

Social Capital in the Synergy of Madrasah and Community: A Phenomenological Study of the 'Ahad Pon' Tradition at MI Ma'arif NU 1 Cilongok.

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ABSTRAK

The distant communication between the madrasah and parents often hinders the alignment of basic education programs, thus a social platform is needed to strengthen their relationship. This research aims to phenomenologically understand how the 'Ahad Pon' tradition at MI Ma'arif NU 1 Cilongok is experienced and interpreted by its participants as an arena for the formation of social capital that synergizes the madrasah, family, and community. A descriptive phenomenological qualitative approach was used with 13 informants (1 head of the madrasah, 6 teachers, and 6 parents) who were purposively selected. Data were collected through in-depth interviews, participant observation, and documentation, analyzed using the Miles and Huberman model, and tested with source and technique triangulation. The findings show that the informants interpret Ahad Pon as an equal and flexible dialog space. Trust is understood through openness of information and a sense of security in expressing opinions, shared norms through parenting agreements such as the practice of congregational prayers, discipline in studying at home, and networks of cooperation through class associations and voluntary mutual aid. These findings are the subjective experiences of informants at a single madrasah, not the result of an effectiveness measurement, and are not intended to compare Ahad Pon with the school committee. The madrasah can consider local cultural traditions as a means to strengthen synergy with parents.

1. INTRODUCTION

Educational sociology examines the reciprocal relationship between the education system and social structure, where education is viewed as a social institution, not merely an individual activity (Prihatin et al., 2022). Schools operate as social systems that are intertwined with the networks of families and communities around them, as the quality of education is greatly influenced by the quality of the social relationships that support it (Merisa et al., 2025). This principle of attachment is historically evident in Islamic education, where pesantren and madrasah emerged from community initiatives (Murdianto, 2024) to internalize religious values, spirituality, and social responsibility among students (Ashari et al., 2023). Thus, madrasah, including Madrasah Ibtidaiyah (MI), play an integral role in the socio-religious ecosystem of the community, not merely as curriculum implementers (Azizah & Rohani, 2026). The success of primary education is greatly determined by the synergy of three pillars (Tri Pusat Pendidikan): school, family, and community (Azizah & Rohani, 2026). This concept is rooted in the thoughts of Ki Hadjar Dewantara, who positioned the family as the first educational environment, the school as the second, and the community as the third (Zulfiati et al., 2021). A study at the Tamansiswa Elementary School in Yogyakarta shows that the harmony of these three environments only works well when supported by a strong network, and the principal emphasized that the social capital possessed by the school alone

is not enough (Zulfiati et al., 2021). For madrasahs, dependence on the community is more evident because most are privately funded, making their sustainability rely on the community as the main stakeholders (Munif, 2020). However, in practice, there is often a communication gap between the school and parents that limits the space for participatory dialog. MI Ma'arif NU 1 Cilongok responds to this through the "Ahad Pon" tradition, which is a regular dialog forum that integrates local market day wisdom with religious activities, parenting, and participatory deliberation. Social capital is understood as an element of social organization in the form of trust, norms, and networks that enable collective actions to be more effective (Aripin & Zainuri, 2025; Munif, 2020; Zulfiati et al., 2021). In madrasahs, community contributions are a form of social capital that can enhance the quality of the institution through their roles and support (Munif, 2020). Munif (2020) states that trust grows through acceptance and a sense of security in expressing opinions, openness of information, involvement of members in formulating goals, and responsible leadership in organization. Previous research shows relevant gaps: Fitriana et al. (2024) examined the role of social capital in improving school quality but remained macro in scope and focused on the administrative functions of committees, without addressing the local cultural-religious dimensions. Meanwhile, Nurhalima (2025) integrated local wisdom into the classroom curriculum, rather than involving the community participatively in religious public spaces outside of school hours.

Studies on local wisdom at the Islamic elementary school level generally focus on character education for students. Mansur and Sholeh (2024) at MIN 4 Banjar presented the 5S culture, recitation of surahs, Friday Taqwa, and scouting as forms of local wisdom, with informants being the head of the madrasa, teachers, and students, thus the perspective of parents was not directly explored. Arif et al. (2023) in Palu show that parent associations strengthen the bonds among parents and between parents and the school, but within the context of a multi-ethnic framework and character education management. They also stated that studies on character education management based on local wisdom in Islamic primary institutions are still limited. Based on the description, there are two gaps. First, the literature on parental involvement generally focuses on the functional analysis of the role of school committees as formal institutional structures, while studies that examine local cultural-religious traditions as drivers of social capital in Islamic primary education are still very limited. Second, studies on local wisdom at the Islamic primary level generally examine the character education of students and have not directly explored the perspectives of parents. The novelty of this research lies in the placement of the Ahad Pon tradition, rather than the formal committee structure, as the unit of analysis for the formation of social capital among adults outside of learning hours, as well as in the phenomenological approach to uncover the subjective meanings of the head of the madrasa, teachers, and parents behind their involvement in this tradition. The aim of this research is to phenomenologically investigate how the Ahad Pon tradition at MI Ma'arif NU 1 Cilongok is experienced and interpreted as an arena for the formation of social capital, which includes trust, shared norms, and networks of cooperation, synergizing the madrasah, family, and community.

2. METHOD

This research uses a qualitative approach with a descriptive phenomenology type (Spradley & Huberman, 2024). The qualitative approach was chosen because the Ahad Pon tradition at MI Ma'arif NU 1 Cilongok is a social phenomenon rich in subjective meaning for its practitioners, thus requiring an in-depth exploration focused on the interpretation of meaning and social context, rather than mere numerical measurement or hypothesis testing. Meanwhile, the descriptive phenomenological type is used to explore and describe the essence of the experiences of teachers, parents, and the head of the madrasa in undergoing the tradition as experienced and meaningfully interpreted from the participants' perspectives without intervening or being burdened by excessive

normative assumptions (Fajar, 2025). The research was conducted at MI Ma'arif NU 1 Cilongok, with the interview process taking place throughout September 2026. The research informants were determined through purposive sampling techniques, which involve the intentional selection of informants based on specific criteria to ensure that the data obtained is truly rich in information and relevant to the phenomenon being studied, rather than aiming for statistical generalization to a broader population (Ahmad & Wilkins, 2024). The research informants numbered 13 people, consisting of 1 head of the madrasa, 6 teachers representing each class (for class 4, the informant is another class 4 homeroom teacher, not the researcher), and 6 parents representing each grade level. The criteria used were that the teachers had been teaching for at least one year, while the parents of class 1 students were required to have participated in Ahad Pon at least once, and the parents of class 2 to 6 students had participated more than three times. These criteria were established to ensure that all informants had sufficient experience with the Ahad Pon tradition to provide a deep and meaningful description. To maintain confidentiality, the informants' quotes in this article are coded according to their roles, namely KM (head of the madrasa), G1–G6 (teachers), and WM1–WM6 (parents). The informants' profiles are summarized in Table 1.

Table 1. Research Informants' Profiles

Code	Role	Amount	Criteria
KM	Head of the madrasa	1	–
G1–G6	Teachers, each representing one class (grades 1 to 6); the grade 4 teacher is another grade 4 homeroom teacher, not a researcher	6	Has taught for at least one year
WM1–WM6	Parents, each representing one grade level (grades 1 to 6)	6	Parents of first-grade students have attended Ahad Pon at least once; parents of second to sixth-grade students have attended it more than three times
Total		13	

The researcher is a 4th-grade teacher at the madrasah being studied, thus positioning themselves as an insider. This position facilitates access but carries risks: participants may provide more concise explanations because they assume the researcher already understands the unwritten knowledge, and the boundaries of professional roles can become blurred (Bukamal, 2022). The insider and outsider positions are also not a dichotomy but a continuum, and participants' perceptions of the researcher's position may differ from the researcher's own perception (Bukamal, 2022). To manage it, this research applies bracketing through reflective notes from the beginning of data collection and triangulation of sources and techniques, as recommended by Bukamal (2022). The collegial relationship between the researcher and the head of the madrasah and teachers is managed by emphasizing that the researcher is present in the capacity of a researcher, not as an evaluator of the informants' performance. Before the interview, the researcher explained the purpose of the study, the voluntary nature of participation, and guaranteed the confidentiality of the identity and information provided. Interviews were conducted individually in an atmosphere that allowed informants to openly share their experiences and views, without the presence of others who could influence their answers. The researcher also used open-ended questions and avoided questions that were evaluative or leading. To minimize bias due to professional proximity, students and parents from the class taught by the researcher were not made research informants. The 4th-grade teacher who served as an informant was another 4th-grade homeroom teacher, not the researcher, thus not being in a direct learning relationship with the researcher. Thus, the researcher's role as a 4th-grade teacher is separated from their role as a researcher, while information from the head of the madrasa and other

teachers is obtained through an interview process that emphasizes confidentiality, freedom of opinion, and the absence of consequences for work relationships or professional evaluations. The researcher's reflection step is carried out through reflective notes written from the beginning of data collection to record assumptions, the researcher's proximity to the madrasah, and the potential influence on interpretation. The notes were reviewed before the coding stage to ensure that the interpretation was based on the informants' expressions, not on the researcher's perspective as a teacher at the madrasah.

Data collection was carried out through three complementary techniques, namely in-depth interviews, participant observation, and documentation study. First, in-depth open interviews were conducted with key informants including the head of the madrasah, teachers, parents, and committee members, to explore personal meanings of the Ahad Pon tradition, communication dynamics, trust-building processes, participation networks, as well as mutual cooperation practices and tangible support for madrasah programs. Second, participant observation was carried out with the direct involvement of researchers in the series of Ahad Pon activities to observe social interactions, religious atmosphere, and the natural and contextual behavior of the actors in the field. Third, documentation study was conducted by gathering supporting documents such as attendance lists, activity reports, and photo documentation to strengthen and confirm the validity of the findings from interviews and observations. The interview used a semi-structured guideline based on three dimensions of social capital and the informants' experiences with Ahad Pon. The guideline included open-ended questions in four groups: (1) experiences of participating in or organizing Ahad Pon, for example, "How did you participate in Ahad Pon?"; (2) trust, which includes openness of information and the feeling of safety in expressing opinions; (3) shared norms, which are the parenting agreements produced by the forum; and (4) cooperation networks, which include interactions and forms of support after the event. The closing question asks informants to share any obstacles, differing viewpoints, or aspects that did not meet their expectations so that the experience is not only reported from a positive perspective. The collected data were then analyzed using the interactive analysis model of Miles and Huberman (Miles et al., 2014), which consists of four continuous stages: data collection, data reduction, data presentation, and conclusion drawing and verification. The data reduction stage was carried out by selecting, simplifying, and grouping raw data according to the focus themes of social capital, such as trust, shared norms, and cooperation networks. The presentation of data is realized in the form of a structured descriptive-thematic narrative to comprehensively illustrate the patterns of relationships between actors. Next, the drawing of conclusions and verification is carried out in stages from the beginning of data collection until a comprehensive and valid understanding is obtained. At the stage of data reduction and presentation, phenomenological analysis is conducted in five steps. First, the interview results are transcribed along with observation notes. Second, the transcripts are coded based on meaningful statements related to the informants' experiences with Ahad Pon. Third, similar codes are grouped into themes that refer to the three dimensions of social capital, as well as other themes that emerge from the data, including constraints and differing viewpoints. Fourth, the themes are compared between informants and among groups (head of the madrasa, teachers, and parents) to find both similarities and differences. Fifth, conclusions are drawn and verified through source and technique triangulation, while maintaining informants' expressions through direct quotes. In order to maintain the validity and credibility of the data, this research applies source triangulation and technique triangulation. Source triangulation is conducted by comparing and rechecking the information obtained from the head of the madrasa, teachers, and parents. Meanwhile, technique triangulation is carried out by cross-referencing and comparing the data results from in-depth interviews, participant observations, and documentation studies. The application of this triangulation strategy aligns with the principle that using various sources, methods, or perspectives in a single study can enhance trustworthiness

and reduce data interpretation bias (Chitwattanakorn et al., 2024). Through these two triangulation steps, the research findings can be tested for validity and scientifically accounted for (Sa'adah et al., 2022).

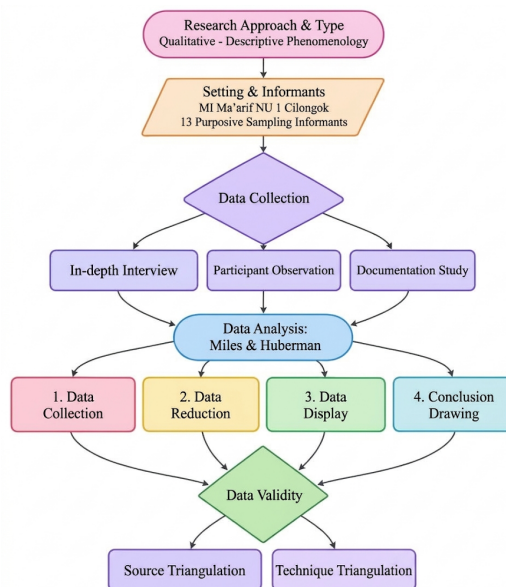


Figure 1. Research Framework

3. RESULTS AND DISCUSSION

Results

The implementation of the 'Ahad Pon' tradition at MI Ma'arif NU 1 Cilongok serves as a platform for monthly routine meetings that integrate religious and social values. This activity is held every Javanese market day, Ahad Pon, attended by all elements of the madrasah, including the head of the madrasah, the teaching staff, and parents of students from first to sixth grade. The event's agenda seamlessly combines regular religious studies with discussion sessions and the sharing of children's development information. Thus, this routine provides a consistent face-to-face meeting space for all elements of the madrasa. Unlike the usual school committee meetings, Ahad Pon emphasizes the principles of familial bonds and more fluid dialogic communication. Based on the results of interviews and observations, this activity minimizes rigid formal protocols, allowing the post-study open dialog session to proceed more casually. Parents are given the freedom to express their aspirations or parenting challenges without being constrained by the hierarchical barriers of the school institution. This non-formal cultural atmosphere facilitates two-way communication that is perceived as equal by the informants. The uniqueness of this cultural approach lies in its ability to bridge the gap in economic backgrounds and educational levels of the parents in rural areas. In the Ahad Pon forum, social class identities are merged into the bonds of religious brotherhood (ukhuwah), so that every parent feels they have an equal voice. They do not feel intimidated to simply express their opinions or share their daily experiences in educating their children at home. The experiences shared by the informants indicate that Ahad Pon is perceived as an inclusive public space for parents from various backgrounds. One informant, a parent, stated, "During the routine Ahad Pon sessions, we feel comfortable expressing our opinions because the atmosphere is relaxed and we don't just listen to the madrasah" [WM1]. Another informant added, "If there are suggestions or inputs, we can convey them directly in the meeting" [WM3].

Table 2. Matrix of Social Capital Production in the 'Ahad Pon' Tradition

Social Capital Dimension	The Manifestation of Practice in Tradition	Sociological Impact
Trust	An open and equal dialog between teachers and parents after the study session	Decreased apathy and suspicion, the growth of a sense of security
Shared Norms	Parenting discussion about the habituation of prayer, studying, mobile phone usage, and discipline	The alignment of child character development patterns between the home environment and the madrasah
Networks	Informal interactions among parents that continue into class associations	Voluntary participation in the form of labor (community service) and operational support

Table 1 summarizes the three dimensions of social capital that emerge from the informants' experiences. Phenomenologically, the perceived inclusive public space is related to the emergence of the first element of social capital, namely trust between families and the madrasah. The openness of information regarding policies, programs, finances, and school challenges is conveyed transparently from heart to heart by the head of the madrasah and the teaching staff. This straightforward explanation, according to the informant parents, makes them feel valued and recognized in the education process of their children. One parent informant expressed, "We feel valued because the opinions of parents are also listened to and considered in discussions" [WM6]. According to another informant, the transparency of the madrasah regarding programs and finances makes parents feel more trusting and fully supportive of the madrasah's programs [WM2]. The closeness is also felt in the meetings: "With the Ahad Pon, we meet and communicate with the teachers more often, so it feels closer" [WM4]. Another informant emphasized, "During the Ahad Pon meetings, we are not just invited to attend and participate in the study sessions, but we also deliberate and make joint agreements regarding the madrasah programs" [WM5]. The growth of mutual trust becomes an essential initial foundation for building further collaboration between home and school. The strengthening of trust among actors, as reported by informants, is related to the decrease in the apathy of parents toward education at the madrasah. The teacher informant revealed that before this tradition was intensified, some parents tended to be passive and completely handed over the educational matters to the school authorities. However, through dialogical exposure on Ahad Pon, the community gradually became aware that their involvement is crucial in determining the quality of their children's education. This paradigm shift indicates a reduction in miscommunication as well as the growth of a sense of belonging toward the madrasah.

As trust strengthens, these routine interactions also produce the second element of social capital, namely shared norms related to the habituation of students' character. Through a parenting session inserted at the end of the event, educators and parents discussed and agreed on unwritten basic rules, such as the practice of prayer, studying, mobile phone usage, and discipline, which are instilled by the madrasa and then maintained by the parents at home. This agreement is intended so that the religious values instilled at school are continued by parents at home. This cultural agreement, according to the informant, provides children with more consistent moral guidance between home and the madrasa. The establishment of these shared norms helps overcome one of the classic obstacles in primary education, namely the inconsistency in parenting patterns between home and school. The subjective experiences of the parents show that they now have parenting guidelines that are in sync with the teachers, thus preventing the emergence of double standards in the students. The head of the madrasah stated, "The alignment of the madrasah program with the parents is the key to creating a harmonious, supportive, and high-achieving educational ecosystem." "When the learning programs at the madrasah align with the stimulation and values applied by parents at home, both

academic and moral development of the students will be optimally achieved" [KM]. This synergy narrows the gap in parenting that has often triggered perceptual conflicts between family expectations and educational curriculum targets. Thus, the informants view Ahad Pon as a bridge that aligns character education at home and in the madrasa. The reproduction of shared trust and norms culminates in the formation of a third element, namely participatory cooperation networks. The communication interactions among actors do not stop when the series of Ahad Pon events are dissolved, but rather continue intensively through the formation of class associations initiated independently by parents in each class and then develop into madrasa associations. This informal communication network is utilized to exchange task information, coordinate, and plan technical assistance for their children. The establishment of this participatory network indicates that social capital is beginning to become a new habit that binds the elements of the madrasah. The most tangible implication of this cooperative network is manifested in the form of voluntary participation and mutual assistance that support the operational continuity of the madrasah. The proactive involvement of parents can be observed from their initiative to contribute their efforts to beautify the classrooms, maintain the environmental facilities, and their willingness to become committee members for Islamic holiday activities without any coercion from the school, as reported by the informant. This organically grown support helps to complement the school's resource limitations. One of the informants mentioned the form of support: "Mutual cooperation or tangible assistance from parents to the madrasa includes the implementation of routine Sunday Pon activities with rotating duty officers from class associations, as well as contributions in the form of labor and materials during class decoration activities, the implementation of consumption duty during the construction of new classrooms, and so on" [G1]. This voluntary mutual assistance practice shows that the synergy between the madrasah and the community through cultural acculturation can generate support for the madrasah; its sustainability needs further study.

Discussion

Overall, the results of this study indicate that the Ahad Pon tradition does not merely function as an incidental social gathering forum, but has been institutionalized as an arena for the production of social capital within the Islamic basic education ecosystem. Three fundamental elements, namely trust, shared norms, and networks of cooperation, appear to grow through regular and dialogical face-to-face meetings in the madrasah environment (Supono, 2011). The institutionalization of local wisdom on market days, according to informants' experiences, helps reduce the communication gap between teachers and parents, which often becomes an obstacle in achieving educational harmony. Thus, the integration of cultural and religious values can serve as a foundation that binds the madrasa, family, and community into a unified vision of holistic nurturing. The class paguyuban that emerged from Ahad Pon is similar to the parent paguyuban in Palu, which strengthens the togetherness among parents and their relationship with the school (Arif et al., 2023). The difference is that the paguyuban in Palu is related to city programs and ethnic diversity, whereas at MI Ma'arif NU 1 Cilongok, it was formed through the initiative of the madrasah, which then received active support from the parents. This support was manifested through the establishment of class paguyuban and the implementation of rotating duties as a form of direct involvement of the parents in supporting the madrasah's activities. Thus, the paguyuban at MI Ma'arif NU 1 Cilongok is not merely a platform for communication among parents, but has also evolved into a space for collective participation between parents and the madrasah within the context of Javanese agrarian society.

The institutionalization of the Ahad Pon tradition is inseparable from the role of adaptive and transformational leadership in madrasah in understanding the social dynamics of the community. Transformational leadership in educational institutions has proven to be a catalyst for change by creating an innovative and collaborative school culture, as well as supporting the strengthening of

the surrounding community's potential (Siswadi et al., 2025). Additionally, the ability of the head of the madrasah to respond to communication challenges with parents reflects a form of adaptive leadership that is responsive to the socio-cultural changes in the community (Siswadi et al., 2025). This phenomenon is in line with the findings of Sutanti & Suharto (2026) at the same madrasah locus (MI Ma'arif NU 1 Cilongok), where the integration of local potential and active community participation can produce contextual learning products and strengthen collaborative relationships between the madrasah and the surrounding socio-economic community. This reinforces that community involvement based on local wisdom has the potential to be effective in building an inclusive educational ecosystem (Sutanti et al., 2026). Amid the structural gaps and the dual curriculum burden often faced by Madrasah Ibtidaiyah compared to Sekolah Dasar (Sutanti & Suharto, 2026), the reproduction of social capital through local traditions can serve as a balancing instrument. The utilization of local wisdom can help cover the limitations of formal institutional support by capitalizing on the social and cultural capital possessed by grassroots communities. From a sociological perspective, the fluid communication in the Ahad Pon forum is considered to help prevent the dominance or hegemony of certain groups in the public space (Wazdy et al., 2024). The equality of dialog that is built can dissolve socio-economic barriers and open up a more equitable space for all parents in making decisions about their children's education (Wazdy et al., 2024). Culturally, the institutionalization of activities based on the Javanese market calendar in the Sunday Pon routine has strong historical roots with other Javanese community traditions, such as the Saparan tradition (Ningsih, 2020). As in the Saparan tradition, the gathering of the masses filled with communal prayers, recitations, and togetherness serves as a means of slametan as well as a bond of social ties and solidarity among the residents (Ningsih, 2020).

Zulfiati et al. (2021) reported that community participation in the school they studied was not optimal because the school is located on a main road and far from residential areas. These findings indicate that social and geographical distance can be one of the factors limiting the formation of interaction and social capital between the school and the community. These conditions need to be viewed in the context of MI, which is the location of this research. Based on the madrasah profile data, most of the parents reside in the vicinity of the madrasah, with diverse backgrounds in terms of occupation and education. The geographical proximity potentially provides space for the formation of more intensive interactions between the madrasah and the students' families. However, the diversity of social backgrounds and the busyness of the parents' work can still be factors that influence the intensity of their involvement in madrasah activities. In this context, forums based on local traditions such as Ahad Pon become interesting to study because they have the potential to function as meeting spaces that bring together madrasahs, parents, and the community in a more informal manner, while also strengthening social relationships and social capital among them. However, the above findings need to be read critically. First, the criteria for informants (parents of first-grade students who have attended at least once and parents of second to sixth-grade students who have attended more than three times) mean that the collected responses come from parents who have attended, so the experiences of parents who rarely or never attend, along with their reasons, are not represented. Participation in Ahad Pon, therefore, cannot be assumed to be uniform. Participation barriers were also reported by Zulfiati et al. (2021), who found that the distance of the school from the settlement limits community involvement. Second, the informants' experiences are likely not uniform: parents of first-grade students who have only attended a few times may interpret the forum differently from parents of second to sixth-grade students who have been involved longer, and the head of the madrasah or teachers may interpret it from the perspective of organizers, not participants. Third, the researcher is a teacher at the madrasah, so the informants might tend to share positive experiences. Although it has been managed through bracketing, triangulation, and the exclusion of informants who are in direct learning relationships with the researcher, this possibility cannot be

completely eliminated. The obstacles reported by the informants reinforce that note. The informant mentioned that the Ahad Pon schedule sometimes coincides with the routine activities of Fatayat or Muslimat, and that busyness at home can also hinder attendance [WM3]. One informant who expressed a less positive view emphasized that "the Ahad Pon activities are very important for all parents to attend, but sometimes parents are unable to attend due to their busyness, leading to miscommunication" [WM2]. This absence indicates that the social capital formed in the forum does not necessarily reach all parents, so other channels, such as class associations, are important to bridge the information gap for those who are unable to attend.

Reflecting on these findings, the formation of social capital at MI Ma'arif NU 1 Cilongok is not an "end" of the school's efforts to garner committee support, but rather an "beginning" for the emergence of community participation independence. The Ahad Pon tradition acts as a starting point that triggers a series of continuous collective actions; beginning with the willingness of parents to engage in dialog, continuing with a shared vision of nurturing, and culminating in voluntary operational contributions. Therefore, the madrasah is no longer placed as a single entity bearing the managerial burden alone, but has transformed into a center of an ecosystem driven collectively by the surrounding social forces. The sociological interpretation of this finding shows that the success of community engagement is greatly influenced by the elimination of structural hierarchies. The use of the cultural backdrop of market days and religious study approaches provides a "meaning" of equality, where the patron-client hierarchy between the teacher as the institutional authority and the parents as clients is merged into a bond of brotherhood or *ukhuwah* (Ananda et al., 2025). These cultural and religious values are sociologically capable of accelerating the formation of trust at the grassroots level, so that the participation that emerges is truly based on moral sincerity, not merely on superficial compliance with the formal regulations of madrasah administration. If compared to previous literature, this finding offers a new perspective in the study of Islamic education sociology. Previous studies, such as those conducted by (Khairani et al., 2024) and (Arifin et al., 2026), generally highlight the institutional functions of committees and parenting programs solely from a functional-administrative perspective. Unlike those studies, this research shows that informants experience cultural-religious traditions outside of school hours as an organic space to weave social capital among adults. This research does not measure the performance of the committee, so it does not compare the effectiveness of the two; both are more appropriately viewed as complementary. This indicates that local wisdom is not merely supplementary material in the classroom, but rather a living sociological instrument that unites the educational community.

In response to these findings, a follow-up plan can be formulated in the form of a reorientation of parental involvement policies in primary education institutions. The Ministry of Religious Affairs and education policymakers can consider designing a synergy framework for the Tri Pusat Pendidikan that accommodates, appreciates, and revitalizes local communal traditions in their respective regions. The policy for organizing madrasah committees should not only rely on formal-bureaucratic meetings but also grant autonomy to schools to empower local culture as a medium of communication that humanizes and equalizes all educational actors. Although presenting crucial findings related to social capital, the exposition in this study is limited by the focus of the research, which only centers on one madrasah institution with the agrarian Javanese Banyumasan cultural specification, namely the Ahad Pon tradition. The characteristics of social capital formation are indeed very much tied to the geographical, cultural, and demographic space of its adherents. Therefore, to obtain a more comprehensive understanding of the sociology of Islamic education related to the synergy between madrasahs and society, further research is needed to explore similar integration models in urban areas or in madrasah communities with different local cultural entities.

4. CONCLUSION

This research concludes that the informants experience and interpret the cultural tradition of 'Ahad Pon' as an arena for the formation of social capital that synergizes madrasah, family, and community. Trust is understood through the openness of information and a sense of security in expressing opinions, shared norms through parenting agreements that align between home and madrasah, and networks of cooperation through class associations and voluntary mutual aid. This research does not measure the effectiveness of Ahad Pon and does not compare it with the school committee, so the findings cannot be interpreted as evidence that this tradition is superior to formal structures; both are more appropriately viewed as spaces that can complement each other. Theoretically, this research enriches the study of parental involvement by demonstrating the role of local cultural-religious traditions outside of school hours as a space for the formation of social capital among adults. Practically, madrasahs can consider local wisdom not only as teaching material in the classroom but also as a means to strengthen the Tri Pusat Pendidikan (three centers of education: school, family, and community). The limitation of this research is that the findings are tied to the subjective experiences of informants in one location with roots in the Javanese agrarian tradition, and the experiences of parents who rarely attend have not been depicted, even though their attendance may be hindered by schedules coinciding with other activities and busyness at home. Further research can test and compare these findings in madrasahs in urban areas or regions with different local cultures, including through comparative or mixed designs that directly measure the influence of Ahad Pon and the committee.

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