HOW IMPLEMENTING OF SOCIAL CAPITAL TO IMPROVING ISLAMIC EDUCATION QUALITY: THE SOCIAL EVOLUTION MODEL

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ABSTRACT

Social change is a phenomenon that often occurs in life that demands improvement and creates shared prosperity to strengthen social capital as a component involved in it. The low average formal education in Indonesia is still low in Southeast Asia, which gives the impression that most Muslims do not have adequate quality education because there are still many people who are socially marginalized. The number of graduates of Islamic education itself is low. They make men more dignified by utilizing resources to create new things and have a wider impact. Islam has described social capital and social change in life as necessary to create a more dynamic value of life. This study is to find out how social capital is implemented by social capital to improve the quality of education with a social evolution approach. The method uses qualitative research using a grounded theory approach and analytical design thinking. The results show that come contents of social capital as a component of change that can improve the quality of Islamic education, including trust, networks, norms, and leadership, which are built on six models of social evolution, namely empathy, exploration, elaboration, exposure, and execution and expansion. The social evolution model built on design thinking can formulate efforts to improve the quality of Islamic education by strengthening the social capital formed. Research implies that improving Islamic education can be adapted to social changes in the social modal, specifically in the human resources index.

1. INTRODUCTION

Islam has a strong foundation for building all of nature's (*rahmatan lil 'alamin*) society, including those that pay attention to social capital as part of human civilization. In addition, Islam commits to social contracts and norms that have been mutually agreed upon by building a Muslim community. The caliphate has proved the strength of Muslims in building a civilization in various fields. It is based on a commitment to the Creator by being the best human (*khairu ummah*). The nature of the Muslim congregation is one of the essential bases for this social capital.

For this reason, Indonesia, as a Muslim majority population, has the potential to solve problems that occur in this world by holding to the principles of the Qur'an and As-Sunnah as well. It was the support of the generosity of the Indonesian people, who were named the most generous country in 2021 by the Charities Aid Foundation in the World Giving Index. 2021 shows that the Indonesian people's culture and character have very high care and empathy (Charities Aid Foundation, 2021).

For Indonesia, one of the national goals is to educate the nation and improve the general welfare. However, this is difficult to achieve given that there are still many socially excluded people, one of which is the low and uneven level of education and the weak participation of the community in community development (Fathy, 2019). Education has been the embodiment of human culture since the beginning of life. Education must be designed so that humans can live quality life. This course requires a dynamic and full of development efforts, including changes in the essential values of human life and livelihood. These improvements should be considered at all levels of education. This fix is not only trying to improve at the lowest level but must also be at the highest level. This improvement will involve all components of educational institutions.

For this reason, Kartono (2015) explains that social capital can improve the quality of educational institutions on indicators of trust, cooperation, and social and cultural values. Trust is built on responsibility and attention. Trust, then, is well done based on sincerity. Cooperation is built based on communication, engagement, and coordination. In addition, economic development has yet to consider social capital, social networks, norms of reciprocity, and trust, as essential assets.

On the other hand, social capital is considered an obligation or debt (liability). Consequently, economic development emphasizes material issues and financial benefits rather than upholding human dignity. It means that social capital has declined. Globalization is a picture of the decline in social capital (Santoso, 2020). In addition, in the current era, of the many graduates of Islamic education, at least their goal is to become an ustad or religious role model for the teacher community, so it requires strenuous efforts to compete in all fields (Utomo, 2018)

Islamic education is an essential part of achieving human civilization, that social capital is a force in creating quality education to improve and maintain human dignity. However, according to Rosyadi (2015), the Islamic community pays less attention to social capital, even though it has abundant human capital. Then Elvira (2021) describes the low human development index as an essential obstacle to Indonesia's equitable distribution of education quality. The low average formal education in Indonesia is still low in Southeast Asia, which gives the impression that most Muslims do not yet have adequate quality education (Iryani & Ramdani, 2019).

For this reason, social capital in Indonesia, namely Muslims, has awakened their awareness to commit to improving education. Strengthening social capital will improve education quality so that the two's convergence creates social change. For this reason, Ningsih and Jalil (2017) emphasize that the importance of education is one of the fields that cause social change. Social capital needs to realize social development, which includes norms, trust,

cohesiveness, altruism, and interconnected social networks (Saputra et al., 2021). In realizing this, it is necessary to make efforts so that social capital can improve the quality of education through social change. Educational factors can pave the way for students of knowledge or other students to achieve progress and future success to encourage the community to be responsible for education so that they are actively involved in it (Naldo, 2019). The development of Islamic Religious Education in the National Education System seeks to eliminate the dichotomy between general education and religious education independently. If not, there must be cooperation with other education. In summary, Islamic Religious Education is legitimized as part of the National Education System and requires curriculum changes that collaborate with the Islamic Religious Education System with other subjects (Muchtarom, 2013).

If you look closely, many verses of the Qur'an discuss the actions that have been determined by the terms and conditions (*mahdhah*) of worship. Such as congregational prayers, zakat, sacrifice (*qurban*), fasting, going to Makkah (*hajj*), and human relations in social interactions according to the Shari'a (*muamalah*). Such as friendship, suggestions for greetings, visiting sick people, Etc. Which essentially upholds and is simultaneously an instrument of social capital. The question is, if Islam is a religion that has teachings and tools for social capital, do Muslims currently show a strong attitude towards norms and beliefs? It becomes essential in human development involving exploring and bringing up social capital that is *das sollen* (must) into das *sein* (reality), manifested by the actual behavior of its people in a community. In the Qur'an itself, it has been indicated that the issue of education is crucial. If the Qur'an is studied more deeply, we will find several educational concepts we can inspire to develop to build a quality education. Some indications found in the Qur'an related to education, among others, Instilling Faith and Faith, respecting human reason, scientific guidance, and human nature, using stories (story) for educational purposes, and maintaining the social needs of the community (Zubaidillah, 2018). Comprehensively, Islam sees social capital as part of a commitment to carry out Allah's commands and stay away from His prohibitions (*Taqwa*) so that awareness is created to make social changes, including increasing the role of Islamic education for the wider community. Of course, this social effort uses a social approach not to create an unproductive shock in the community, namely the evolutionary model. This approach uses theoretical principles if the process of social change is carried out individually or in a community.

This study is to determine the social capital that can improve the quality of Islamic education with the social evolution model. The analytical approach uses design thinking, which explains the stages of components or indicators to form social capital used to improve the quality of education.

2. METHODS

This research method uses Grounded Theory with qualitative analysis to get a deep understanding based on a holistic view of information that cannot be measured, analyzed, and explained through a quantitative approach. For this reason, this research is on observing and interpreting people's perceptions of an event or event and analyzing these perceptions naturally because Grounded Theory in research aims to produce theories or develop theories or data from problems in the field. The participants are Islamic education principals in Serang City-Banten Province with two periods, specifically in elementary school, middle school, and higher school, a total of 12 persons who interview to collect primary data. For this reason, Creswell (2013) defines grounded theory as a systematic design approach and qualitative procedures that can generate theories and use at the level of a more comprehensive conception of the processes, actions, or interactions discussed in essential topics. The qualitative with thematic data was collected from the internet, including books, journals, and reports. The data

analysis technique uses content analysis by analyzing and collecting information from the literature and other research results (Achyar et al., 2020). From the participant's founding, the problems are trust, networks, norms, and leadership in social capital for Islamic education.

3. RESULTS AND DISCUSSION

3.1. Social Capital Concept

In looking at the concept of social capital, it is necessary to pay attention to the typology of society, and some look at it as anthropology, history, culture, and leadership. For this reason, the opinion of Widayani and Rahman (2013) explains that social capital can provide benefits, namely:

1. Benefits for society
   There is a close relationship with the community, and there is an honest leader where the leader feels that he is part of the community or the ruler, but there is a sense of mutual trust and cooperation.
2. Benefits to the organization
   Data social capital makes people work together with others to produce something good. With various insights and synergies from people to achieve the same goal, it can create an organization that is influenced because it has a sense of enthusiasm and cooperation and a sense of mutual trust associated with the intensity of the work itself.
3. Benefits of Social Capital
   Individuals who have high social capital tend to be able to adapt and have good relationships with the surrounding community. They can be used as individuals have good quality with social capital.

The concept of social capital explains the influence of social position on human capital development (as measured by education level). Some of these issues have arisen among researchers relating social capital to individual educational achievement (average point grades at various school levels, class retention, dropout rates, high school enrollment, college enrollment, graduation, study duration, Etc. Given that all forms of capital are resources that can be used to achieve various goals, how different forms of capital are linked to achieving specific educational goals is also investigated (Rogošić & Baranović, 2016). Understanding social capital is a message that Fukuyama (2014) tries to convey as the key to facing the transition from an industrial society to an information society. However, social order is very dependent on the communal structure that a civilization can realize. No matter how individualistic he is in fighting and upholding his interests, he still needs new communes in the same breath as his struggles. In creating the health of civil society, it is very much needed. In order to achieve all this, trust is needed to emerge, which in the end, becomes an essential supplement in people's lives in countries that implement a democratic system. In addition, social capital emphasizes the importance of community togetherness to improve the quality of life together and continuously make better changes and adjustments (Rahman et al., 2020).

Social capital is a series of human relations processes supported by networks, norms, and social trust. It can enable efficiency and effectiveness of coordination and cooperation for mutual benefit, emphasizing a broader dimension, namely everything that makes people come together to achieve common goals. The basis of togetherness is bound by values and norms that grow and are obeyed (Thobias et al., 2013). The power of social capital provides an impetus to improve the quality of life and human welfare, so it is necessary to pay attention to existing social capital that can be utilized to benefit the universe. For this reason, improving welfare requires solid social capital, namely norms, networks, and trust (Halimah & Zaki, 2020). Then, explaining the role of social capital is still not assessed as an essential aspect of

improving the quality of education. There is a tendency that the world of education is still not aware of and has not considered necessary. Social capital must be developed in patterns of social relations in the learning process within the family, community, and school (Fadli, 2020).

Thus, social capital is the potential of resources owned by individuals or communities as social beings that aim to carry out continuous activities to achieve the expected targets together, either in the short or medium-term, by prioritizing common interests.

3.2. Islamic Perspective Social Capital

The Islamic view of social capital is illustrated in Surah al-Hujurat: 10 (Kemenag, 2015).

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Indeed, the relationship between one believer and another is a bond of brotherhood. The strong and tight bond Help each other selflessly. If there is a dispute, it is resolved according to Sharia norms. It is the social capital invested by Islam. The result is God's abundant grace. The macro language is that a good country is comfortable while your Lord is the Most Forgiving (*baldatun thayyibatun warabbun ghafur*). For that, Sanrego and Taufik (2016) explain it by dividing Surah Al-Hujurat verse 10 into three parts: a) the initial foundation for realizing social capital. Social capital can be built firmly on the values of verse, namely, the value of brotherhood. b) Conflict management methods to maintain the integrity of the social capital that has been built. c) A result will be obtained from the maintenance of social capital in the community, namely in the form of grace from Allah SWT.

Islam not only teaches us to worship Allah but as social beings; humans are also commanded to know each other, interact and establish good relationships. This commandment does not only apply to fellow Muslims but also applies to all humanity (Ahkamiyah & Rosyidi, 2019). Humans are created diverse, both physical differences, language, and customs. It is as in the letter Al-Hujurat:13 (Kemenag, 2015).

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيٌ

With an intense friendship, a strong network will be formed. Friendship knocks on the door of caring for one another. Those who always establish relationships, then Allah will expand their sustenance and also extend their "life" (Sahih Bukhari, no. 5986) (Al-Bayan, 2010). It confirms that Islam has previously taught about social capital through the concept of brotherhood within the framework of the unity of creed and faith. For this reason, the concept based on faith or the concept of brotherhood or the relationship between fellow Muslims (*ukhuwah Islamiyah*) is the basis for creating social capital.

Five components can describe the dimension: spirituality and cultural influences, benefits from interaction with friends, trusted people during financial difficulties, benefits from financial assistance received, and benefits from social involvement. *The first* component represents culture/spirituality, a new dimension created by this study to address social capital from a developing country's perspective. *The second, third, fourth, and fifth* components align with the consensus reached by scholars and advocates regarding the elements or components of social capital. The second and fifth are under the social relations/networks dimensions rubric, while the third and fourth are under trust and norms (Saukani & Ismail, 2019). The concept of Islamic social capital is the commitment of the Muslim community to the principles of brotherhood (*ukhuwah*), monotheism, and someone who is obedient to Allah SWT and wants to leave immorality for fear of His punishment (*taqwa*) as an effort to achieve mutual

prosperity. Humanity's social beings' value is interacting with each other (*habluminannas*), achieving goodness in the world and the hereafter.

3.3. Social Capital and Quality of Education

The state has the most extraordinary ability to generate social capital through education. Educational institutions transfer social capital and transmit social capital in the form of social institutions and norms (Santoso, 2020). Meanwhile, understanding the context of social capital for improving the quality of education must fulfill access to benefits obtained by the community, community, organization, and individual (Kilpatrick et al., 2010).

Meanwhile, many examples of community engagement with educational institutions result in the building and use of social capital. These tend to fall into three major groupings, with the development of social capital in the education system requiring family and community capital (Acar, 2011):

1. Educational institutions as a community centers or different models of educational institutions as community relations exist, ranging from communities using educational facilities to delivering health and welfare services through and with schools. Although specialized terminology such as full-service schools, schools in the center, school health promotion, and university-community involvement tend to go in and out of favor, the effective model demonstrates the critical role of institutional education in building the social capital of individuals, families, and communities. Educational institutions promote community cohesiveness and identity through school/university-based events.

2. Authentic learning opportunities with the community. The movement towards increased use of learning opportunities in the community is reflected in community-based projects by schools, technical and further education and students, and vocational or technical education and training opportunities. Students join learning in educational institutions with work experience. Evidence shows that the activities must reach social and economic benefits for individuals and society. Such as increased youth retention in rural communities and the provision of adult learning opportunities. A more positive attitude towards education and learning and opportunities for entrepreneurs to contribute to society.

3. Creation of new knowledge with the community. Institutions are like universities because they increase the research capacity of society to connect with the global economy.

Social capital can increase individual awareness of the many opportunities that can be developed to benefit society (Irwan et al., 2021). Thus, it is clear that social capital will not be realized and can be realized without quality education. The foundation of society is education which can create a civilization that contributes to the resulting social capital.

3.4. Islamic Education Social Change

Creating fundamental changes in Islamic education must comprehensively be carried out massively and sustainably to form a culture of change reflected in many ways, including the system, awareness, and community commitment. Islamic education contains how the character (*akhlaq*) strengthens school culture, which implies an excellent contribution to their education (Ariah & Widyasari, 2020).

According to Chapra (2008), society has historically moved from a nomadic society to an urban society (where it lives and settles). The factors driving social change can also be divided into three parts, namely:

1. The social drive factor is related to aspects of social organization, such as family, certain social groups, community organizations, and so on, which are related to the existence of individuals in carrying out their roles in society.
2. Psychological factors are usually related to the existence of individuals in carrying out their roles in society.
3. Local cultural factors also affect the smooth process of social change.

Research on Islamic education on social capital as a madrasah development strategy is still relatively rare by researchers and education experts. Furthermore, studies focused on madrasa management tended to be rare compared to studies of *Fiqh*, *hadith*, interpretation, or Islamic history (Azra, 2012; Huda, 2015). It requires an objective internal research effort to make fundamental changes to the quality of Islamic education. The great potential of Islamic education to educate the nation's life is more open than other education. This assumption is not without reason. So far, Islamic education has produced generations with moral solid moral qualities. However, in the intellectual examination, as measured by professional output, it has yet to be fully able to compete compared to the output of other educational institutions. Although many physicists, technical experts, chemists, doctors, specialists, technologists, and other fields have been educated in Islam.

Currently, Islamic education is making efforts to update aspects of curriculum, concepts, objectives, and education management to apply science relevant to the community's needs as objects to be empowered. However, no matter how total changes in management, concepts, and systems are carried out, if this is not accompanied by the enthusiasm and work ethic of the students, all efforts will be in vain. An established self-concept of students must accompany the concept of an established education. In this case, students need social capital to support learning in Islamic educational institutions (Saharuddin et al., 2020). The quality of education has a relationship with the quality of schools. The school component seeks to develop the quality of schools in the workplace, which can be done explicitly to further study the quality of schools. Many experts argue about quality, as stated by Edward Sallis that quality is a philosophical and methodological matter to help institutions plan change and set agendas in the face of excessive external pressure (Kartono, 2015).

If the resources have been mapped following the established quality standards, the next step is a quality improvement strategy. Along with the rapid flow of change, the quality of higher education must continue to be improved, or the stakeholders will abandon it. There are at least three important things as fundamental strategies for improving the quality of education, namely, leadership commitment, improving human resources quality, and stakeholders' active involvement (Kafid & Rohmatika, 2019). Analysis of social capital in the quality of Islamic education consists of social capital that has been formed and developed in the community and social capital in schools. Social capital society consists of the following:

1) Genealogical trust, namely the community's assessment of the student's family, strongly influences student learning power.
2) Trust in stimulation (stimulation trust). Social capital in this aspect is the optimism of parents and families towards students,
3) Cooperation (networking), meaning cooperation between students and their families, with fellow students, fellow students but at different levels, and so on, and
4) Values and norms. The last social capital of society is related to social norms that are so complex. Second, school social capital consists of four things: mutual trust, networking, interaction or communication, values, and norms (Saharuddin et al., 2020).

Commitment to social change is a necessity as social beings, especially Islam, teach a commitment to make changes for the better. It becomes the doctrine of every Muslim in the

concept of education that is followed. It indicates that social change requires social capital, which contains components of human resources that can understand and apply it in all fields. Thus, the social change of Islamic education must imply four components, namely trust as a mandate. It must be carried out correctly in a sustainable manner in the community; self-confidence, which reflects that having a person who should be used as a role model in various tasks, requires cooperation as a development. Social capital with a broad influence and values or norms that positively impact something implemented by providing broad benefits and strong leadership are part of social capital that prioritizes loyalty and feedback between leaders and the community.

3.5. Implementation of Social Capital and Islamic Education: A Model of Social Evolution

Robust instruments or indicators are needed to explain social capital prepared to have a solid commitment to strengthening Islamic education. For this reason, it is necessary to implement social innovation to adapt to any changes that are fundamentally fast and easy and fast to implement. It will be an essential support for the creation of social evolution to accelerate the process of social change that occurs and is supported by solid social capital. Then social innovation is related to innovative methods and promoting innovative solutions for social needs. These are ideas in various ways, from models of social innovation that solve actions to the complexities of societal problems. Not to mention determining sustainable solutions such as the problem of economic equality, including the field of education as a pillar in business innovation (Palma, 2020).

In answering the objectives of this study, the design thinking model of social evolution 6 (SE6) emerged as an evolutionary process toward design thinking and social innovation by combining the evolutionary model 6 with the spiral model of six stages of social innovation (Murray et al., 2010). Then the Portuguese company Mindshake made a model by changing the social innovation process not only more accessible but also intuitive and into application in various multidisciplinary fields (Moreira et al., 2021). Given that the model has a design thinking evolution 6 model and a social innovation spiral model, the Mindshake team chose to maintain the division in six phases. He highlighted the letter 'E' for its rationality to enhance and enlighten the aspect of 'Evolution' and the logical form of the model, which was used as the basis for its creation (Moreira et al., 2021). As in the following picture:

Figure 1 6 Models of Social Evolution
Source: (Moreira et al., 2021)

a) Empathy: upcoming challenges and social needs
b) Exploration: generating ideas
c) Elaboration: prototyping, testing, and development
d) Exposure: project presentation

e) Execution: implementation and evaluation of impacts

f) Expansion: systemic changes

In general, this design thinking process model that becomes a common thread begins with the observation phase, then formulates problems, creates solutions, makes the solution a prototype to be tested, and finally tests the prototype so that it can solve the problem or not. This model considered that the quantity of Muslims in Indonesia is the majority, one of which is an excellent social capital in creating social change in the quality of education. Although social capital is only about the number of people, it is essential to build human awareness to carry out social evolution so that it can survive and improve the quality of Islamic education itself. It is adjusted to the background of the social capital built and the expected goals of Islamic education. As for the characteristics considered appropriate for innovation and evolution, the context follows the number, composition, dynamics, and time available. The author found problems of social capital in Islamic education: trust, networking, norms, and leadership, all from the participants as Islamic education principals.

The table below briefly describes six social evolutionary models that can be developed to improve Islamic education as follows:

Table 1 Six Evolution Models

Empathy	Exploration	Elaboration	Exposure	Execution	Expansion
Existing social capital does not support efforts to improve the quality of Islamic education.	• Trusting	Building the trust of all parties in education is a pillar of Islam	Identify individual and community strengths to achieve Islamic education goals	Leveraging broad trust to create quality Education	Finding and maintaining trust builds quality Education.
	• Networking	The creation of social networks to strengthen indicators of education quality	Manage indicators of Islamic education quality according to capacity	Utilize the entire network to run and monitor the quality of education	Find a strong and sustainable network creating quality Islamic education.
	• Norms	Building social awareness on the quality of education	Develop quality guidelines for Islamic education	Making guidelines and complying with norms to build quality education	Finding guidelines for quality education and strengthening the value of Islamic education
	• Leadership	The creation of a quality-oriented leadership style in Islamic education	Looking for leaders who care about the quality of Islamic education comprehensively.	It maintains a leadership style conducive to building the quality of Islamic education.	Find a leader who is committed and cares about the world of Islamic education sustainably.

The model of the six social evolutions guides the social capital formed to lead to changes in society's social innovations. Design thinking applied to social innovation in organizations positively impacts the communities in which they are located. It adds value to the innovation process because it is an inclusive, collaborative, motivating, and empowering method that allows learning in authentic contexts that its members can apply. In other ways, the majority Muslim and national education policies must improve Islamic education not only in quantitative but specifically in quality. It helped the social capital increase, usually in the human resource index (HDI). In the case of Islamic education, school awareness about quality education standards is still processing to meet the requirements and challenges. The design thinking of social capital to improve Islamic education needs more attention from all

stakeholders and the education founder's commitment to getting a higher standard of quality before it is for educational sustainability for Muslim education in Indonesia.

Thus, social capital, which aims to strengthen Islamic education with a social evolution approach, describes the components needed to reconstruct social capital and Islamic education by building ideas through trust, networks, norms, and leadership.

4. CONCLUSION

The commitment to building the quality of Islamic education gives Muslims a strategy through their social capital. In Indonesia, it is manifested as a majority of Muslims. However, it is trying to improve the quality of Islamic education based on social change goals following Islamic values. Islam believes every capital and social change has a value that gives benefit (*maslahah*), so that it has a broader positive impact in life. The efforts to improve Islamic education through strengthening social capital in which social change occurs will be created through components of trust, networks, norms, and leadership that provide more comprehensive benefits for Muslim life. This study uses a design thinking approach in formulating solutions to improve the quality of Islamic education with the instruments of empathy, exploration, elaboration, exposure, execution, and expansion.

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