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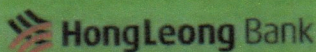


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# The Development of Character Building Model Based on Islamic Social Capital: A Conceptual Model

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## Abstract

The purpose of this study is to develop a model of soft-skill debriefing for students in accordance with the Islamic concept of Character Building. The Faculty of Economics of UNISSULA has implemented Islamic academic culture (*Budai*) as a guideline in conducting character building of Islamic-style at UNISSULA. Character building models are run based on the Qur'an, Hadith and the Islamic social capital. This study simultaneously looks for a concept model for teaching patterns of *Budai* through Islamic social capital. This study aims to transform and enhance the *soft* skill of the students of Economic Faculty of UNISSULA during studying at UNISSULA with *TUMBUH* program for six semesters and it ends with leadership and entrepreneurship Supercamp (LES). This ability is expected to be useful for students after they have graduated and entered the workforce.

This research is conducted by distributing questionnaires and focus group discussion of all students participating in the LES program. This research takes the form of a census sample of 500 graduate students joining the LES. Students as a successor to the human resources are expected to preserve the continuity of the Islamic educational institution.

The results of this study are expected to emerge the model of soft-skill character building in the form of self-confidence, self-discipline, obligation and willingness to carry responsibility in accordance with Qur'an and hadith which ultimately will improve the character values of the students.

**Keywords:** Islamic social capital, Islamic Character Building

## Introduction

Social capital has attracted attention of the entire policy-makers around the world, it is because without social capital, the economic and social value in community will fall. The form of social capital emerging in society is the creation of values, perceptions and cultured social policy that have positive impact in the long term. (Choi et al, 2010 and Cheung et al, 2010). Social capital is defined as a network that connects each individual in a community, it has strong bound (bonding) for community members and fellow community, and interaction (Bridging) as a system of network structures where community members will interact with different communities ( Putnam, 2000). According to Beyerlein & Hipp (2005), social capital will improve the productivity and success, but on the other hand social capital will provide benefits only to specific group of individuals who have it at the expense of other individuals or groups. In the absence of social capital, an organization or a group will lose its identity, so that, it affects the lives of a community such as students in a faculty environment. Nonetheless, students cannot stand alone without the involvement of stakeholders of such educational institutions with a vision and mission of the organization which aims to promote intellectual improvement of students. Coleman (2000) says that social capital is

composed by four categories, i.e., institutional, spontaneity, external and nature. While Adler and Kwon (2002) says that social capital will support the overall intellectual capital.

In discussing Social capital, Woolcock and Narayan (2000) divides the correlation of social capital into three types; namely '*bonding*', it is community relations based on share of the same commitment, such as family and other close-knit group; '*bridging*', it is the form of relationship between those who have less in common, but have similar interests, for example between neighbors, or work relations; and '*linking type*', it is derived from the relationship among people or organizations outside the customs group. Nahapiet and Ghoshal (1988) also puts social capital in three dimensions, namely structural, cognitive and relational. Structural component of social capital refers to the overall pattern of contact among individuals, it clearly refers to access to whom and how (Burt, 1992). The other aspect of this element is the relationship among individual networks, network configuration and the right structure. Cognitive dimension of social capital refers to the resources that provide symbols, meanings, interpretations and systems of shared meaning among groups (Cicourel, 1973). The most important aspect of this element is a paradigm, code and the same story. Moreover, the relational component of social capital depicts personal relationships, it is stated that individuals interact with each other because of their previous interactions. The most important aspect of this component is trust, norms, obligations, expectations, and identity.

Social capital referring to the inter-personal relationships within a network can effectively increase the value of trust, confidence and norms of the organization members. (Alvani and Shirvani, 2005). Putnam (1995) also states that mutual cooperation is facilitated by norms, networking and social trust. Social capital can create jobs and happiness, and organize it in a better way.

Some theories of social capital can improve economic performance which then can effectively allocate resources for competitive advantage (Loasby 1992; Foss and Loasby 1998). A potential social capital can foster the development of democracy by improving trust and norms or reciprocity (Putnam 1993). However, it should be understood that social capital has the potential to affect the state and society. A source of social capital is strong participation in formal organizations that will encourage the development of social capital (Putnam, 1995, 67). Putnam (2007) also states that social capital is the norms and values which arise from mutual trust in an effective social networking. Meanwhile, Bourdieu (1986) describes social capital as the actual and potential ability to utilize the assets resulting from social relationship in the long term. The definition by Putnam and Bourdieu becomes a unitary definition which is called as relational and institutional social capital of each individual. It refers to the prevailing norms in order to get the value of social relationships (Prendergast, 2005).

### **Islamic Social Capital**

Social capital according to the capitalist is in contrast to social capital according to Islam. When each individual interacts with other individuals or groups, it is one of the criteria in the social capital of the capitalist. Nonetheless, Islamic Social Capital see the interaction of the individual as a new paradigm whose moral and social values of it are different with capitalists. An anti-mainstream paradigm with a mindset about the philosophical foundation and practice are needed to understand the Islamic Social Capital. Islamic Social Capital is not just monetary wealth but spiritual wealth and will

to be better motivated human in interaction (Zohar and Marshall, 2004). According to Chapra (1992), Islamic Social Capital is characterized by moral values that appear in the production and interaction according to Islamic ethics and values based on the well-being of the world and the hereafter according to the teachings of Al-Quran and Sunnah of the prophet. Therefore, there will be a balance between the needs of the world and the hereafter collectively.

Bourdieu (1987) observes that the religious capital is similar to the condition of a culture that requires modification in order to survive. The religious capital is defined as the practice and knowledge related to religion and culture practiced by communities to determine the status of the hierarchy. Putman (2002) in the American study says that there is no difference in the correlation of social capital within community involvement in the regulation of religion and belief. The point concepts of social capital related the value of the public trust and relationship are empathy and relationship (Hanifan 1916). Kliskberg (2000) states that a relationship based on trust as one of the cornerstones of social capital will increase benefits for the development and growth of the company significantly. Subiyantoro (2010) says that when the rate of religious spiritual values such as the dimensions of faith increase, the value of social capital such as the dimensions of appreciation, humanistic, responsibility, honesty, discipline, and creativity will also increase. Social capital is a key element of social and religious activities (Baker and Smith, 2010). The interaction among networks is a vital condition, it is not possessed by today's Islamic government. The ability to innovate, manage risk, trust and share of information is important because it can increase the capacity of organizations in the Islamic world (Farooqi, 2006). Berger and Hefner (2003) describes the spiritual capital as the knowledge, influence and power that are made by the members of each religious tradition.

The use of religious and spiritual capital concepts in the academic values began to emerge in the recent century, the spiritual capital is part of the social capital where religious values, beliefs and the network have measurable impact on individuals, communities and societies (Metanexus, 2003). Religion becomes reinforcement of motivation for social capital, eradication of poverty and corruption, strengthening education and ensuring accountability. Therefore, the effect of religion on social capital and development can be seen in empirical contemporary study which shows how current religion contributes to political economics and social environment (Coleman, 1990). Khan and Bashir (2008) deconstructs the function of religion, through religion, we can contribute to the development of various dimensions, e.g., Islamic ethics will affect productivity through personal traits such as ethics, thrift, honesty, and openness to others. In addition, the increase in economic growth and development by promoting a positive attitude toward honesty can increase the level of trust. The '*Ihsani Social Capital*' implies that the horizontal relationship among people or individuals is connected with the concept of *ukhuwwah* (universal solidarity), which is derived from the relationship between the individual and God. It is the quality of an individual relationship with one another (horizontal) which determines the quality of vertical relationship in achieving *falah* (Malik, 2011).

Related to express the concept of moral goodness or religious, such as *al-Khayr* (good), *al-birr* (righteousness), *al-qisr* and *al-iqsat* (equity), *al-adl* (justice), *al-haqq* (truth), *al -ma'ruf* (known and approved) and *al-taqwa* (piety), virtuous actions are usually referred as *salihat*, while unfaithful acts or sins are called as *sayyi'at* (Majid, 1991). The understanding of Farooqi (2006) on "Islamic social capital " summarizes

from both Putnam (2007) and Bourdieu (1986), it considers the values that support social networks and how the network is used to strengthen the solidarity and values of Islam. Social capital can be very useful when it is understood as the ability to capitalize the resources created through active participation in social networks. This network relies on the value perception that is shared through work to encourage social participation and ultimately strengthens the value of social boundaries.

Farooqi (2006) stated that the value of social capital is in accordance with social values universally according to Islamic values. Universal value is derived from social networks and common values (Bourdieu, 1986). Social capital is a network of relationships among members of the group or groups that have the trust and norms which can meet the objectives of its members as well as an effective variable in calculating the trend of development (Alvani and Shirvani, 2005). The concept of value creation which combines the values of social economy is in line with the Islamic perspective of *amanah* (trust). Trust will emerge along with responsibilities. The responsibility to implement the Islamic way of business in *Halal* and *Tayyib* way will contribute to the common wealth when it is done by *adl* (justice), *qist* (equality) and *Ihsan* (benevolence) (Hassan and Harahap, 2010; Sofyan, 2003).

Some of the findings reveal that social output in the form of measured values can be used to improve organization support, especially Islamic institutions such as *endowments*, *infaq*, *zakat* and *sadaqah* and formulation of strategic models that are relevant to support the development of Islamic-based organization. Religion is the values, perceptions, and attitudes which are followed voluntarily by members of the public with a certain motivation (Arian, 1999). A set of beliefs and values received by a group of people is called a religion. A religion manages people through the development of confidence, moral, submission and obedience (Javadi Amoli, 1998). Religion also helps increase the value of social basic functions such as happiness, discipline and integrity. A religion, according to Islam, is built from three basic foundations, i.e., belief, liabilities and emotions, including answering question about the supernatural and the universe (Khodayarifard, 2009). Character education in college is the stage of character development which is as important as character development at the school level. Character education in college is a continuation of character education in schools. Therefore, every student must have a character formation pattern in accordance with the vision, mission of each characteristic of any college. Character education in college should be designed as a whole. This means that, by the time a student enters new areas as a freshman year, the faculty, the courses, the activities of campus organizations, must be designed as a whole (Darmiyati Zuhdi, 2013).

## **Hypotheses**

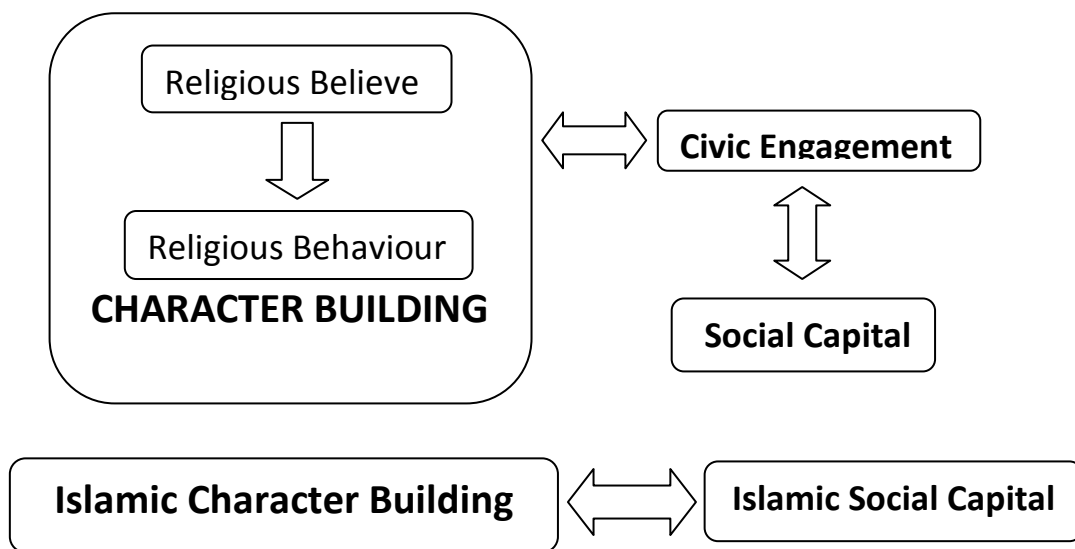
The following hypotheses give overview about how religious involvement can foster social capital. In this study, the researcher will look at how the religious beliefs values are represented as the rules of the institution and will foster the participation of its members in accordance with the rules of the institution. Social capital, religious behavior and other beliefs resources will improve participation in a broader scope.

## **Methods**

The concept of social capital is derived from social studies; the concept is rooted in human social relations. Today, in order to achieve the development of civil society, it is needed a match universal standards and provisions started by the generation of

successor, namely students. Ethnographic study in this research will be conducted by distributing questionnaire to final year students of the faculty of economic, Sultan Agung Islamic University, Semarang and some formal interviews to stakeholders of faculty leaders and informal interviews with student representatives. This study is the first step to analyze the theoretical structure of the correlation between the dimensions of Islamic Social Capital and Islamic Character Building that are built through educational institutions with the vision and mission. Islamic Social Capital dimensions with Islamic Character Building will open the gates for further research studies. Empirical evidence should be presented in the future to show the effect of Islamic Social Capital dimensions on Islamic Character Building.

Image: Model of the effect of Religion on Social Capital



The research question is, whether the educational institutions such as UNISSULA Semarang with a variety of learning methods will encourage the character building and make a significant contribution to the improvement of the social and religious spiritual values for the students. Therefore, the researcher will try to investigate the real involvement of religious spiritual values that are believed by the college can affect and improve the quality of social capital and spiritual values among the students. The involvement of religious spiritual values is conceptualized as beliefs and trusts of Higher Education Institution toward spiritual values. Likewise, the social capital value is adopted and believed by the students as the level of trust in intrapersonal and interpersonal relationships in the system of student social activities. Social capital is seen as a way to grow. Therefore, this research is expected to develop Islamic values that exist in social capital.

**Conclusion**

This study proposes a model that shows a strong correlation between the Islamic Character Building which is built by the Faculty of Economics of UNISSULA with its vision and mission, and Islamic Social Capital which is expected to emerge among the students. By analyzing all the variables, this study aims to improve conceptual model of Islamic Social Capital dimensional relationship with the Islamic Character Building.

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