

Madrasah Development through Trust Building at MI Ma'arif NU Teluk Purwokerto, Indonesia

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ABSTRACT

This article describes the development of madrasah through trust-building at MI Ma'arif NU Teluk Purwokerto Selatan. Like one of the Islamic educational institutions in Indonesia, Madrasah has a strategic role in achieving national education goals. In its development, especially Madrasah Ibtidaiyyah, the quantity of private madrasah is higher than that of the public madrasah. It impacts the madrasah's existence, which will depend heavily on the community as the primary stakeholder and madrasah as a concrete form of community-based education. For this reason, it is necessary to have active community participation in developing competitive and quality madrasah, among others, through building trust. This research is qualitative-descriptive with a case study approach—data collection techniques using interviews, observation, and documentation. The results indicated that the development of MI Ma'arif NU Teluk through trust-building was used in several stages, namely through the development of the character of figures who were able to become role models for the community. The belief formed by these figures will stick in a person's memory and become a role model in his life. Trust building is also built through improving the quality of the madrasah, namely the madrasah program. The madrasah program is an effective means of creating external trust in madrasah. The madrasah program is in the national curriculum and the local content curriculum, simultaneously implemented at MI Ma'arif NU Teluk.

1. Introduction

The rapid development of science, knowledge, and technology has impacted. It changes all aspects of human life and the various conveniences and benefits that can be felt from this knowledge and technology. On the other hand, these changes have also brought people into an era of increasingly fierce global competition. It is a competition that does not just improve, so the quality is by international competency quality references to not be left out in the match between nations. And the ability to enhance the quality within the framework of diversity and local wisdom so the nation's generation can set foot on their earth (Bahrul Hayat & Suhendra Yusuf, 2010). For humans or institutions to survive various intense competitions in the current era, the absolute thing that must be owned and mastered is the ability to compete with others. Thus, increasing human resources and developing competitive institutions is a must, including improving education quality.

The Republic of Indonesia Law No. 20 of 2003 concerning the National Education System Chapter II Article 3 emphasizes that education aims to develop students' potential to be human beings. Those who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens. Democratic and responsible (Drafting Team, 2011). Education is a systematic process to improve human dignity holistically. It enables the three dimensions of humanity (cognitive, psychomotor, and affective) to develop optimally. For this reason, education should be able to become a strategic means to create an individual's potential, so the aspiration to create a whole Indonesian human can compete in the global arena

can be achieved. Also, in the national education mission, it is stated that there is an increase in the professionalism and accountability of educational institutions as a center for cultivating knowledge, skills, experience, attitudes, and values based on national and global standards (Imam Machali & Ara Hidayat, 2016) and to realizing these educational goals.

Madrasah is one of Indonesia's legal, educational institutions based on the minister of religion No. 1 in 1952. As quoted by Hasbullah, madrasah is regulated as a school and contains Islamic education and knowledge, which are the main teaching subjects (Hasbullah, 2001). Madrasah has the same position as schools in general, namely, an educational institution, especially religious education. It is an asset for the nation to improve its quality to compete with other countries.

Another thing that needs to be known is that most of the madrasahs' status is private, so madrasah's survival will depend on the community as the primary stakeholder. Mulyanto Sumardi in Umberto Sihombing (2002), a senior researcher on socio-religious issues, said that a madrasah is a concrete form of community-based education. It is not an exaggeration because almost all madrasah education levels, from MI, MTs to MA, are private. With madrasah's status, which is primarily personal, the madrasah's sustainability is very dependent on the community. Based on data from the Central Java Province Central Bureau of Statistics on comparing the number of madrasahs, especially Madrasah Ibtidaiyyah (MI) with public and private status in the Banyumas Regency area in 2015, it was 3: 179, namely 3 Public MI and 179 Private MI (at <http://jateng.bps.go.id/index.php/linkTabelStatis/865>). From the ratio between Public MI and Private MI, especially those in the Banyumas Regency area, it is not surprising that are strongly influenced by community participation and cooperation influence the sustainability and development of a madrasah

The community already trusts the madrasah can realize The community participation and cooperation for madrasah's development. The impact of this belief is what will become the principal capital for a madrasah to carry out institutional development. Without a strong trust from the community in the madrasah, substantial participation and cooperation can't be built nicely to develop madrasah. For this reason, building public trust in madrasahs is the main thing and cannot be separated from the development of madrasahs.

An Islamic education institution has made efforts to develop madrasahs by building trust, including Madrasah Ibtidaiyyah (MI) Ma'arif NU Teluk Purwokerto Selatan. The facts in the field show that the development carried out by MI Ma'arif NU Teluk, among others, can be seen from the number of enthusiasts/students of MI Ma'arif NU Teluk. They, from year to year, are increasing and even dominating in the South Purwokerto area. In addition, MI Ma'arif Teluk has also opened parallel classes, which are only found in MI Ma'arif NU Teluk and MI Diponegoro Karangklesem of the four MIs in South Purwokerto (call it MI Ma'arif NU Teluk). Another unique thing is that usually, at the elementary school level, students' parents are more likely to send their children to schools close to home. Many MI Ma'arif NU Teluk students come from outside the Teluk area, such as Karang Nanas, Karang. Rau and so on, where the site is not only different from Kelurahan or Village but also different from Sub-district (Interview to Arsiyah, a teacher in MI Ma'arif NU Teluk).

The data on the increase of students is below:

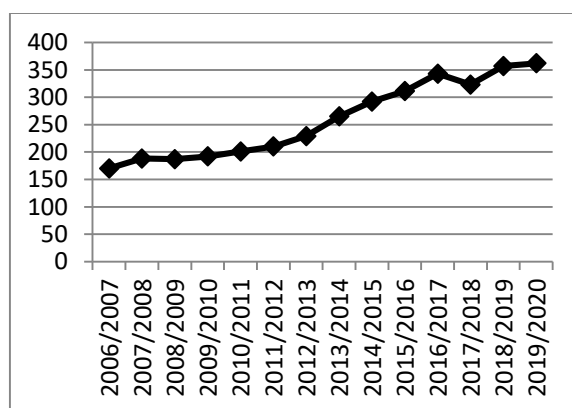


Figure 1: The increase of students in MI Ma'arif NU Teluk

From these data, it is clear that there is a significant increase in students from year to year. The above can indicate that the community has great confidence in MI Ma'arif NU Teluk, where we can see from the community's enthusiasm and interest in entrusting their children's education to MI Ma'arif NU Teluk.

This paper describes how madrasah's development through trust-building was carried out by MI Ma'arif NU Teluk from the various explanations above.

2. Methodology

This type of research is descriptive-qualitative field research with a case study approach. The data collection technique used participatory observation, interviews, and documentation. To perform data analysis, the researcher used data reduction, data presentation, and data verification and conclusion.

3. Results and Discussion

One of the primary keys to building and developing is cooperation with the same vision and mission to achieve common goals. The formed collaboration cannot run well when there is no sense of respect and mutual trust. Trust emerges through a long and dynamic process. Trust is a valuable asset in a cooperative relationship; if confidence starts to fade, cooperation will undoubtedly be destroyed (Munjin, 2017).

One of the social assets of MI Ma'arif NU Teluk is the trust of the community, stakeholders, or outsiders who then build a collaboration. This trust arises along with the development of the quality of education at MI Ma'arif NU Teluk. The consistency of human resources to improve their students' grades is a strong reason for the community to trust because the impact is an increase in the number of students from year to year.

3.1 "Character Trust" in MI Ma'arif NU Teluk Purwokerto Selatan

Character trust is a form of belief in specific figures who are considered role models and represent every social level. This belief arises automatically in every individual because of an idea that is framed with wisdom. The heart encourages him to follow every recommendation and command mentioned to be obeyed and implemented. This belief grows with a habit in a group. Furthermore, Bourdieu gives the view that faith grows because of the habitus and arena (field). Habitus is a mental or cognitive structure with which people can relate to the social world. People have a series of internalized schemes that they use to perceive, understand, appreciate and evaluate the social world. Habitus dialectically is a product of the internalization of the structure of the social world. Habitus is obtained as a result of occupying a position in the social world for a long time (Mohammad Adib, 2012).

According to Kleden, as quoted by Mohammad Adib (2012), there are at least seven essential elements of habitus, namely 1) historical products; 2) born from certain social conditions because of this, it becomes a structure which has been given a shape in advance by the states in which it is located; 3) this structured disposition at the same time functions as a framework that gives birth to and gives shape to one's perception, representation, and action so that it becomes structuring structures; 4) the presence of transposable properties; 5) is pre-conscious because it is not the result of reflection or social considerations; 6) being orderly and patterned but not submitting to specific rules, and 7) habitus is directed at the goal and outcome of particular actions, but without any conscious intention to achieve individual results and also without the mastery of specific intelligence.

Characters or actors in Bourdieu's view are social capital that can influence other figures. The actor or character has an essential role in the interaction with the group; the relationship that exists is reciprocal. Actors or models in their roles must also provide responses and stimulants and adapt to environmental changes. As argued by Bourdieu, actors or figures are formulated to be a source of driving action, thought, and representation. It includes several principles, including the cognitive and affective dimensions manifested in the disposition system. It is a dialectical process of formed structures and structures that form, are created from historical products and work based on consciousness and language, beyond the reach of introspection or control observation by the actor's wishes (Nur Ika Fatmawati, 2020).

Meanwhile, in Bourdieu's view, the realm is a network of relations between objective positions in it. The domain is power as a struggle for resources or capital and gains specific access close to power hierarchy. The realm is also a structured relationship and unconsciously regulates individuals and groups' positions in a spontaneously formed society (Mohammad Adib, 2012).

MI Ma'arif NU Teluk is an Islamic educational institution affiliated with a specific mass organization, namely Nahdlatul Ulama (NU). Of course, this has become common if most students who attend these madrasas also have the same affiliation. In line with this, madrasas have their challenges so that trust can again emerge and grow, not because of association alone. Currently, the community is aware of and understands the role of schools for their children's future. School selection is an urgent matter because it will have an impact on his future. Therefore, MI *Ma'arif* understands this to continuously improve from various lines, from programs to evaluation and application (Interview to Suminah, the headmistress of MI about the history of MI Ma'arif NU Teluk and the increase of students from year to year on August 20, 2020).

Geographically, MI Ma'arif Teluk is amid a homogeneous society and is close to other primary education institutions and must continue to improve itself to achieve its goals. With homogeneous conditions between non-NU people with a percentage of 4% affiliated with Muhammadiyah and 1% affiliated with LDII, hard work and an unyielding spirit must continue to increase.

MI Ma'arif NU Teluk, over time, began to win the hearts of the community and became one of the schools of choice in the Gulf. It can be a benchmark for the emergence of public trust in MI Ma'arif NU Teluk. One of the efforts to increase his confidence is through the role of a central figure in society. Some of these figures are:

1. Fatoni

Until now, the existence of MI Ma'arif NU Teluk is inseparable from previous community leaders' roles. The hard work he has done has yielded results following the planned goals. One of them is the active and always optimistic efforts of Mbah Fatoni; he is one of the respected figures in Teluk, South Purwokerto. His daily life, which is constantly progressing, is clear evidence that the MI Ma'arif NU Teluk still exists at this time. He should receive high appreciation, apart from flattening the madrasah from time to time, he is one of the guiding lanterns in the religious field in Teluk. His role and contributions are still felt today. It is also proof that a character whose name is already attached, even though his existence is not accurate, but his pupils still have real examples and teachings.

Also, he is the Imam of the Al Birru Mosque in Teluk. The mosque, a place to carry out worship rituals, is also a center for spiritual knowledge development. The mosque also has a function as a study of Islamic science. Many worshipers pray at the mosque and follow the lesson afterward.

Mbah Fatoni is also the head of the Madrasah at MI Teluk; this role is undoubtedly one of the supporting factors for increasing ownership and solidarity. There is confidence in individuals in community groups. A good temper is also an invaluable asset so that it can be a role model for others (Interview to Suminah, Headmistress of MI Ma'arif NU Teluk on August 20, 2020).

2. Maryono

As an institution labeled Ma'arif, the people already know that most of its students are *Nahdliyin* residents. It cannot be denied because almost all of the students are NU residents. They also do not just entrust their students to these institutions without a high level of trust. Beliefs that have been planted and rooted are continuously passed on to future generations. However, if it cannot sustain its existence and efforts to improve, MI Ma'arif NU Teluk's presence is increasingly becoming a name.

The next generation after Mbah Fatoni must also have high enthusiasm in maintaining the existence and improving the quality of MI Ma'arif Teluk so that the community's trust does not disappear but increases. It is evident from the rise in the number of students each year experiencing an increasing percentage (Interview to Suwito, administration staff . Data were obtained at the time of interview and displayed on Chapter I on 2020).

Currently, the role model in MI Ma'arif NU Teluk is Mr. Maryono; he is also one of the madrasah teachers. His activity is not only in the madrasah but also in society. In the community, Pak Maryono is active in various activities; the people will know his name of Teluk Village. Some of his roles are as Imam and preacher at the Al Birru mosque. Al Birru Mosque is one of the mosques with a NU nuance. He is also a board member of the MWC NU in the South Purwokerto area and becomes a preacher during the month of Ramadan at NU mosques.

As one of the figures who have a role in Teluk, Mr. Maryono's actions and speech must be maintained because he is the center of public attention. So that public trust arises and takes root down to several generations, in line with the increase in community trust, there will also be a sense of belonging, understanding with the organization, and respect for these community leaders.

This sense of belonging comes along with the existence of trust and surrender to a specific figure. Symbolically, this is a positive impact so that there is a sense of belonging to the institution that can support and improve existing programs to improve quality.

An organization's understanding is that there are a shared vision and mission of the organization, NU, to support its activities and objectives. It means that the community takes part in activities organized by the organization and implements its teachings.

Respect for a character is a form of disbelief towards nature and is a gift, not a request. It unconsciously appears automatically in the community as a form of respect for the knowledge they have.

From this explanation, it was strengthened by the opinion of one of the student parents, namely Arif, as follows:

Maryono is indeed a teacher at MI Ma'arif NU Teluk. But he is also the Imam at the Al Birru mosque and the preacher at the mosque here. Also, he often fills recitation; when the fasting month, he frequently serves in several mosques. He is quite the elder in this village and is often asked to consider several things. Since he was also takmir at the mosque, of course, he also participated in mosque activities. In the past, when renovating the mosque, he was very active in his role, so that the mosque was already as good as it is now, even though it took quite a long time.

3.2 "Trust Building" in MI Ma'arif NU Teluk Purwokerto Selatan

As explained in Chapter II, trust is essential in building and developing madrasah as a social capital approach. Trust as a form of social capital has an important role considering that humans live in groups with other humans who have different views. Because without trust, it is difficult for someone to participate in an activity or organization actively. Furthermore, Fukuyama stated that faith supported by social networks could also increase solidarity in groups.

Several elements are carried out to foster public trust, including:

1. Receiving

MI Ma'arif NU Teluk in building trust takes a long time. Acceptance from each individual in the madrasah and community is not formed briefly but through a long and dynamic process. Of course, every problem that exists is a common problem so that there is a sense of belonging and caring. As stated by Suminah follows:

We are all board of teachers in MI Ma'arif NU Teluk, Alhamdulillah all are close; I want to create intimacy in the madrasa environment. The goal is to create a harmonious atmosphere. If a pleasant atmosphere has been formed so that there is a sense of belonging and care, implementing these school programs can be done correctly to achieve the expected results. Besides that, I also want to create a pleasant climate in the madrasa environment, comfortable for all parties, teachers, and student guardians, so that communication can run smoothly to understand every child's progress (Interview to Suminah on Agustus 20, 2020).

From the explanation above, it can be concluded that in addition to a sense of belonging and caring, other things want to be improved at MI Ma'arif NU Teluk, namely a pleasant climate between teachers and guardians of students as a bridge that connects the learning outcomes and student development according to their level.

Mutual trust will grow along with the meeting's intensity, and it will take a long and winding time. Trust is an essential asset for developing madrasah to optimize and sustain work programs to run optimally to achieve educational institutions' goals.

2. Information sharing and caring.

Each individual will relate to the community to solve common problems, requiring information about two things, namely; 1) life, experiences, ideas, values of each, and 2) problems that are considered necessary in their lives (Munjin, 2017). MI Ma'arif NU Teluk in fostering trust is always based on openness and honesty in providing information. Such information means nothing if it is not based on a sense of concern. As stated by Suminah follows:

We, all teachers, when giving information to the students' parents, have been deliberated beforehand so that if there are questions from the parents, the teacher can provide information. For example, when we were going to build a new building, we, the madrasah, committee, and BP3MNU held a meeting, and we informed the parents of the results of the discussion regarding all the new buildings and budget details. A caring attitude will emerge when a sense of ownership is embedded. Any information like madrasah development will be responded to positively by the students' parents to handle everything quickly and precisely according to its function.

3. Deciding the purpose

Every educational institution in its pace of development must have a goal. This goal is the motivation for all parties to improve the quality of their educational institutions. At the beginning of the school year, MI Ma'arif NU Teluk has established a written vision and mission in the next year. This vision and mission are the estuaries of the learning process output. When there is no purpose, then it is certain that the madrasah will stop operation and even close.

4. Organizing and action

In every activity that MI Ma'arif NU Teluk will carry out, of course, it cannot be separated from organization and action. For example, routinely carried out activities before the moment of the graduation exam, namely *istighotsah*. This activity cannot be separated from organizing as a plan so that the activities to be carried out can be following expectations.

After the organization is complete, the next step is action, in this case, implementing the activity. The implementation of activities is, of course, guided according to the planning stages. In principle, cornering and actions are carried out honestly, fairly, and openly so that any information can be accepted by all parties so that it is hoped that misunderstandings will not occur; this is what determines the success or failure of an activity.

3.3 MI Ma'arif NU Teluk Purwokero Selatan Building Quality Trust

1. MI Ma'arif NU Teluk develop the trust by madrasah's program

The development of madrasah trust through the madrasah program is closely related to quality improvement. Quality in an academic unit is essential; quality is closely associated with graduate products. Continuous improvement of madrasah's quality will create and ensure a constant change process and can be implemented by all madrasahs. Quality improvement policies are adjusted to the needs of the madrasah and are flexible. However, there must be policies that are imperative for madrasah.

A quality improvement strategy in education is an integrated plan designed on an ongoing basis by an academic unit to improve the education unit's management in a more effective, efficient, and equitable manner to realize quality or excellence. The strategy for enhancing the power of education quality can also be interpreted as a plan for an academic unit to be managed effectively, efficiently, and somewhat to realize the quality of education as expected. To make this happen, it takes a well-planned and programmed effort to provide instruction in the school schedule (Ida Ayu Yoni Septi, 2012).

As stated by Umaedi, quoted by Ida Ayu (2012), schools (madrasahs) are the leading formal education implementing units with a wide variety of potential for students. Require various educational services, different environmental conditions from one another. Therefore, schools (madrasah) must be dynamic and creative in improving education quality. It can be done if schools (madrasah) with their various diversity are given the confidence to regulate and manage their institutions according to environmental conditions and their students' needs. However, for quality to be maintained and quality improvement is well controlled, there must be a standard that regulates and is agreed on nationally as an indicator for evaluating the quality improvement's success. This thinking has encouraged the emergence of a new approach. Improving the quality of education must be school-based as the most advanced institution in educational activities.

Based on the above opinion, it can be seen that in carrying out the quality improvement process, it must be controlled and follow national standards or better known as school-based education quality improvement management (madrasah). In implementing a school-based quality improvement (madrasah), the school (madrasah), which is an educational organization, must have a clear vision, mission, and objectives. The idea, mission, and goals can be implemented through school programs.

MI Ma'arif NU Teluk is improving the quality of education through the madrasah program. The madrasah program is contained in the madrasah curriculum. There are two curricula used by MI Ma'arif NU Teluk, namely the National curriculum and the Local Content Curriculum. In the formulation of the madrasah program, the related components consisting of the teachers, committee, and administrators held a meeting to conduct a job evaluation last year. Evaluation activities aim to determine the extent to which programs have been implemented and have not been implemented and the supporting factors and existing constraints. Another objective is that the following year's activities can be carried out as a whole so that the madrasah's goals can be achieved.

After the evaluation is carried out in the next stage, all parties are asked to provide ideas and ideas and input presented in the following year's program. Then planning is carried out to determine the target and funding allocation. At the implementation stage, committees, administrators, and active roles in implementing the madrasah program and provide direct evaluation after the program are implemented to minimize obstacles to the next program. Whenever there is an activity, the madrasah reports the activities to the committee, administrators and parents. In social capital, MI Ma'arif NU Teluk has implemented the principles of accountability and openness.

This principle will ultimately create and increase the trust of outsiders in madrasah. It also applies to the existing financial transparency system; even though the madrasah has received Student Operational Assistance funds, it also attracts infaq to parents because there is a budget not covered by BOS funds. The trust built by madrasahs with student guardians is good enough to support moral and financial because it improves madrasah through the madrasah program.

In its implementation, MI Ma'arif NU Teluk collaborates with the National curriculum with curriculum development. Both can run in synergy to implement the madrasah program.

a. National Curriculum

Through the National Curriculum, national education goals for all madrasah. The curriculum is designed for all existing madrasah. The curriculum is the spirit of educational institutions. Because the curriculum is a derivative of educational institutions' vision and mission, the curriculum primarily determines an educational institution's direction and goals. The curriculum also contains a set of values, knowledge, and skills that must be transferred to students (Munjin, 2017). The national curriculum used in MI Ma'arif NU Teluk is the 2013 curriculum; this is based on the Indonesian Minister of Education and Culture Regulation Number 67 of 2013 concerning the Basic Framework and Structure of the Primary School / Madrasah Ibtidaiyah Curriculum.

b. Local Content Curriculum

The curriculum is a set of plans and arrangements regarding the objectives, content and learning materials, and the methods used as guidelines for implementing learning activities to achieve specific educational goals. Meanwhile, local content is a curricular activity to develop competencies tailored to regional characteristics and potentials, including regional excellence, whose material stands alone. Each school (madrasah) must have a local content curriculum to increase its school's potential (Munjin, 2017).

The purpose of the local content curriculum are:

- 1) They introduce students to their environment, participating in preserving regional culture, including crafts, that produce economic and cultural values.
- 2) Providing abilities and skills to live in the community and continue education to a higher level can help them, and their parents meet their daily needs.

The basis of the local content curriculum is the Law of the Republic of Indonesia No. 2 of 1989 concerning the National Education System in articles 37 and 38 are:

- 1) The curriculum is prepared to realize national education by considering the stages of development of students and suitability with the environment, the needs of national development, the development of science and technology, and the suitability according to each academic unit's type and level.
- 2) The implementation of education in an academic unit is based on a national curriculum. A curriculum adapted to the conditions and needs of the environment and the education unit's characteristics.

Based on the article above, the national curriculum provides academic units opportunities to provide education by adding a local content curriculum whose needs are adjusted to the academic unit's conditions.

Dinae, as part of Kurikulum, explained that the addition of a local content curriculum was adapted to the characteristics of MI Ma'arif NU Teluk in the development of madrasah. In practice, the local content curriculum is found to increase students' Islamic value and self-development.

The local content developed by MI Ma'arif NU Teluk includes Islamic development and interest talent development. This content is adjusted to the national curriculum content and the scope for self-development, aiming to increase students' value of life.

c. Morning habituation

The local content curriculum developed by MI Ma'arif NU Teluk in morning habituation contains exemplary values. In morning habituation, teachers are required to come earlier than students. Teachers lined up to greet the participants and greet and give good morning greetings inserted with pearls of motivation. On this occasion, the intimacy that existed between teachers, students, and guardians was seen. This can also increase students' motivation to learn because when they enter the madrasah gate, there is a person who welcomes them warmly. Students at the madrasah ibtidaiyah level are still small, so they need warmth in their first impression (Interview to Dinae, Curriculum Department on July 20, 2020).

After that, the students enter the mosque then sit neatly according to the existing row while chanting *Asmaul Husna*. The morning's soothing scenery appears in the recitation of the beautiful names of Allah. After that, students carry out the two rak'ahs of the Dhuha sunah prayer. The introduction of the Dhuha sunah prayer to students aims to make students want to pray and the five daily prayers. The habit of praying dhuha is also a self-development to strengthen the magnetic signal. It can radiate, including the aura of the body within a person, as a form of worship, submission, and self-acceptance of every effort carried out through daily activities.

Through this morning habituation, MI Ma'arif NU Teluk has increased public trust by building images and opinions. Programs that provide the value of refraction to students so that they become polite, friendly, and respectful to teachers offer great benefits for the lives of students outside the madrasah.

1) *Tahfidz Juz 30*

The local content, as part of Islamic insight, is Tahfidz Juz 30. In the tahfidz juz, 30 activities are divided according to the level, when the 6th-grade students have memorized juz 30. The division is adjusted to the grade level; the memorization starts from the An-Naas surah for the level lowest and increases to the next level according to the surah's order.

The activity is carried out 30 minutes before learning begins. The teachers who teach are each homeroom teacher. Evaluation is carried out after one letter is completed; the teacher evaluates students one by one. After the assessment is complete, the teacher enters the particular book score for student activities. Suppose some students still do not memorize at the time of the evaluation. In that case, a repetition of the assessment is held until the students remember them; considering that the program's purpose is to memorize juz 30, it is hoped that all students can remember it.

This program is an effort of MI Ma'arif NU Teluk in creating quality and efficient graduate students in society.

d. Habituation of prayer five times

Cultivation of morals in students at MI Ma'arif NU Teluk is also through the activity of accustomed to praying Dhuhr in the congregation. Dhuhr prayer is part of the obligatory prayer that is done every day. This habit is intended so that students regularly and on time carry out the fard prayer.

1) *Follow the funeral prayer.*

What is still rare in madrasas at the level of *ibtidaiyah* is developing Islamic insight through funeral prayers training, as stated by Suminah as the head of the madrasa. The flagship program that is still rare in the madrasah ibtidaiyah is the training for the funeral prayer. According to him, this is important to prepare students who are ready to use it in the community. As we know, when there is a death, it's rare to know about taking care of the corpse; that's why MI Ma'arif NU Teluk tries a different breakthrough. For MI Ma'arif NU Teluk students, the obligation to pray five times a day has been instilled from an early age starting from grade one so that without being commanded when it comes to prayer time, they carry it out on time. Praying for the janaza at MI Ma'arif NU Teluk is part of the jurisprudence subject's practical examination.

2) *Extracurricular activity*

Apart from some of the things above, MI Ma'arif NU Teluk builds trust with outsiders by promoting an activity program to find hidden talents. It is realized through extracurricular activities. Extracurricular activities are local marine curricula to improve students' skills according to a tendency towards something. Extracurricular can be defined as learning activities that are carried out outside of face-to-face class hours held at school or outside the school to broaden the horizons or abilities that have been learned from various subjects (B. Suryo Subroto, 1997).

According to Suharsimi Arikunto, extracurricular activities are additional activities outside the program structure which are generally selected activities. A. Hamid Syarif means extracurricular activities are held in the hours of lessons listed in the program structure according to the circumstances and needs of the academic unit. Extracurricular activities are directed to strengthen students' personality formation and link the knowledge gained in learning activities with environmental conditions and requirements (B. Suryo Subroto, 1997).

From the definition above, extracurricular activities have characteristics, namely activities carried out outside of subject hours, activities carried out at school or outside of school, and extracurricular activities to add students' insight and knowledge.

Extracurricular activities developed at MI Ma'arif NU Teluk include Scouts, Marching Band, *Kenthongan*, *Hadroh*, Dance, BTA, recitation, *Jarimatika*, and sports. This activity is used to support learning activities where the tendency of students to one type of activity. Implementation of extracurricular activities, namely on Saturdays after the lesson is over. Of some of these activities, teaching resources include MI Ma'arif NU Teluk teachers and calling teachers outside on specific activities.

Besides being an addition to students' knowledge and skills, extracurricular activities are also forums for talent search competitions conducted between madrasas through the Madrasah Arts and Sports Competition (AKSIOMA). The competition was held through this AKSIOMA activity; each madrasah sent a delegation to each competition branch. Because there is the hope of participating in the competition, students at MI Ma'arif NU Teluk are enthusiastic about participating in extracurricular activities. In the AKSIOMA activity, a Ministry of Religion competition, several competition branches were won by MI Ma'arif NU Teluk. Participants who won first place were entitled to participate at the district level.

Extracurricular activities at MI Ma'arif NU Teluk are part of social capital. In the context of increasing trust, the madrasah, through extracurricular activities, seeks to increase public opinion with student achievement results in non-academic fields.

4. Conclusion

The development of MI Ma'arif NU Teluk through building trust in the community has had a positive impact that can be felt from time to time, especially with a significant increase in students' number. By looking at the explanation of the findings above, the building of this trust is carried out through several stages, namely developing the character of figures who can become role models for the community. The belief formed by these figures will stick in a person's memory and become a role model in his life. Trust building is also built through improving the quality of the madrasah, namely the madrasah program. The madrasah program is an effective means of creating external trust in madrasah. The madrasah program is included in the national curriculum and the local content curriculum, simultaneously implemented at MI Ma'arif NU Teluk.

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