

# Educational Leadership Based on Social Capital for Improving Quality of Private Secondary School

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DOI : 10.14421/jpi.2017.62.449-478

Received: 2 October 2017

Revised: 14 November 2017

Approved: 5 December 2017

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## **Abstract**

*This study aims to explain the leadership pattern of social capital based education for the quality improvement of private schools. The research is conducted at private Junior Secondary Level with a qualitative naturalistic approach. This location is in Sleman District. The subject consists of selected cases purposively. The research procedure is carried out by four steps and methods of obtaining the data through observation, in-depth interview, and documentation. Data analysis was carried out by inductive model while the level of trust result of research was undertaken by fulfilling criteria of credibility, transferability, dependability and conformability. The research findings are as follows. First, the concept of leadership of social capital based education rests on the ability of principals to influence school resources to achieve goals through an integrated pattern of trust dimensions, reciprocal relationships and networking. Second, school quality can be improved through a) school leadership in recognizing social capital, b) school leadership in utilizing social capital, c) school leadership in functioning social capital. Third, the utilization of social capital based on leadership in private schools in the form of a) bridging stakeholder aspirations both initiated by schools and stakeholders; b) bonding stakeholder relations with schools; c) following up or responding to stakeholder resources in school programs as a perspective new leadership at school.*

**Keywords:** Educational Leadership, Social Capital, Network, School Quality

## **Abstrak**

*Studi ini bertujuan untuk menjelaskan pola kepemimpinan pendidikan berbasis modal sosial untuk peningkatan mutu sekolah swasta. Penelitian dilakukan di jenjang sekolah menengah pertama swasta dengan pendekatan kualitatif naturalistik. Lokasinya di Kabupaten Sleman. Subjek terdiri kasus yang dipilih secara purposive. Prosedur penelitian ditempuh dengan empat langkah dan metode penggalan data melalui observasi, wawancara mendalam, dan dokumentasi. Analisis data dilakukan dengan model induktif sedangkan tingkat kepercayaan hasil-hasil penelitian ditempuh dengan*

*cara terpenuhinya kriteria kredibilitas, transferabilitas, dependabilitas dan konformabilitas. Temuan penelitian adalah sebagai berikut. Pertama, konsep kepemimpinan pendidikan berbasis modal sosial bertumpu pada kemampuan kepala sekolah mempengaruhi sumber daya sekolah untuk mencapai tujuan melalui pola terintegrasi antara dimensi kepercayaan, hubungan resiprocal dan networking. Kedua, mutu sekolah dapat ditingkatkan melalui a) kepemimpinan sekolah dalam mengenali modal sosial, b) kepemimpinan sekolah dalam memanfaatkan modal sosial, c) kepemimpinan sekolah dalam mendayagunakan modal sosial. Ketiga, pemanfaatan modal sosial dalam kepemimpinan berbasis modal sosial di sekolah swasta dalam bentuk a) menyambung aspirasi stakeholders baik yang diinisiasi oleh sekolah maupun stakeholder, b) mempererat relasi stakeholders dengan sekolah, c) menindaklanjuti atau merespons sumber daya stakeholders dalam program sekolah sebagai bentuk perspektif baru kepemimpinan di sekolah.*

**Kata Kunci:** *Kepemimpinan Pendidikan, Modal Sosial, Jaringan, Mutu Sekolah*

## **Introduction**

This paper is motivated by Boyett & Boyett's statement, "Leadership is the most important thing in business discourse, but maybe we should not be too amazed. This statement is important to put forward and initiate this paper because leadership is an effort to influence others or utilize existing assets or capital for the purpose of achieving organizational goals. Leadership in education aims to foster strong characters alongside high competence for the learners and the school/Islamic school (*madrasah*) community.

Social capital-based leadership becomes an option for improving the quality of schooling/madrasah education. Institutionally, the management system of educational institutions is carried out by the principle of leadership. Kotter in his book *Leading of Change*, asserts that leadership requires engineering.<sup>1</sup> This Kotter's opinion needs to be proved that leadership supported by social capital will improve the quality systemically with certain preconditions. Social capital-based leadership is conceptualized as a principal/Islamic school (madrasah) aware effort affecting the resources or assets of utilized school/madrasah and a school/Islamic school (madrasah) commitment to developing and building trust, mutual relationships and an integrated network. While the quality of education is conceptualized as school

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<sup>1</sup> J.P. Kotter, *Leading Change* (Massachusetts: Harvard Bussiness School Press, 1996), hlm. 14.

performance in developing academic resources, system management and development of local content of school/Islamic school madrasah.

Research on the leadership of education in schools/Islamic school (madrasah) in improving the quality of education has significance. First, theoretically, the system of thinking on leadership issues and management issues can be an actual issue in education. Educational leadership needed a synvergen mindset. In relation to quality improvement, principals and teachers as part of the organizational unit emphasize leadership rather than managerial so that the main issues of leadership at being effective.<sup>2</sup>

Second, there are many educational phenomena that require completion by using leadership and managerial principles together. Deal suggested that successful school leadership is needed by thinking of *paradox*.<sup>3</sup> In the school/madrasah is not often found paradox of pride, paradox of control, paradox of concern, even found also paradox in the principle of work like, reward, revised, changing, directives, measure, and equality. Deal recommends the principal/Islamic school (madrasah) to think of a paradox, so it needs to be trained and allowed to take place in an organization. It is believed to be the solution of the problem in school/Islamic school (madrasah).

Third, educational leadership is important in education, because leadership makes the principal/Islamic school (madrasah) being smart. Why is that, because this fast-growing community situation requires leaderships that can influence all elements of the organization. Leaders awaken to his followers that everyone is a leader. Leaders are not trapped in structural interests but rather in culture.

Meanwhile, research on social capital has been done by Rahmat Rais (2007) entitled Social Capital as Madrasah Development Strategy (Madrasah Development Study at State Islamic Senior High School (MAN) 1 Surakarta). This study aims to deepen the knowledge of social capital as the strategy of developing madrasah, covering network, trust and values through the role of madrasah leaders at State Islamic Senior High School (MAN) 1 Surakarta

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<sup>2</sup> J.H. Boyett and Boyett, J.T., *The Guru Guide: The Best Ideas of the Top Management Thinkers* (New York: John Wiley & Sons, Inc, 1998), hlm. 16.

<sup>3</sup> T.E. Deal and Peterson, K.D., *The Leadership Paradox: Balancing Logic and Artistry in Schools* (San Francisco: Jossey-Bass Publishers, 1994), hlm. xiii.

through qualitative research approaches and phenomenology methods conclude that the main social capital that must certainly be grown, built and managed as a Islamic school (madrasah) development strategy are networking, trusting and truth value as the implementation of the holy book (Qur'an) and Hadith in everyday life in education through Islamic school (madrasah) institution.<sup>4</sup>

The research conducted by Suharjo (2014) titled Role of Social Capital in Quality Improvement of Primary School in Malang City is important to be examined. This study aims to determine the pattern of access and utilization of social capital in primary schools and the role of social capital in improving the quality of primary schools in Malang. This qualitative research is conducted in State Elementary School (SDN) type A and State Elementary School (SDN) type C. Through purposive sampling technique the subject of this research includes principals, teachers, students and members of the school committee. After conducting in-depth interviews, participant observation and document analysis as well as analysis of qualitative data interactively sustainable interactives found three findings as follows. First, the quality of schools in State Elementary School (SDN) type A and State Elementary School (SDN) type C progress through the utilization of social capital in network dimensions and norms for school quality improvement. The progress of school quality includes the physical environment of the school, school culture and academic achievement. State Elementary School (SDN) type A has more progresses and better school quality compared to SDN type C. Both utilization of social capital in network dimensions and norms in both SDNs by school stakeholders has an important role in improving school quality. Thirdly, social capital naturally exists in primary school life, but State Elementary School (SDN) type A has access and utilization patterns of social capital in networks and dimensions of norms better than State Elementary School (SDN) type C for school quality improvement.<sup>5</sup>

When examined, the two studies have not given the reason why there are differences in the utilization of social capital. Rais's research emphasis

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<sup>4</sup> R. Rais, "Modal Sosial Sebagai Strategi Pengembangan Madrasah: Studi Pengembangan Madrasah Pada MAN 1 Surakarta" (PPS UIN Sunan Kalijaga Yogyakarta, 2007).

<sup>5</sup> Suharjo, "Peranan Modal Sosial Dalam Perbaikan Mutu Sekolah Dasar Di Kota Malang" (Universitas Negeri Yogyakarta, 2014).

more on the normative aspects of social capital values developed Madrasah. Meanwhile, in Suharjo's research, it has not yet touched on the research in State Elementary School (SDN) type B. The subject of research is still focused on the State Elementary School where without any treatment from the school leader, State Elementary School already has a social capital base. This research is different from previous research, which focus on school leadership pattern in utilization of social capital to improve the quality of education. Locations chosen in private schools that have the opportunity to develop the utilization of social capital than in schools/Islamic school (madrasah) with no social capital is fulfilled school asset Islamic school (madrasah).

The main issue of this research is to explain the pattern of leadership of social capital based education to improve the quality of private schools. The implementation of leadership in education is certainly done and implemented by all principals. However, what kind of social capital-based leadership patterns, it becomes a matter of serious study and it is important to discover a new paradigm of leadership in schools.

### **Social Capital in Education**

According to Hwan, the utilization of social capital in school performance can improve the quality of school.<sup>6</sup> Most social capital in schools has not been identified by school leaders optimally, either within the school's internal or external schools. Besides, the school also has not been able to utilize and utilize social capital for school life. By utilizing social capital, educational institutions such as school functions as agents of change, necessity of life, social function, direction, growth, conservation and progress (conservative and progressive).<sup>7</sup> This function can run maximally if the school performance is healthy (healthy) and based on social capital of school.

Efforts to know the potential and actuarization of social capital as a basis for leadership in schools/Islamic school (madrasah) have a more important position than human capital in educational and work experience as suggested by Lin, "... that social capital may be important as or even more

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<sup>6</sup> K.D. Hwan, "Coping through Social Capital in Educational Stratification: Relational Elignment and Complementary Ties," *Development and Society* 34 (2005): hln. 147.

<sup>7</sup> J. Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York: The Macmillan Company Dewey, 1964), hlm. 10-22.

important than human capital (education and work experience) in status attainment".<sup>8</sup> Because social capital is a variety of resources and social networks that are embedded in relationships between actors even though they are built in different contexts.

Referring to Bourdieu, the concept of social capital in society can be divided into three main types of capital namely economic capital, cultural and social capital. Economic capital can be converted in the form of money either directly or indirectly. The present cultural capital which in the society is in three different forms that can be internalized (incorporated) such as knowledge and skills, can be objectified such as paintings, books, or institutionalized such as a degree of study or diploma. While social capital is a potentially interconnected potential capital to form support if necessary. More details Bourdieu describes social capital as quoted by Häuberer,

“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”<sup>9</sup>

The social capital-based leadership dimension of the School becomes the discourse of experts, such as Putnam, Burt and Lin. In this research, Putnam's theory is used as an analysis unit of the leadership of social capital-based schools. It was chosen because, (a) according to Dewey (1964), the school was a miniature community. Learning events in schools reflect the phenomenon in society. What is learned in school is useful for life in a real society. (b) Putnam uses social capital in the political field to explain that the power relationships that exist in the community are built through networks to gain trust. It is the belief that makes society choices and support. It can be intriguing that school relationships to school and community forces generate public confidence in choosing schools. The community's trust in schools is the

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<sup>8</sup> N. Lin, *Social Capital: A Theory of Social Structure and Action* (London: Cambridge University Press, 2004), hlm. 97.

<sup>9</sup> J. Häuberer, *Social Capital Theory: Towards a Methodological Foundation* (Germany: VS Research, 2011), hlm. 38.

school's capital to improve school life. Trust can survive when based on norms or values understood and agreed upon between schools and stakeholders. (c) School partnerships with families, between schools and communities are discussed in improving the quality of schools. Schools have reciprocal relationship relationships with their communities.

Putnam developed his social capital theory from Coleman. According to Putnam, social capital is similar to "civic virtue" and has a closed relationship for political followers. Political followers rely on the relationship between political institutions, social capital and relationships.<sup>10</sup> Community quality is the highest relationship in the event of a strong network of cooperation on mutually beneficial social relations. (Reciprocal social relationships). Thus social capital consists of individuals and collective aspects.

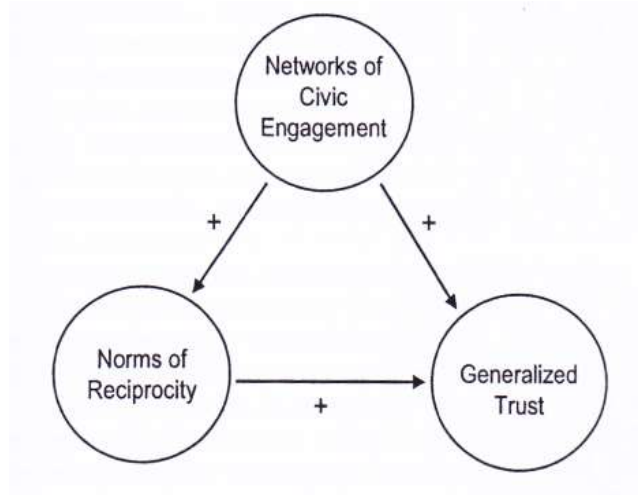
Furthermore, Putnam shares the elements of social capital including 1) Trust, 2) Networks of Civil Engagement, 3) Norms of Reciprocity.<sup>11</sup> Of the elements of social capital, Putnam makes the characteristics of social capital is 1) social capital allows to benefit the entire society, 2) social capital often occurs from social activities implemented by groups to achieve individual goals, 3) social capital is a community of people, 4) social capital can be managed formally or informally, 5) social capital relationships can be unified, repeated, intensive and multielement, 6) social capital can be seen in and out through bridging that is bringing together for the variety of people or put together (bonding) that connects people who are similar/same purpose. To simplify Putnam's concept of social capital can be seen in Figure 1.

Figure 1 explains that Putnam defines social capital as a social network that makes collaboration between individuals more effective. Social capital is conceptualized as a resource for individuals as well as for society. Reciprocal beliefs and norms are two aspects of social capital emerging from the network. In short, the Putnam concept states that the existence of social capital allows actors to act in a more effective way to achieve collective goals. Social capital is important for political stability, effectiveness and economic development that impact on the macro level of countries and regions

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<sup>10</sup> Häuberer, hlm. 53.

<sup>11</sup> R.D. Putnam, "The Prosperous Community: Social Capital and Public Life," *The American Prospect Online* Edisi 4. (13) (1993).



**Figure 1:**  
**The Relationship of Causality to Element The Concept of Social Capital.<sup>12</sup>**

In the context of the belief dimension, social capital has to do with transdisciplinary scholarship. According to Svendsen & Svendsen, social capital includes not only political science but an integral part of economics and sociology also, which focuses on the outcome terminology.<sup>13</sup>

With reference to Putnam's theory and supported by Svendsen & Svendsen, this theory can be applied in educational disciplines. Implementation of Putnam's theory in this research is to explore several things such as 1) social capital relation in school with stakeholder, both characteristic and contribution level, 2) school stakeholder perception on trust to schools and other institutions, 3) cooperative and reciprocal norms around the efforts of school collaboration and stakeholders in solving school education problems.

Meanwhile, research on educational leadership is widely practiced, but not the focus associated with social capital in educational leadership. The

<sup>12</sup> Putnam, *the Prosperous Community..*, dan Häuberer, J. (2011). Social capital theory: Towards a methodological foundation. (Germany: VS Research, 2011), hlm. 50.

<sup>13</sup> Svendsen, G.T. & Svendsen, G.L.H. "The troika of sociology, political science and economics." Dalam G.T. Svendsen and Svendsen G.L.H., *Handbook of Social Capital: The Troika of Sociology, Political Science and Economics*, (Pp. 1-16). (Massachusetts: Edward Elgar Publishing, Inc., 2009), hlm. 3.



development of educational leadership will occur when incorporating other aspects of the scholarship in the educational leadership genre. Thus, efforts to capitalize on social capital to achieve the quality of educational leadership in private schools have a more important position than human capital in the educational and work experience as Lin, "... *that sosial capital may be as important as or even more important than human capital (education and work experience) in status attainment*".<sup>14</sup> Because social capital is a variety of resources and social networks that are embedded in relationships between actors even though they are built in different contexts.

The importance of utilization and utilization of social capital has a great influence on the quality of schools. This is implicitly as Parsons did<sup>15</sup> and Dewey<sup>16</sup> which states that the function of the school is to build community together, "... functions of schools that help hold society together." Also the result of socialization,<sup>17</sup> so that individual positions are physically rooted in family ties.<sup>18</sup>

While the theory of social capital (theory of social capital) was first discovered by two great figures namely Bourdieu and Coleman.<sup>19</sup> Furthermore, Putnam shares the elements of social capital including 1) Trust, 2) Networks of Civil Engagement, 3) Norms of Reciprocity.<sup>20</sup> Thus the school has an impact on

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<sup>14</sup> Lin, *Social Capital: A Theory of Social Structure and Action*, hlm. 97.

<sup>15</sup> Parson, T. "The school class as a social system". Dalam J.H. Ballantine and J.Z. Spade, *Schools and Society: A Sociological Approach to Education (2nd Ed.) (Pp. 32-40)* (Canada: Wadsworth/Thomson Learning, 2004), hlm. 32.

<sup>16</sup> Dewey, *Democracy and Education: An Introduction to the Philosophy of Education*, hlm. 10-22.

<sup>17</sup> P.L. Berger and T. Luckman, *The Social System* (London: Praegers, 1967), hlm. 85.

<sup>18</sup> J.S. Coleman, *Equality of Education Opportunity*, Department of Education (Washington, DC: U.S. Government Printing Office, 1973), hlm. 134; Bourdieu, P. "Cultural reproduction and social reproduction". Dalam J. Karabel & A.H. Halsey. *Power and Ideology in Education* (pp. 487-510). (New York: Oxford University Press, 1977), hlm. 487; Fägerlind, I & Saha, L.J. *Education and national development: A comparative perspective*. (New York: Pergamon Press, 1983), hlm. 20; Buchori, M. (Science education and educational practice in reflection) *Ilmu pendidikan dan praktek pendidikan dalam renungan*. (P.T. Tiara Wacana: Yogyakarta dan IKIP Muhammadiyah Jakarta-Press: Jakarta, 1994), hlm. 3-9.

<sup>19</sup> Häuberer, *Social Capital Theory: Towards a Methodological Foundation*, hlm. 35.

<sup>20</sup> Putnam, "The Prosperous Community: Social Capital and Public Life," hlm. 13; Svendsen, G.T. & Svendsen, G.L.H. "The troika of sociology, political science and economics". Dalam G.T. Svendsen & G.L.H. Svendsen (Eds.). *Handbook of Social Capital: The Troika of Sociology, Political Science and Economics* (pp. 1-16). (Massachusetts: Edward Elgar Publishing, Inc,

the community (school matter).<sup>21</sup> According to Ancok, social capital has a usefulness in life as its benefits to society in the form of trust (*trust*).<sup>22</sup>

In the aspect of quality and style of school leadership traced from the concept of effective schools.<sup>23</sup> Without it, any school as stagnant (stagnation) and involution (running on the spot).<sup>24</sup> The style of school leadership follows a path of education that emphasizes the cultural dimension,<sup>25</sup> so that the

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- 2009), hlm. 3; Lin, N. *Social capital: A theory of social structure and action*. (London: Cambridge University Press, 2001), h. 4-8.
- <sup>21</sup> P. Mortimore and et.al, *School Matters: The Junior Years* (England: Open Books Publishing Ltd, 1998), hlm. 1; Hwan, K.D. "Coping through social capital in educational stratification: Relational alignment and complementary ties". *Development and Society*, 34, 147-167, 2005, hlm. 147; Tesconi, C.A., Jr., & Hurwitz, E., Jr. *Education for whom? The question of equal educational opportunity*. (New York: Harper & Row, 1974), hlm. 78; Kholis, N., Zamroni, Z. & Sumarno, S., Mutu sekolah dan budaya partisipasi stakeholders. *Journal of Foundation Development Education and Applications*, 2(2). 2014, hlm. 130-142.
- <sup>22</sup> Djamaluddin Ancok, "Modal Sosial dan Kualitas Masyarakat" (The Inaugural Speech of Professorship, Faculty of Psychology, Gadjah Mada University, 2003), hlm. 20-23; Suwadi, "Revitalization of schooling education based on civil society power: The case study of school strengthening in muhammadiyah 1 Depok Secondary School Yogyakarta Indonesia". *Prosiding, International Seminar on Education of Serantau organized by Faculty of Education, the University of Kebangsaan Malaysia and FKIP University of Riau*, on 22 & 23 May 2013. (Malaysia: Universiti Kebangsaan Malaysia, 2013), 2677; Suwadi. "Identification and the utilization of social capital in Islamic education teaching-learning process at Budi Mulia Dua High School Yogyakarta Indonesia." *Proceeding, 2nd International Conference on Current Issues in Education organized by the Faculty of Education UNY*, August 25-26 2015. Yogyakarta: Yogyakarta State University, 2015).
- <sup>23</sup> H Beare, B.J. Caldwell, and R.H. Millikan, *Creating an Excellent School: Some New Management Technique* (New York: Routledge, 1989), hlm. 62; Fullan, M.G., *The new meaning of educational change* (2nd). (Michigan: Cassell Educational Limited, 1993), 15; Mortimore, P. et al., *School matters: The junior years*. (England: Open Books Publishing Ltd, 1988), hlm. 263.
- <sup>24</sup> M Ali, *Menabur Benih Sekolah Unggulan Di Muhammadiyah* (Yogyakarta: Penerbit Suara Muhammadiyah, 2009), hlm. vii; Kotter, J.P., *Leading change*. (Massachusetts: Harvard Business School Press, 1996), 26; Muhadjir, N. *Science of education and social change: the theory of education of creative social actors* (fifth edition). (Yogyakarta: Rake Sarasin Press, 2003), 1; Hopper, E.I. "A typology for the classification of educational systems" in J. Karabel & A.H. Halsey. *Power and ideology in education*. (pp. 153-166). (London: Oxford University Press, 1979), 153; Pring, *Philosophy of education: Aims, theory, common sense and research*. (New York: Continuum, 2005), 43.
- <sup>25</sup> Deal, *The Leadership Paradox: Balancing Logic and Artistry in Schools*, hlm. xi; Coleman, J.S. *Equality of education opportunity*. (Department of Education, Washington, DC: U.S. Government Printing Office, 1966), 7-22; Felestin & Triyono, M.B. "The implementation of total quality management at vocational high schools in Indonesia." *Research and Evaluation in Education Journal*, 1 (1), (13-24), 2015, 13.

guidance of teachers is directed to the teacher figure in the era of globalization.<sup>26</sup>

### **Leadership School Based Social Capital**

The concept of leadership of social capital based education rests on the ability of principals to influence school resources to achieve goals through an integrated pattern of trust dimensions, reciprocal relationships and networking.

Social capital in private schools can be identified through school relationships with stakeholders, both internally and externally. Characteristic of social capital is a relationship that is built not solely determined by human capital but more emphasis on reciprocal school relations either a mutually beneficial relationship or a relationship of mutual help. Reciprocal relationship can be initiated by building a network so that the built network can be maintained. The preserved network shows a degree of confidence in the school. Reliable and trusted network relationships can survive because of mutual understanding and holding with agreed norm.

For some schools, they have not been able to identify social capital in school but they have implemented it even though it is accidental or by accident. In other side, some schools can identify social capital well and they can even utilize it systemically by design. In terms of identification and utilization of social capital, schools have four trends: first, schools are able to identify social capital and be able to use it for increasing school vitality. Both schools were unable to identify social capital but they have used it to increase school vitality. Third, schools are able to identify social capital, but are unable to use it to improve school quality. Fourth, schools are unable to identify social capital and are unable to use it in improving school quality. All these tendencies get pay attention seriously so that the increased vitality of the school becomes crucial.

Social capital in private schools can be categorized in the sources, forms, and patterns of social capital. The categorization is integrated into the

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<sup>26</sup> M Olssen, J. Codd, and A.M. O'Neill, *Education Policy: Globalization, Citizenship and Democracy* (London: Sage Publications, 2004), hlm. 2; Rao, V.K., *Quality education*. (New Delhi: APH Publishing Corporation, 2003), 35.

school network dimensions that are utilized and the school's commitment to be developed in building trust, mutually beneficial reciprocal relationships and mutual aid. It is certainly that the norms drive schools to create networking remain a concern in the social capital of schools dimension. Thus, there is a solid integration between the dimensions of trust as a point of capital with the dimensions of reciprocal relationships and the dimensions of norms, as well as the dimension of the network so that it becomes a capital unit in improving the schools quality through the principal leadership skill.

Social capital in schools derived from internal schools (micro) and from external schools (macro). The source of school social capital derived from the schools potential, school actors and foundations. Meanwhile, the source of social capital from outside the school (external) derived from the community, government agencies, non-government institutions, universities and community leaders.

Social capital source from internal schools is demonstrated by school relationships conducted by school potential, school actors and associations. The school's relation to school potential is demonstrated by the school's ability to build networking with *the benefaction (wakaf)* family of landowners. This network was done since the school began to revive around 2008. Almost seven years of network-based relation is so that it gets the trust of the surrounding community. This is confirmed by a large family of donors of land that have given their appreciation and trust to the school in the last five years. Networks with families of *benefaction (wakaf)* landowners are established through continuous and regular visits between schools, and especially during Idul Fitri and for the last seven years have never been absent from the giver of *benefaction (wakaf)*.<sup>27</sup> From the visit of friendship carried out regularly, then obtained the values of support, advice and spirit of militancy and school confirmation to make changes.<sup>28</sup> Militancy can be understood as a principal's toughness in struggling with the difficulties of making school more alive.

School relationships to school actors are demonstrated by the school's ability to network with teachers and employees. The relation of the school with the teachers is shown by giving the young generation the opportunity to do

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<sup>27</sup> Interview with AM (Principal), 17/6/2014.

<sup>28</sup> Interview with AM (Principal), 17/6/2014.

self-actualization in various school activities, thus giving birth to student achievement.<sup>29</sup> This is confirmed by one of the teachers who feel that they have a wide opportunity to innovate and creativity in an effort to advance the school.<sup>30</sup> Meanwhile, school employees also feel that during the last five years of service in school there have been many changes and advances in schools that he feels can contribute to school progress.<sup>31</sup> In addition to teachers and employees, parent guardians and school committee and community members around the school are important sources of social capital in building networks, beliefs and prevailing norms. School relationships in building networks and beliefs transliterated by the diligent informants who creates much money (*dregil*)<sup>32</sup> the same thing is also shared by the school committee.<sup>33</sup> The point is that schools are continually relating and communicating the development of the school so that it feels repeated until the purpose of its purpose is met. Here are the statements of AM as the principal,

“I do often involve them in this junior high school. For example, suppose I invite in committee stewardship. Suppose the chairman of his committee Mr. Affandi, Mr. Afandi is the secretary of the branch of Depok District. He is now also active in the southern branch of Maguwoharjo.”<sup>34</sup>

This data, once confirmed to the school committee, the School Committee agrees and feels involved not only as a school committee but also as part of the association responsible for the sustainability of the school.<sup>35</sup> School relation to the association is shown by the ability of schools to build networks with the foundation and prominent figures. The school relation with the parties is built from the level of twigs to the central level. Cultural communication with one member of the association, leads to structural communication from the branch level to the center. The facts show that this school became a targeted school of Muhammadiyah Region DI Yogyakarta in

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<sup>29</sup> Interview with AM (Principal), 1/7/2014.

<sup>30</sup> Interview with AA (Teacher), 19/9/2014.

<sup>31</sup> Interview with Ha (Employee), 15/9/2014.

<sup>32</sup> Interview with Bc (Key People), 10/11/2014.

<sup>33</sup> Interview with AAF (School Committee), 5/10/2014.

<sup>34</sup> Interview with AM (Principal), 17/6/2014.

<sup>35</sup> Interview with AAF (School Committee), 5/10/2014.

the early days of school revival.<sup>36</sup>This shows that the relationships built can survive and gain trust to date.<sup>37</sup>

Social capital sourced from external schools is shown by school relationships with government agencies, non-government institutions, universities and community leaders. Relations with the government especially Ministry of Education and Culture for example, indicated by the government trust to provide physical assistance schools since 2009 until now without stopping.<sup>38</sup>

Meanwhile, relationships with non-governmental organizations were established through communication with book publishers, banks in terms of salary/retirement funds for teachers and employees, and compensation for poor children to graduate and continuing education at higher levels.<sup>39</sup> This is done because the condition of learners from middle to lower family background.<sup>40</sup> Relationships with universities are realized in academic guidance that is maintained continuously in the function as a resource and school management. Based on the observation that this school was made Ahmad Dahlan University (UAD) Yogyakarta as a school laboratory.<sup>41</sup> On another occasion this belief was confronted to the UAD Rector who stated it was true and in the near future will be declared.<sup>42</sup> Not only UAD colleges also establish networking and trust with the University of Muhammadiyah Yogyakarta (UMY) and State Islamic University (UIN) Sunan Kalijaga, Yogyakarta State University (UNY) in the form of academic accompaniment.<sup>43</sup>

Finally, relationships with community leaders are built through cultural communication conducted by the school. This relation is intended to get support and support from external parties such as alumni of the successful alumni and also community leaders who are concerned with the Business Charity of Muhamadiyah (AUM).<sup>44</sup> The school realizes that without the

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<sup>36</sup> Document, SMPM, 2013.

<sup>37</sup> Observation, SMPM, 2015.

<sup>38</sup> Document, SMPM, 2014.

<sup>39</sup> Interview with AM (Principal), 17/6/2014.

<sup>40</sup> Document, SMPM, 2014.

<sup>41</sup> Interview with AM (Principal), 17/6/2014.

<sup>42</sup> Interview with, Ky (Rector of Ahmad Dahlan University), 22/10/2015.

<sup>43</sup> Interview with AM (Principal), 17/6/2014.

<sup>44</sup> Interview with AM (Principal), 1/7/2014.

support of community leaders this school can no longer live (vitality). In addition, the relationship with community leaders is intended to increase the quantity of students. The number of students affects the school's ability to fund education funds including BOS funds from the government. So this relation becomes the intention of school leadership to increase school vitality. Through this relation, the school gets an charity funding support from the community that can be used to foster children in school.

School relationships with social capital sources are framed in the form of mutually beneficial relationships and mutual aid relationships. The mutually beneficial relationships at the internal level of the school are conducted in the form of providing opportunities to educators and educational personnel to apprenticeship in achieving schools, giving youth teachers the confidence to be creative, building loyalty to institutions, and great recitations.<sup>45</sup> Loyalty can be understood as the obedience and loyalty of a person in fulfilling his duties and mandate. Teachers and employees benefit from increased knowledge, can channel aspirations, grow the spirit of militancy and can socialize with the community. While schools benefit from achieving school vision and mission, gaining school's internal trust and strengthening school militancy norms to keep the vitality of building schools up. This statement is confirmed by the teacher<sup>46</sup> and employees<sup>47</sup>, school Committee<sup>48</sup> and the board of trustees<sup>49</sup> which states it is. On another occasion, this explanation was confirmed with the Muhammadiyah Branch Board which the result said that to build togetherness between business charity with the community is often held a grand study at school.<sup>50</sup>

Meanwhile, mutually beneficial mutual relations with external parties are manifested in the form of cooperation with government agencies, non-government institutions, universities and community leaders. The government agencies benefit because the task of education is shared jointly. While non-governmental organizations can enhance their corporate image and brand, develop partnerships with stakeholders and enhance corporate influence

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<sup>45</sup> Interview with AM (Principal), 1/7/2014.

<sup>46</sup> Interview with AA (Teacher), 19/9/2014.

<sup>47</sup> Interview with Ha (Employee), 15/9/2014.

<sup>48</sup> Interview with AAF (School Committee), 5/10/2014.

<sup>49</sup> Interview with Jr (Board Management), 5/10/2014.

<sup>50</sup> Interview with AAF (School Committee), 5/10/2014.

through a commitment to behave ethically and contribute to the development of local communities and the wider community through Corporate Social Responsibility (CSR). While universities benefit from the existence of laboratories that are dynamic and humanist, so as to develop various educational innovations to achieve the expected graduates. Community leaders benefit from the field or means of preaching (*da'wah*) as part of the social and religious community. Profits on the part of the school can certainly strengthen the vitality of the school and at the same time as a medium to identify and utilize social capital. Furthermore, mutual relationships that help each other with the internal school is embodied in the form of embracing the young, improve salary, and provide rewards to school actors.<sup>51</sup> These mutual help relationships are also given in the form of rewards to children, when bringing relatives, friends and anyone into new students in this school. It is intended to foster trust to the students as well as the teachers and employees to be proud of the institution.<sup>52</sup>

Reciprocal relationships that help each other with external parties are manifested in the form of sacrifice (*qurban*) management with the community, school actors participate actively in community activities, embrace local wisdom and build relationships.<sup>53</sup> In religious social activities, the school also establish mutual relationships to help each other. Being among the guests in the Baiturrahmat mosque ceremony, including the parking attendants and the task force officers.<sup>54</sup>

The series of activities in building relations both internally and externally shows that relationships strengthen the network. The networks that are nurtured generate trust. Trust can be nurtured because it holds the agreed norm.

Networks that are knit school with internal parties is to enliven friendship with the board (*persyarikatan*) in various levels, care and sharing with the citizens of the school, and the guidance of the Muhammadiyah Young Generation (AMM).<sup>55</sup> Communicating (*silaturahmi*) interpreted as a visit in

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<sup>51</sup> Interview with AM (Principal), 1/7/2014.

<sup>52</sup> Interview with AA (Teacher), 19/9/2014.

<sup>53</sup> Interview with AM (Principal), 1/7/2014.

<sup>54</sup> Interview with AA (Teacher), 19/9/2014.

<sup>55</sup> Interview with AM (Principal), 1/7/2014.



order to strengthen the ropes of brotherhood. On different occasions AM provides additional explanations about the usual networking with internal parties such as the Muhammadiyah leaders as well as the Muhammadiyah youth generation.<sup>56</sup> The same thing is also affirmed by the AF where the principal wishes to work on the network of parents or guardians of students. This is expected to strengthen the internal network as in the strengthening of SPP and other non-binding aid.<sup>57</sup> While the network that builds schools with external parties is to build formal and informal communication with the Ministry of national education, banking, educational institutions, and universities and community leaders. In addition, the usual form of networking is cooperation that is manifested in Memorandum of Understanding (*MoU*).<sup>58</sup>

Through the norms held by both parties can move schools to build trust with internal parties in the form of militancy, loyal, tenacious, and never give up.<sup>59</sup> Even the school through the physical condition of the classroom that has been eaten age, able to move the school actor to keep school vitality.<sup>60</sup> The same thing was also conveyed by AA who also felt directly since the beginning of building this school from almost dead to life again. This phenomenon is felt the trust that arises from the citizens of schools and communities around the school.<sup>61</sup> Trust can be established through the norms of humble (*andap ashor*) and 3M (serving, sponsoring and delivering). The headmaster's willingness to position himself in this respectful position was experienced by AM when it was early to rebuild the school. This is as confirmed to community leaders around.<sup>62</sup>

While the norms that drive schools to build trust with external parties in the form of alignments to the weal or powerless (*mustadzafin*), theology of utility (*al-Ma'un*) and the big name of Muhammadiyah. This norm is held by the principal to mobilize all academic community to build school.<sup>63</sup> School efforts in building and enhancing school confidence with external parties are through the principle of by the way, play for fun (*ameng-ameng*), lure, often

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<sup>56</sup> Interview with AM (Principal), 1/7/2014.

<sup>57</sup> Interview, with AF (Vice Principal), 19/9/2014.

<sup>58</sup> Interview, with AM (Principal), 17/6/2014.

<sup>59</sup> Interview, with AM (Principal), 17/6/2014.

<sup>60</sup> Observation, SMPM, 2015.

<sup>61</sup> Interview, with AA (Teacher), 19/9/2014.

<sup>62</sup> Interview, with MJ (Key People), 15/8/2014.

<sup>63</sup> Interview, with AM (Principal), 17/6/2014.

giving news and nimble communicating with networks, collaboration and synergies, and tangible evidence of school capability.<sup>64</sup> This principle is referred to by principals in mobilizing public trust<sup>65</sup> and reinforced by the approval of the board of trustees.<sup>66</sup> On different occasions AM also emphasized the experience of establishing this principle with the young generation to advance the school into an effective school.

I was asked to work hard on the inside, making sure that this SMP is indeed there is a change, looks the result of the change, although it is step by step so. He always encourages and communicates various parties, including the Ministry. Thank to God (*Alhamdulillah*) because I am diligent to communicate with various parties, with PWM, with PDM, with branches, branches, with the Ministry. Thank to God (*Alhamdulillah*) turns up to this moment to give a positive and productive response.<sup>67</sup> The same thing is also recognized by AF that this principle characterizes the movement to build public confidence by introducing from the Muhammadiyah leaders.<sup>68</sup>

## **School Quality Improvement through Leadership Based On Social Capital**

Improvement of school quality through factors a) school leadership in recognizing social capital, b) school leadership in utilizing social capital, c) school leadership in utilizing social capital. This is manifested in academic development relation, human resource quality improvement, and administration management and development of local content.

### **1. Relation of Academic Development**

The dynamics of academic development in this case is demonstrated by the performance of schools in utilizing social capital for academic development including the efforts of schools to take advantage of opportunities to improve the quality of education through the improvement of curriculum, syllabus and school libraries. In the academic development of schools utilize networks, relationships and beliefs that exist in schools, colleges and education offices for

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<sup>64</sup> Interview, with AM (Principal), 17/6/2014.

<sup>65</sup> Observation, SMPM, 2014.

<sup>66</sup> Interview, with AAF (School Committee), 5/10/2014.

<sup>67</sup> Interview, with AM (Principal), 1/7/2014.

<sup>68</sup> Interview, with AM (Principal), 1/7/2014.

curriculum updating, the preparation and improvement of syllabus and the benefits of school libraries. Thus the existence of social capital has been recognized and utilized by schools for the academic development.

Forms of utilization of social capital in academic development through the utilization of MKKS, BKS Muhammadiyah, invites resource persons from universities in curriculum assistance. Internally, the school also conducts academic development activities through the annual program of schools on improving the quality of learning and curriculum. In the development of school syllabus also provide assistance from supervisors, education agencies and experts from both primary and secondary education assemblies as well as from universities. In the development of libraries or learning resources, schools send library staff to apprentices to schools where the management has a good reputation and cooperate with publishers in book procurement.

Elements involved in this academic development activities are MKKS, BKS Muhammadiyah, resources from Higher Education. This is the target of school actors. Election of this element is based on academic representation and network of cooperation and that is not less important is the ideological aspect and loyalty of the related elements.

The network pattern developed in academic development is the pattern of cooperation or partnership. This pattern is formed in activities such as workshops and mentoring. This pattern of cooperation and partnership shows that academic development activities are still limited to what has been planned and has not been the target of expected achievement.

The value that is believed in academic development is derived from the ideological value of Muhammadiyah and the loyalty derived in the values for achievement, creative, innovative and good deed. Those values are the beliefs of school actors to develop in the academic field.

Academic mining outreach is still local and has not penetrated on a national scale. For local school covers the surrounding community, district and provincial level. This also indicates that the school's ability to recognize social capital is not yet optimal.

## 2. Relation Improving the Quality of Human Resources

The school's performance in this case in utilizing social capital for human resource development includes the quality and quantity of educators, education personnel and learners. In the development of school human resources utilize the networks, relationships and trusts that exist in schools, colleges and education offices to get highly dedicated, creative and innovative teachers and employees and a spirit of devotion and struggle. Thus the existence of social capital has been recognized and utilized by schools for the development of human resources.

Forms of utilization of social capital in the development of quantity of human resources, namely educators and educational personnel through announcements in various media, selection with schools and the board and utilization of communication networks with the Muhammadiyah Youth Movement (*AMM*). While improving the quality of educators and educational personnel through workshops, training, family gathering and other activities that support teacher competence. Furthermore, the program of developing the quantity of students human resources, improved through the touching system, the mobilization of all teachers to visit the elementary school in Depok and surrounding areas, branch Islamic religious talk and huge Islamic religious and publications. This is a form of follow-through from the utilization of school social capital. Even schools are also accommodating to transfer students with certain requirements. The development of student quality is achieved through optimal curriculum implementation and other supporting activities both extracurricular and special programs.

The elements involved in human resource development activities are the Dikdasmen and Board of Branch Muhammadiyah (PCM) of Depok, the Regional Primary and Secondary Education (*Dikdasmen*) and Muhammadiyah Regional Board (PDM) of Sleman Regency, the Provincial Dikdasmen and Muhammadiyah Regional Board (*PWM*) Yogyakarta Special Region , Regional and Provincial Education Assembly, Provincial and Provincial Education Offices, and private institutions engaged in improving the quality of educators and education personnel, in addition to MKKS, BKS Muhammadiyah, and resource persons from universities. This is the target of school actors. The selection of this element is based on institutional representation and network

of cooperation and that is not less important is the ideological aspect and loyalty of the related elements.

The pattern of networks developed in the development of human resources is the pattern of cooperation or partnership. This pattern is formed in activities such as workshops, training and mentoring and internships. This pattern of activity indicates that human resource development activities have been initiated from the association, but still in the same direction so that it is linear (monologue).

The value that is believed in academic development is derived from the ideological value of Muhammadiyah and the loyalty derived in the values for achievement, creative, innovative and good deed (*akhlakul karimah*). These values are the beliefs of school actors to develop in human resources.

Academic mining outreach is still local and encompasses on a national scale. For local school covers the surrounding community, district and provincial level. As for the national scale, includes the cooperation of increasing human resources in national activities such as national central education ministry. This also indicates that the school's ability to recognize social capital is not yet optimal.

### **3. Relation of Administration Management**

The school's performance in utilizing social capital for the improvement of the school's funding system in this case, through the relatively low cost of education and in accordance with the economic capacity of the guardian's parents, but the school developed by increasing the number of students in the study group, resulting in an increase in the amount of government assistance through Operational Cost School (*BOS*). In improving school funding utilize the networks, relationships and trusts that exist in schools, colleges and education offices to raise salary of educators and education personnel to the rhythm of performance and foster the spirit of loyalty so that the school is given awareness to grow. Thus the existence of social capital has been recognized and utilized by schools for the development of funding system.

The use of social capital in improving the internal funding system is reflected in the tenacity of schools to build communication and make this

school a piloting school enabling the parties to disburse financial aid. This is used by schools through quality improvement, student quality and student quantity, school facilities and infrastructure. In other words, fund rising is rolled out through communication with fruitful board on the aid of help each other and cooperation (*ta'awun*) of foundation funds, and funding from the Assembly of Basic and Middle Education (*Dikdasmen*) PWM D.I Yogyakarta, CSR Muhammadiyah Higher Education and grants from Muhammadiyah universities,

Elements involved in external funding system enhancement activities show significant impact. This is done by the school through the empowerment of the rich (*aghniya*) and other institutions to participate in building education in the School. Call it the ability of schools to attract the sympathy of the surrounding community in helping students with free tuition, bank CSR assistance for children who can not afford, and other forms of publication that is not priceless with money. While for the external sources of government institutions show evidence of the reliability of school performance utilizing social capital as seen from the support of National Education (*Diknas*) through the Directorate of Primary and Secondary Education of the Ministry of National Education to provide New Classroom Assistance (RKB) and other assistance, such as mosque (*musholla*), biology (IPA) Laboratory, Computer Laboratory, renovated Classroom.

The network patterns developed in improving the funding system are the relational patterns and help each other (*taawun*) in which the funders are invited to share. This pattern is formed in activities such as a grand study which is followed up with friendship. The pattern of this activity indicates that the activity of improving the funding system has been initiated from the association, but still in the same direction so that it is linear (monologue).

The value believed to be in the improvement of the funding system is derived from the ideological value of Muhammadiyah and the loyalty derived in the values of favor of the weak (*mustadzafin*), and the useful goods (*al-maun*) theology. Those values are the belief of school actors to make the funding system worrisome.

Academic mining outreach is still local and encompasses on a national scale. For the local scale includes surrounding communities, districts and

provincial levels. As for the national scale, includes the cooperation of increasing human resources in national activities such as national central education ministry. This also indicates that the school's ability to recognize social capital is not yet optimal.

#### **4. School Relation in the Development of Local Content/School Culture**

The dynamism of local content strengthening in this case is demonstrated by school performance in utilizing social capital for the development of local content. This school develops the principle of a Muhammadiyah school with four functions. First, the school serves as an education, Both schools serve as preaching (*da'wah*). Third, the school serves as a cadre. Fourth, the school serves as a ministry. In carrying out these four functions, schools utilize social capital in building a school culture such as through the implementation of innovative, creative and achievement education. Strengthen the role of school preaching (*da'wah*) in the behavior of children and school actors so that it becomes a role model. In the case of school cadre strengthening the role of HDI (Muhammadiyah Student Association) as a substitute for the Intra School Student Organization (OSIS) provides opportunities for junior school actors to portray and self-actualize.

Furthermore for the role of service, the form of social capital developed is how to serve the prime (service excellent) embodied in the culture of greeting, *regarding, and smiling*, *dhuha* Prayers, sacrifice day (*Idul Qurban*) and similar activities. Besides, the school also utilizes social capital to realize a healthy school, clean and fun, so that the public interest.

The form of social capital utilization in the development of local school content is reflected in building a school culture that is neat and neat and clean. Good later clean now, according to the principle held by school actors. Elements involved in local school development activities demonstrate significant impacts.

The pattern of networks developed in the development of local school content is the pattern of habituation or living values. School actors have always habituated good qualities at school. This pattern is formed in activities such as smiling, introducing greetings, *dhuha* prayer, obligatory prayers and other social congregational activities. The pattern of this activity indicates that the

improvement of the funding system has been initiated from the association, but still in the same direction so that it is linear (monologue).

The value believed to be in the development of local school content is derived from the ideological value of Muhammadiyah and the loyalty derived in the values of favor of the weak (*mustadzafin*), and the useful goods (*al-maun*) theology. Those values are the belief of school actors to make the funding system worrisome.

The extent of developing local school content is still local and encompasses on a national scale. For local school covers the surrounding community, district and provincial level. As for the national scale, includes the cooperation of increasing human resources in national activities such as national central education ministry. This also indicates that the school's ability to recognize social capital is not yet optimal.

### **The Utilization of Social Capital in School Leadership**

The pattern of social capital utilization shown by mutual relationships of school leadership refers to mutually beneficial relations and helps each other to follow the bridging and bonding patterns. The pattern of bridging is demonstrated by school relationships in improving the quality of schools through identified networks by identifying school strength, community support, and school policy opportunities. The ways are developed through agile communication, meaning word of mouth (*gethok tular*), showing evidence of real change, the spirit of militancy and the loyalty of school actors in schools and colleges. With this pattern social capital is utilized by bridging (bridging) that brings together for the variety of people to put confidence in the school and at the same time bonding or connecting people similar / same purpose to fight on the Muhammadiyah Business Charity. This phenomenon is demonstrated by the ability of the principal to embrace all parties can believe in the school.

The observed phenomenon in implementing the bonding pattern is that when the school is hit by a financial crisis to build a school, the principal is willing to issue savings ahead of time when help from the community has not yet dropped, so that the stability of teachers and staff can be maintained.



This is one form of unity of ideals in order not to waver because of economic threats.<sup>69</sup>

Patterns of bridging in the utilization of mutually beneficial social capital are recognized by sharing, caring and embracing each other with fellow school actors and communities around the school. The way is developed through efforts to foster the cooperative attitude, just and balance (*tawazun*), and provide opportunities for school actors to be creative.<sup>70</sup> The cooperative attitude of the school is shown in an effort to bridge the rich (*aghniya*) and the coffers of funds both government and society to bring together a variety of people so willing to put confidence in the school.

The unifying pattern in the utilization of mutual social capital is identified by the way of organizing joint activities, channeling the ability of children in the next level of education. This method is developed through strengthening the tradition of dialogue, school orientation and board on common goals.<sup>71</sup> The principal's perseverance to bridge the potential of learners and the community is embodied in building collaboration and synergy.<sup>72</sup> This effort is also reinforced by the statement of AA who witnessed and experienced direct school efforts in building collaboration and synergy with anyone.<sup>73</sup> The same thing was also conveyed by Ha in an effort to participate in building public trust through joint activities to meet the desire of the community with the school so that the community is more confident in the school.<sup>74</sup>

This relationship with the pattern of bridging and unifying is driven by the norms held by both parties namely the spirit of looking after children who can not afford the poor (*dhuafa*) and cooperation. This method is utilized through reviving a culture of togetherness and synergy, social values (nurture, sharing, empathy).<sup>75</sup> In addition, there is real support, turning structural communication into cultural communication. This pattern is utilized through excellent service, painstaking attitude and consistent (*istiqamah*), and makes

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<sup>69</sup> Observation, with AM (Principal), 7/7/2014.

<sup>70</sup> Observation, with AM (Principal), 7/7/2014.

<sup>71</sup> Interview, with AM (Principal), 7/7/2014.

<sup>72</sup> Interview, with AM (Principal), 7/7/2014.

<sup>73</sup> Interview, with AM (Principal), 7/7/2014.

<sup>74</sup> Interview, with AM (Principal), 7/7/2014

<sup>75</sup> Interview, with AM (Principal), 7/7/2014

the school a 'children's moral workshop'.<sup>76</sup> Thus AM explained and reinforced by MAP.<sup>77</sup>

This bridging pattern is also utilized through excellent service, patient attitude and consistent in doing good deed (*istiqamah*), and makes the school a 'moral workshop' of children. Thus vice principal MAP affirmation strengthens the phenomenon delivered by AM. The role of the principal in this excellent service can provide the attractiveness of the various circles who have different desires can be incorporated in school. To the extent that the association's relationship is no longer visible in its bureaucratic or structural colors, it is the cultural color.<sup>78</sup>

The description of data on identification of social capital in Junior High School (*SMP*) Muhammadiyah shows that the utilization of social capital in the leadership of schools in the form of a) connects the aspirations of stakeholders both initiated by schools and stakeholders, b) strengthening stakeholder relations with schools, c) follow up or respond to stakeholders' school programs as a new perspective of leadership in schools.

Clearly that the utilization of social capital in school leadership shows, first the utilization of social capital is more closely its pull on the cultural spirit than the structural spirit. The cultural spirit shows the school's efforts to create conditions that allow for the identification and utilization of social capital. The creation of conditions shows that how much the relationship is able to maintain the network and gain confidence in the shared norms. Meanwhile, the structural spirit is also pursued by following the rules that apply as a logical consequence of the creation of cultural conditions. In other words, establishing cultural relations to reach the structural relations in the utilization of social capital.

Secondly, because relationships in the utilization of social capital based on the culture then it is possible that the occurrence of school vertical mobility can occur. Schools with limited initial conditions, gradually can compete with high schools. Although the stratification of guardian parents has not changed due to school dynamics, the level of student academic achievement has

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<sup>76</sup> Interview, with AM (Principal), 7/7/2014.

<sup>77</sup> Interview, with AM (Principal), 7/7/2014.

<sup>78</sup> Interview, with AM (Principal), 7/7/2014.

changed so that graduate school is able to continue in the next level in high schools. Thus, the opportunity for vertical mobility occurs at the school level and at the moment at the level of actors and graduates.

## **Conclusion**

In this study, researchers found a pattern of utilization of social capital in the leadership of private schools. First, the concept of leadership of social capital based education rests on the ability of principals to influence school resources to achieve goals through an integrated pattern of trust dimensions, reciprocal relationships and networking. Second, school quality is influenced by a) school leadership in recognizing social capital, b) school leadership in utilizing social capital, c) school leadership in utilizing social capital. Third, the utilization of social capital in social capital-based leadership in private schools in the form of a) linking stakeholder aspirations both initiated by schools and stakeholders, b) strengthening stakeholder relations with schools, c) following up or responding to stakeholder resources in school programs as a perspective new leadership at school.

The pattern of integration between trust, reciprocal relationships and networking with the spirit of militancy is reflected in quality improvement through school programs related to academic, governance and funding. The leadership factor in recognizing, utilizing and utilizing social capital determines the level of educational leadership intensity in improving school quality. This can be seen in the indicators of school leadership schemes in initiating and bridging school stakeholders, strengthening and uniting stakeholder aspirations and schemes to follow up stakeholder aspirations in school programs to improve quality.

Finally realized that some limitations that have not reached in this research that is research of social capital in educational world still at early stages, therefore need to be followed up by further study about utilization of social capital to improve school quality through variable human capital, financial capital and physical capital. So that the Categorization between social capital with human capital in school education with reflective action (*praxis*) can be clearly distinguished. Finally, there is no good school without good principal leadership, and good principal leadership can only be done by principals with good leadership potential. One of the best potential of

leadership is to recognize and utilize social capital to improve the quality of school / Islamic school (*madrasah*) in the digital age with the demands for skills in 21st century.

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