

Morning Culture as Social Capital for Alumni of Al-Madaniyah Integrated Islamic High School

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ABSTRACT

This study aims to describe the implementation of the “Morning Day Culture” program at Al-Madaniyah Samuda Integrated Islamic High School and to analyze its relationship with the formation of social capital and the social roles of alumni in community life. The study employs a qualitative approach using field research. The informants consisted of six alumni who graduated in 2022, selected through purposive sampling, and three teachers serving as supporting informants. Data were collected through in-depth interviews, participatory observation, and documentation. Data validity was ensured through triangulation of sources and techniques, while data analysis followed the stages of data collection, data reduction, data presentation, and drawing conclusions. The research findings indicate that at Al-Madaniyah Integrated Islamic High School, the program is implemented through three main activities: Tahfidz Al-Qur’an, Tausiah Putri, and Pelatihan Pemandian Jenazah. These three activities provide both religious experiences and social experiences in the form of interaction, cooperation, mutual assistance, compassion, and self-confidence. Among the alumni informants, these experiences were evident in their social networks, trust and solidarity, as well as collaborative activities after graduation. The social roles identified include involvement in religious activities such as leading religious study sessions, social activities and community service such as assisting with funeral arrangements when a community member passes away as well as contributions to educational and other social initiatives. These findings indicate a correlation between the experience of participating in the Morning Day Culture program and alumni social engagement, particularly in religious and community-based activities.

1. INTRODUCTION

Morning Day Culture, or the morning routine at school, is a practice that has developed as part of the educational routine before the start of formal learning. This routine includes various spiritual, educational, and social activities, such as group prayer, reciting the Qur’an, morning dhikr, literacy activities, light exercise, and interaction between teachers and students. The implementation of Morning Day Culture aims not only to prepare students physically and psychologically before learning begins but also to instill religious values, discipline, and social skills. Research by Arimbi & Minsih, (2022) shows that school culture contributes to the development of students’ religious character. Meanwhile, Janah et al., (2024) indicate that Morning Day Culture is associated with students’ mental readiness, enthusiasm for learning, as well as their critical thinking and problem-solving skills. One example of the implementation of Morning Day Culture can be found at Al-Madaniyah Samuda Integrated Islamic High School in East Kotawaringin Regency. At this school, “Morning Day Culture” is an integral part of student development through activities such as Quran Memorization (Tahfidz Al-Qur’an), religious talks for girls (Tausiah Putri), and training in the ritual washing of the deceased (Pelatihan Pemandian Jenazah). These three activities provide both religious

and social experiences through student participation in group activities, task sharing, presenting material, religious practices, and interactions with teachers and fellow students. Conducted regularly and in a participatory manner, these activities provide students with opportunities to develop skills in interacting, collaborating, sharing experiences, and fulfilling responsibilities. These experiences are important to examine because they can become part of the social capital that students carry with them upon completing their education at the school. From a social capital perspective, the social relationships formed through interaction and shared activities can serve as resources that support the lives of individuals and groups. Fathurrohman, (2019) explains that social capital can be a strategic asset in improving the quality of educational institutions. Within the school environment, social capital is evident through trust among individuals, binding norms, and networks of cooperation that encourage participation in collective activities. Fadli et al., (2020) also explain that social capital in the school environment is linked to the formation of a positive culture that supports students' personal and social development. Thus, students' experiences in Morning Day Culture activities can be examined not only from the perspective of religious practices but also from the perspective of social experiences related to the formation of relationships, trust, shared values, and cooperation.

A number of previous studies have examined school culture, religious activities, and social capital in various contexts. S. Surawan et al., (2024) examined the development of spiritual intelligence through religious culture in vocational schools, while Amiyah & Subiyantoro (2020) discussed the development of students' religious culture through school activities at Sunan Ampel High School. These studies indicate that school culture and activities carried out routinely are linked to the formation of students' values, habits, and character. On the other hand, a study by Rumata et al., (2019) discusses social capital and perceptions of information and communication technology in the development of border villages; Farchan (2019) examines social capital and the adaptation mechanisms of rural communities; and R. Rina, (2020) discusses students' social capital in the context of learning in high school. Research on alumni networks also indicates that relationships among graduates can serve as a platform for sharing information, experiences, and opportunities, as well as for maintaining connections after completing their education Syaoqi & Wijiharta, (2023).

Although previous research has provided insights into school culture, religious activities, student character, and social capital, there are still limitations in linking the Morning Day Culture experience to the sustainability of social capital after students graduate. Research on morning culture tends to focus on its impact on students who are still in the school environment, while research on social capital mostly discusses relationships and interactions within specific contexts without specifically examining the continuity of these experiences among alumni. Consequently, there has been little research specifically examining how the experience of participating in Morning Day Culture relates to alumni's social lives after completing their formal education. This gap is important to examine because the Morning Day Culture at Al-Madaniyah Integrated Islamic High School is not merely a school routine but also provides an experience that students can carry into their communities. This study focuses on alumni, particularly the class of 2022, to examine how the experiences gained through the Qur'an Memorization (Tahfidz Al-Qur'an), Women's Religious Lectures (Tausiah Putri), and Training in the Ritual Washing of the Deceased (Pelatihan Pemandian Jenazah) programs continue to influence their social lives after graduation. Based on the research findings presented in this article, this continuity is evident, among other things, through alumni involvement in religious activities such as leading religious study sessions, social and community service activities—such as assisting with funeral arrangements when a community member passes away—as well as participation in educational and other social initiatives. Focusing on alumni provides an opportunity to examine the sustainability of the social experiences gained while participating in the Morning Day Culture program. This also distinguishes this study because the analysis does not stop at the implementation of the program for current students but explores how

these experiences are reflected in their social lives after graduation. Thus, this study connects the fields of Islamic education, character building, and social capital through the experiences of alumni from Al-Madaniyah Integrated Islamic High School. Based on this description, this study aims to describe the implementation of the Morning Day Culture at Al-Madaniyah Integrated Islamic High School in Samuda, including the types of activities, the implementation process, and the values instilled in students. Additionally, this study aims to analyze the social experiences formed through students' participation in the Morning Day Culture and how these experiences continue in the alumni's social lives after graduation. Specifically, this study examines the relationship between these experiences and alumni's social networks, trust, compassion, and ability to participate in collaborative activities within the community. The research findings are expected to provide insight into the sustainability of religious cultural practices in schools and their contribution to the formation of social capital that alumni can apply in their lives within the community.

2. METHODS

This study employs a qualitative approach using field research to gain an in-depth understanding of the implementation of Morning Day Culture and its sustainability as social capital in the lives of alumni. The study was conducted at Al-Madaniyah Samuda Integrated Islamic High School in East Kotawaringin Regency, Central Kalimantan, as the primary research site because the school is where the Morning Day Culture the focus of this study is implemented. Data collection took place on Wednesday, January 8, 2025, through in-depth interviews, participatory observation, and documentation. Research informants were selected using purposive sampling, based on considerations and characteristics relevant to the study's focus. The primary informants consisted of six 2022 graduates of Al-Madaniyah Integrated Islamic High School, while the supporting informants consisted of three teachers who were familiar with and involved in the implementation of the Morning Day Culture. The selection of the Class of 2022 was based on the consideration that this group had completed their education at the school and had experience living in social settings outside the school environment, thereby enabling the researcher to identify the sustainability of the values and experiences gained through the "Morning Day Culture" in their lives within the community. Thus, the selection of the class of 2022 was not based solely on the year of graduation but on its relevance to the research objective of examining the sustainability of the Morning Day Culture experience after alumni leave the school environment. The purposive sampling process was conducted by establishing several informant criteria. The informants and criteria used in this study are as follows:

Table 1. Kriteria Informan

No	Informant	Informant Criteria
1.	Alumni of Al-Madaniyah Samuda Integrated Islamic High School	- Alumni/graduates of the class of 2022 who participated in the educational program and Morning Day Culture activities while attending the school. - Have participated in Morning Day Culture activities, specifically: Qur'an Memorization (Tahfidz Al-Qur'an); Girls' Religious Talks (Tausiah Putri); and Training in Washing the Deceased (Pemandian Jenazah). - Have experience in social, religious, and community activities after graduation, enabling them to provide information on the application of values and practices gained through Morning Day Culture in daily life and their connection to social capital.

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| 2. Teachers at Al-Madaniyah Samuda Integrated Islamic High School | <ul style="list-style-type: none"> a. Teachers who are involved in and understand the implementation of the Morning Day Culture program, specifically the activities: Qur'an Memorization; Girls' Religious Talks; and Training in the Ritual Washing of the Deceased. b. Teachers serve as supporting informants to reinforce and supplement the information obtained from alumni. |
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The alumni selected for this study were the class of 2022 who actively participated in activities, particularly the *Tahfidz Al-Qur'an* Program, the Women's Religious Talks, and the Training in the Ritual Washing of the Deceased. In addition, alumni were selected based on their experience in social, religious, or community activities after graduating from school. These criteria were used to ensure that informants could provide information relevant to the research focus, particularly regarding interaction, cooperation, compassion, and social engagement after becoming alumni. Teachers were selected because they possess the necessary knowledge and are directly involved in implementing these activities at the school. A total of six alumni were designated as primary informants. This number was not based on the total number of alumni but on the sufficiency of information required for the study. In qualitative research, the number of informants can be adjusted according to the needs and depth of the data. Six alumni were deemed sufficient because they met the specified criteria and could provide information about their experiences participating in the activities as well as their social lives after graduation. Therefore, the adequacy of informants in this study was assessed based on the relevance and completeness of the information obtained. This study did not use data saturation as the basis for determining when to stop data collection. Data collection was conducted through in-depth interviews, participatory observation, and documentation. Interviews were conducted to understand the alumni's experiences during their participation in the activities as well as the application of the values they acquired after graduation. Observation was used to examine activities and interactions related to the research focus, while documentation served as supporting data. Data validity was ensured through triangulation of sources and techniques. Subsequently, the data were analyzed using the Miles and Huberman model, which consists of data condensation, data presentation, and the drawing and verification of conclusions (Milles et al., 2014).

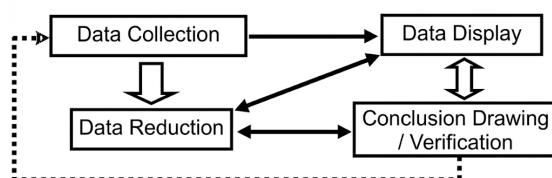


Figure 1. Miles and Huberman's Social Data Model

3. RESULTS AND DISCUSSION

RESULTS

Implementasi Morning Day Culture

Based on the results of interviews and observations, the "Morning Day Culture" program held at Al-Madaniyah Samuda Integrated Islamic High School consists of three main activities: *Tahfidz Al-Qur'an*, religious talks for girls, and training in the ritual washing of the deceased. These three activities are conducted as part of fostering religious practices within the school environment.

Tahfidz Al-Qur'an. *Tahfidz Al-Qur'an* is one of the Morning Day Culture activities held at Al-Madaniyah Samuda Integrated Islamic High School. Based on an interview with Ustadz LH, the activity's supervisor, the following information was obtained: "The *Tahfidz Al-Qur'an* program at Al-Madaniyah is a mandatory activity aimed at improving students' memory and instilling the habit of putting knowledge into practice. This activity is held every Friday after the Dhuha prayer, from

7:30 a.m. to 9:00 a.m., with the goal of reciting Juz 30 verse by verse.” (Interview with Ustadz LH on Monday, March 10, 2025). During the activity, students recite their memorized portions in turns and participate in small groups. Based on observations on Friday, March 14, 2025, the activity took place in a collaborative learning atmosphere and involved interaction among students. This approach demonstrates that the *Tahfidz Al-Qur'an* program is not only about individual memorization achievements but also has a social dimension. Students strive to achieve their individual memorization goals while learning together with their peers. Through these activities, students are able to interact with one another and provide support during the memorization process. The implementation of these activities is also supported by documented evidence of the *Tahfidz Al-Qur'an* program.



Figure 2. Murojaah Program dan Tahfidz Al-Qur'an Sessions

The photo above shows students participating in a Qur'an memorization activity. This activity aims to improve their ability to recall and memorize verses from the Qur'an.

Tausiah Putri. *Tausiah Putri* is a religious activity specifically designed for female students as part of the Morning Day Culture program at Al-Madaniyah Samuda Integrated Islamic High School. Based on an interview with Ustadzah FS, the activity coordinator, the following information was obtained: “The Tausiah Putri program is held every Friday from 11:30 a.m. until completion for the female students. This activity aims to foster religious development and instill spiritual values. The content consists of relevant and educational Islamic studies.” (Interview with Ustadzah FS on Monday, March 10, 2025). The activity is conducted on a rotating basis among classes, involving 1–3 female students as representatives. Each representative delivers a sermon for at least 15 minutes, followed by a question-and-answer session. Based on observations on Friday, March 14, 2025, this activity provides female students with the opportunity to actively participate in presenting material and communicating in front of their peers. The implementation of this activity is also supported by documentation of the “Tausiah Putri” sessions.



Figure 3. The “Tausiah Putri” program, held every Friday and attended exclusively by female elementary, middle, and high school students

The photo above shows the “Tausiah Putri” event attended by the female students. This event is one form of religious guidance designed to foster an understanding of religious values in everyday life.

Training in the ritual washing of the deceased is one of the activities that provides students with practical religious experience. Based on an interview with Ustadz HA, the activity coordinator, the

following information was obtained: “The practical program on washing the deceased for 11th-grade students in Islamic Religious Education aims to provide understanding and skills in accordance with Sharia law. This activity is expected to help students apply theory in their daily lives within the community.” (Interview with Ustadz HA on Tuesday, March 11, 2025). This statement indicates that the activity is designed to connect religious knowledge with skills that can be applied in social life. Based on observations conducted on Thursday, March 13, 2025, students participated in training on washing and shrouding the deceased as part of the religious practice learning process. This activity provided students with the opportunity to understand and practice the procedures for bathing and shrouding the deceased firsthand. Thus, students not only gained theoretical knowledge but also acquired skills that can be applied in community life. The implementation of this activity was also supported by documented evidence of the training sessions on bathing and shrouding the deceased.



Figure 4. Training on Washing and Shrouding the Deceased for 12th-Grade Science Students

The image above shows a training session on bathing and shrouding the deceased, designed to provide students with knowledge and skills. Through this activity, students not only gain a theoretical understanding of the procedures for handling the deceased but also gain practical experience that they can apply in their daily lives within the community.

Morning Day Culture and Capital

Research findings on the class of 2022 graduates indicate that the experience of participating in the Morning Day Culture program continues to resonate with them even after they have completed their education. These findings are evident not only in the graduates' memories of school activities but also in how those experiences relate to their social relationships and involvement in community activities. The research data reveal three main aspects: friendship networks, self-confidence and social awareness, and the ability to engage in collaborative activities.

Social Network: The experience of building social relationships through the Morning Day Culture activities is evident in the alumni's ability to maintain connections and interact with one another after graduation. YN stated: “In my opinion, the Tausiah sessions during my time at Al-Madaniyah Integrated Islamic High School provided us with opportunities to strengthen our friendships and share experiences with one another.” (Interview with an alumnus of Al-Madaniyah Integrated Islamic High School on Wednesday, June 11, 2025). This statement indicates that interactions during the “Tausiah Putri” activities did not only take place during school-based events but also became experiences that helped shape social relationships among participants even after they became alumni. This aligns with the findings of preliminary observations conducted on Wednesday, June 25, 2025. The experiences of sharing and interacting during these activities served as a foundation for alumni to maintain their connections after graduation. These relationships are evident in the communication

and reunions among alumni. This is further supported by documentation of the 2022 SMA IT Al-Madaniyah alumni reunion, which shows that social bonds among students remain strong after they complete their education.

The image above shows that the “Tausiah Putri” sessions and training in the preparation of the deceased for burial have had a positive impact on the students, particularly in strengthening social bonds and improving skills that can be applied in community life.

Trust and Solidarity: In addition to fostering connections among alumni, Morning Day Culture also provides experiences that build self-confidence and a sense of social responsibility. HN stated: “In my opinion, the Qur’an memorization program during my time at Al-Madaniyah Integrated Islamic High School equipped me to engage with society and strengthened solidarity among alumni after graduation.” (Interview with an alumnus of Al-Madaniyah Integrated Islamic High School on Thursday, June 12, 2025). This statement indicates that alumni view their religious experiences as a foundation for interacting with society. The Qur’an memorization program is not only remembered as an activity focused on memorizing the Qur’an but also as an experience connected to the alumni’s social lives after graduation. This aligns with the findings of preliminary observations conducted on Monday, June 23, 2025. This experience was evident in the activity of distributing *takjil* to the local community, which demonstrated the application of religious values in social life. This was also supported by documentation of the *takjil* distribution activity to the local community.



Figure 5. Ramadhan Iftar Snack Distribution Event for the Local Community

The image above shows that Qur’an memorization activities, religious talks for young women, and training in the ritual washing of the deceased can contribute significantly to building self-confidence and solidarity among alumni.

Collaborative Activities: A more tangible indication of the sustainability of the Morning Day Culture experience is evident in alumni participation in community activities. HA explained: “In my opinion, religious talks can strengthen friendships and foster the sharing of experiences among alumni, enabling them to collaborate on social, economic, and educational initiatives. This, in turn, allows them to contribute to religious activities, such as leading religious study sessions and other similar events.” (Interview with an alumnus of Al-Madaniyah Integrated Islamic High School on Wednesday, June 11, 2025). This quote indicates that the experience of participating in the “Tausiah Putri” program is linked to alumni involvement in various activities after graduation. This involvement includes collaboration in social, economic, and educational activities, as well as religious activities such as leading religious study sessions. The experiences gained during these activities serve as a foundation for alumni to participate in initiatives that serve the common good. This indicates that the sustainability of the Morning Day Culture is evident not only in interpersonal relationships but also in alumni involvement in the social and religious life of the community. This aligns with the results of preliminary observations conducted on Tuesday, June 24, 2025, and is supported by documentation of alumni activities leading religious study sessions during the month of Ramadhan.



Figure 6. Alumni Lead Ramadhan Religious Study Sessions

The image above shows that the “Tausiah Putri” sessions and training in the preparation of the deceased for burial play a role in strengthening social bonds among alumni after graduation.

DISCUSSION

Morning Day Culture and Social Capital

School culture essentially consists of values, customs, and activities carried out consistently by the school community. Because they are repeated, these activities eventually become part of daily life at school. At Al-Madaniyah Samuda Integrated Islamic High School, the “Morning Day Culture” is evident through the Qur’an Memorization Program, the Girls’ Religious Talks, and the Training in Preparing the Deceased for Burial. These three activities take different forms but all provide students with opportunities to learn, interact, fulfill responsibilities, and collaborate. Thus, these activities are not only related to religious practices but also provide students with social experiences. This aligns with Arimbi & Minsih, (2022), who explain that school culture can play a role in shaping students’ religious character. Janah et al. (2024) also indicate that Morning Day Culture is linked to students’ mental readiness, enthusiasm for learning, critical thinking skills, and problem-solving abilities. In the *Tahfidz Qur’an* activity, students are encouraged to memorize and recite their memorized verses regularly. Repeated recitation in *tahfidz* activities helps students recall verses they have already learned Rohman, (2019). A similar finding is evident in the study by M. Rizki et al. (2025), which demonstrates a relationship between reading and *Tahfidz Qur’an* and the ability to recall previously learned passages. However, in this study, the benefits of *tahfidz* extend beyond mere memorization. Because these activities are conducted in groups, they help students become accustomed to interacting with others, following rules, completing tasks, and providing mutual support. Thus, activities that initially focused more on individual skills also have a social dimension. The habit of studying together and meeting regularly provides students with opportunities to get to know one another better. From this process, relationships can develop that later serve as the foundation for collaboration. For alumni, the *tahfidz* experience is also viewed as a valuable asset as they navigate life in society. In other words, the experiences gained in school can be carried forward and applied when they interact with others. Unlike *tahfidz*, which places greater emphasis on memorization, *Tausiah Putri* gives female students the opportunity to present material and communicate directly. This activity allows students to not only be listeners but also to learn to take on a leading role in front of others. When delivering a *tausiah*, they must prepare the material, convey their ideas, and answer questions. Meanwhile, other participants learn to listen and provide feedback. This dynamic transforms religious activities into opportunities for communication and interaction. Anantri et al. (2023) explain that presenting religious material can be used to foster spirituality, instill religious values, and boost confidence in public speaking. Hilmi et al. (2020) also highlight the importance of religious study sessions as a form of ongoing guidance. Furthermore, Putri et al. (2023) link spiritual guidance to the development of students’ spirituality, while Oktavianingsih, (2019) explains that spiritual values can be instilled through understanding, practice, and setting a good

example. In this study, the experience of delivering religious sermons and participating in question-and-answer sessions equipped the female students to communicate more boldly, express their opinions, listen to others, and take responsibility for what they convey. These experiences can subsequently support their involvement in social and religious activities after graduation.

Training in the preparation of the deceased provides an experience that is largely gained through hands-on practice and group work. This activity connects religious knowledge with skills that are indeed needed in community life. Aini et al. (2024) explain that training in the preparation of the deceased can provide practical skills while also fostering compassion and cooperation in social life. D. Dahlan (2020) also highlights the importance of hands-on practice so that participants understand the stages of funeral preparation. Riyadi (2013) explains that funeral preparation training can enhance participants' skills through practice, while Lestari & Lousiana (2024) describe the use of lectures, discussions, and demonstrations to provide an understanding of funeral preparation. In this study, these activities do more than just impart knowledge about the preparation of the deceased. The division of tasks within groups enables students to learn to help one another, trust their group members, and complete tasks collaboratively. This experience is crucial because the skills acquired in school can be applied later when alumni assist the community in preparing the deceased. Thus, these activities serve as a form of learning that directly bridges religious knowledge with social needs. When viewed collectively, these three activities demonstrate that social experiences within the Morning Day Culture are shaped by routine activities that directly involve the students. The *Tahfidz Qur'an* program fosters discipline, responsibility, and collaborative interaction. The *Tausiah Putri* provides a space for communication, sharing ideas, and taking on leadership roles. Meanwhile, the Deceased Body Washing Training offers experience in teamwork and collaborative task completion. The differences in the forms of these activities actually complement one another in building students' social experiences. The recurring interactions give students the opportunity to get to know one another, share experiences, and build relationships. From these relationships, a network of friendships can form that remains intact even after they graduate. This aligns with Syaoqi & Wijiharta (2023), who explain that alumni networks can serve as a space for sharing information, experiences, and opportunities. In this study, these networks actually begin to form while students are still in school through activities that bring them together in shared experiences.

In addition to building friendships, these activities also foster self-confidence, compassion, and solidarity. The experience of speaking at the "Tausiah Putri" event can help alumni when they need to share their knowledge or take on roles in religious activities. Meanwhile, the experience of working together during the "Pelatihan Pemandian Jenazah" training instills the habit of sharing tasks and helping one another. When these habits are carried into the community, alumni not only apply the knowledge they've learned but also draw on the collaborative experience they gained at school. This is evident in alumni involvement in social, religious, educational, economic, and community service activities. In the context of funeral arrangements, for example, the knowledge and skills acquired at school can be applied when a community member passes away. Alumni can assist to the best of their ability while working together with the community. Kirom (2019) explains that training in washing and shrouding the deceased can serve as a form of social solidarity and adherence to religious teachings. The findings of this study support this, showing that practical experiences gained at school can be applied to real-world social situations. Experiences from *Tausiah Putri* are also evident in alumni participation in religious study groups and other religious activities. The opportunity to speak in front of a group while in school becomes an experience they can draw upon when they need to present material to the community. Thus, these activities not only provide public speaking experience but also equip them to take on roles within their social environment. The same applies to experiences gained from other activities. When students become accustomed to interacting, working in groups, dividing tasks, and helping peers, these habits can be applied again when they

face shared needs within the community. Therefore, social capital in this study is evident not only in the relationships among students but also in alumni's ability to use the connections, experiences, and values they have gained to engage in collective activities.

The relationship between Morning Day Culture and social capital can be observed through a gradual process. Routinely conducted activities encourage frequent student interaction. These repeated interactions then foster shared experiences. From these experiences, habits of mutual assistance, responsibility, compassion, and cooperation develop. These habits, in turn, can strengthen relationships and trust among students. After graduation, these relationships and experiences can still be drawn upon when alumni participate in community activities. Thus, the Morning Day Culture at Al-Madaniyah Samuda Integrated Islamic High School serves not only as a religious practice but also as a setting where students gain social experiences. Experiences from the *Tahfidz Qur'an* program, the *Tausiah Putri*, and the *Pelatihan Pemandian Jenazah* for Burial can carry over into life after graduation, particularly in building relationships, collaborating, helping others, and participating in community activities. This demonstrates that educational experiences at school can be a source that supports the formation of alumni's social capital.

4. CONCLUSION

Based on the research findings, it can be concluded that the Morning Day Culture at Al-Madaniyah Samuda Integrated Islamic High School is not only a religious practice but also provides social experiences for students through the *Tahfidz Qur'an*, *Tausiah Putri*, and *Pelatihan Pemandian Jenazah*. These three activities help students develop the habits of interacting, taking responsibility, communicating, collaborating, and helping one another. These experiences remain evident even after students graduate, particularly in the form of enduring friendships, growing self-confidence and solidarity, as well as alumni involvement in various social and religious activities within the community, such as distributing iftar meals, participating in community service, and leading religious study sessions. Thus, the experiences gained during these activities can serve as a source of alumni social capital, as the habits of interacting, collaborating, caring, and helping others established while still in school can be applied in community life.

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