

Social Capital in Developing Madrasah: Social Involvement Strategy to Develop Madrasah in the Muslim Minority Area of District Mandor, Ladak West Kalimantan Indonesia

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Abstract

The paper is intended to discuss the social capital developed by Madrasah Pendai Mandor and to explain the involvement of the Madrasah in the implementation of madrasah education in the Muslim minority area of the Mandor sub-district. The work employs qualitative approach. The informants include the head of the foundation, the head of the madrasah, the teachers, the students, the madrasah committees, the professional and the local officials as well as the parents of the students. The study shows that the social capital developed by the school management and supported by the stakeholders has been very important for the development of the Madrasah and the its better relation with the surrounding communities having different religious backgrounds. The leadership shifting to the one having better capacity has been very influential to the social capital building in the form of trust from various circles. It is also the case that the new leadership has developed better values and norms to maintain the trust in the form of social relations including cooperation and communication. Community involvement has also been built within the Madrasah through various programs and learning activities including improving the learning process, extracurricular activities and construction of learning facilities.

Keywords: Social, Capital, Madrasah Pendai Mandor, Minority, Involvement.

A. Introduction

The dynamics of madrasah in Indonesia have been ups and downs in the midst of changing times. From the colonial era to the reform era, the madrasah still faced many internal and external problems, such as problems, management, socio-economic and identity politics. The change of centralist to decentralized governance system is expected to bring hope to realize more independent and quality madrasah. But the fact is that madrasahs are still difficult to get access to resources. This is due to the subjective and discriminatory factor of local leader policy in education financing. So that madrasah in the era of regional autonomy is mostly difficult in developing institutional capacity Suprapti (2014: 107-109).

For some observers or researchers who see madrasah have made tremendous progress, they may be based on data from the Ministry of Religious Affairs as stated by Mastuki (2001: 35) that the madrasah in Indonesia is quantitatively increased dramatically, at 36,105. Then it can be seen from the report of the Directorate of Madrasah Education in 2006, at the level of Madrasah Ibtidaiyah (MI) of 22,189 total madrasahs 92.9% are Private MI and 7.1% are MI State, at MTs level of total 12,619 madrasahs 90% Madrasah Tsanawiyah (MTs) Private and 10% MTs Affairs, and not much different from the condition in MTs, in Madrasah Aliyah (MA) level of total 5043 madrasah, 87.2% are Private MA and 12.8% are MA State Ministry Religion of RI (2006). In addition, development data of 57 MTs Model and 35 Madrasah Aliyah Models are scattered throughout the province. Other information is also based on the growth of Islamic high schools and Islamic schools in several cities in Indonesia, such as Madrasah UIN Syarif Hidayatullah Jakarta Azra (1999: 78), SD Muhammadiyah Sapen Yogyakarta, MIN Malang, SDIT Yogyakarta Agus Zaenul Fitri, 2010: 30-32, Sumarni (2015: 451).

Based on the above data, it can be assumed that the development and also the excellence of Islamic schools and schools are supported by many factors, from highly strategic human, economic, and location factors in urban areas equipped with adequate infrastructure. Then, if viewed from the community, the superior madrasah tends to be in the majority Muslim region with the upper-middle-class economic status. Yet another fact proves that today many private madrasah are undergoing multi-dimensional crises so that madrasah are stagnant and some even collapse. This happened one of the factors was the low support from local government and local communities. Historically, the madrasah has shown independence, but it does not necessarily serve as a reason for the government to ignore the interests of the madrasah in meeting its education service standards. The juridical madrasah has the same position as general education as mandated by the 1945 Constitution and the National Education System Act of 2003. It is affirmed that madrasah is an integral part of the education system in Indonesia. And of that status should also be in the management of the budget tuition fees madrasah get the same budget with general education. But the facts in the education budget are very much different.

The impact of unbalanced financing between madrasah and public schools causes, madrasahs in autonomous and rural areas to have difficulty in maintaining their existence and also developing their institutions.

Until now The problems associated with facilities, educators, and management are still not resolved properly. This further worsened the quality of madrasah graduates. So it is fair if many researchers see madrasah in Indonesia is still low quality This is proofed by the results of research on the competence of madrasah Aliyah head and supervisor is still low (Research Center for Religious and Religious Education (2004) see also Puslitbang Religious and Religious Education (2011) Religious education teachers in MTs also have low competence of Religious and Religious Education (2005).

Based on the results of the Monitoring Report of the verification team and the Baseline Acceleration Accreditation Program for Madrasah Ibtidaiyah and Madrasah Tsanawiyah, the Ministry of Religious Affairs of West Kalimantan (Arief Sukino and Sutiyo: 2015) has obtained seven madrassas in Pemaangkat and Jawai sub-districts are experiencing a crisis of confidence from the Muslim community so the state of madrasah is very indicating which is marked by an inadequate building and a low number of students. While MTs in the village of Sarilaba B in the stagnant period because no parents who send their children to the madrasah because children prefer an integrated school established by the local government in the adjacent location. Although the factors of regional autonomy affect the existence of madrasah but still many madrasah that can survive and develop themselves. However, what has been mentioned in the verification and baseline report mentioned above clearly illustrates that the low level of community participation and the lack of financial support or resources are the reasons for the decline of madrasah. Whereas when viewed from the community, Pemangkat subdistrict and also sub-district of Jawai is a sub-district whose population is the majority of the community.

The structure of reason or the mindset of rural Muslims who tend to be pragmatic also has influenced the low motivation of parents to send their children to the madrasah. Madrasahs are considered less economical because they still pay the building money and so on. This is also exacerbated by public information slogans such as "free education", since the reform era. So the public tries to send their children to quality public schools rather than sending them to expensive, sometimes less qualified, private school schools, see Suyanto (2001). In fact, this has happened to the Muslim community not only those with low-class economic ability, those with middle-class economy compete to seize the opportunity to sit in the school's school. Darmaningtiyas (2009: 326). Historically, in the context of the madrasah, efforts to improve the quality of education services cannot be separated from social relationships between madrasah and surrounding communities. Because sociologically, the early history of madrasah was the initiative of the local community. But it is unfortunate that there are still many madrasah managers are not empowering the potential of their social environment as a supporter of the sustainability of madrasa. Bahkan There is a part of private madrasah managers and the state is more likely to expect assistance from the government (Ministry of Religious Affairs).

If you look at excellent schools (quality), of course, there will be found high participation of parents in the implementation of madrasah education. But such participation is nothing more than an exchange of economic capital with educational services that can improve the family's social status. Their participation does not stem from the social conscious motive that education is a better investment of life together. If the mindset of the Muslim community is only able to see madrasah as an instrument of maintaining social status, it would undoubtedly be the institution of Islamic education both madrasah and Islamic School would lose momentum in transforming religious values widely. And in fact, this has already happened in some areas in West Kalimantan as well as other provinces. Because of the local community judges that education in public schools will better guarantee the future of their children than in Madrasah schools.

If it is identified in more detail why madrasah in Indonesia and especially in rural areas are powerless, there are at least four major causes (Kotter 1996: 101-103) explaining the cause is; formal structures are difficult to act; less visionary leaders; poor organizational skills to deal with change; and the delegation system within the organization has not functioned properly so personnel are difficult to take action. If viewed from the opinion of the madrassas that exist in West Kalimantan especially private ones experience four problems. Taking into account madrasahs in autonomous regions, rural locations, minority communities, and also vulnerable to conflicts, there will certainly be negative assumptions, and what questions might the madrasa be able to grow and develop there? The assumption is reasonable because it is assured that madrasah will face great difficulties in managing their institutions. And vice versa, if there are institutions that are able to survive and develop, would be an exception, which will also trigger many questions. why, how, managers can work in harmony with their social environment ?.

To answer the questions as mentioned above, the authors conduct research on madrasah that has characteristics as described above, namely Muslim minority areas, autonomous regions and societies vulnerable to social conflict. By raising the issue of "how does the Mentor of Pendai Mandor's strategy involve the community in madrasa enrollment in Muslim minority areas"? While the focus of special research on the development of social capital to mobilize community involvement in the implementation of madrasah. And how does the participation of Muslim communities in the sub-district of Mandor play a role in developing madrasahs? This research is important to do considering the source of madrasah problem is the low ability of managers in utilizing the social environment resources as the carrying capacity of madrasah power. With this research, it

contributes greatly to improving the management of madrasah, especially about active community engagement strategies.

B. Literature Review

The study of education in the minority area has been largely undertaken by several academics and religious associations. The study also varied from theme to place of research. Here the authors describe some of the results of relevant studies with the writings that the author did at least from two points of view of the study area and the characteristics of research subjects.

Ismail Suardi Wekke, Siarni, Nuryantika (2016) has conducted research with the theme "Integrated Management of Islamic Education Institution in Muslim Minority of West Papua" research done with ethnography approach and method qualitative. Setting his research in Islamic Educational Institutions SD IT Al-Izzah Sorong City. From these studies have found the process of organizing Islamic education well. Since its establishment, SDIT Al-Azhal Sorong has been doing curriculum adaptation, education and leadership pattern and orientation with an integrated system. The performance of school principals shows good results, through the empowerment of school teachers able to achieve the achievements according to community expectations. Achievements obtained cannot be separated from the teamwork of teachers who give mutual support moral, as it also various extracurricular activities can be held as planned. At the end of Ismail's writing confirms that SDIT Al-Izzah fosters the spirit and optimism of the people of Sorong city to send their children to Islamic education institutions. This hope continues to grow in conjunction with ideas for innovation and initiatives. During this time, Islamic education in the city of Sorong only in the form of education in the mosque. While the quality of education is only managed by organizations of other faiths. The presence of SDIT Al-Izzah is an alternative religious education so that the needs of Muslims can be accommodated.

Umul Hidayati (2015) also conducted research with a theme similar to Ismail's research, Umul Hidayati conducted research with the theme of operation of madrasah in Regions With few Moslems. This study aims to determine the existence of madrasah in the area of the Muslim minority in Manokwari District, West Papua Province. By using the qualitative method, based on the research, it can be concluded several things, among others; First, judging from the condition of the eight components of education, the madrasah generally does not meet the National Education Standards (SNP). In the infrastructure component, all new madrasahs have basic facilities such as classrooms, office space (head of the madrasah, teachers, administrative staff); In the educator component, the amount is not yet adequate; about 18% are educated under S1 and 9% mismatch. Secondly, in the curriculum component, all madrasahs have applied Education Unit Level Curriculum) KTSP and will soon implement the 2013 curriculum. In the process component, the implementation of lesser learning is the maximum facility. In the financing component, only about 64% is fulfilled, 4 madrasah have funding sources from the state and 3 madrasah have no fixed source of financing. In the component of Graduation Criteria Standard (SKL), the value of National Exam (UN) has not been maximal with the average value of UN 7.3. Thirdly, in terms of government policy, madrasahs have not received justice, there is still discrimination policy either by Local Government, Education, and Culture Office and Regional House of Representative (DPRD). Fourth Political, socio-cultural, religious and ethnic factors are the factors that cause the discrimination of the policy. While the Ministry of Religious Affairs itself does not have a special policy for madrasahs that exist in Muslim minority areas. Fifth Relationships and relationships with the surrounding community, especially the support community (migrant community) are quite good. They give full support to the implementation of madrasah both morally and materially. However, relationships with indigenous peoples are constrained by the rules that apply to indigenous peoples that are also applied to immigrant populations that are sometimes disadvantageous. However, through personal or familial techniques and approaches, sometimes these constraints can be solved well.

Omar Farouk Bajunid (2011) "Islamic Education In Mainland Southeast Asia: The Dilemmas Of Muslim Minorities" Omar's article describes the implementation of Islamic education in Thailand whose population is a Muslim minority. Religious education in Thailand is mostly done in homes with parents and also their relatives. In the house they socialize religious teachings from worship such as prayer, prayer, reciting the Qur'an and fasting. Then they are also taught to behave or be morally commendable to the parents and others around him. In addition to their homes also functioning mosques and surau for the teaching of Islam more broadly. The large mosque is used for the *tabliq* Akbar or religious lectures for the public and also as a meeting and consolidation for the progress of Islam in its area.

From his writing also put forward some crucial problems in Islamic education in Muslim minority areas. The problem is, among others; first, their status as a minority, often marginalized and weak, in highly non-Muslim countries; second, internal divisions and divisions within the Muslim community because of differences, including competing and contradictory interpretations of Islam, and their limited understanding of Islam; third, the effects of violence, conflict, political turmoil, and a very difficult war that caused unnecessary death, displacement and destruction in Vietnam, Cambodia and Laos, and the uncertainty and insecurity in Thailand's

southern provinces; fourth, the generally low socio-economic status of the majority of Muslims across the continent of Southeast Asia; fifth, suspicion and government prejudice, the non-Muslim majority in the Muslim minority; sixth, the existence of a competitive educational environment dominated by the secular school system; the seventh, the absence of educational leadership and politics as well as the continuous depictions of the media about Islam that have increased their anxieties and concerns. Furthermore, Wahid Khozin (2007) conducted a research with the theme "Religious Education and Minority Society" the research was conducted in 11 provinces of North Sumatra, West Sumatra, Bali, Banten, Yogyakarta, Central Java, East Java, West Kalimantan, Central Kalimantan, Central Sulawesi and Maluku. The study focused on the question of how far the implementation of religious education services both provided by the boarding school institutions and madrasah *Diniyyah*. While things to be studied is what kind of education services provided to the community. Then the question is sharpened into (1) how religious education services to minority communities; (2) what forms of religious education services are provided to minority communities; (3) what obstacles faced in the implementation of religious education to minority communities; (4) what are the expectations of the community towards the implementation of religious education in the minority community.

The results of this research conclude that the implementation of religious education conducted by Muslim leaders and religious institutions is driven by a sense of concern for the future of the next generation of Muslims, so they are willing to devote themselves to provide education services needed by minority communities. The forms of educational services provided to minority communities are TPA, Madrasah Diniyyah, and Pesantren. The types of educational services are the lessons of reading the Koran, prayers, daily prayers, Jurisprudence, Morals, Tarikh and Arabic special in Pesantren. The expectations of the people in Muslim minority areas are the improvement of physical facilities and human resources to improve the service of religious education better. Moh. Miftachul Choiri, Suyata, Sumarno (2015) examines the "Empowerment of Madrasah Based on Social Capital at Ma'arif Ponorogo Educational Institution of East Java" research using the qualitative method, data collecting is done by interview, observation, and documentation.) madrasah empowerment process; (2) exploring social capital utilized by madrasah in empowerment activities; (3) the contribution of social capital in the empowerment activities of madrasah. The results of his research is the first empowerment is done by improving the capacity of teachers and educators through training activities to support the professional skills of teachers in teaching; second, the forms of social capital in LP Ma'arif Ponorogo in the process of empowerment in the environment Ma'arif Ponorogo utilize social capital that is bonding because it has the same ideology *Ahlu Sunnah Wal Jamaah*, is linking because social capital developed inter-agency and cross-institutional and bridging because social capital in LP Ma'arif Ponorogo contributes to the existing madrasah empowerment activities within the target area. Thirdly, the contribution of social capital in the empowerment of madrasah in Ma'arif Ponorogo Community can help connect madrasah with outsiders of madrasah so that madrasah has wide network.

From the results of previous research, the authors found a fundamental difference between this study and previous research. At least there are three things that make this research has originality and novelty that is, First Researcher to discuss the education of madrasah in minority area but focus its study on social capital development strategy, whereas previous research focus on religious education process and general education and also see general education. as did Ismail Wekke and Umul Hidayati and Wahid Kozin; secondly, this study examines the social capital of madrasah but there are different aspects in the depth of the study, namely the study of social capital development strategies and also see how the community's active involvement in madrasah in the blood of minorities, while previous research is still just knowing the forms of social capital in schools or madrasah associated with improving the quality of learning and empowerment of faculty, the development of madrasah and the location of madrasahs in places where the majority of Muslims such as Moh. Miftachul Choiri, Suyata, Sumarno, Siti Irene D and Rahmat Rais.

C. Conceptual Framework

1. Minority Concept

Linguistically, minorities are usually defined as social groups whose numbers are much smaller when compared to other groups in a society, and are therefore discriminated against by other groups (MoNE: 2005: 745). Sociologically, those who are called minorities at least meet three images. First of all, the members are greatly disadvantaged as a result of the act of discriminating others against them. Second, the members have group solidarity with a "shared sense of belonging," and they see themselves as "the other" altogether from the majority. Third, usually physically and socially isolated from the larger community Ahmad Suwendy (2012: 8).

The concept of minority-majority in Indonesia can be referred from Law no. 1 PNPS Year 1965 on Pencegahan Defamation of religion, minority understanding can be interpreted: (1) religions that adherents are smaller than adherents of religious majority, in this case, Islam; (2) religions outside the six religions mentioned explicitly in this Act; (3) different religious streams with the main view; (4) belief / belief in God Almighty; (5) in the context of indigenous people, are the religions adopted by indigenous peoples such as Religion Adan for

Komu –nitas Sedulur Sikep, Religion Salih for Orang Rimba Community "Kubu", Kaharingan Religion for the Dayak, Pataha Religion for Kajang People, and others. ILRC Team (2010: 65).

In addition to the context of religion, as in the context of minority social relations always refers to smaller groups or communities when compared with other groups in certain areas. Hence the term minority-majority and is commonly used in interreligious or ethnic relations. So that minority groups in one area at the same time can become the majority in other areas. Muslims in Jakarta are the majority compared to other faiths such as Christianity, Hinduism or Buddhism. Christians make up the majority in North Sumatra compared to the Parmalim Community. Hindus make up the majority in Bali compared to Muslims or Christians on the island of Bali. In this context, the State also uses the term minority to refer to differences in the number of religious or ethnic members. Although there is no official basis for this, Muslims are always regarded as a majority if compared to other religious people. Politically, Muslims have never been a major force, but in the practice of nation and state, the state always places Muslims as the biggest beneficiary of development, with the perception that Muslims are the majority of Ahmad Suaedy, at all. (2012: 6-7).

Thus, Minorities are a group of people in a country different from most of the population of the country, due to different religious, madhhab, descent, language and other basic performances. The minority groups are recognized groups based on racial, religious, tribes, nations, who suffered losses as a result of prejudice or discrimination Umul Hidayati (2015: 273). Based on information from Islamic religious leaders in the Mandor, why are minority Muslims? Because Muslims in the foreman districts are immigrants from various regions, not local residents. In this study, the definition of a Muslim minority is a smaller group or Muslim community than any other group. Islam minority while Kristen majority in the sub-district of Mandor district Landak.

2. Social Capital

Social capital is a familiar cosmos in the world of economy, social capital is considered to have become a force in capitalist economy. And social capital became a trend when this concept was used in the political-economic field in America and Europe James Farr (2004: 3-33). While in the world of social capital education has not been considered important by various circles. Even educational managers in Indonesia generally do not understand how to develop social capital as an important aspect in maintaining existence, improving the quality of learning and mobilizing the participation of the community to be actively involved in the administration of education. by using this theory the researchers prove that social capital is very strategic in increasing the participation of Muslim minority community against madrasah in Mandor sub-district.

Discussion of social capital is a concept used to describe mutual relationships and social systems. This reciprocal relationship generates various social relationships that can be exploited for various interests in the dynamics of individual and organizational life. Social capital is seen as an investment to acquire new resources, social capital is different from human capital, social capital includes a more complex dimension that emphasizes the potential of the group with space attention on social networks, norms, and beliefs. James Coleman defines social capital as a collection of resources inherent in family relations and in social organizations useful for cognitive development and social behavior for children and youth Field (2003: 22-23).

Pierre Bourdieu in Field (2003: 14-15) states that social capital is the actual or virtual resource that is accumulated in individuals or groups because it has a long-lasting network of reciprocal relations through introductions or confessions that in some cases are institutionalized or institutionalized. In Bourdieu's view, social capital is an accumulated product of work that requires a connection. Solidarity in the network may occur because membership in it increases the benefits of both material gain and symbolic benefits.

Robert Putnam in Field (2003: 31-33) states that social capital there is binding, there is a bridge and some are connecting. Bonding social capital is a social capital that provides bonds between people in the same situation as close family, close friends, close friends and neighborhood associates. Bridging social capital (bridging) is a social capital that includes more loose bonds than some people, like distant friends and co-workers. Linking social capital is social capital that reaches people in different situations, such as those who are outside the community, encouraging their members to utilize the resources available to the community.

Furthermore, it is still linked to social capital. Nan explained that social capital is rooted in social networks and social relations and is understood as a source embedded in a social structure that is accessed or mobilized in a purposeful action. Thus it can be concluded that social capital contains three components namely structure, opportunity through the network and action Nan Lin (2004: 41-55). In the context of institutional development such as schools or madrasah, the theory of social capital can be transformed into an unlimited resource. This is because the school or madrasah is an organization that is open and has flexibility in the face of change. Madrasahs with complete existing structures of leaders, representatives of teachers, teachers, education personnel, and committees also have the potential to develop institutions by developing all internal resources for the widespread development of external resources.

The strengthening of social capital can be done by all components of madrasah that have a common opportunity to develop madrasah programs. This social capital will develop rapidly if students, teachers, madrasah leaders as actors can develop the potential of personal resources optimally. Optimal self-potential

development of all components of education providers in madrasah will accumulatively become the power of madrasah social capital in realizing all goals both long and short-term.

3. Participation or Involvement

Linguistically Participate in engagement, participation or partitioning. Participation is more towards the element of involvement from within an activity. Etymologically the word participation comes from English that is: participation is a noun people participate take part, participants, to participate is a verb, take part. Understanding indicates that the participation contained the existence of self-involvement of a person or group of people in an activity. The Liang Gie. (1998: 103) explains that Participation is a participant, everyone who participates in an activity, participation is the participation of an activity to arouse equality and in the activities of the organization, participate in the organization ".

In addition, participation can also be interpreted as a conscious involvement of a person into social interaction in certain situations. With that understanding, one can participate when he finds himself with or in a group, through various processes of sharing with others in terms of values, traditions, feelings, loyalty, obedience and shared responsibility. According to Isbandi (2013: 27) is the participation of the community in the process of identifying problems and potentials in society, selection and decision making on alternative solutions to address the problems, implementation, and involvement of the community in evaluating them. Why is participation or involvement important for a variety of purposes? According to Mikkelsen (2011: 67), there are three main reasons for participation being very urgent. First community participation as a tool to obtain information about the needs and attitudes of local communities; both communities will be more confident in the program when involved directly (development projects) so as to grow a sense of ownership; as the implementation of the right of democracy in the development of their own society. so participation in this context has made society not just a development tool. Thus it is clear that the purpose of community participation is To promote society by bringing it together as part of a common goal. With participation, people are actively joining in the development process, better physical environment, greater public spirit, and pride, Riant Nugroho (2007: 9). In this study, the participation of minority Muslim community in Kecamatan Mador is the involvement, participation and taking part in various activities in the implementation of education in Madrasah Pendai Mador such as improving the quality of student learning and the development of madrasah physical facilities.

D. Research Methods

This research was conducted in madrasah which was founded by the foundation of Education and Islamic Da'wah (PENDAI) Kecamatan Mandor Landak District of West Kalimantan. This research aims to find out the development of social capital of madrasah in involving the community in various activities to improve the quality of learning and the development of physical facilities. This type of research is qualitative. The approach used is phenomenology. This approach is used because it gives space to the data as a phenomenon. With this approach, it provides a phenomenon of self-talk and makes the phenomenon as a text that invites the question and then interpreted. The phenomenological approach seeks to break away from all the initial perceptions and assumptions created by the researcher. There are three aspects seen in this approach namely, First unconscious individual. Both the language and the expression that produces various narratives, rules, and conceptualizations on society. third sign and symbol. Signs become objects that have information and communication in certain contexts, whereas symbols have meant what is behind the mark. with the phenomenology of signs and symbols able to relate, shape and influence individuals when interacting and behaving like A. Schutz (1967: 33-35).

This research data collected through observation, where researchers mixed directly involved in the life of madrasah and Mandor community, both in educational activities, daily life, social organizations and traditions that exist in the district Mandor. In addition to the observation, the researchers also conducted unstructured interviews. The interviews will be conducted in natural condition without any time and place setting, carried out with some key informants such as the head of the foundation, head of the madrasah from three levels of education, teachers, students, parents, madrasah committee, customs and community leaders in the sub-district of Mandor.

E. Results and Discussion

1. General Conditions of Mandor Society

The foreman is one of the sub-districts in Landak District. Mandor Sub-district is located in Pontianak-Sintang Street. Its position is very strategic because it is the main route between districts and also between countries namely the road to Malaysia. The area of Mandor sub-district is 45,510 Ha. This area is divided into 17 villages 57 hamlets, 59 neighborhood associations (RW) and 160 neighborhood units (RT). The distance of Mandor sub-district with other important cities varies. From Mandor to City province 88 Km, to the capital of Landak District 89, to the city of Mempawah 55 Km, to Sui Pinyuh town, 39 Km. Foreman In Figures (2015)

One of Indonesia's demographic characteristics is its ever-increasing population density. Similarly, what

happened in Landak District, including in the District of Mandor. The statistic data in Mandor sub-district at end of know 2015 amounted to 32,683 consisting of male gender 16,861 and women 15,822. this figure shows an increase from 2005 which amounted to 26,245 consisting of 13,519 men and 12,726 women. whereas if punching from the density of the population ranges from 72 per-Km². With the number of heads of households 7,302 families and the average per household 4 people. Compared with the population 10 years ago, in Sub Mandor has experienced a significant population growth of 26,245 in 2005 and 32,683 in 2015 with an increase of about 42.48%. Foreman In Figures (2015).

Mandor sub-district has ethnic diversity, Dayak ethnic is a majority among other ethnic such as Bugis, Malay, Javanese, Chinese, Sundanese, Minang, Batak and so on. Dayak ethnic groups tend to identify Catholic and Protestant Christianity. Christianity is the largest religion and the adherents of Islam are no more than 15% of the inhabitants of the Mandor sub-district. So Muslims in the sub-district of Mandor is called as Muslim minorities. Judging from the socio-economic, foreman community in sustaining its life mostly in agriculture and plantation sectors. Society pursues rice cultivation and rice crops. Land used part of wetlands and dry land. Indigenous people of Kecamatan Mandor have more than 10 years is no longer doing switching lading system. This is because part of the land that was formerly forest has now become the land of oil palm plantation. In the sector of commerce is relatively small, because of Mandor not crowded sub-district like Ngabang district.

Environmental aspect, Mandor sub-district is classified as fertile area, black soil condition and a sandy bomb under a very to cook for gardening, and agriculture. Mandor sub-district also has a vast protected forest, in which there is a wide variety of biodiversity and wildlife. But it is unfortunate that since the onset of the Reformation Order of the protected forest which became the pride of Landak district community has been severely damaged by Illegal Gold Mining (PETI) conducted by most of the Mandor community and its surroundings. In addition to the heavily damaged protected forests, water along the Mandor river basin has since the rise of gold mining has been polluted by the gold mining waste. So that the river water that was formerly a source of fulfillment of clean water needs, currently cannot be utilized by the Mandor community and surrounding areas.

The cultural aspect of the Mandor community, especially the Dayak ethnic group, is still strong in holding the customs. The customary rituals surrounding the cycle of life, from the problems of birth, death, and agriculture still seem to be important in maintaining survival. While the ethnic Malay community still preserves the Islamic culture that brought by its predecessor. The Malay cultural center for the Mandor community is in the District of Mempawah because Muslims in Mandor sub-districts are largely the migration of the inhabitants of the Muslim community and slightly of the Ngabang kingdom. The Mandor community generally has a group life culture that is bound by ethnicity, religion, and kinship. Such Muslim society, they establish social relations with close relatives also builds social solidarity in religious ties. The recitation activities, *yasinan*, and *tasyakuran* are the fields that often bring together various elements of the Muslim community as well as the channels of communication across social structures in the community. Small communities such as recitation and gathering of Hajj alumni are also one that often colors the religious nuances of the community in the Mandor.

2. Development of Social Capital in Madrasah Pendai Mandor

The Madrasah Pendai Mandor is the main institution in the context of social and religious transformation for the Mandor sub-district. This has led to a collective awareness in the effort to maintain and develop madrassas amid the demands of a competitive era. The public does not want the madrassas that become the identity and empowerment of minority communities experience misadventure let alone to death or close. As the previous discussion, social capital is basically rooted in three main components namely norms, beliefs, and networks. Each educational institution basically has three things but because some of the potential resources factors cannot be functioned as non-material capital that supports the performance of the organization. Madrasah resources may always exist, but for active use, not all educational managers can do so, and that is what differentiates the look of each educational institution, especially madrasah.

One of the keywords of educational success is the participation or involvement of individuals and groups within an institution. But it is not easy to get it. An effective strategy is needed in order to be able to reach the level of community participation in education. In the discussion of this study, researchers focused on the development of social capital to increase community involvement in maximizing learning and development of physical construction of madrassas Pendai Mandor. The involvement of a person or community is preceded by the trust for the madrasah Pendai Mandor makes an effort to ensure that the trust of individuals and groups within existing structures can increase. In this case, leadership becomes an important factor to bridge everything. Therefore, the Pendai Mandor foundation led by Drs.H. Ali Nasucha, since 2010 has been conducting leadership rotation in all Madrasahs he coached. This is in response to the needs of the institution's tentative progress. Leadership is the main axis of the organization, if this has been fulfilled ie leaders who gain full trust from all members then the organization will run with effective. Leadership rotation and promoter who promoted at least they can fulfill the celebration of its followers such as whether the leader or manager is considered credible and sincere ?; does the leader have the discretion and determination to start a new strategy ?; whether the leader is

considered competent to take the strategy and contribute to the improvement of management, and will the management policy place its followers not merely a means of achieving a mere goal? Thus the driver's perspective in effective organizational leadership, Josh Leibner, Gershon Mader Alan Weiss, (2009: 21-22). Mr. Sadiqin, S.Ag, M.Ag, Qamarin Nisa's, SHI, and Saparudin, are leaders of madrasah who are seen to increase public confidence in the Pendai Mandor madrasah. Pak Sadiqin is the Head of Madrasah Aliyah Pendai Mandor (MA), Pak Saparudin, S.Ag is the head of Madrasah Tsanawiyah (MTs) Pendai Mandor and mother Qamarin Nisa 'is the head of Madrasah Ibtidaiyah (MI) Model Pendai Mandor period, 2016 while Mulyani name is head madrasah Tsanawiyah of the previous period. The three-madrasah leadership configuration has shown significant results until the end of 2017.

Trust certainly does not just appear, it takes a long time to get a really solid community trust. Followers need proof, that their leader is a person who has a character as a leader. One of the leaders capable of bringing high trust is a transformative-visionary, and ethical leader according to Petty, P. & J. Guthrie. (2000: 155-175). Although the researchers did not follow from the beginning of their leadership, the evidence of their performance has brought about changes and is able to develop institutional capacity both from the aspect of educators, education personnel, students and the physical development of Madrasah.

The process of developing social capital in the form of trust as the motive for the mobilization of Individual and group involvement starts from the improvement of the leader's capacity. What kind of leadership capacity can build trust? In this case, Linda Lambert (2006: 239-240) describes the school leadership phase in three phases: Instructive Phase (Principal as a leader, supervisor director), transitional Phase (Principal as a guide, coach) and High Leadership Capacity phase (principal as a colleague, critical friend, mentor).

Mr.Sadiqin and two other madrassa counterparts are the representations of the leader who, according to the chairman of the foundation, has a good enough capacity. It is based on the cultural capital and culture they possess. Mr. Sodiqin has earned his Masters Degree in Islamic Education in 2016. In addition to academic and professional skills, as well as districts Kabupaten Hedgehog early in his career. The experiences already possessed can be transformed into a leadership pattern at the madrasah Pendai Mandor. Furthermore, Qamarin Nisa's mother, a tough, hard-working, and optimistic woman, with a degree in Islamic Law, is able to integrate Islamic scholarship and Islamic Shari'ah framing her responsibilities as head of the Model Ibn Madrasah. So the MI model of Pendai shows significant progress proved to have progressed rapidly with achievements that are not inferior to the elementary school in the District Mandor district. Similarly, Pak Saparudin, a senior teacher of STAIN Pontianak graduates since the beginning of 2001 has devoted himself to madrasah now the better his pedagogical knowledge and pedagogy so that he is trusted to lead MTs. Although the three leaders of Madrasah Pendai Mandor, have not fully met the criteria of High Leadership Capacity phase at least past the first and second phases. Ie leadership that can guide and direct the performance of teachers and staff. In certain circumstances, as long as together they find the fact that among them give each other advice and views, especially when planning the development of learning facilities. Like the addition of a classroom. The three leaders discussed several important issues of development. if viewed from the way they make their decisions have been strategic in deciding the development priority scale, implied vision, and mission to be achieved. Discussion, consolidation, and negotiation continue to be pursued in consideration that these three madrassas are in the same environment so that the use of facilities together, as economic and material capital efficiency.

Based on these findings the authors strongly agree with Lambert (2006: 245) that the characteristics of leadership with the high capacity characteristic of his personal behavior can be shown in the form of continuous learning, strategic thinking, moving vision and Continue and expand the behavior that started in the previous phase. It should also show the participant's behavior to its members for; Thinking strategically; share concerns / problems; sharing decisions; monitor and implement shared vision; engage in reflective practice (reflection / inquiry / dialogue / action); Monitoring norms and taking self-corrective actions; build interdependence culture; self-regulating; diversification and integration of roles; establish criteria for self-accountability; sharing of authority and responsibility (depending on skills and interests rather than roles); and plan for new enculturation of staff and succession. According to Mr. Ali, after the outbreak of horizontal conflict in 1997 and followed by the reformation of society experienced shock, as part of the minority community are worried about the conflict, because it does not rule out the conflict will spread to other ethnic if there is a trigger. The post-conflict situation was very influential on the development of madrasah at that time, in more than five years one madrasah closed, then people began to weaken the spirit to send their children to the madrasah for various reasons. The state of madrasah recovered from the year 2007 after the change of leadership of madrasah especially the leadership in Madrasah Aliyah.

Leadership capacity is a great social capital to change and improve circumstances, proved that the leadership period of Mr. Sadiqin, S, Ag. Madrasah gradually showed a good performance, with the support of the community's trust as well as the full confidence of teachers and madrasah staff. With all the capabilities, expertise and attitudes attached to Mr. Sadiqin have been able to overcome the limits of his performance as evidenced by the integration of the three madrasah work system to respond to the social environment into

opportunities and actual resources. It is, as Pierre Bourdieu explains, that social capital is an actual resource like symbolic capital embedded within an individual or group that can be used as a determinant and reproduction of Bourdieu (1995). Sadiqin, Pak Mulyani, mother, Qamarin Nisa 'and Saparudin, they are individuals who have the symbolic power that can be exchanged with economic capital based on trust and this has accumulated internal and external resources so that the learning process in madrasah much better than in previous years. And with that also the achievement of vision, mission, and purpose of Madrasah Pendai Mandor can be realized.

The Madrasah Pendai Mandor has a complex structure, which is an advantage for madrasah for the expansion of trust. Public trust is not only in the scope of leaders, but with leadership capacity, the trust will be easily extended to teachers, staff and madrasah students. Master is the pioneer of all things, in relation to the quality of learning. Therefore teachers should gain strong trust from students and parents. In the context of teacher-level trust development, the role of madrasah leaders is very important. As the data obtained at the study sites, to improve teachers' trust, educators at Madrasah Pendai were trained to strengthen and develop professional competence, and social competence. Soft skill training is one that can improve the ability of teachers in performing their duties as educators and teachers in the classroom and outside the classroom, according to Mr. Sodiqin, S.Ag., M. Pd.I. Social capital such as trust is not a capital that can be inherited as an economic capital, rolling from one leader to another leader, from teacher to teacher, this capital is dependent capital. the trust will continue to stick if there is a system that can bind it. One way that can be done is to build values and norms. Value is something that becomes a criterion whether an action, opinion, or the result is good or bad according to Hasan Langgulung, (1989: 114). According to Woods, "value is a long-standing general guideline and directs the behavior and satisfaction of everyday life." Values also mean something worthy and worthy, deserve to be aspired, lived, implemented in everyday life and become a shared purpose in society. While norms are hints of behavior that must be done and should not be done in everyday life, based on a particular reason (motivation) with accompanied by sanctions. Sanctions are threats/consequences that will be accepted if the norm is not done Widjaja, (1985: 168).

Relation of values or norms and leaders is almost inseparable but can be distinguished by definition. Based on the above definition that value is something that is considered valuable and needs to be done. In connection with the development of social capital, the trust of leaders and all managers aims to realize the values that should be done for the greater purpose. The values constructed by madrasah are values, tolerance, openness, sincerity, discipline, generosity, togetherness and responsibility, achievement, and in accordance with local wisdom. Research finds that the leaders of three madrasahs at the Pendai Mandor foundation strive to explore, live, internalize and actualize these values so as to foster the trust of the Mandor community to continue supporting the madrasah.

Based on the observation, it is seen that in the teaching process of Madrasah teacher of Pendai Mandor shows an attitude which reflects the practice of tolerance value. For example, when the teacher gets the circumstances of madrasah students who have no complete books or learning equipment or uniforms, the teacher is not forced and angry with the student. it has become a common awareness that the parents of madrasah students are partly at a weak economic level and thus unable to provide what students need to support the learning process at the madrasah. With that situation, teachers are more wise and tolerant to address the students' skills both from academic ability, social and external appearance. The learning process is also modified according to the ability of the students, in the class no students feel that their social status is higher than others which results in a sense of inferiority among students. From this example, the students feel happy during their studies at the madrasah, and the parents are convinced that their children are getting a good education.

Values constructed in the implementation are developed by teachers and students, such as tolerance, discipline, hard work, help-help and so on are done in various activities both programmed and incidental activities. Each student must have various problems with his or her peers. In this case, the teacher always gives attention to students who are in trouble, mother Pribawanti, S.Pd, with experience as a counseling teacher Counseling is never tired of accompanying students in various problems, his actions like the parents themselves are affectionate in advising students. Similarly, MA and MTs teachers have a family-like closeness. They mutually provide motivation, mutual respect for differences in ability and also a high sense of sympathy for teachers and students who are facing problems.

In addition, the implementation of values that also support the strengthening of trust from various circles is the value of openness. The madrasah leaders and teachers of Pendai Mandor have demonstrated the implementation of the value of openness in daily behavior in madrasahs as well as in the external environment. But in this case, the author only exemplify in some things only. First, About financial management, according to the teacher of financial management for the operational cost of madrasah has been transparent. The use of School Optional Assistance (BOS) funds and committee funds is discussed together with teachers and staff in an effort to understand and control media in the implementation of their use. In order to maintain the security and regularity of the financial administration, each institution is supported by two treasurers ie one person manages the BOS funds and another manages the funds of the Committee. It is also an effort to effectively use and report

the accountability of madrasah to funding parties, namely Ministry of Religious Affairs and Madrasah Committee Committee.

Second, openness in teacher and student career development. Madrasah leaders such as Mr. Sadiqin, always provide information openly on various occasions such as in meetings, or in informal meetings. Dissemination of information openly also done by fellow teachers. This attitude makes teachers and staff more and more convinced that they are an important part of the system in the madrasah. As Ms. Resmini's opinion, MTs teachers, as well as the Committee's treasurer, stated that teachers in Pendai are given wide opportunities to gain careers by utilizing all the facilities and opportunities that come from both outsides and from madrasah. The value system adopted by madrasahs like the example above has encouraged the awareness of many parties. The committee's special board, Pak H. Amir, for example, has long believed that the madrasah management system is open. The reason is simple, madrasahs that are in minority areas can survive and advance is none other because of the support of open management. Openness is not only in financial management but openness in accommodating cultural values in madrasah is also important. And so far according to Mr. Amir and also Mr. Sartono madrasah has channeled the aspirations of the community related to the noble culture in society through multicultural education in madrasah.

In addition to the shared values, the madrasah also develops social norms that guide the behavior of madrasah educators as well as members of the madrasah committee. The social norm is interpreted as an informal rule that applies to members both within and outside the madrasah environment. Specific norms for students are like being polite to everyone either on the march, on the highway, or in public places. This is confirmed by the madrasah because of the very basic reason that the horizontal conflict that occurred in 1996-1997 triggered an attitude that is not polite to his friend resulting in fights and evokes ethnic solidarity for revenge as suggested by Kristianus (2011). Other norms associated with learning activities such as truancy prohibitions, plagiarism, damaging madrasah facilities. As punishment for those who violate will be given reasonable sanctions and the calling of parents/guardians.

Madrasah is a social institution whose existence is influenced by the social system that exists in its external environment. Therefore, if the madrasah wants to develop it needs to establish social relations or social networks. Bosma 2004: 227-236), Lawang (2005) defines social networks as the existence of social relationships bound by the existence of beliefs maintained and maintained by existing norms. In the concept of this network, there are elements of work, through the media of social relations into cooperation. Likewise, the madrasah Pendai Mandor has developed social relationships with various elements of society. With the trust capital that has been developed through leadership that has good capacity, the madrasah has succeeded in developing a network for various development activities of the learning program as well as the development of physical facilities.

Social relations or networks that currently have been built include: first, a network of cooperation with professionals that they are professorship of Religion. This network includes new relationships among Madrasahs especially madrasah in West Kalimantan. Perhaps because of the distance factor and personal closeness between the manager and the counselor of religion so that it becomes different. Based on the findings of the field, religious instructors who are directly involved in activities in madrasah are H. Effen, Rasulika, S. Pd I, Rusli S.HI, Hudri, S.Kom.I, Sonhaji, Fadri Aryandi, S. Si, and Bambang. The relationship that exists so far is unvoiced cooperation. The cooperation that does not require a written agreement.

Secondly, the madrasah builds networks with religious figures and communities. They are an intellectual group committed to the creation of continuous reforms and reforms in Muslim societies. While the public figure is someone who is respected and widely respected by society and can be the factor that unites a society in a plural society. Madrasahs in the foreman have established a network of cooperation with H. Amir, H. Abdul Hakim, H. Efendi, H. Hasanuddin and Abu Bakar who are recognized by the Mandor Society as Agama figures and community leaders. This relationship is very important because madrasah is in a minority area so their presence will integrate resources in society with madrasah. Through the democratic cooperation and social interaction between Madrasah and Madrasah leaders continue to grow and as the foundation established a Pondok Pesantren.

Third, build relationships with Alumni. The alumni association is set up to bridge the relationship between alumni and madrasah, which is usually done during the UII reunion (2009: 2). This relationship includes bridging social capital (bridging). The Madrasah Pendai has improved quite well, one of them being supported by alumni, said Mr. Saparudin and mother Qamarin Nisa. The contribution of alumni in disseminating the value of madrasah' values is quite influential in the Mandor community. The madrasah alumni of Pendai, especially those who graduated from Madrasah Aliyah (MA), who continue to university or not, have now become part of community development in Mandor and surrounding districts. For alumni who continue to the undergraduate program can play a role in the madrasah both as educators and as an educational staff. While for others his role in various activities in the madrasah in the form of voluntary donations or energy.

Fourth, build a network with the Mandor sub-district apparatus. Officials and members are structures outside the strategic madrasah in their position of building a Mandor society. With the minority conditions of

this network, development will strengthen the existence of madrasah in the middle of multicultural Mandor community. The Madrasah Pendai Mandor has established a relationship with the Sub-district Head of Mandor Drs. Radjiman, then with the leadership of TNI / POLRI Mandor sub-district, child health experts at the hospital. Furthermore, also establish relationships with the Ministry of Religious Affairs both personally and institution. One of the officials who became a relationship was the father of Zulkarnaen, S.Ag.

3. Community Involvement in Developing Madrasah's Program

Based on research data can be explained that the involvement of the internal and external community as follows: Firstly, since 2015 the madrasah expanded its network of professional workers with the extension of Islamic Religion who was assigned by the Ministry of Religion as a religious coach in the sub-district of Mandor. The religious instructors of the sub-district of Mandor were, directly and indirectly, involved in the madrasahs, their direct involvement in teaching MTs and MA such as Mr. Rasulika, S. Pd I, Rusli, S.HI. While Drs.Effendi and others more on indirect involvement, but the capacity of H. Effendi as a prominent public figure has a significant influence on madrasah. The harmonious relationship between madrasah managers and community leaders has reinforced the existence of madrasahs in the plural and minority communities. Assistance in the form of thoughts, ideas, ideas, and finances is done flexibly and situational. In addition, H. Effendi is also very concerned about the less fortunate madrasah students, this is proven by providing a place to live and eat for free to some students who are less able.

While other religious counselors such as Mr. Hudri, played more at pesantren shelters at the Pendai Mandor foundation, but on several occasions such as joint activities between madrasah and the community, Mr. Hudri was directly involved as a committee for the continuity of the event such as; the event of the Memorial Day of Great Isam (PHBI), *Maulid Nabi*, *Isro 'Mi'raj* and so on. It is thus an unlimited social capital bounding. In contrast to Budi Wiratno (2011: 28-34) and Umar (2016: 97-98), his research findings explain that schools/madrasah are more likely to develop internal participation and committees, maximizing participation in funding and participation in madrasah support. While this research finds community participation outside the committee is a professional group that has an important position in the community.

Second, the participation of the government apparatus. Head of Mandor sub-district, Drs. Rajiman, within three years of his leadership in the sub-district of Mandor, has had his participation in madrasahs, through the inherent authority of his office, to dissolve policies to assist or facilitate institutions within the scope of his territory. Participation form is to facilitate madrasah to actively participate in important activities at the sub-district level. One of them is inviting the drum band group of Madrasah Pendai Mandor to perform flag ceremony on Independence Day celebration of 2015, 2016, 2017. And also other ceremonial event organized by Mandor sub-district. This opportunity is a very valuable opportunity for the existence of madrasah in minority areas. While the participation of Police and Army officers in the sub-district of Mandor is involved in the orientation of new students. On that occasion officers from the Police and Army (TNI) delivered material on order, security, and danger of Narcotics. While the officers from the hospital (puskesmas) Mandor sub-district participated in providing health education and child nutrition as well as healthy lifestyle and youth consulting services.

Third, the participation of madrasah alumni of Pendai Mandor. Since the last three years after the madrasah leaders realized the importance of Alumni for the development of madrasah, alumni organizations were formed within the sub-district. Based on information from H. Bardadi, S.Ag as alumni chairman explained that the alumni in Mandor sub-district is quite a lot but not yet able to connect all because of the distance of the distant and different villages. But the alumni are not far from the sub-districts, actively supporting the madrasahs even though they share information that has something to do with the madrasah's interests. While H. Bardadi as an alumnus who has been classified as an economically successful person, because in addition as a Civil Servant is also an entrepreneur in the field of wood and building materials, sometimes provide assistance with building materials either directly or by way of unsecured soft loans for madrasahs. One of the proof of madrasah building built since last 3 years is also assisted by Mr. Bardadi, so said Mr. Sadiqin. So what the madrasah has gained through alumni shows that the empowerment of alumni is not only at the college level, at the madrasah level can also do it. See Afrizal (2008) and A.Said Hasan Basri (2011) reports.

Fourth, the participation of parents. Parents of students, especially parents of Madrasah Ibtidaiyah students have a high awareness of the madrasah this is done by guiding, directing the child in completing the task given by the teacher. For example, in terms of difficult subjects such as Mathematics, English, and Arabic, many students do not understand the material so that parents are active in giving explanations to their children as Rini's mother did to her daughter (Early 3rd grade MI). and if there is a lack of clarity about the task the parents immediately ask for an explanation from the teacher who gave the task either communication directly or by phone or short Message (SMS) so, generally the parents of MI students showed a high awareness of the progress and development of student competence. This has been confirmed by Garry Hornby (2011: 64-47) and Joan Dean (1993: 203) that parents are obliged to engage in child-bearing and intensive communication with teachers both face-to-face, telephone, and letter. So from parent involvement in MI the Pendai Mandor model is a

realization of Community-based Madrasah implementation. See Afifudin Hasan Basri (2012).

Fifth, the participation of officials of the Ministry of Religious Landak district. The Ministry of Religious Affairs is a hierarchical institution that supports madrasahs, both from finance and regulation. However, there is a difference in providing financial support for management between public madrasah and private madrasah. Public Madrasah all operational costs are financed by the Ministry of Religious Affairs, while private madrasah is regularly provided only operational assistance based on the number of students through BOS funds. The Ministry of Religious Affairs also has other funds for community empowerment, so there is still plenty of opportunities for madrasah to get help in other forms. Such as incentives for teachers other than Civil Servants (PNS) in madrasah, commonly referred to as the Teacher Functional Allowance (TFG) for those who meet the requirements. The provision of aid is not fixed, meaning that every year it can change the number of recipients in one madrasah this year increases and next year is reduced. According to Mrs. Qamarin Nisa 'and Pak Saparudin Madrasah Pendai Mandor including those who regularly educators are given assistance by the Ministry of Religious Affairs, at least every year five or more teachers get the benefits. the chance of receiving such incentives is the result of a continuous communication and interaction, and it signifies that social capital linking in Putnam's theory works effectively.

Based on the above data many found the function of social capital significantly in the implementation of education, both social capital Bonding, Bridging and linking as proposed by Robert Putnam. It is also different from madrasah or other schools in developing social capital. Starting from the individual's capacity in the leader, then the teacher as a collective ability has crystallized into a great trust and able to accommodate the resources of various elements of society. Organizational culture framed by local culture contributes to the acceleration of the network of cooperation. So that madrasah can adapt to various changes and demands of the age quickly. Configuring social relationships of teachers, students and parents have simultaneously provided resource flows to madrasahs. Through learning situations and extracurricular programs have been integrating the capital owned by each individual continues to move and transform into a source of madrasah power in realizing the vision and mission. From these findings also this research is able to prove that society and education is a unity in purpose, although different entity always contacts directly with madrasah management that there is social awareness to collectively responsibilities in education starting from planning, executing and supervising education activity. Made Pidarta (1997: 72).

F. Conclusion

Recalling the involvement of the community to the Pendai Mandor madrasah located in a minority area starting from the development of madrasah social capital is done by building the capacity of madrasah leadership. This is done through leadership rotation in Madrasah Aliyah, Madrasah Tsanawiyah, and madrasah Ibtidaiyyah. By choosing leaders with high intellectual and integrity capacity, it has transformed madrasah management more effectively. Their leadership has also succeeded in accommodating local cultures or local wisdom so as to increase the confidence of the various circles both around the sub-districts of Mandor as well as the communities in other sub-districts, as well as officials of the Ministry of Religious Affairs in Landak District. Values developed as software maintain trust continue to be pursued so that remains the support of madrasah management. The values constructed by madrasah are values, tolerance, openness, sincere, discipline, generosity, togetherness and responsibility, achievement.

The tangible social relationships into the form of direct involvement of the madrasah are the involvement of the professional community, by providing assistance of personnel as educators, and in the form of information about madrasahs to the community in various villages according to their working area. Sub-district officials, namely sub-district heads, have been instrumental in facilitating drum band activities in an open stage so that Landak District officials know the superiority of madrasahs, TNI / POLRI officials have actively participated in new student orientation activities by providing material about the dangers of drugs and traffic order, connecting communities with madrasahs in sharing information and material assistance for building construction. Parents have become teacher partners in the achievement of student competence but still within the scope of madrasah Ibtidaiyyah, for the participation of parents of MI graduates achievement is in the top 5 of the entire Primary Primary School / MI.

Recommendation.

In developing the capacity of Madrasahs, it is necessary to build relationships with academics in universities. In order for the development of science that developed in the community quickly adapted to the madrasah curriculum so that graduates will be easy in getting a job or continuing to college. Furthermore, along with the development of industry in the districts of Mandor and surrounding, social relations and cooperation with entrepreneurs need to be pioneered in order to contribute in the development of human resources in the district of Mandor. With the situation of minority communities and conflict-prone tendencies, madrasahs should seek for minimal social relationships established communication and good interaction with Dayak figures and religious

leaders of the majority to be able to bridge the Muslim community in Mador districts in actively participating in developing madrasah in a safe, peaceful, mutual honor and respect one another's freedom.

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