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Trust-Based Social Capital in Muhammadiyah Boarding School Development: A Case Study of MBS Prambanan

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Abstract

This study aims to analyze the construction of trust-based social capital at Muhammadiyah Boarding School (MBS) Prambanan Yogyakarta and its contribution to institutional development. Specifically, this study examines how trust is built with community stakeholders, educational institutions, government agencies, and the wider community through religious, social, and cultural activities. The study is grounded in the strategic role of social capital in strengthening the sustainability and legitimacy of educational institutions. Among the dimensions of social capital, trust serves as a fundamental element that supports stakeholder participation, institutional reputation, and organizational development. This research employed a qualitative case study approach. Data were collected through observation, in-depth interviews, and document analysis. Data validity was ensured through source triangulation, while data analysis was conducted through data condensation, data display, and conclusion drawing. The findings indicate that MBS Prambanan develops trust through a holistic approach involving both internal and external stakeholders. Trust is strengthened through educational quality, character formation, alumni achievements, institutional networking, organizational professionalism, and

community engagement. The study identifies three interconnected forms of social capital: bonding social capital among students, teachers, parents, and school leaders; bridging social capital through collaboration with educational institutions and alumni networks; and linking social capital through relationships with Muhammadiyah organizations and government agencies. These forms of social capital collectively enhance institutional legitimacy, expand social networks, and support the long-term development of the *pesantren*. The study concludes that trust functions as a strategic social asset that contributes significantly to the development and sustainability of Islamic educational institutions.

Keywords: social capital; trust; Islamic boarding school; institutional development; Muhammadiyah.

INTRODUCTION

Amid the rapid advancement of digital technology and the growing circulation of information that is not always verifiable, educational institutions face significant challenges in maintaining legitimacy and public trust. The emergence of the post-truth era has transformed how society evaluates institutional quality, where trust has become as important as physical infrastructure and administrative performance. In this context, social capital serves as a strategic resource that determines an institution's ability to sustain its existence, foster community participation, and ensure organizational sustainability. Fukuyama (1995) argues that trust is the core component of social capital because it facilitates effective social cooperation through shared values and norms within a community. Therefore, trust functions not only as a moral value but also as a strategic social asset that contributes to institutional strengthening and organizational reputation.

Within the context of Islamic education, social capital occupies a crucial position because Islamic boarding schools (*pesantren*) function not only as educational institutions but also as centers for value formation, social networking, and community empowerment. Previous studies have demonstrated that *pesantren* values can be transformed into social capital that promotes solidarity, collective participation, and institutional sustainability (Fauzi et al., 2024). Furthermore, *pesantren* possess strong social characteristics because they are built upon enduring relationships of trust, shared norms, and social networks maintained among religious leaders (*kiai*), students (*santri*), alumni, and surrounding communities (Syamsuri et al., 2023). Such social capital enhances the adaptive capacity of educational institutions in responding to social change and the challenges posed by educational globalization (Saihan, 2022).

The phenomenon of trust-based social capital can be observed at Muhammadiyah Boarding School (MBS) Prambanan, Yogyakarta. Over the years, the institution has experienced substantial growth, reflected in the increasing number of students and the expansion of its institutional networks. This development is closely associated with the school's ability to establish and maintain public trust through professional and accountable governance grounded in Islamic and Muhammadiyah values. Trust is cultivated through the collective commitment of school leaders, the Daily Advisory Board (*Badan Pembina Harian*), teachers, and other institutional stakeholders who consistently uphold the principles of hard work, smart work, and sincere service as part of the organizational culture.

Public trust in MBS Prambanan has been reinforced by a range of measurable achievements. Its graduates have been admitted to prestigious universities both nationally and internationally, while students have consistently earned awards in various academic and non-academic competitions at national and international levels. These accomplishments serve as forms of social validation that strengthen public confidence in the institution's educational quality. Moreover, the utilization of social media and print media as institutional communication channels has contributed to building a positive public image. Through these communication strategies, individual achievements are transformed into collective institutional reputation, further strengthening MBS Prambanan's position as a credible and competitive educational institution.

Theoretically, social capital refers to a set of values, norms, networks, and trust that enable individuals and groups to cooperate in achieving shared goals (Fukuyama, 1995). In Islamic educational institutions, social capital functions not merely as a mechanism of social cohesion but also as a strategic resource that enhances organizational effectiveness, improves educational quality, and strengthens institutional legitimacy within society (Fauzi et al., 2024). Recent studies further indicate that the strength of *pesantren* as social institutions is largely determined by their ability to cultivate and maintain trust as the foundation of relationships among institutions, communities, and other stakeholders (Yenuri & Nurseha, 2025).

Among the various dimensions of social capital, trust represents the most critical element. Trust operates as a social mechanism that facilitates coordination, reduces conflict, and enhances organizational effectiveness. Within the *pesantren* environment, trust underpins relationships among administrators, teachers, students, parents, alumni, and local

communities. The higher the level of trust possessed by an institution, the greater its capacity to mobilize social support, expand collaborative networks, and strengthen its institutional reputation (Wahono et al., 2024).

Trust-based social capital is also closely associated with institutional image formation. From the perspective of Islamic educational management, institutional image is not merely the result of promotional activities but is primarily shaped by an institution's consistency in maintaining service quality, organizational integrity, and commitment to stakeholders. Islamic boarding schools that possess high levels of public trust are generally more capable of mobilizing resources, obtaining social legitimacy, and sustaining community loyalty over time. Consequently, trust can be understood as a strategic mechanism that connects social capital with the strengthening of institutional reputation and organizational image.

Although numerous studies have examined social capital in *pesantren*, most have focused on its role in fostering social cohesion, strengthening economic resilience, or supporting the development of Islamic education (Fauzi et al., 2024; Syamsuri et al., 2023). Relatively limited attention has been given to understanding how trust is systematically constructed, maintained, and mobilized as a primary form of social capital for enhancing institutional image and expanding organizational networks within modern Islamic boarding schools. Therefore, an important research gap remains regarding the relationship between trust, social capital, and institutional strengthening in the context of contemporary Islamic education.

Based on this background, the present study aims to analyze the implementation of trust as the core element of social capital in the development of Muhammadiyah Boarding School (MBS) Prambanan Yogyakarta. The novelty of this study lies in its attempt to conceptualize trust not merely as a normative value embedded within *pesantren* culture but as a strategic social mechanism that links internal organizational relationships, institutional partnerships, community participation, and sustainable institutional reputation. Specifically, this study seeks to: (1) examine the process of building trust with community stakeholders; (2) analyze the synergy between trust and other educational institutions; (3) investigate trust-based relationships with governmental and non-governmental agencies; (4) explore the role of religious, social, and cultural activities in fostering trust; and (5) critically analyze the implementation of trust as social capital in the institutional development of Muhammadiyah Boarding School Prambanan Yogyakarta.

RESEARCH METHOD

This study employed a qualitative approach with a case study design. The case study approach was selected because it enables an in-depth exploration of the construction and implementation of trust as social capital within a specific social and institutional context. According to Yin (2018), case studies are particularly suitable for investigating contemporary phenomena in their real-life settings, especially when the boundaries between the phenomenon and its context are not clearly evident. In this study, trust was examined as a social mechanism that contributes to institutional development within Muhammadiyah Boarding School (MBS) Prambanan Yogyakarta.

The research was conducted at Muhammadiyah Boarding School (MBS) Prambanan Yogyakarta. The site was selected purposively due to its recognized success in building public trust, expanding institutional networks, and strengthening its organizational reputation through social capital. These characteristics make MBS Prambanan a relevant case for examining the relationship between trust, social capital, and institutional development in Islamic educational institutions.

Data were collected from both primary and secondary sources. Primary data were obtained from key informants directly involved in the management and development of the *pesantren*, including school leaders, members of the Daily Advisory Board (*Badan Pembina Harian*), teachers, administrative staff, and other stakeholders possessing relevant knowledge regarding trust-building practices. Secondary data were gathered from institutional documents, activity reports, archival records, official publications, and scholarly literature related to social capital, trust, and Islamic boarding schools. Data collection techniques consisted of participant observation, semi-structured in-depth interviews, and document analysis. Observation was conducted to understand social practices associated with the construction and maintenance of trust within the *pesantren* environment. In-depth interviews were used to explore participants' experiences, perceptions, and strategies for developing trust with various stakeholders. Document analysis served to complement and verify information obtained through observations and interviews.

To ensure the trustworthiness of the findings, the study employed source triangulation and methodological triangulation. Source triangulation involved comparing information obtained from different participants, while methodological triangulation was conducted by cross-checking findings from observations, interviews, and documents. In addition, member

checking was undertaken to verify the accuracy of the researcher's interpretations and to enhance the credibility of the findings (Creswell & Poth, 2018).

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), consisting of three interconnected stages: data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, simplifying, categorizing, and organizing relevant information. Subsequently, the data were systematically displayed in descriptive narratives to identify relationships, themes, and emerging patterns. The final stage involved interpreting and verifying the findings through continuous comparison and reflection throughout the research process. This analytical procedure enabled the researcher to generate credible and comprehensive insights into the construction, maintenance, and implementation of trust as social capital in the development of Muhammadiyah Boarding School Prambanan Yogyakarta.

ANALYSIS AND DISCUSSION

Social Capital Theory of James Coleman and the Development of Trust

The implementation of trust at Muhammadiyah Boarding School (MBS) Prambanan can be effectively understood through the social capital framework developed by Coleman (1988). Coleman conceptualized social capital as a productive resource embedded within social relationships that facilitates collective action and enables individuals or organizations to achieve shared goals. Unlike economic capital or human capital, social capital resides in social structures and emerges through networks, reciprocal obligations, shared norms, and trustworthiness among actors (Coleman, 1988). Within this framework, Coleman identified three fundamental dimensions of social capital: obligations and trustworthiness, information channels, and norms accompanied by effective sanctions. The findings of this study demonstrate that these three dimensions are strongly embedded in the organizational practices of MBS Prambanan.

First, the dimension of obligations and trustworthiness is reflected in the relationships among *pesantren* leaders, the Daily Advisory Board (*Badan Pembina Harian*), teachers, students, parents, alumni, and the broader community. Trust is not established instantaneously but is gradually constructed through the institution's consistent commitment to Islamic values, Muhammadiyah principles, educational quality, and organizational accountability. The findings indicate that stakeholders perceive MBS as a trustworthy institution because it consistently fulfils its educational commitments and demonstrates measurable outcomes

through student achievements and alumni success. This finding supports Coleman's argument that social structures characterized by high levels of trust generate stronger social capital and facilitate collective cooperation (Coleman, 1988).

Second, information channels function as an important mechanism for strengthening social capital within the institution. Coleman emphasized that access to reliable information reduces uncertainty and facilitates social action. In the case of MBS Prambanan, information is disseminated through multiple channels, including social media platforms, institutional publications, community engagement programs, alumni networks, and public events. These communication channels not only disseminate information regarding institutional achievements but also serve as mechanisms for maintaining transparency and accountability. Consequently, stakeholders are able to evaluate institutional performance based on accessible and verifiable information, which further reinforces public trust. This finding aligns with recent studies suggesting that transparency and effective communication play a significant role in strengthening trust-based social capital within educational organizations (Fauzi et al., 2024; Wahono et al., 2024).

Third, the dimension of norms and effective sanctions is evident in the organizational culture of MBS Prambanan. The institution promotes the values of *hard work*, *smart work*, and *sincere work* as guiding principles for all members of the *pesantren* community. These values function not merely as organizational slogans but as normative frameworks that regulate behavior and shape collective expectations. Through continuous reinforcement, these norms create an effective system of social control that encourages discipline, responsibility, and commitment among institutional members. Coleman (1988) argued that such normative structures constitute an important form of social capital because they facilitate cooperation and reduce the need for formal supervision. The findings of this study confirm that strong organizational norms contribute significantly to the sustainability of trust within the *pesantren* environment.

More importantly, the findings reveal that trust should not be viewed merely as an outcome of institutional success but as a strategic resource that actively contributes to organizational development. Trust functions as the central mechanism connecting various actors within the *pesantren* ecosystem, enabling collaboration, stakeholder participation, and institutional expansion. This finding extends Coleman's theoretical perspective by demonstrating that, within the context of contemporary Islamic boarding schools, trust serves

not only as an internal social asset but also as a strategic instrument for enhancing institutional legitimacy, strengthening public reputation, and expanding organizational networks.

Building Trust with Community Stakeholders

The sustainability of Muhammadiyah Boarding School (MBS) Prambanan Yogyakarta is strongly supported by public trust, particularly from parents, students, alumni, and the broader Muhammadiyah community. Trust functions as an important form of social capital that strengthens institutional legitimacy, increases public interest, and supports the long-term development of the *pesantren*.

One indicator of this trust is the increasing number of students enrolled at MBS. Public confidence is built through several institutional strengths, including the quality of graduates, student achievements, Qur'anic memorization programs, bilingual education, and the integration of religious and general sciences. These elements contribute to the perception that MBS is capable of providing balanced education that develops students intellectually, spiritually, morally, and socially.

MBS also strengthens its public image through alumni and student achievements. The success of graduates in entering reputable domestic and international universities becomes an important symbol of institutional quality. At the same time, student achievements in academic and non-academic fields are used to reinforce the school's reputation. From Baudrillard's perspective, this kind of institutional branding may create a form of hyperreality, where selected achievements are presented as a broader image of institutional success (Haryatmoko, 2016).

The educational model implemented at MBS reflects a holistic-integrative approach. Religious and general sciences are developed in dialogue, allowing students to gain both Islamic knowledge and academic competence. This approach is relevant to Barbour's (2000) view on the relationship between religion and science, particularly the dialogical and integrative models. In terms of educational quality, this model is also consistent with Sallis (2012), who emphasizes that quality education is reflected in strong outputs and outcomes.

Trust is further strengthened through character education and religious habituation. MBS develops students' cognitive, affective, and psychomotor dimensions through classroom learning, dormitory life, worship activities, organizational involvement, and daily discipline. This is in line with Lickona's (1991) theory of character education, which includes moral knowing, moral feeling, and moral action. Values such as discipline, responsibility, honesty,

tolerance, cooperation, and social concern are internalized through daily activities within the *pesantren* environment.

MBS also positions itself as a cadre-oriented Muhammadiyah *pesantren*. Student organizations such as IPM, Hizbul Wathan, Tapak Suci, and KOKAM serve as platforms for leadership training, discipline, life skills, and ideological formation. Through these activities, students are prepared not only as learners, but also as future Muhammadiyah cadres who can contribute to society. Thus, trust-based social capital at MBS is constructed through educational quality, character formation, institutional branding, alumni achievements, and Muhammadiyah cadre development. This trust strengthens the relationship between the *pesantren* and its stakeholders, while also supporting the sustainability, legitimacy, and development of the institution.

Building Trust with Other Educational Institutions

Trust development at Muhammadiyah Boarding School (MBS) Prambanan does not only involve parents and local communities, but also extends to broader educational networks. In this context, inter-institutional trust functions as an important dimension of social capital that supports collaboration, information exchange, institutional recognition, and long-term organizational sustainability. Educational institutions increasingly operate within interconnected networks, making trust a strategic resource for strengthening legitimacy and expanding opportunities for cooperation (Putnam, 2000).

MBS develops inter-institutional trust through two main strategies. First, the institution strengthens its credibility among prospective students from elementary schools and Islamic primary schools, both within and outside the Muhammadiyah educational network. Second, MBS builds trust among higher education institutions that receive its graduates. These strategies show that trust is constructed not only through internal educational processes, but also through external recognition from other institutions.

The first strategy is carried out through the dissemination of information about student achievements, educational programs, and institutional accomplishments. Various forms of recognition, including awards related to child-friendly education and economic self-reliance, contribute to the construction of a positive institutional reputation. From the perspective of social capital, reputation functions as a mechanism for reducing uncertainty and increasing stakeholders' confidence in an institution's capacity and reliability (Coleman, 1988).

Student achievements also strengthen institutional credibility. Success in academic and non-academic competitions at regional, national, and international levels serves as a visible indicator of educational quality. These achievements become symbolic assets that reinforce public perception of institutional excellence and influence educational decision-making among prospective students and their families. This supports Fukuyama's (1995) view that trust is generated through consistent demonstrations of competence and conformity to shared expectations.

The second strategy focuses on building sustainable relationships with higher education institutions through the quality and performance of alumni. MBS graduates are expected not only to succeed academically, but also to demonstrate leadership, adaptability, and social engagement in university environments. Therefore, alumni performance becomes an important factor in shaping external perceptions of the institution.

Documentary evidence shows that MBS alumni have been admitted to reputable international universities, including the International University of Africa in Sudan and Al-Azhar University in Egypt (Majalah Tanwir, December 2021). Admission to such institutions represents external validation of the educational quality maintained by the pesantren. In higher education studies, alumni success is regarded as an important indicator of institutional effectiveness because it reflects the extent to which educational programs prepare students for future academic and professional challenges (Tinto, 2012).

From the perspective of social capital theory, recognition from external institutions becomes a source of institutional legitimacy. The greater the number of alumni who demonstrate academic excellence, leadership capacity, and social contribution, the stronger the trust developed between MBS and other educational institutions. This is in line with Bankston and Zhou's (2002) argument that durable social relationships facilitate the transfer of values, resources, opportunities, and institutional credibility across organizational boundaries.

Furthermore, alumni function as agents of bridging social capital by connecting MBS to broader educational and professional networks. Unlike bonding social capital, which strengthens internal solidarity, bridging social capital expands access to external resources and opportunities by linking individuals and institutions across different social settings (Putnam, 2000). Through alumni networks in national and international universities, MBS gains access to wider academic communities while simultaneously strengthening its institutional reputation.

The role of alumni as bridging actors is significant in contemporary Islamic education. When graduates enter diverse educational and social environments, they carry the values, identity, and educational culture of the *pesantren* into broader public spaces. Their achievements and contributions become indirect representations of institutional quality, thereby reinforcing public trust and opening opportunities for new educational partnerships. Thus, trust operates not only as a social value, but also as a strategic institutional asset that generates long-term reputational benefits.

Building Trust with Governmental and Organizational Stakeholders

Trust-building at Muhammadiyah Boarding School (MBS) Prambanan extends beyond relationships with communities and educational institutions. It also involves various governmental and organizational stakeholders that play strategic roles in educational development and institutional sustainability. These relationships represent a form of linking social capital, which refers to connections between individuals or organizations and actors who possess greater authority, resources, and institutional power (Woolcock, 2001). Through such relationships, educational institutions gain access to broader opportunities, legitimacy, and support mechanisms that contribute to long-term organizational development.

Within the Muhammadiyah organizational structure, MBS Prambanan has established trust-based relationships with several institutional bodies, including the Regional Muhammadiyah Leadership Council (PDM), Provincial Muhammadiyah Leadership Council (PWM), Muhammadiyah Youth Organization, Lazismu, the Muhammadiyah Pesantren Development Institute (LP2M), Tapak Suci Regional Board, and the Hizbul Wathan Regional Scout Council. Beyond the Muhammadiyah network, the *pesantren* also maintains collaborative relationships with governmental institutions such as the Office of Religious Affairs (KUA), the Ministry of Religious Affairs, local educational authorities, and the Sleman Regency Education Office.

Institutional trust from Muhammadiyah organizations is reflected in the autonomy granted to MBS in managing its educational programs. This autonomy includes teacher recruitment, curriculum development, human resource management, and the implementation of cadre development programs. Such delegation indicates that trust is not merely symbolic, but is expressed through concrete institutional authority. From the perspective of institutional trust, delegated authority becomes an important indicator of organizational legitimacy. Organizations tend to grant greater autonomy to institutions that have consistently

demonstrated competence, accountability, and commitment to shared values (Mayer et al., 1995).

Similar forms of trust are also evident in MBS's relationships with Muhammadiyah autonomous organizations. The Regional Tapak Suci Board authorizes the *pesantren* to conduct promotion examinations independently, while the Hizbul Wathan Regional Council entrusts MBS with organizing leadership training programs for senior students. These responsibilities reflect recognition of the *pesantren's* capacity to maintain organizational standards and implement cadre development effectively. In social capital theory, such recognition strengthens institutional legitimacy and reinforces inter-organizational cooperation (Putnam, 2000).

Trust is also reflected in the relationship between MBS and Lazismu. The *pesantren* has been authorized to manage a Lazismu unit at the institutional level, enabling it to administer charitable and philanthropic programs more independently. Likewise, the Muhammadiyah *Pesantren* Development Institute provides flexibility for MBS in developing economic self-reliance initiatives and producing religious instructional materials according to its educational needs. These forms of delegated authority demonstrate confidence in the *pesantren's* governance, innovation, and managerial capacity.

At the governmental level, trust-based relationships contribute to institutional development through administrative support, regulatory facilitation, and collaborative programs. Agencies such as the Ministry of Religious Affairs and local education authorities provide institutional support that assists the *pesantren* in implementing educational programs. In addition, the involvement of MBS leadership in religious consultation forums reflects recognition of the *pesantren's* role within the broader religious and educational community.

From a social capital perspective, these relationships illustrate the strategic role of linking social capital in facilitating access to institutional resources, policy support, and collaborative opportunities (Szreter & Woolcock, 2004). Unlike bonding social capital, which strengthens internal cohesion, or bridging social capital, which connects different social groups, linking social capital enables organizations to establish vertical relationships with actors who possess greater influence and decision-making authority. Such relationships enhance institutional capacity, resilience, and long-term sustainability.

The findings indicate that trust functions as a mechanism through which MBS gains access to opportunities that would be difficult to obtain independently. Institutional

recognition, delegated authority, collaborative programs, and regulatory support collectively strengthen the *pesantren*'s position within both Muhammadiyah and governmental networks. These advantages contribute not only to educational quality improvement, but also to institutional sustainability and competitiveness.

Thus, trust-building with governmental and organizational stakeholders generates strategic benefits for MBS Prambanan. Through the development of linking social capital, the *pesantren* strengthens its institutional legitimacy, expands access to organizational resources, increases opportunities for innovation, and reinforces its position within broader educational and religious networks. Trust therefore operates not merely as a social value, but as a strategic institutional asset that supports the long-term development of Islamic educational institutions.

Building Trust Through Religious, Social, and Cultural Activities

The trust-building at Muhammadiyah Boarding School (MBS) Prambanan extends beyond formal educational activities and is actively reinforced through religious, social, and cultural engagement with the surrounding community. These activities function as mechanisms for strengthening social relationships, increasing institutional visibility, and enhancing public legitimacy. In the perspective of social capital theory, such interactions represent practical manifestations of trust that emerge through repeated social exchanges and reciprocal community engagement (Putnam, 2000). At the student level, trust is cultivated through community-based religious and social service programs. One of the most prominent initiatives is the Ramadan da'wah program, in which twelfth-grade students serve as imams, Friday preachers, religious speakers, and instructors in local mosques. Through these activities, community members directly observe the religious competence, leadership skills, and moral character of MBS students. This direct interaction contributes to the formation of positive perceptions regarding the quality of education provided by the institution.

In addition, eleventh-grade students participate in community service programs conducted in underserved areas for approximately two weeks. These programs provide opportunities for students to apply religious knowledge while developing social awareness, empathy, and community engagement skills. Such activities reflect the integration of academic learning with social responsibility, thereby strengthening the institution's credibility among community stakeholders.

A representative of the Muhammadiyah Branch Leadership of Kalasan explained: “Every Ramadan, MBS students serve as imams, religious speakers, and Friday preachers in Muhammadiyah mosques. We are proud because many MBS cadres demonstrate strong religious understanding and excellent preaching skills” (Personal communication, September 16, 2021). This statement indicates that students function as representatives of the institution in public spaces. Consequently, their performance contributes directly to public perceptions of institutional quality and reliability.

At the teacher level, trust is reinforced through the active involvement of MBS educators in community religious activities. Many teachers regularly serve as Friday preachers, lecturers, and resource persons in religious gatherings throughout the region. Their participation strengthens the relationship between the *pesantren* and the broader community while simultaneously demonstrating the intellectual and religious capacity of the institution’s human resources. The positive reception from community members further enhances the school’s social legitimacy. At the institutional level, trust is developed through philanthropic and community empowerment programs. Major initiatives include the distribution of *zakat al-fitr* and *zakat maal* as well as the implementation of the Qurban Distribution Program. While zakat distribution primarily targets local residents, the qurban program reaches broader communities, including remote and disaster-affected regions across Indonesia. Beneficiary areas have included the Baduy community in West Java, disaster-affected regions in East Nusa Tenggara, and several rural communities outside Java.

From the perspective of social capital, these philanthropic activities strengthen norms of reciprocity and collective solidarity (Putnam, 2000). Community trust develops not merely through institutional promotion but through tangible contributions that address social and religious needs. In this regard, trust emerges from the community’s direct experience with the institution rather than from symbolic representations alone. The findings also support Fukuyama’s (1995) argument that trust is generated through consistent collective actions grounded in shared moral values. The continuity of religious outreach, social service, zakat distribution, and *qurban* programs demonstrates the institution’s commitment to serving society. Such commitment gradually transforms into public confidence and social legitimacy.

Therefore, trust-building at MBS Prambanan is constructed through the active participation of students, educators, and institutional leaders in religious, social, and cultural activities. These initiatives create meaningful interactions between the *pesantren* and the

community, resulting in sustainable social relationships and strengthened institutional credibility. Trust, in this context, functions not only as a social value but also as a strategic form of social capital that supports institutional development and reinforces the public image of the *pasantren*.

Critical Analysis of Trust Implementation at MBS Prambanan

Trust constitutes the central element of social capital underpinning the institutional development of Muhammadiyah Boarding School (MBS) Prambanan. Trust functions not merely as a social value but as a strategic resource that enables the *pasantren* to obtain legitimacy, public support, and organizational sustainability. The continuous increase in student enrolment, expansion of institutional partnerships, and growing public recognition demonstrate how trust has been transformed into a productive form of social capital that contributes to institutional growth. From the perspective of Gabbay and Leenders (1999), trust emerges through the interaction between belief, trustor, and trustee. In the case of MBS Prambanan, belief is constructed through public perceptions of the institution's educational quality, particularly its integration of Qur'anic memorization, Islamic sciences, foreign language mastery, leadership development, and character education. Parents, community members, Muhammadiyah organizations, educational institutions, and government agencies function as trustors, while MBS serves as the trustee responsible for maintaining and fulfilling stakeholders' expectations.

The findings can also be interpreted through the trust model proposed by Mayer et al. (1995), which emphasizes three dimensions of trustworthiness: ability, benevolence, and integrity. The ability dimension is reflected in the institution's success in producing graduates who gain admission to prestigious national and international universities, as well as students who consistently achieve academic and non-academic accomplishments. Benevolence is demonstrated through community service initiatives, religious outreach programs, zakat distribution, and *qurban* activities that provide tangible benefits to society. Meanwhile, integrity is evident in the institution's commitment to implementing Islamic educational values and Muhammadiyah cadre development in a consistent manner.

However, the findings also reveal that trust is not a static asset but a dynamic social resource that requires continuous maintenance and negotiation. While trust has significantly contributed to institutional development, several challenges indicate that it remains vulnerable to organizational tensions and stakeholder perceptions. Discussions concerning the use of

ISMUBA textbooks and administrative issues related to Muhammadiyah educational certification illustrate that institutional trust may be challenged when differences arise between organizational autonomy and expectations from higher organizational structures. These findings suggest that trust within educational institutions is not merely accumulated but constantly renegotiated through organizational interactions and governance practices.

Furthermore, the study identified environmental concerns related to waste management that attracted public criticism. Although the institution undertook clarification and corrective actions, the incident demonstrates that public trust extends beyond educational performance. Stakeholders increasingly evaluate educational institutions based on their social responsibility, environmental awareness, and governance accountability. Consequently, trust in contemporary Islamic educational institutions is shaped not only by religious credibility and academic excellence but also by organizational transparency and responsiveness to public concerns. Fukuyama's (1995) argument that trust must be continuously reproduced through consistent organizational behavior. Trust grows when institutions successfully align their values, policies, and practices. Conversely, discrepancies between institutional claims and stakeholder experiences may weaken social legitimacy and reduce public confidence.

The existence of three interconnected forms of social capital. First, bonding social capital is developed through strong relationships among students, teachers, administrators, and parents. Second, bridging social capital is strengthened through interactions with alumni networks, educational institutions, and community organizations. Third, linking social capital is established through collaborations with Muhammadiyah organizations, governmental agencies, and external stakeholders. These three dimensions collectively contribute to the sustainability and institutional resilience of MBS Prambanan.

Theoretically, this study extends Coleman's (1988) concept of social capital by demonstrating that trust within modern Islamic boarding schools' functions not only as an internal mechanism of social cohesion but also as a strategic instrument for institutional branding, legitimacy building, and network expansion. Practically, the findings suggest that educational institutions seeking long-term sustainability should view trust as a strategic organizational asset that requires systematic cultivation through professional governance, stakeholder engagement, accountability, and social responsibility.

Therefore, the success of MBS Prambanan cannot be explained solely by material resources or educational programs. Rather, it is largely attributable to the institution's capacity to construct, maintain, and strategically mobilize trust as a form of social capital. At the same

time, the study emphasizes that trust remains fragile and must be continuously reinforced through transparent governance, organizational integrity, and responsiveness to stakeholder expectations.

CONCLUSION

Trust serves as the core element of social capital in supporting the institutional development of Muhammadiyah Boarding School (MBS) Prambanan Yogyakarta. Trust is not merely a cultural value embedded within the *pesantren* environment but functions as a strategic resource that strengthens institutional legitimacy, expands social networks, and enhances stakeholder participation. The findings reveal that trust is constructed through a continuous process involving educational quality, character formation, organizational professionalism, social engagement, and the consistency of Islamic and Muhammadiyah values in daily institutional practices.

The study identifies three interrelated dimensions of social capital that shape the development of MBS Prambanan. First, *bonding social capital* is built through strong relationships among school leaders, teachers, students, parents, and the surrounding community, creating collective commitment and institutional loyalty. Second, *bridging social capital* is developed through collaboration with other educational institutions, alumni networks, and universities that recognize the quality of MBS graduates. Third, *linking social capital* emerges through trust-based relationships with Muhammadiyah organizations, government agencies, and other strategic institutions that provide legitimacy, authority, and access to broader resources.

The findings also indicate that trust is dynamic rather than permanent. Institutional trust requires continuous maintenance through accountability, responsiveness, and organizational integrity. Educational achievements alone are insufficient to sustain public trust if they are not accompanied by transparent governance and social responsibility. Therefore, trust should be viewed as a renewable social asset that must be continuously nurtured through consistent institutional performance and meaningful engagement with stakeholders. Theoretically, this study contributes to the development of social capital discourse in Islamic educational institutions by proposing a trust-based *pesantren* development model that integrates bonding, bridging, and linking social capital. Practically, the findings provide a framework for Islamic educational institutions seeking to strengthen their competitiveness and sustainability through trust-building strategies rather than relying solely on physical infrastructure or promotional approaches.

Future studies may further explore the relationship between social capital, organizational governance, and institutional resilience in different types of *pesantren* and Islamic educational institutions. Comparative studies involving multiple *pesantren* contexts would enrich understanding of how trust operates as a strategic resource in sustaining educational excellence and institutional transformation.

Declaration of AI and AI-Assisted Technologies in the Writing Process

During the preparation of this manuscript on trust and social capital in Muhammadiyah Boarding School (MBS) Prambanan Yogyakarta, the authors utilized AI-assisted tools, including language refinement and academic editing support tools such as Grammarly, to assist in improving grammatical accuracy, academic phrasing, coherence, and overall structural clarity of the manuscript. All AI-assisted outputs were critically reviewed, revised, and fully edited by the authors to ensure conceptual accuracy, theoretical consistency, and alignment with the research findings. The authors assume full responsibility for the integrity, originality, and final content of the manuscript.

CRedit Authorship Contribution Statement

- a. Agus Firmansyah: Conceptualization, Methodology, Field Investigation, Data Curation, Formal Analysis, Writing – Original Draft, and Writing – Review & Editing.
- b. Yumidiana Tya Nugraheni: Supervision, Validation, Project Administration, Methodological Guidance, and Writing – Review & Editing.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request. The dataset consists of qualitative materials, including interview transcripts, field observations, institutional documents, and published academic sources related to Muhammadiyah Boarding School (MBS) Prambanan Yogyakarta. Some data are restricted due to ethical considerations and institutional confidentiality.

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Ethical Approval Statement

This study complies with established ethical research standards for qualitative educational research. Ethical approval was not required because the study did not involve clinical data, medical experiments, or vulnerable human subjects. All data were collected through interviews, observations, and document analysis with informed consent from participants. All participants were anonymized, and confidentiality was strictly maintained throughout the research process in accordance with academic research ethics in social sciences.

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