlling to students in a different way.

And third, interaction and communication. Teachers always communicated with the students to continue to gain confidence and built during the learning and communication when outside the classroom, such as in *musala* when they want to pray and during school events and so on. Communication intensely carried out when there are students who become messengers race or event. Then accompany the teachers to complete.

Interaction of teachers and leaders held every semester once. Namely through gathering all the elements of the school, which is filled with the agenda of the evaluation, referral badges for students who excel and performances. This moment, the students interact in a way to show their ability. Although actually, lots of interactive activities carried out in school or out of school.

Last is the values and norms. Value is an award given to the community something that is considered good, true, noble and useful in real life. Values were developed at the School of Integral Lukman al-Hakim, Surabaya, The value of religion, discipline, nationalism, humility, and politeness and cooperating rather than individualistic. Moral values and ethics that it is not listed, but contains penalties if violated.

Values are taught discipline through rules that must be obeyed by all elements of the school institutions, without exception. Like, come on time, teaching with careful preparation, correcting student's tasks and develop additional tasks. Likewise with religiosity value, like always think positive, open and accepting religious truth, based on the true thoughts with the appropriate source. Religious grades given to students as well as teachers Duha prayer in congregation, read a prayer before starting the lesson, the provision of monitoring pupils' every Friday.

There is also value achievement be featured in the school. Schools apply achievement scores in all learning so that students can be given a fair competence to achieve a proud achievement for the school. The achievement scores are highly appreciated by the school, students who managed to pull in the championship, given rewards by the school.

Conclusion

From the discussion above, some important things summed up as the main findings. Development of quality Islamic education to produce students who excel like in Integral School Lukman al-Hakim, Surabaya is making social capital as the main base for doing preconception education. Everything good update on the curriculum, management, system, and methodology, it will not produce quality output if it does not take advantage of the social-oriented capital on students.

Analysis of social capital in this study was divided into two forms; social capital in society and social capital in the school. First, social capital in the community consists of 1) genealogical trust (confidence in the offspring), namely public appraisal of the students and families have a strong influence on learning power protégé clear thinking, 2) confidence in the stimulation. Social capital in this aspect is a form of optimism for parents and families to students to become a man of success, 3) collaboration. In plain language, this collaboration means cooperation between students with families, with fellow protege, fellow students but different levels and so on, and 4) values and norms.

Second, social capital The school consists of four things, namely mutual trust, networking, interaction or communication, values , and norms. Mutual trust is a mutual effort in collaboration between students and teachers, especially in science competencies and skills, but it also includes the academic values and achievements outside of school. Networking is a working platform built between teachers and students, with other agencies and with other institutions. Interaction and communication are related to the interaction of teachers with guardians of the students in control and evaluate its progress. Lastly, values and norms include self-discipline, a culture of achievement and academic value.

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