

# Social and Cultural Capital in Islamic Religious Education: Case Study of Madrasah Diniyah Nurul Huda Sarimulyo Blora

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## Abstract

Madrasah Diniyah Nurul Huda is a non-formal religious education that teaches Islamic religious sciences. This study aims to determine the forms of social and cultural capital in Madin Nurul Huda, the implications for institutions, students, teachers, the community around Madin Nurul Huda, and strategies to maintain social and cultural capital. This study used qualitative research methods. The research location is in Sarimulyo Village, Ngawen District, Blora Regency. Data collection techniques in this study are observation, interviews, and documentation. The theory is based on the theory of social capital and cultural capital from Pierre Bourdieu. The results of this study are social capital in Madin Nurul Huda, namely in the form of social networks, beliefs, values and norms. Cultural capital in Madin Nurul Huda takes the form of the human dimension, the object dimension, and the institutional dimension. For students it has positive implications because they get religious knowledge and form good morals, but the classical study method is applied, students become passive in learning. The implication for teachers is that it is not too influential for improving welfare. The implications for the surrounding community are getting additional jobs and fulfilling Islamic religious education facilities. Strategies for maintaining social and cultural capital from Madin Nurul Huda, namely Haul and Akhirussanah, Halal Bihalal, and maintaining the good quality of teachers. Suggestions for Madin Nurul Huda are to be open to expanding their social network, for Madin Nurul Huda Teachers need a variety of learning methods, and for the Blora and Provincial governments it is hoped that they will pay attention to the welfare of Madin Teachers in Indonesia.

## Keywords

cultural capital; madrasah diniyah nurul huda; social capital

## INTRODUCTION

A predominantly Muslim nation, Indonesian society gives importance to Islamic religious education in shaping the morals of the nation's next generation in accordance with Islamic teachings. One of the popular Islamic religious education institutions is Madrasah Diniyah, a type of non-formal religious education in Indonesia. Non-formal education is organized by community for community members who need educational services that function as a substitute,

supplement, fund or complement to formal education in order to support lifelong education (Bafadhol, 2017).

Madrasah Diniyah has been recognized by the government as an Islamic religious education institution. The most recent government regulation that forms the legal

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basis for the implementation of Madrasah Diniyah is the regulation of the Minister of Religion of the Republic of Indonesia No. 13 of 2014 concerning Islamic religious education, in which it is stated that Madrasah Diniyah is part of non-formal religious education, to be precise in chapter III Article 45 paragraph (1) which reads that non-formal Diniyah education is held in society in the form of Madrasah Diniyah Takmiliah (Rojii) institutions. (Rojii, 2020). One of the Madrasah Diniyah in Bora Regency, Ngawen District in Sarimulyo Village named Madrasah Diniyah Nurul Huda will be the object of study in the researcher's thesis.

Madrasah Diniyah Nurul Huda as non-formal religious education has forms of social and cultural capital. This social and cultural capital is what makes Madin Nurul Huda able to maintain its existence. Social capital, according to Pierre Bourdieu, is as actual and potential resources owned by a person derived from institutionalized and continuous social networks in the form of mutual recognition and introduction (in other words, membership in social groups) which provide its members with various forms of collective support. (Damsar, 2011). Social capital contains elements of trust, solidarity, loyalty, connections, so that it can guarantee the acceptance of the existence of agents in social spaces and the ownership of social capital is influenced by a network of relations (Yuliantoro, 2016).

Then cultural capital is the possession of cultural competence or knowledge that guides culturally valuable tastes and certain consumption patterns, which are institutionalized in the form of educational qualifications (Damsar, 2011). From this understanding it is clear that education provides a person with the knowledge and competency capital needed to make distinctions or value assessments. This cultural capital is formed, strengthened, and maintained primarily through education. According to Bourdieu, cultural knowledge is divided into 3 typologies, namely the human dimension, the object dimension, and the institutional dimension.

Based on the initial observations of

researchers at Madin Nurul Huda and the personal experience of researchers who have attended Madin schools, that Madin Nurul Huda contains social and cultural capital. The social capital in Madin Nurul Huda is trust. This means that Madin Nurul Huda is the Madin that is most in demand or favorite in the community in Ngawen District because the students not only come from Sarimulyo Village, but also come from outside Sarimulyo Village and even from across the

Bora districts such as Rembang, Purwokerto, Grobogan, Purwodadi, and Jakarta. Then social capital is also in the form of a network of relations, where Madin Nurul Huda is managed by a foundation called the Nurul Huda Pudak Foundation. The foundation has educational units consisting of Madin Nurul Huda, Nurul Huda Islamic Boarding School, Nurul Huda MTs, and Nurul Huda Vocational School. In addition, it also has a business unit, namely Koppontren Al-Hikmah (BMA). So that Madin automation has a relationship or connection with all units of the foundation.

The network of relations owned by Madin Nurul Huda also comes from the dominant group, namely the community in Ngawen District, including in Sarimulyo Village, the majority of whom are Muslims with the Nadlatul Ulama sect (NU members). Where Madin Nurul Huda is a religious education founded by NU, its founder named R.K.H Djafar Shodiq Nashiruddin who is an NU syuriah administrator in Ngawen District. Therefore Madin Nurul Huda has the nuances of NU's with the existence of NU symbols or symbols at several points of facilities and infrastructure within the Madin Nurul Huda environment. So that the establishment of Madin Nurul Huda received full support from the people of Ngawen, especially the people of Sarimulyo Village because they have the same beliefs and habitus in their religious practices.

Meanwhile, the cultural capital in Madin Nurul Huda is based on initial observations and the personal experience of researchers at Madin schools, namely the existence of clothing rules that require covering the genitals according to Islamic te-

achings for students and teachers in Madin Nurul Huda. Then the language used in the Madin environment still uses Javanese *Ngo-ko* for fellow friends and Javanese *Krama* to communicate with teachers. In addition, the cultural capital contained in Madin Nurul Huda can also be seen from the knowledge and competency possessed, with the religious knowledge provided which is converted into books or books that are used as material guidelines in learning.

## METHODS

This study used qualitative research methods. This method is used to obtain data in the form of words through direct observation or interviews with informants, used to provide an in-depth description of social and cultural capital in Madrasah Diniyah Nurul Huda. Then the data obtained is used to explain the formulation of the problem. Sugiyono (2017) explains that qualitative methods are used to obtain in-depth data, data that contains meaning. The research location is Madin Nurul Huda in Sarimulyo Village, Ngawen District, Blora Regency, to be precise in Puduk Hamlet. The Madrasah is managed by the Nurul Huda Puduk Foundation and is the most favorite Madrasah in Ngawen District because students not only come from Sarimulyo Village, but from various sub-districts in Blora Regency, including Blora District, Ngawen District, Japah District, Tunjungan District, Backward, some even came from Rembang, Purwokerto, Purwodadi, Grobogan, and Jakarta. Data collection techniques using observation techniques, interviews, and documentation. the validity of the data used is the technique of triangulation of data and reference materials. Analysis techniques include data collection, data reduction, data presentation and drawing conclusions or verification.

## RESULTS AND DISCUSSION

Madrasah Diniyah Nurul Huda is located in Sarimulyo Village, Ngawen District, Blora Regency. Madin Nurul Huda is on Jalan Raya Ngawen-Blora Km.10. Puduk, Ngawen. Blo-

ra, Central Java 58254. Madin Nurul Huda is a pure madrasa founded by Al-Maghfurlah R.K.H Dja'far Shodiq Nashiruddin with Mrs. Nyai Hj. Umi Hayati Halimah Nashiruddin. The learning method used at Madrasah Diniyah Nurul Huda is the Classical Study method. The education level in Madrasah consists of Kindergarten (*I'dadiyah*), *Ibtidaiyyah*, *Tsanawiyah*, *Alliyah* which have been running in an organized manner since 1972 M. Meanwhile the curriculum used is the Islamic Boarding School curriculum. In this case the curriculum was self-made in Pegon Arabic script by the Madrasah management in the field of diniyah education with the founder of Madin Nurul Huda, namely R.K.H Djafar Shodiq Nashiruddin. Madin Nurul Huda learning is carried out every day except Friday, starting at 15.00 WIB until 16.30 WIB. The learning methods used by the Madin Nurul Huda teacher are Sorogan, *Bandongan* and Memorizing.

There are 53 Madin Nurul Huda teachers, consisting of 16 female teachers and 37 male teachers. High educational background is not the main requirement or priority to become a Madin Nurul Huda Teacher. The main requirement is that they must come from Islamic boarding schools because they are considered to have good religious knowledge and good morals. Then the number of Madin Nurul Huda students in 2021 will be 874, and in 2022 there will be 853 who are male and female. The total number of students comes from a combination of all classes in Madin Nurul Huda, namely starting from Diniyah Kindergarten students in class A and class B for 2 years, 6 years of class 1-6 *Ibtidaiyyah Diniyah*, 3 years of class 1-3 *Tsanawiyah Diniyah* and *Aliyah*.

### Forms of Social and Cultural Capital in Madin Nurul Huda

Madrasah Diniyah, namely Islamic religious education which is considered important in social life, especially today with the phenomenon of globalization. Because the presence of this phenomenon can lead to disorganization. Disorganization is a process of fading or weakening of norms and values

in society due to changes (Soekanto, 2013). In Indonesia, the development of education and teaching in the form of madrasas is a development of the customary system which is held in surau, langgar, mosques, and Islamic boarding schools (Hamruni, 2018). According to Bourdieu, school is a fundamental factor in cultural consensus, insofar as it represents various common senses which are prerequisites for communication (Harker, 2009: 122). From the results of research that has been carried out by researchers in accordance with Pierre Bourdieu's theory of social and cultural capital, it is found that there are forms of social capital in Madin Nurul Huda in the form of social networks, beliefs, and normative values. Meanwhile, cultural capital in Madin Nurul Huda includes a human dimension (embodied state), object dimension (objectified state), and institutional dimension.

### Social Network

Networks are said to be resources of social capital because by owning relationships or relationships between individuals or groups that have subjective meanings related to or associated with something as knots and bonds, actors have a capital that can be invested in a structure of social relations (Damsar, 2011).

### IKSAN Alumni Network (Nurul Huda Santri Association)

The alumni association is not only a forum for friendship between alumni, but can become a forum for alumni to contribute to the educational institution. In addition, if the alumni association has high solidarity, cooperates with each other, synergizes, it will play a big role in the progress of educational institutions. Within Madrasah Diniyah Nurul Huda there is an alumni association called IKSAN (Ikatan Santri Nurul Huda). IKSAN has an organizational structure chaired by Mr. Iskun Iskandar who comes from Sendangmulyo Village, Ngawen District, Blora Regency. IKSAN was formed so that communication and friendship between alumni is maintained. The existence of IKSAN can reflect the cohesiveness of the

alumni. IKSAN is influential for syiar interests, namely by providing information to the wider community about the existence of Madin Nurul Huda in Sarimulyo Village. This is in accordance with what was conveyed by Mr. Maghfur (37) as the Teacher and Administrator of Madin Nurul Huda:

“...the alumni association every Muharram, the chairman of which is Mr. Iskun, the house is Sendangmulyo, there is an alumni association so that there is unity in communication, hospitality continues, influential for the sake of syiar as well, so to inform Sarimulyo there is Madin Nurul Huda, most of the teachers there are almost all alumni 90% of alumni, because in madrasas the salary is very small, if you take someone else you don't necessarily want to.”

(Result of interview on 14 February 2021)

IKSAN is a network of alumni of Madin Nurul Huda which was formed on the basis of alumni initiatives to provide support for the progress and existence of Madin Nurul Huda. IKSAN is also a social capital or social investment for Madin Nurul Huda to continue to be the Madin that is most in demand by the community. This support shows IKSAN's solidarity and loyalty to Madin Nurul Huda.

### Madin Nurul Huda Relationship Network with the Nurul Huda Foundation

Private Madrasahs which are organized by non-government and whose organizers are in the form of foundations already have legal entities for implementing their education and have been regulated by the government with the issuance of Law on Foundations no. 28 of 2004 as a substitute for RI Law no. 16 of 2001 (Sumarni, 2018). The Nurul Huda Pudak Foundation is officially incorporated and has educational units and business units. All units under the auspices or fostered by the Nurul Huda Pudak Foundation work together and synergize for mutual progress. The education units are Madin Nurul Huda, Nurul Huda Islamic Boarding School, MTs Nurul Huda, and SMK Nurul Huda. Meanwhile, the business unit is Al-

Hikmah Nurul Huda Koppontren or called with Baitul Muamalat Al-Hikmah (BMA). This research will focus on the cooperative relationship that exists between Madin Nurul Huda and all units under the auspices of the Nurul Huda Pudak Foundation. The form of social capital with the existence of the Nurul Huda Pudak Foundation which oversees Madin Nurul Huda is mutual cooperation in the form of mutual assistance and solidarity to achieve common goals. As Bourdieu explains, social capital as an actual and potential resource owned by a person originates from an institutionalized and continuous social network in the form of mutual recognition and mutual introduction that provides its members with various forms of collective support (Damsar, 2011). With the foundation, Madin Nurul Huda's social network is getting stronger because it has a lot of connections with other units to maintain its existence. Such as meeting the needs of teachers/educational staff in Madin Nurul Huda because many MTs and SMK Nurul Huda teachers helped become Madin Nurul Huda teachers in the afternoon. Then Madin Nurul Huda as the oldest education unit has a two-story building facility for an adequate teaching and learning process so that as a form of solidarity cooperation with the desire to move forward together, the building is used in the morning for MTs and SMK Nurul Huda, in the afternoon it is used for Madin Nurul Huda. BMA provided funding assistance for Madin Nurul Huda so that there was an increase in bisyaroh. Furthermore, the collaboration that was established with the Islamic boarding school was the obligation of the students/students of the Nurul Huda Islamic Boarding School for religious schools at Madin Nurul Huda.

### ***Relationship of the Madrasah with Nahdlatul Ulama (NU)***

The majority of people in Sarimulyo Village are Muslims with the Nahdlatul Ulama (NU) sect or the majority are NU members. This represents the existence of a dominant group or a social network that dominates in a domain. Strengthened by the existence of the NU organization, NU Muslimat and the-

re is an NU building in Sarimulyo Village. So Madin is religious education under the auspices of NU. Likewise with Madin Nurul Huda who is in Pudak Hamlet, Sarimulyo Village, Ngawen District, Blora Regency. With the presence of Madin Nurul Huda in Sarimulyo Village, where the majority are NU members, it is certain that the Sarimulyo Village residents will receive full support. This support is evidenced by Madin Nurul Huda who is a popular or favorite Madin.



**Figure 1.** NU Logo in the office of Madin Nurul Huda (Sumber : Dokumen Shavira, 2021)

Ngawen District and its students not only come from Sarimulyo Village, but also come from outside Sarimulyo Village and even across Blora District. Madin and NU as a group identity that have the same beliefs, the same behavior (behavior) habitus. Then there is a form of cooperation that exists with NU in which Banser (Barisan Ansor) participates to maintain security and order when Madin Nurul Huda holds Haul and Akhirussanah events.

### ***Madin Nurul Huda Relations with the Government***

The relationship or relations that exist between Madin Nurul Huda and the Government can be seen by the salary incentives or allowances provided by the Blora Regency government and the Central Java Provincial government to Madin Nurul Huda Teachers. bisyaroh that is received by Guru Madin Nurul Huda every 6 months is Rp. 1,500,000, plus an incentive or salary allowance from the Blora government of Rp. 600,000 every

year, and from the province of Central Java every year get Rp. 1,200,000. Salary assistance from the government is considered insufficient because it is far from the UMR of Blora Regency. When totaled, Madin Nurul Huda's teacher in a month only gets a salary of around Rp. 400,000. So there is an economic function, namely receiving incentives from the government for Madin Nurul Huda Teachers so that they can slightly increase welfare.

### Trust

Trust is an important thing in establishing a relationship and is included in the form of social capital. Trust is part of social capital whose existence is invisible but is felt through social relations that have been established (Huwaida, 2021). Trust is a social capital that determines the success of a company or institution, which is built on honesty, loyalty and cooperation (Handoyo, 2013).

### *Guardians' trust in Madin Nurul Huda*

The public's trust in Madin Nurul Huda is also a strength and a capital for social networks to continue to progress and develop. The community's trust in Madin Nurul Huda can be proven by its continued existence and being the most popular Madin or the favorite Madin for the people of Sarimulyo Village in particular and the people outside Sarimulyo Village in general. Evidenced by Madin Nurul Huda's students who are not only from Sarimulyo Village but also come from various villages in Blora Regency and even across Blora Regencies such as Rembang, Purwokerto, Grobogan, Purwodadi, Jakarta.

### Values and Norms

Value is understood as the notion of whether an experience is meaningful, valuable, valuable, and appropriate or meaningless, worthless, worthless and inappropriate. Whereas norms are rules, instructions, expectations that are good, correct, and important, which if not implemented will harm oneself or harm others (Kahfina, 2011).

### *Values and Norms applied by Madin Nurul Huda*

The norm in Madin Nurul Huda is that there are rules in writing (banners) that are posted on the walls of Madin Nurul Huda's office. Contains obligations, rights, prohibitions and sanctions for Madin Nurul Huda students. The values applied by the teacher are religious values and moral values. Good morals are emphasized in Madin Nurul Huda to his students. With a lesson about adab that teaches courtesy to oneself, friends, teachers and parents. This is prioritized because it is in accordance with the mission of the Prophet Muhammad who was sent to earth to perfect good character. And instill the value of ifadah (giving benefits) and istifadah (being able to ask questions and provide information). So what is prioritized is adab not intelligence, starting from speech, behavior, clothing. For example, when talking to the teacher using good language, namely Javanese Krama, when entering the class and meeting the teacher say greetings and greetings, start learning by reciting a prayer (Shahadat, Al-Fatihah, Asmaul Husna, Sholawatan) and ending learning by reciting a prayer ( Al-Asr).

### Human Dimension (Embodied State)

The human dimension of cultural capital is a condition that is embodied, or a condition that is embodied in the human body, or that is fully integrated with humans as a unit. So this human dimension is integrated within the self, taking the form of a long-lasting dispositional system in the body and mind. According to Bourdieu, this human dimension is inherent in the agent until it becomes a habitus (Yuliantoro, 2016).

### Knowledge of Religion taught in Madin Nurul Huda

The subjects in Madin Nurul Huda are Khot, monotheism, fiqh, shorof, nahwu, tajwid, Al-Quran, Arabic, Adab, I'lal, Tarikh, Hadith, Faroid, Sufism, I'rob, Fasholatan, and Mahfudhot . The founder of Madin Nurul Huda, namely Mbah Kyai Djafar, determined the subject matter according to the kno-

wledge he obtained while studying religion at the Islamic boarding school and indeed his Madin studies in general were like that. The religious knowledge imparted in Madin Nurul Huda to students is a form of human dimension cultural capital. The knowledge provided will be internalized in the minds of the students so that they have knowledge and understanding of religious knowledge which can be a muird's guide in carrying out daily life in accordance with the Islamic religious knowledge studied in Madin Nurul Huda.

### **Madin Nurul Huda Learning Method**

The learning methods in Madin Nurul Huda are sorogan and bandongan. Sorogan means a learning method in which students read the material and the teacher is in charge of listening. While bandongan the teacher explains the material and students listen. This method is characteristic of madrasa learning as well as in Madin Nurul Huda. This is an effort to maintain knowledge and experience that has existed for a long time and has been continued until now. So that the characteristics or identity of Madin are maintained. The learning method also shows the skills or teaching skills of the Madin Nurul Huda Teacher in providing an understanding of the material so that there are teaching skills possessed by the Madin Nurul Huda Teacher. So that this method is a cultural knowledge about how to conduct learning for Madin Nurul Huda Teachers which is used as a reference or guideline and is internalized in the mind which is embodied in the teaching skills of Madin Nurul Huda Teachers.

### ***Language of Introduction in Madin Nurul Huda***

The language applied in Madin Nurul Huda is by using Javanese whether it is during the teaching and learning process or not. For teachers using Javanese Ngoko when communicating with students because teachers are older people so they use Javanese Ngoko which is indeed used to communicate with younger people or peers. Meanwhile, stu-

dents use Javanese Krama or refined Javanese when communicating with teachers to show respect and a form of courtesy towards older people. Using the Javanese Krama language towards older people in Javanese society is a must. Besides that, it also shows that the person has a personality or good manners or good morals. This is in accordance with Mr. Ahmad Munain (66), he said that:

“...Madin's language of instruction uses the traditional Javanese language, the teacher uses Javanese Ngoko to his students, the students use Javanese Krama, a more polite Javanese language.” (Result of interview on 14 February 2021)

Language is a form of cultural capital in the human dimension (embodied state) because it is in the form of a long-lasting disposition system in the body and mind or knowledge that has been internalized in the body.

### **Dimensions of Objects (Objectified State)**

The object dimension of cultural capital is a condition that has been materialized or used as an object by humans and everything that is culturally considered good, such as scientific works, books, paintings, monuments, and materially can be exchanged into economic capital (Yuliantoro, 2016).

### **Madin Nurul Huda and Arabic Pegon Subject Books**

The Madin Nurul Huda Subject Book is adapted to the subjects in Madin Nurul Huda, namely Khot, Tauhid, Fiqh, Shorof, Nahwu, Tajwid, Al-Quran, Arabic, Adab, l'al, Date, Hadith, Faroid, Sufism, l'rob, Fasholatan, and Mahfudhot. These books are a conversion of the material taught in Madin Nurul Huda into an object or object that can be used as a more efficient and effective learning guide. Madin Nurul Huda's students buy books at the cooperative next to Madin's teacher's office which is located at Pak Husain's house.

All subject books at Madin Nurul Huda use Arabic Pegon. Pegon Arabic is written in Arabic without a vowel in Javanese Ngoko,

so it reads Javanese Ngoko but the writing is Arabic. Arabic pegon is a characteristic of Madin which is used to interpret Arabic. That way it will provide students with an understanding of the material being taught because of the use of regional languages to interpret Arabic which they have not understood. So Arab Pegon has become a habit in Madin Nurul Huda to interpret material.

### ***How to Dress in Madin Nurul Huda***

In terms of dressing, Madin Nurul Huda also provides good rules for students and teachers of Madin Nurul Huda. The clothes used follow the provisions of Islamic law, namely by covering the genitals. Preferably use cloth clothes not made from t-shirts. For teachers there are green batik uniforms and a Madin Nurul Huda logo motif.



**Figure 2.** Wearing Norms (Sumber : Doku-  
men Shavira, 2021)

It is recommended to wear a sarong but now it is permissible to wear trousers provided that the trousers are not short and tight. To wear a black cap is to honor someone who has made the pilgrimage because the white cap is identical to someone who has made the pilgrimage. The use of songkok is also a national identity. Apart from that there are black and white uniforms every Saturday and Sunday, there are also uniforms for graduation ceremonies for Madin Nurul Huda students. The uniforms are obtained by contributions from the parents of the students, and uniform orders are made by the teacher. The color is determined based on the agreement of the parents. The male uniform is koko, the female is gamis.

### **Institutional Dimension**

The institutional dimension of cultural capital is a situation in which these objects have shown a completely separate and independent entity, which is shown in the education system (Damsar, 2011).

### **Madin Nurul Huda teachers must graduate from Islamic boarding schools**

Many teachers come from alumni who have graduated from Islamic boarding schools. If the alumni have time to be able to help teach, then they are welcome to become Madin Nurul Huda Teachers. The criteria seen for becoming a Madin Nurul Huda teacher are that they must be santri or graduate from Islamic boarding schools because they have good religious knowledge and automatically have good morals, good family background, know very well about Madin's minimum honorarium so they don't demand much regarding salary. And to become a madrasa teacher you don't have to have a bachelor's degree, the most important thing is a graduate of a boarding school or a santri who has good religious knowledge. Madin Nurul Huda teachers must graduate from Islamic boarding schools, which means they must have a certificate or diploma from an Islamic boarding school. These requirements are based on the assumption that Islamic boarding school graduates are considered to have good religious knowledge and good morals in accordance with Islamic teachings.

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### **The majority of Madin Nurul Huda's Mudir/Management have Bachelor Degrees**

The management of Madin Nurul Huda was determined by holding a meeting which was attended by all Madin Nurul Huda teachers and the election was carried out by the Founder of Madin Nurul Huda, and agreed upon together. In accordance with Bourdieu's perspective, the majority of teachers who have bachelor's degrees were chosen to become Madin Nurul Huda Board members shows the existence of institutional dimension of cultural capital. The institutional dimension is cultural capital that is objectified in the form of certain rules that are assumed to provide quality assurance socially, such as educational degrees. In this case, teachers who have a bachelor's degree are considered more capable, smarter, and more able to manage Madin Nurul Huda. So that you get a symbolic profit.

### ***Madin Nurul Huda diploma***

In Madin Nurul Huda there is the awarding of certificates to Madin Nurul Huda students who have graduated from grade 6 Ibtidaiyyah and grade 3 Tsanawiyah. The awarding of the diploma is carried out once a year by holding an Akhirussanah (graduation) event which is attended by all Guardians, Students, Madin Nurul Huda Teachers. The Madin Nurul Huda diploma can be used to register for the next level, as proof of graduation, given the mandate to become

an assistant teacher at Madin Nurul Huda who already has a Madin diploma at Tsanawiyah level or is already in the Aliyah class, can be used to become a tutor for reading the Koran, and can be used to register to become a village Modin.

### **Implications of Social and Cultural Capital**

Implication means that there is a result that arises from an event or phenomenon. Following are the implications:

#### ***Madin Nurul Huda Institute***

With the Nurul Huda Foundation, Puduk Madin Nurul Huda can be officially registered with the Ministry of Religion or get recognition. So that they can apply for or get financial assistance from the government, and legal protection. Apart from that, with this foundation, Madin Nurul Huda can have many connections or social relations so that her social network becomes wider and stronger. This happened because the foundation has educational units (Madin Nurul Huda, Islamic Boarding School Nurul Huda, MTs Nurul Huda, and SMK Nurul Huda) and business units (BMA) that synergize, work together, help each other, there is solidarity for progress and common interests. . the trust of the community, namely especially the guardians of students, is an important factor for progress and development and existence, even now it is a favorite Madin for the wider community, not only from Sarimulyo Village but also from outside Sarimulyo Village such as from Japah, Kunduran, Dopleng, Rembang, Purwokerto, Purwodadi and even Jakarta. So it has a wider network. Furthermore, there are implications arising from the existence of rules or norms applied in Madin, namely the creation of social order within the Madin Nurul Huda environment.

The existence of IKSAN Madin Nurul Huda is increasingly powerful in general to expand its influence in society because they carry out syiar (introducing and looking for students) both orally and on social media Facebook and Instagram. The implication of the existence of Madin Nurul Huda learning

materials sourced from the yellow book and converted in the form of books, each subject has its own book and the book is traded so that economic capital is obtained in Madin Nurul Huda. and with the existence of religious science material it also contributes to the reproduction of religious knowledge from generation to generation.

The teacher recruitment system that comes from alumni, graduates from Islamic boarding schools will have implications, namely being able to produce Madin Nurul Huda Teachers who are competent because they have good, trusted religious knowledge, who have high solidarity so that they can maintain their existence and continue to progress and develop. One of the reasons Madin Nurul Huda is trusted by the community as Islamic religious education for their children is because it has many competent teachers. Then with the existence of an organizational structure whose members come from seniors, community leaders and graduates will produce an ideal organizational structure so that madin can manage properly.

### **Madin Nurul Huda's Students**

With a diploma, students can continue, for example, from Ibtidaiyyah to Tsanawiyah. With the certificate, the students of Madin Nurul Huda who are at a high level, namely Aliyah who has an Ibtidaiyyah and Tsanawiyah certificate, are given the trust and mandate of Madin Nurul Huda to be able to teach her younger siblings because they are considered to have good and qualified knowledge of religious knowledge. In addition, a diploma can be used to register to become a village Modin, because one of the conditions is to have a Madin diploma. Besides that, the diploma is proof of understanding or knowledge skills obtained and as a prestige or pride that is celebrated with this event.

Then with the existence of clothing rules that require covering the genitals is a form of identity for a Muslim. The rules for wearing sarongs and caps are also a form of santri identity and national identity. Apart from that, it is also to protect against bad things, because by using a songkok and

sarong a feeling of awkwardness will arise, namely having a feeling of shame or reluctance to do things that are not good or violate the rules of religion and society. So that a mechanism arises to control yourself so that you have good morals. This is in accordance with the submission of Mr. Mustamir (68) as the head of Madin Nurul Huda:

“...The reason is identity, there are difference marker to maintain morals, if you wear pants you can go free, if you wear a sarong there is awkwardness (*rikuh pakewuh*). The identity of the santri is important to become a filter so that bad things do not enter.”

(Result of interview on 5 February 2021)

The use of sarongs and caps is a form of ethnic (Javanese) loyalty and national loyalty for Madin Nurul Huda so that it will shape and instill the character of love for the nation's culture and its social environment towards students. Furthermore, related to the existence of normative values in Madin through example and habitus (*habitus*) from teachers, there will be social order and harmony in the Madin Nurul Huda environment. And form good morals for students. Classical learning methods such as sorogan, bandongan, and rote memorization which are applied are Madin's characteristic methods which are rigid, make students passive (only obey the teacher), and the class atmosphere is unpleasant. So that the relationship between teacher and student looks rigid or very formal, which makes students become too serious in learning.

Then with the Arab Pegon in the material taught at Madin Nurul Huda enables his students, especially those in the Ibtidaiyyah class, to fully understand the material being taught. Because Madin Nurul Huda students are local people who communicate in Javanese in their daily lives, the existence of the Arab Pegon is very effective and efficient in interpreting Madin material in Arabic. It also shows that there is an effort to maintain one of the diversity of the nation's languages so that it does not fade or disappear due to developments such as globalization and modernization. So that this Javanese

language can continue to survive in Javanese society from generation to generation.

### **To Madin Nurul Huda's teacher**

With the learning method the teacher can have guidelines and skills when providing learning to students. The learning method (sorogan, bandongan and memorization) applied by Madin Nurul Huda's teacher will contribute to the reproduction of knowledge or skills about teaching. Furthermore, the implication of the existence of a relationship between Madin Nurul Huda and the government does not really affect the welfare of Madin Nurul Huda Teachers. This is because the salary incentives or allowances provided by the Blora government and the Central Java provincial government are still below the average UMR salary for Blora Regency. In addition, Madin Nurul Huda's relationship with the Nurul Huda Foundation also did not really affect the welfare of Madin Nurul Huda's teachers. This happened because one of the business units of the foundation, namely BMA, only provided bisyaroh assistance for Madin teachers in the amount of Rp. 100,000 every 6 months.

### **To the Community Around Madin Nurul Huda**

The parents' trust in Madin Nurul Huda is what has made Madin survive and become the most favorite Islamic religious education institution in Ngawen District. The existence of Madin Nurul Huda has had a positive impact on the community around Madin Nurul Huda. Having religious school facilities can get religious knowledge. The religious knowledge acquired at school at Madin Nurul Huda enables their children to read the Koran fluently and correctly, pray properly, write Arabic, and learn to cover their genitals from an early age. The existence of Madin Nurul Huda can improve the welfare of the surrounding community. This is indicated by the large number of local people who open stalls or shops selling various snacks and household items. By opening a snack shop, you can increase your income and be able to have a job, which at first was just a housewife.

### **Strategy for Maintaining Social and Cultural Capital**

There are several strategies from Madin Nurul Huda to maintain social and cultural capital in Madin, namely as follows:

#### ***Maintain Good Relations with the Social Networks***

The social networks or relations that have been built by Madin Nurul Huda contribute and play an important role in the existence, progress and development of Madin Nurul Huda. Therefore, it is necessary to have a strategy or efforts made by Madin Nurul Huda so that the network can survive.

#### ***Haul and Akhirussanah grand recitations every year***

Akhirussanah and Haul which are routinely held by Madin Nurul Huda every year, are used as a promotional event to invite parents and the wider community to send their children to Madin Nurul Huda. So that with the promotion it can introduce Madin Nurul Huda to the wider community so it can continue to maintain its existence as a favorite religious school. In addition, it can strengthen friendship, a sense of solidarity and cooperation that exists with IKSAN and the extended family of the Nurul Huda Pudak foundation. So that with this event the network or that owned by Madin Nurul Huda is getting stronger and wider.

Apart from that, by continuing to consistently hold this event, Madin will continue to gain the trust of the community (student guardians). Because one of the reasons for parents to send their children to Madin Nurul Huda is by continuing to hold graduation events (Akhirussanah).

#### ***Halal bihalal with the big family of the Nurul Huda Foundation***

Based on the research results, maintaining good relations in the form of cooperation, mutual assistance and a sense of solidarity carried out by Madin Nurul Huda and all units of the Nurul Huda Pudak Foundation is important for the existence and development of Madin Nurul Huda. The Halal Biha-

lal event for the extended family of the Nurul Huda Pudak Foundation which is held every year to coincide with the commemoration of Eid as an activity of apologizing for mistakes or oversights. With good relations Madin Nurul Huda has a strong network that is useful for the progress, existence and development of Madin Nurul Huda. So that social and cultural capital in Madin Nurul Huda is maintained or can be maintained.

### **Maintaining Good Quality Teacher**

The method used is to ensure that teachers have good quality or are competent by having several mandatory requirements to become Madin Nurul Huda teachers, namely having to graduate from Islamic boarding schools (santri), and living in Sarimulyo Village. The teachers come from Sarimulyo Village or live in Sarimulyo Village because the close distance will make it easier for teachers to access so they can teach regularly. The majority of Madin Nurul Huda at the Aliyah level come from Nurul Huda Islamic Boarding School students who already have good religious knowledge, so Madin Nurul Huda gives the mandate or trust of the Aliyah students to teach their younger siblings when the teacher is unable to attend. This is also the effort of Madin Nurul Huda so that learning remains or is always carried out routinely.

## **CONCLUSION**

The first social capital at Madin Nurul Huda was in the form of a social network consisting of the IKSAN alumni network, a network of relations with the Nurul Huda Pudak Foundation, relations with NU, and relations with the government. Second, in the form of trust, namely the trust of the parents of students towards Madin Nurul Huda. Third, values and norms in written form (ordinances), and rules from teachers in learning according to religious and moral values. Meanwhile, the cultural capital in Madin Nurul Huda, namely first in the form of the human dimension (embodied state), includes religious knowledge taught, learning methods (sorogan, bandongan, rote),

and language instruction in Madin Nurul Huda.

Second, the dimensions of the object (objectified state) are the book, Arabic Pegon (writing), and the way of dressing that is characteristic of Madin Nurul Huda. Third, the institutional dimension, which includes requirement that teachers must graduate from Islamic boarding schools, the majority of the mudir and administrators have bachelor's degrees. The implication of the existence of social and cultural capital for the Madin Nurul Huda institution is that it has a positive impact on the existence and development of Madin Nurul Huda. The implications for Madin Nurul Huda's students are also positive with an understanding of religious knowledge and having good morals according to Islamic teachings, but the learning methods applied make students too serious, and students are only used as objects (passive). The implication for teachers is that they have not succeeded in providing welfare. The implications for the community around Madin Nurul Huda are positive because their children gain religious knowledge, and increase their welfare because they can open a snack shop for additional income. The strategy for maintaining social and cultural capital in Madin Nurul Huda is by strengthening relations with the network that is owned, namely Madin Nurul Huda holding Akhirussanah and Haul every year. Then the Halal Bihalal with the big family of the Nurul Huda Foundation. In addition, the strategy that was carried out was by maintaining the good quality of Madin Nurul Huda's teacher.

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