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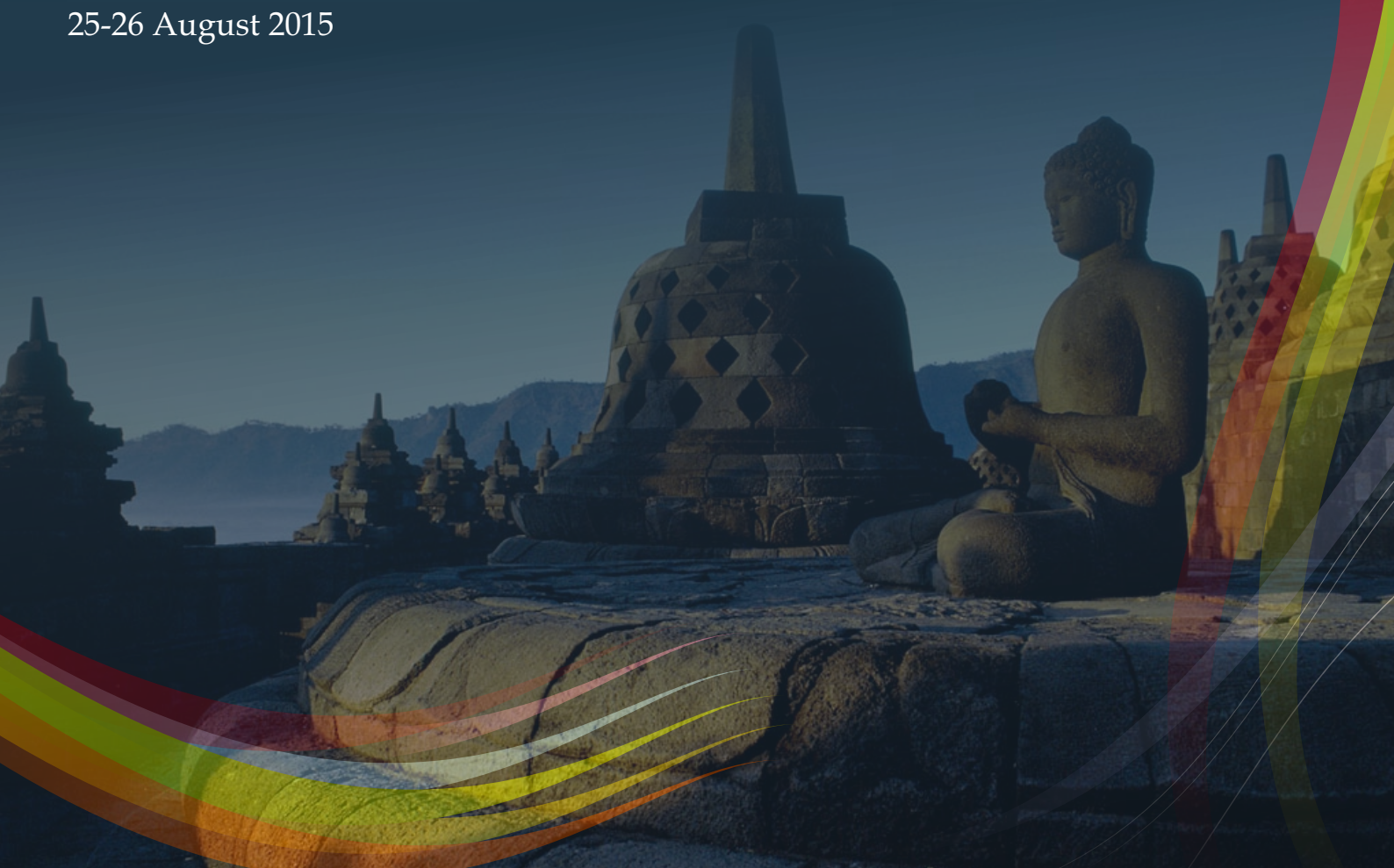
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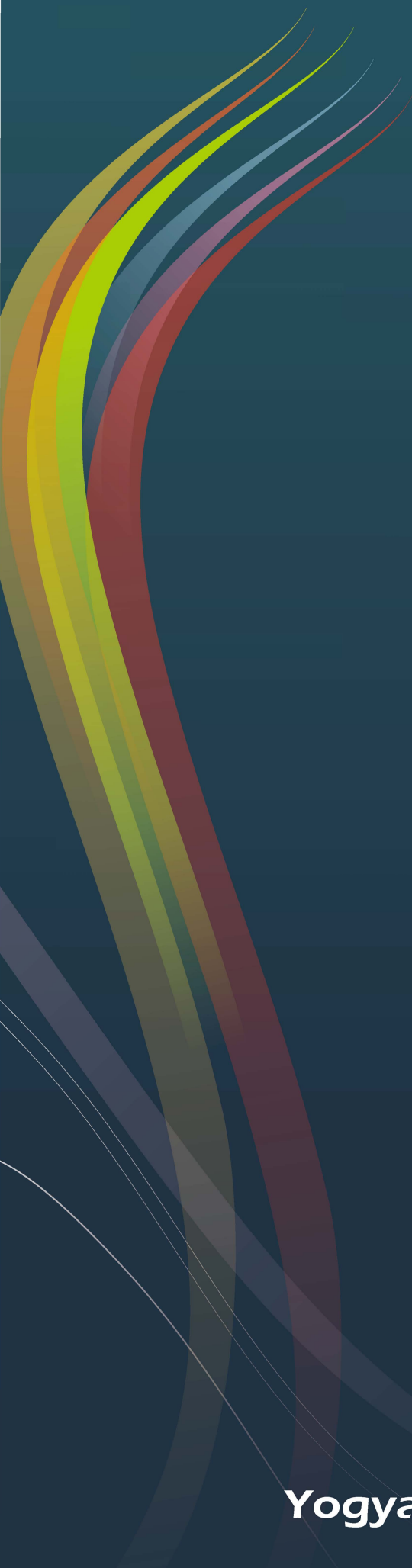


PROCEEDING

2nd International Conference on Current Issues in Education (ICCIE)

Yogyakarta State University, INDONESIA
25-26 August 2015





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Foreword of the Rector

On behalf of Yogyakarta State University, I would like to welcome all participants of the 2nd International Conference on Current Issues in Education (ICCIE) 2015, especially the invited speakers:

1. Assoc. Prof. Benjamin Wadham (School of Education, Flinders University, Australia),
2. Assoc. Prof. Dr. Ratchaneekorn Tongsookdee (Faculty of Education, Chiang Mai University, Thailand),
3. Dr. Mohd. Mahzan Awang (Faculty of Education, the National University of Malaysia), and
4. Dr. Sugito, M.A. (Faculty of Education, Yogyakarta State University).

We are honored to conduct this conference and to give you the opportunities to join in the most pleasant and enlightening educational experience during your time in Yogyakarta.

By participating in this conference, we believe that you will experience a lengthy and prideful tradition of inquiry and dissemination. The conference has become a major forum for the advancement of knowledge related to many issues in education.

To many presenters who have travelled from many parts of the world, I extend my gratitude for your effort and willingness to participate in this event. Throughout your effort, we feel confident in the continuing success of the conference.

The topic of the conference is very important in our global and changing society. It is very essential to promote better future generations who have strong, honest, independent, and religious characteristics.

The papers in this proceeding present many topics, perspectives, and methodology that stimulate debates and dialogues, so that this proceeding is resourceful for scholars and researchers who are interested in the current issues in education.

I hope that you have an enjoyable stay at YSU and find the conference productive and rewarding.

Yogyakarta, 25 August 2015

Prof. Dr. Rochmat Wahab, M. Pd, M.A
Rector of Yogyakarta State University

Foreword of the Chairperson

This international conference invites all participants who are concerned with current issues in education. The 2nd International Conference on Current Issues in Education (ICCIE) 2015 is held at Yogyakarta State University, Indonesia on 25 – 27 August 2015. The Conference is held by Faculty of Education and Graduate School of Yogyakarta State University, Indonesia in collaboration with Faculty of Education, the National University of Malaysia.

As we know, in our history, the crises through which we have passed have greatly influenced educational thought and practices. Education does not only imply discipline of thinking, but also a passion for creativity. Education, as Dewey often pointed out, is not the preparation for life, but it represents the continuous changes and process of life. There are a number of issues on education arising, whether classical issues, contemporary, or the current ones. To respond to these issues, some possible solutions are needed, which of course require the cooperation between education experts and practitioners in all parts of the world. Dialogues held in this conference are expected to achieve the fusion of horizon of meaning which opens and challenges further dialogues in the future. Bringing nine main subthemes, i.e. Strategic Policy for Quality and Equity of Education, Community Empowerment in Mixed Society, Best Practices on Contextual Inclusive Education, Learning in a Digitized Society, Politics of Education toward Quality and Equality in School, The Improvement of Unity and Diversity in Teaching Learning Process in Primary Education, Holistic Integrative Education Approach for Early Childhood Education, Multicultural Counseling for Empowering Society, and Sociocultural and Religious Capital in Education, the conference attracts many participants who are willing to share their thoughts and experiences.

We would like to deliver our highest appreciation to Prof. Dr. Rochmat Wahab, M. Pd, MA. , the Rector of Yogyakarta State University (YSU), the Dean of Faculty of Education YSU and the Director of Graduate School YSU for their support. Special thanks are also given to the invited speakers, and parallel session presenters, for spending time to share academically. They have contributed much to the success of the conference, which is also indebted to the participants as well as the officials who support this conference for their will, commitment, and collegiality in sharing their experiences and thoughts in this occasion.

I hope this conference can give valuable contributions to find out the solutions for the problems in education.

Yogyakarta, 25 August 2015
Chairperson

Dr. Dwi Siswoyo, M. Hum

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**IDENTIFICATION AND THE UTILIZATION OF SOCIAL CAPITAL
IN ISLAMIC EDUCATION TEACHING-LEARNING PROCESS
AT BUDI MULIA DUA HIGH SCHOOL YOGYAKARTA, INDONESIA**

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Abstract

The aims of this individual-research article are (1) to explain the identification of social capital in Budi Mulia Dua High School Yogyakarta Indonesia; (2) to find the rationales of the use of social capital in the learning process of Islamic Education; and (3) to find the forms of the use of social capital in the learning process of Islamic Education. The results of the qualitative research show that (1) there are three dimensions of social capital in this school which are network dimension, reciprocal relation dimension, and trust dimension. Those three dimensions show dialogic relation which is influenced by teachers' beliefs. The use of social capital in the learning process of Islamic Education is orientated towards independence, honesty, respectability, and responsibility. (2) The rationales of the use of the social capital in the learning process of Islamic Education are based on the universality of Islam. The values function as the trigger for Islamic Education teachers to grow, develop and utilize social capital in order to increase the quality of learning. (3) The forms of Islamic Education learning process which use social capital are gained through the internship program, flea market, and homestay.

Keywords: Social Capital, School Education, Networking, Reciprocal Relation, Trust, Islamic Religious Teaching.

1. Introduction

Indonesian's commitment to gain *Generasi Emas Indonesia (GEI)* in 2045 is this nation's future goal to use all available capital. This future goal is introduced by the national education goal which is depicted in the Act No. 20 2003 about national education system that is going to establish good and smart nations. The government responds to this goal through the national education ministry by regulating 2013 Curriculum which emphasizes on the balance between attitudes, skills and knowledge to build softskills and hardskills (2013 Curriculum team, Ministry of Education and Culture, 2013: 12). Thus, in the future this nation is expected to balance the area of attitudes, skills, and knowledge integratedly through education (Miller, 1976: 23).

There are two important things to deal with in order to gain Indonesian nations who have integrated attitudes and knowledge: the use of school social capital and the learning management. The school social capital are more important than human's capital in education and work experiences as Lin proposes, "... that social capital may be as important as or even more important than human capital (education and work experience) in status attainment" (Lin, 2004: 97). Social capital are defined as various resources and social networks which exist in the relation among actors although they are built in different contexts. The learning process which acts as the interaction between teachers and students is built in the use of social capital. The interaction that uses social capital is

characterized by the forms that can be individual or shared belongings. Social capital are produced in open and closed structures, whether it is organized or not. Social capital can affect negatively that it can be ignored through exception consideration. Social capital can be applied in order to bridge the imbalance processes and to integrate differences.

Regarding the above issue, management of Islamic Education learning is aimed at understanding the functions of management applied in the learning process of Islamic Education. The functions of the management are planning, organizing and conducting, and supervising. The functions are related to the social asset dimensions, which are trust, network, and reciprocal relation. Through the efficient and effective learning management, teachers can utilize the social capital to increase the quality of learning. Thus, the goals of Islamic Education learning process can be achieved and the whole school work can be improved.

However, in fact, teachers are reluctant to use the social capital in the learning process. It is shown by their tendency of not using available knowledge in teaching Islamic Education. For example, they do not give students any chance to show their best work in front of their peers (Wibisono, 2014).

The result is that students' trust towards teachers and each others cannot be developed. It then affects the reciprocal relation between them. In fact, the implementation of 2013 Curriculum supports teachers to conduct learning process that enables students to be more affectionate, creative, innovative and fun through various strategies and

learning methods. Besides, social capital at school are open entities (Ancok, 2003: 20), so it depends on teachers and students in order to use it. It is because the low level of teachers' willingness and capability to use the social capital, so that the social capital are not identified and utilized in the learning process.

The problems of teachers' reluctance, willingness and capability to use the social capital in the learning process of Islamic Education need to be solved by giving them patterns of knowledge that is based on integrated interconnection as 2013 Curriculum suggests. It is called scientific and integrated approach. This is important because of some consideration as follows. First, there should be no more practices of learning process of Islamic Education which is isolated or just focusing on one field of knowledge. The development of science and technology, and the rapid growth of culture affect students' beliefs in learning and teachers' beliefs in teaching. Second, scientific approach which is implemented in 2013 Curriculum requires teachers to be more active, innovative, creative, and fun in teaching. Fact-based learning materials can be proven empirically and scientifically (2013 Curriculum team, The Ministry of Education and Culture, 2013: 15). Such activities can be conducted if teachers' understanding is integrated and interconnected in teaching. Third, the success of learning activities is strongly related to the use of social capital. Management of the use of social capital for teachers is very important because they are the agents who will achieve the education goal through teaching and learning process (Mastuhu, 2004: 15).

The government has already tried to trigger teachers to use social capital in the learning process of Islamic Education. They have revised national education goals required teachers to change their beliefs in teaching. The changing of beliefs will depend on teachers' willingness and capability to face new paradigm of recent education system (Kasali, 2005: x). However, it has not been achieved well recently. Even though teachers have been trained to change their beliefs, they will act as before in the classroom. The fact shows that the changing process starts from the teachers. They feel more comfortable to change their beliefs if it comes from themselves through the process of identification social capital exist in their school. It is then expected that the learning process of Islamic Education will run efficiently and effectively.

By observing the problems faced by Islamic Education teachers to use the social capital, this research is focused on the use of social capital in Islamic Education learning process. This research is expected to give significance to build good education in 21st century according to Sayed Hyder Ali (2013) which emphasizes on character building, student-centered in teaching methodology and the

choice of subjects, and teaching and learning environment which strengthen students' flair and character. All of them are also focused on knowledge, skills, conceptual understanding, attitudes and beliefs (Ali, 2013: 23).

2. Research Focus

This research focused on the use of social capital in the learning process of Islamic Education to develop school work. Based on the research focus, the formulations of the problems are as follow:

1. Which social capital in the school can be used by the teachers in developing Islamic education?
2. Why do the teachers use social capital to achieve good learning outcomes in the process of Islamic education?
3. What is the form of social capital implemented in the process of teaching-learning of Islamic education?

Hopefully, through answering those questions, it will be found the concept of social capital utilization in the teaching-learning of Islamic education in effective and efficient ways within the framework of scientific integration of Islamic education in junior high school level.

This research aimed to achieve:

- 1) The description of the identification of existing social capital in the school so that it can be used in the teaching-learning management of Islamic Education.
- 2) The rationales of the teachers in selecting and utilizing social capital in order to achieve the learning outcomes of Islamic Education.
- 3) The form of social capital utilization for the teaching-learning of Islamic Education.
- 4) This research is expected to have two aspects of the usability, namely theoretical and practical aspects.
- 5) Theoretically, the findings concerning the identification of social capital that exists in schools and its use in the teaching-learning process of Islamic Education in junior high school has become a theoretical framework for the development of science which is interconnected and integrative. This is based on the consideration that education doesn't merely stand alone as a dimension, but in this study it is placed on the dimension of discipline-sociological, philosophical, psychological and education. Theoretically, the results of this study can be used by developers of education.
- 6) In the practical aspect, based on empirical experience of this study, the ability of teachers to take advantage of social capital in the learning of Islamic education in an

integrated and patterns of utilization is the best practice that can be applied to other schools with certain preconditions, despite in different location. Education providers who scored prospective teachers can prepare themselves for what competencies needed by the school associated with the development of educational science and learning approaches, so the results of this study can be used as material for evaluating the curriculum of teaching school, teaching-learning and other programs.

3. Literature Review

There is only a few research on the utilization of social capital in education has been done. Some of the studies intersect with this study, namely research of Lin (2004), Hwan (2005), Chatib (2013), and Armstrong (2013). Lin's study entitled *Social Capital: A Theory of Social Structure and Action* provided information on the utilization of social capital in the context of school stratification. Through 7 years research, Lin gave a hint that schooling education utilizing social capital gave birth to school with the effective and efficient performance (Lin, 2004: 11). However, Lin's research didn't specifically describe the implementation of learning that utilizes social capital from preparation, implementation until evaluation.

The other research was the study of Hwan entitled *Coping through Social Capital in Educational Stratification: Relational Alignment and Complementary Ties*. Hwan focused on the utilization of social capital to build education in the family. Hwan's research result published in the journal 'Development and Society', 34, 147-167 and accessed by experts received positive responses to its formers that had developed social capital in education. Utilization of social capital to develop education in the family got positive responses. It is not enough, because education in the family has another dimension in society. Hwan called the term "social capital" to express social ties between people in a community to establish social cohesion in achieving social objectives (Hwan, 2005: 147-167). What about the school community? This research certainly has not mentioned the school environment much.

Chatib's work published in a book called *the Guru of Human: Making All Children Special and Champions*, is worth fatherly shown in this literature review. Chatib has built 'a school of human' and given inspiration on learning with the approach of social capital still responding to the integrity of learners' potentials. It is based on the fact that many schools tend to dominate the cognitive and psychomotor abilities, as well as ignore the affective aspects of learners (Chatib, 2013). This reality is necessary to be tested in other

places so that has a significant impact on improving the quality of schools, especially in the teaching-learning of Islamic Education.

The same thing is also found in research conducted by Armstrong documented in a book entitled *The Best Schools: Educating Students Becoming the Whole Scholars*, provided advice to educators, politicians, parents and even students who had been regarded that the purposes of education are merely to enable students to pass the exams and get good marks. But it is not true that the school is merely concerned on students' scores and ignores the essence of being a good school. To be a good school, according to Armstrong, a teacher must leave the narrow definition of education by presenting the discourse of human development (Armstrong, 2013). Examples of diverse educational programs that take into account the difference of physical, emotional, cognitive, and spiritual aspects of students through the following ways: 1) emphasizing fun activities for early childhood education and kindergarten, 2) studying the universe for elementary school students, paying attention to puberty and social learning, emotional, and metacognitive for teenagers in junior high school, and preparing students to live independently in the real world by mentoring, internships and cooperative education for high school students (Bach, 2011: 25). This represents the importance of social capital utilization in learning PAI or Islamic Education.

Looking over the previous studies, there are aspects that have not been studied. Thus, this study took a position on the aspect of the utilization of social capital in the teaching-learning management of PAI or Islamic Education including the preparation, implementation and evaluation of learning and employed scientific approach to the utilization of social capital into a new and important element in learning. This study was also a continuation of a previous research entitled *The Scientific Approach Model in Islamic Education and Character Education at SD Muhammadiyah Condongcatur, Depok, Sleman, Yogyakarta*, which was implemented in 2013.

3.1 Social Capital

The theory of social capital was first discovered by two great figures, namely Bourdieu and Coleman. (Häuberer, 2011: 35) They were the first men introducing a systematic theory of social capital. They also introduced the term 'independently of each other'.

The concept of social capital existing in the community, according to Bourdieu, can be divided into three basic types of capital: economic capital, cultural capital and social capital. Economic capital can be converted in the form of money either directly or indirectly. Cultural capital presents in the community in three different forms that can be

internalized or incorporated such as knowledge and skills, objectified such as paintings, books, or may be institutionalized as a degree or diploma. While social capital is a potential capital which is interconnected to form such supports if needed. Bourdieu describes social capital in more details as quoted by Häuberer as follows:

“Social capital is “the aggregate of the actual potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition –or in other words, to membership in a group– which provides each of its members with the backing of the collectivity-owned capital, a ‘credential’ which entitles them to credit, in the various senses of the word”. (Häuberer, 11: 38).

Meanwhile, the concept of social capital, according to Coleman, emphasizes the context of rational choice theory. Social interdependence arises between actors because they are interested in the events and resources that are controlled by other actors in maximizing its use through a rational choice as the best solution. If social relations are permanently implemented as a relationship of authority or trust relationship, the act of change and displacement of supervision will be successful. According to Häuberer, ideology can support social capital, in which individuals can act on behalf of their interests or others, including religious doctrines (Häuberer, 2011: 42).

Social capital is also affected by the welfare factor and sometimes has a negative impact as in social security payments. More detailed, Coleman defined social capital as quoted by Häuberer,

“Social capital is defined by its function. It is not a single entity, but a variety of deferent entities having two characteristic in common: They all consist of some aspect of social structure, and they facilitate certain actions of individuals who are within the structure”. (Häuberer, 2011: 40).

Coleman divided social capital into five types, namely 1) the relations of mutual trust), 2) authority relations, 3) information potential 4) effective norms and 5) appropriable social organizations (Häuberer, 2011: 42-46).

Steeped in the theories of both precursor experts of social capital, it can be affirmed that both 1) focus on social capital as property of relationships. Relationships of belonging can lead to the trust. Thus, social capital consists of several aspects of the social structure made from the perpetrator's actions. 2) Describe the micro and macro community level in several aspects of diversity.

Meanwhile, there are things that distinguish them in looking at social capital, namely: 1) the

concept of Bourdieu more focused on the aspect of economic capital. Besides, Bourdieu also didn't explain thoroughly about the importance of the quality of the relationship for transformation. While Coleman said that the generalization of closed social structure proved the existence of social capital more effectively. Closed network level has a major influence on a number of social capital, although it is a challenge because limited facilities risk the collective failure 2) according to Bourdieu, closeness and consistency of group play different roles. Members of the group are based on a clear democratic between one person with others which further can be instituted becoming self-esteem, degrees, and family.

In this study, confirmed that social capital as a source of an existing network doesn't not only on a closed relationship but also in an open relationship. Thus, the theory of social capital requires a variety of relationships and, as the concept of social capital, it can be claimed to explain completely the phenomenon of social capital. For example, the use of social capital to explain the reduction of imbalances (inequality) was done by Bourdieu and Coleman. Coleman succeeded applying this theory in high school where the balance was on a closed social structure. However, Coleman did not provide help in the consolidation of the social level in which a new source of imbalance was created.

Based on the views of the experts, it is emphasized that social capital is a variety of resources that are embedded in the relationships between actors even though they were built in different contexts. Resources and social networking are the two key dimensions. As a theory of social capital applied in schools, it can be concluded that social capital pick the following characteristics:

- a. Social capital can be either individuals or objects belong together in the micro and macro levels of society.
- b. Social capital is produced in open and closed structures either institutionalized or not institutionalized.
- c. Social capital has a negative effect which can be ignored with the exception consideration.
- d. Social capital can be applied to bridge the imbalance.

3.2 The Philosophy of Teaching and Learning

The tendency of school-age children's learning is characterized by three things, namely concrete, integrated and hierarchical. Children learn concrete things which can be seen, heard, smelled, touched, and tampered with. Learning concrete things is not enough, the children also learn to look at something as a whole (integrative). To be able to specify the details of the scientific parts, the materials were taught to have a logical sequence; there is a linkage between the material and the breadth of coverage

and depth of the material controlled by the teacher. The teacher gradually starts teaching the students from simple things into more complex ones. In other words, the hierarchy of materials taught meets the content standards expected in the form of concepts, facts, theories or assumptions.

Psychological development of children in the teaching-learning process of PAI is based on the cognitive psychology, psychology of religion and moral psychology. Teachers' skills in understanding the psychology of cognition of children determines the success of learning. Similarly, the psychology of cognition has a relationship with the development of cognitive, affective and psychomotor of school-age children. According Eson, as quoted by Drost, periodization of cognition includes: (a) Period of sensorimotor adaptation (0-2 years), (b) Development of a symbolic and pre-conceptual thought (2-4 years), (c) Period of intuitive thought (4-7 years), (d) Period of concrete operations (7-12 years), and (e) Period of formal operations (12-adult) (Drost, 1998: 22).

The development of the religious sense of school-age children is different each learner. Children acquire religious knowledge in several ways, namely (a) the authority of parents / educators, (b) Imitative, (c) unreflective, (d) Egocentric, (e) Anthropomorphic, (f) Verbalize and ritualistic and (f) Wondering (Gredler, 1991: 43). Meanwhile, the morality of children is influenced by the child's moral behavior and control, namely (a) Pre-conventional morality (pre-school), control moral behavior is done externally, (b) Conventional Morality (elementary school), control moral behavior is confirmative, (c) post-conventional morality, internal control moral behavior (Miller, 1976: 11).

3.3 Islamic Education in Schools

Religion has a very important role in the life of mankind. Religion has become a guide in efforts to achieve a meaningful life, peace and dignity. Religious Education is intended to develop the potential of spiritual and to form students to become a faithful man who fears God Almighty and has a good behavior.

Islamic education is given to form students to become a faithful man who fears God Almighty and has a good behavior, and aims to make a man who is honest, fair, virtuous character, ethical, respectful, disciplined, harmonious and productive, both personal and social. This vision leads to the development of demands of standard competencies in accordance with the national level of competencies characterized by these following traits: (a) more focusing on the achievement of competence besides mastery of the material, (b) accommodating the diversity of needs and available educational resources, (c) giving greater freedom to

the educators in the field to develop strategies and learning programs according to the needs and availability of educational resources (Naim, 2009: 55).

Scientific approach has been endorsed by the Ministry of Education and Culture in order to implement the Curriculum 2013. The scientific approach begins with observing, questioning, reasoning, experimenting, and reporting. The application of this approach requires the support of social capital including the preparation and learning device such as the drafting of the lesson plan, implementation and evaluation. At the stage of implementation, there are three main sages of learning i.e. pre-activities, core activities and post-activities (Sudjana, 2000: 65).

Furthermore, in thematic learning and lessons, there are three foundation which are thematic-integrated including: philosophical basis, psychological and juridical. Philosophical foundation in thematic learning is strongly influenced by the three schools of philosophy, namely: (1) Progressivism, (2) constructivism, and (3) humanism. Psychological grounding in thematic learning is primarily concerned with the psychological development of learners and learning psychology. Juridical basis in thematic learning is associated with various policies or regulations that support the implementation of thematic learning in schools i.e. Law 23 of 2002 on Protection of Children and the Law 20 of 2003 on National Education System.

Significance of applying the thematic learning are 1) thematic learning emphasizes on student involvement in the learning process actively, 2) thematic learning focuses on the application of the concept of learning by doing, and 3) the implementation of thematic learning helps students to see knowledge holistically (Hidayati, et al. 2009).

Several hallmarks of thematic learning, namely: 1) Experience and learning activities are highly relevant to the development level and needs of primary school-aged children; 2) activities that have been in the implementation of thematic learning are based on the interests and needs of students; 3) The learning will be more meaningful and memorable for students so that learning outcomes can last longer; 4) Helping to develop students' thinking skills; 5) Presenting pragmatic learning activities in accordance with the students' problems often encountered in the environment; and 6) Developing students' social skills, such as cooperation, tolerance, communication, and responsiveness to the ideas of others. (Sudjana, 2000: 22).

4. Research Method

This research is field-research. The data describe the facts found at SMP Budi Mulia Depok

Yogyakrta as one of the private schools that has school social capital opportunities. This study used a qualitative approach with naturalistic-interpretative paradigm.

4.1 Research Design

This research focused on the utilization of social capital in the teaching-learning process of Islamic education in schools. Source of data served as key informants in this study were the teachers of Islamic Education at SMP Budi Mulia, Depok. The patterns of learning by utilizing social capital are formulated from the teachers who use social capital in the teaching-learning process in the course of religious class proved by the documents of lesson plans, implementation and evaluation. Through the existing patterns, it can be used as the initial findings, which further can be done by different teachers from other schools with allied subjects. It also becomes the material of the development of science by using the approaches of both sociology of education and psychology of education.

4.2 Data Collection Techniques

The necessary data were collected through observation, interviews and documentation. Observations were carried out directly. Interviews were conducted in depth and freely technique about the implementation of integrated-thematic learning that took advantage of social capital and the rationales of using social capital to implement the thematic-integrative learning, and about the teaching-learning using social capital. Besides, documentation was also used to collect data in accordance with the preparation of supporting teaching and learning documents, as well as other documents required to establish a theoretical framework in research. During the data collection process, writing, editing, classifying, reducing and presenting data were also conducted (Muhadjir, 2003: 43).

4.3 Data Analysis

Having necessary data obtained, the data were classified into secondary data and primary data. Data were collected and have been classified were then analyzed and interpreted in the perspective of the theory of exploratory research with deductive, inductive and speculative and comparative reasoning. The first step of data analysis was carrying out the validation of data by using triangulation technique. The second step was constructing data into empirical facts in accordance with the theories used. Third, data analysis was done by using comparative reasoning. The last step was interpretation of the data so that the data could tell the information aligned with the logic of the researcher.

The data were processed by using analytical-synthesis methods that lead to the concept with

deductive and inductive mindset and then compared descriptively. In other words, the data about the subject matter that has been chosen to be the objects were described and then compared in order to make a synthesis.

The technique used to analyze and synthesize the data was through conducting critical and reflective explanation on the various things that are at issue, and then applying a posteriori inductive reasoning, and completing the process with synthesizing. Thus the researchers gathered and concluded all the knowledge acquired in order to draw up the new opinions in terms of achieving the goals and benefits of this research. Validity of the data was fulfilled through triangulation and extended time of study.

5. Findings

5.1 School Profile

SMP Budi MuliaDua Yogyakarta is located at Tajemstreet, Panjen, Wedomartani, Ngeplak, Sleman, Yogyakarta, zip code 55584. School with an email address smp@budimuliadua.com and website address www.budimuliadua.com was established in 2004 with the status of a private school and it has got A for the accreditation (10.01 / BAP-SM/TU/XI/2012).

SMP Budi MuliaDua has determined to realize a unified nine-year compulsory education and continue learning model that has been applied in the primary school level. Moreover, the school doesn't only concentrate on the development of academic potential, but also develops students to have high self-esteem, integrity, creative, confidence to express themselves in accordance with their respective potentials, sensitivity to the environment, and faith and strong piety. The purpose of creating individuals with such traits is even stronger in order to prepare students to face their world that is increasingly complex in the future, along with their biological and social status at this age. This becomes important in light of the decline in the quality of social life of this group such as drug abuse, fights between students, and the loosening patterns of relationships with the opposite sex. In other words, SMP Budi Mulia Dua wants to develop an education with individual learning patterns that prepare student mature in academic, psychological, and social. This learning pattern is not only based on the knowledge and the universal values of the natural and social symptoms, but also based on the moral ideal of religion as a guide of life (Document School Work Plan 2008-2012).

To realize such determination, this school has a vision, missions and goals which are oriented to the development of science and technology and based on the development of the attitude of faith and devotion to God Almighty, by involving all existing capabilities, as well as the surrounding

environment. The school's vision is "to realize the school community who have critical logic, social intelligence, universal values of Islam and consciousness as the citizen of the world". This vision becomes the ground of conducting teaching and learning processes which refer to universal values of Islam. Furthermore, this vision reveals the school's missions, namely: 1) Developing a learning process that balances logic skills and social intelligence. 2) Instilling universal values of Islam as part of the school community who have consciousness as the citizens of the world ". In more concretely, the school promotes the following goals:

- a. Guiding the student to develop their potential.
- b. Providing state of the art, science and technology for the development of the entire academic community of SMP Budi Mulia Dua
- c. Developing a learning process that encourages students to be a man with noble character and sensitive to the environment (School Document, 2014).

In 2013, the students of this school were 222 people in total which consisted of as many as 75 students (class I), 76 students (class II), and 71 students (class III). By region of origin 135 students were from the region (Yogyakarta) and 87 students were from the outside. From the parents' economic background, the students came from the middle-economic level and prosperous family. Nonetheless, the school provides opportunities for high achieving students to receive a scholarship from *AmienRais Scholarship (ARS)*. Schools operate funding in a school year is about 3.5 billion. All teachers were 20 people working for the foundation and led by a female principal. To do administrative work, the school hired 5 administrative personnel.

5.2 Social Capital in the School: Recognized and Empowered

There are three dimensions of social capital in the school i.e. the dimension of network, the dimension of reciprocal mutual relationships, and the dimensions of trust. Social capital in this school comes from two things: internal and external school. School social capital sourced from within the school is abundant capital of commitment shown by the school and parents' economic background who represent self-reliance, honesty, respect and responsibility. While social capital sourced from outside are the network, trust and mutual relations.



Figure 1. Networks of SMP Budi Mulia Dua Yogyakarta

The relationship among the three dimensions shows the pattern of dialogical relationship affected by the mindset of the teachers. This dialogical relationship is intended to function each of the dimensions of social capital, and the initiation of the program may come from both parties. This means that the network can generate trust and confidence growing from a reciprocal relationship. Reciprocal relationships spawn networking and so on in the use of social capital in the school.

The forms of school cooperation both at home and abroad have been pioneered by the formers. The board today works on maintaining and designing the cooperation as good as possible so that public confidence and attention can grow to SMP Budi Mulia Dua. This is proven by cooperation with the school in the Netherland.

Utilization of social capital in teaching-learning process of Islamic education aims to develop self-reliance, honesty, respect and responsibility. Values or norms that are developed are oriented on the things that make up a personality such as empathy for others, teamwork and learning to be easily adapted. Independence as a norm of life become the living skills, because students are the shoots of nation. This is shown by encouragement to children to open their eyes to the world. Learning to have self-reliance by managing integrated-parking system and the integrated-cafeteria.

5.3 Rationales of the Utilization of Social Capital in Islamic Education Class

The reason of utilization of social capital in the teaching-learning of Islamic education is based on the universalism of Islamic values. The values serve as a guidance for the teachers of PAI to grow, develop and empower social capital in improving the quality of learning.

Teaching and learning rest on four pillars, namely cleanliness, honesty, respect and responsibility. Learning is also oriented towards the fulfillment of the characteristics of each student. Every teacher should know the details of each individual. For example, the teacher asks the students to make props of prayer which were presented and then displayed in the classroom.

Utilization of social capital in the study is also based on the philosophy that each individual is unique, so he or she has different styles and abilities

to develop him or herself. According to this philosophy, the study focused on eight cases, namely: 1) every individual is unique, 2) the award for achievement, 3) living value-based education, 4) orientation on the candor of thinking and acting, 5) the nature of learning that is open and participatory, 6) respect and tolerance to differences, 7) religion, art and sport as practices and 8) positive discipline.

5.4 Forms of the teaching-learning process of Islamic Education utilize social capital

Forms of the teaching-learning process of Islamic Education utilize social capital through field trips, internship, flea market, and live-in. Patterns of utilization of social capital in the teaching-learning process of Islamic Education rest on the philosophy that religion, art and sport are practical activities. Therefore, the class is designed with the mobile class where the students were grouped not based on the rank, rather the fulfillment of the number of men and consideration of student interaction. The teaching-learning process of Islamic Education patterns used meets the following criteria:

- a. Project-based learning. Teaching-learning activities didn't only emphasize the existing of curriculum, but also developed the utilization of social capital through projects that could involve learners and existing social capital (the field trip). Such activities could be realized by social service and project making props while joining internship. The assignment tended to be done in group-activities and could even cross-class activities, so that the spirit of cooperation as social capital can be developed. Interview with fellow friends and also live-in activities are kinds of the forms of the pattern. While doing live-in activities, participants stayed at houses which are located in a small village and they did social service activities and low flea market. All teachers took the scores for the students from those activities, especially the teachers of Character Education and Islamis Education.
- b. Establishment of trust and responsibility. PAI or Islamic Education teachers gave assignment to students to do a certain work and should be completed in a limit of time. They were taught to believe in themselves not to be supervised in doing the work and given the opportunity to complete the work by their own. It was also intended to train their responsibility.
- c. Islamic universalism is the Islamic Education mission. Teachers always instill Islamic values in all aspects of their life. The students were taught that Islam exists in all aspects of life. For examples, in doing worships, the students are aware that worship is not only doing prayer, but also in the form of charity and fasting. Eating, drinking and going to school

might become the forms of worships.

- d. The curriculum was developed and modified by the school and inserting the prayer and reciting and memorizing Qur'an. In Islamic Education class, the students didn't only learn what is in the curriculum from the government, but also participated in some compulsory and elective extra-curricular activities.

6. Final Marks

- a. There are three dimensions of social capital in the school, namely: the dimension of network, the dimension of mutual and helpful reciprocal relationship, and the dimension of trust. The relationship among the three dimensions show the pattern of dialogical relationship affected by the mindset of the teachers. Social capital existing at the school can be utilized for managing the teaching-learning management of Islamic Education coming from two things: the internal and external capital. School social capital that comes from within are self-reliance, honesty, respect and responsibility. While social capital coming from outside are the network, trust and mutual relations. Utilization of social capital in the teaching-learning process of Islamic Education is oriented on self-reliance, honesty, respect and responsibility.
- b. The utilization of social capital in in the teaching-learning process of Islamic Education is based on the universal value of Islam. The value serves as a guidance for the teachers of PAI to grow, develop and empower the social capital in improving the quality of learning. The utilization of social capital is also based on the consideration that (1) every individual is unique, (2) the diverse characteristics of students and (3) ready to serve all students.
- c. Forms of teaching-learning process of Islamic Education that utilize social capital were depicted through: the field trip, internship, flea market, and live-in. Forms of utilization of social capital for learning Islamic education are based on the philosophy that religion, art and sport are the practice of project-based learning which become the trend in the teaching-learning process of Islamic Education which brings universalism of Islam

Based on this study, there are some recommendation to take into account:

- a. The principal needs to recognize and utilize the school as a social capital that has been initiated by the founding fathers so that the school can manifest itself as an international school.
- b. For the teachers, the school needs to recognize the social capital that can be utilized in the teaching-learning process of Islamic Education.
- c. Experts have indicated the existence of higher values derived from the utilization of social

capital compared to other capital like economy and culture, especially with spiritual culture. Therefore, there is a need to continue the development of social capital in learning and schooling both from within and outside.

Finally, research on the utilization of social capital in the teaching-learning process of Islamic Education is still limited to the school that has adequate infrastructure. There are some questions remain concerning on the possibility of the utilization of social capital in small schools and teachers' recognition on social capital utilized. So we need a more extensive study conducted in schools which have mediocre reputation.

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