SOCIAL CAPITAL IN THE IMPLEMENTATION OF HASTHALAKU TEACHINGS IN THE ADIPANGASTUTI MOVEMENT AT STATE HIGH SCHOOL 1 SURAKARTA

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Abstract

The Adipangastuti School program aims to instill the noble values of ancestors to the younger generation who are starting to abandon these values as well as to prevent radicalism and intolerance since school by applying Hasthalaku values. The value of Hasthalaku is social capital in the implementation of the Adipangastuti School. State High School 1 Surakarta is the first school appointed by the Surakarta City Education Office to implement the Adipangastuti School program in 2019. This study aims to analyze social capital in the teachings of Hasthalaku in the implementation of the Adipangastuti School in the State Senior High School 1 Surakarta. This study uses a qualitative approach with a case study at State High School 1 Surakarta. Data were collected through participatory observation, in-depth interviews. Data analysis was carried out using thematic analysis techniques. The results of the study show that the Hasthalaku Teachings, which integrate Javanese cultural values, play a role in the formation of students' character at State High School 1 Surakarta through the strengthening of social capital, trust, norms, and social networks, with the implementation of the Adipangastuti School program which involves the important role of internal and external stakeholders to support the achievement of character goals and the integration of cultural values in students' daily lives.

Keywords: Hasthalaku, Social Capital, Sekolah Adipangastuti, State High School 1 Surakarta.

INTRODUCTION

The development of increasingly advanced IT technology has encouraged massive online radicalization or online radicalism which then gave birth to a number of new phenomena, such as lone wolf terrorism attacks. Research by the Setara Institute in collaboration with I-KHub BNPT 2023 on students in five major cities in Indonesia from 2016 to 2023 shows an increase in the migration of student tolerance levels that worsen, ranging from the category of tolerant to passive intolerant, from passive intolerant to active intolerant, and from active intolerant to exposed (BNPT, 2023). The results of the latest survey by the SETARA institute (2023) at the high school level show an increase in the category of students in the active intolerant group compared to the previous survey, from 2.4% in 2016 to 5% in 2023 (Hasan, 2023). Head of BNPT RI Komjem Pol. Prof. Dr. H. Rycko Amelza Dahniel, M.Si emphasized that although there was only a single-digit increase, the trend of violent ideology continues to increase among students (BNPT, 2023). This is one of the challenges that must be faced and requires efforts to straighten the understanding of the current young generation.

The promotion of tolerance practices in cities in Indonesia is carried out to promote the development and development of tolerance spaces in cities carried out by local governments that are supported and collaborate with elements of society in general. SETARA The institution conducts measurements to promote the best tolerance practices of cities in Indonesia through the 2022 Acceptable City Index (IKT) Report. IKT aims to share the baseline and performance status of the city government in

managing harmony, tolerance, national insight, and social inclusion. The baseline can be knowledge for the community, the government, or various parties who want to know the condition of tolerance in 94 cities in Indonesia. The following are the scoring results of the 2022 Tolerance City Index in the 10 highest tolerance cities.

Table 1: 10 Cities with the Highest Scores in IKT 2022

Ranking	City	Ind 1	Ind 2	Ind 3	Ind 4	Ind 5	Ind 6	Ind 7	Ind 8	Final Score
1	Singkawang	6,33	7,00	7,00	6,00	6,00	7,00	6,00	6,00	6,583
2	Salatiga	6,17	7,00	7,00	6,00	6,00	6,00	6,00	6,00	6,417
3	Bekasi	5,00	6,40	7,00	5,00	6,00	7,00	5,00	5,00	6,080
4	Surakarta	5,83	7,00	7,00	5,00	5,00	5,00	5,00	5,00	5,883
5	Kediri	4,50	6,50	6,50	6,00	6,00	5,00	5,00	6,00	5,850
6	Sukabumi	5,00	6,80	7,00	5,00	5,00	6,00	3,00	5,00	5,810
7	Semarang	4,83	7,00	7,00	5,00	5,00	5,00	5,00	5,00	5,783
8	Manado	4,67	7,00	7,00	5,00	5,00	5,00	5,00	5,00	5,767
9	Kupang	5,67	6,84	7,00	5,00	5,00	5,00	4,00	4,00	5,687
10	Magelang	6,00	6,35	7,00	4,00	4,00	6,00	4,00	5,00	5,670

Source: SETARA Institute, 2023

Surakarta ranks 4th in the city with the highest score in IKT 2022, which means a city with a clear, measurable, and implemented program design and activities for the management of tolerance and harmony both in program planning records such as RPJMD and RKP, as well as news publications such as on the Government website and other mass media. However, some youths in the city of Solo are known to commit acts of intolerance that attract the attention of the wider community, such as the attack on the Midodareni event (CNN Indonesia, 2020) and the incident of a youth damaging a Christian gravestone at the Cemoro Kembar Public Cemetery (TPU), Mojo Village, Pasar Kliwon, Solo (Tirto, 2021). In this case, according to the Forum for Religious Harmony in Solo Raya (FKUB), this intolerance has become a trend due to the influence of hate speech on social media (Wicaksono, 2021). In addition to intolerant actions, the Maarif Institute study found that high school and MA schools in Surakarta, Cirebon, Padang, and Sukabumi have a strong tendency to teach religious values that tend to radicalism. The city of Surakarta is also referred to as an area that is often considered a barometer of extremist life in the archipelago (Muslim, 2018). The rise of intolerance and radicalism carried out by youth in Solo City needs to be prevented. The local cultural approach is one of the efforts that can be made to carry out prevention.

Local wisdom is part of the educational content to maintain the nation's character with knowledge or the development of ethics in an area (Rachmawati, Nafiah, Marini, 2022). Althein explained that local wisdom is the identity/cultural personality of a country so that the country is able to react and absorb foreign cultures according to its own character, methods, and abilities (M. Nur & Zubair, 2022). Faiz in Faiz & Soleh (2021) said that character values are very representative instilled in learning praxis. According to Prastowo (2015), local wisdom can be integrated in the learning process, extracurriculars, or other activities. Payong, Marselus Ruben (2022) said that by applying local wisdom go'et in Catholic Religious Education lessons, it is useful to convey certain moral and faith messages to children. This is in line with the opinion of Hasiym (2020) who said that the introduction of local cultural values of the Ternate Community, such as literature, art, music, dance, songs, and folk games to students will make them more familiar with the environment so that their love for the homeland

and nation is realized. Hasiym (2020) also mentioned that Lau Village is inhabited by people who are aware of culture, if Lau culture is used as a source of social studies learning in social studies learning in schools, character education will be strengthened.

The process of planting local wisdom can be carried out through educational institutions. Because the function of the manifest of educational institutions is an agent of cultural preservation. Adipangastuti School, which aims to increase tolerance and create peace among school-age adolescents, is a school program that upholds local cultural values in its implementation in schools. Adipangastuti School is committed to building a responsible school community that encourages intolerance and creates peace through good school governance (Solo-Bersimfoni, 2019). Every activity at Adipangastuti School applies the teachings of hasthalaku with the target of students to be more tolerant and have a hasthalaku cultural identity. Hasthalaku is the result of the idea of Solo Symphony in making aspects of Javanese culture (Solo) as the basis for the behavior of teenagers in Solo City and its surroundings. Hasthalaku or the eight values developed are: (1) Tepa selira (tolerance). (2) Manah Valley (humble). (3) Andhap Ashor (virtuous). (4) Grapyak semanak (friendly), (5) Gotong royong (mutual help), (6) Guyub rukun (harmonious), (7) Ewuh pakewuh (mutual respect), (8) Pangerten (mutual respect) (Alsuci et al., 2021). These noble values have existed for a long time and are echoed again so that the youth of Solo City and its surroundings have a basis for tolerant and peace-loving behavior and character.

In 2019, based on Guardian Regulation No. 49 of 2019 concerning Awareness, Empowerment, and Youth Development as a youth regulation of the City of Surakarta, Solo Bersymphoni collaborated with the Regional Development Planning Agency (Bappeda) of Surakarta City to initiate and make the value of hastalaku as the value and norm of the Adipangastuti School. In the preparation of Guardian Regulation No.49 of 2019, the value of Hasthalaku is outlined as the character of the youth of Solo City. With the existence of a Guardian regulation that contains Hasthalaku it can strengthen the local identity of Solo youth with Hasthalaku character in building the quality of regional human resources. After the Youth Guardian was inaugurated, a RAD (Regional Action Plan) was made by three Regional Apparatus Organizations, namely Bappeda, Kesbangpol, and Dispora of Surakarta City to appoint several schools as pilot projects for Adipangastuti (Alsuci et al., 2021).

The implementation of the Adipangastuti school is expected to instill Hasthalaku values in all school residents in an attractive and stylish way for the Millennial generation. Since December 17, 2020, there are at least five schools in the Solo area and its surroundings that have been certified as Adipangastuti pilot schools by the Governor of Central Java, Ganjar Pranowo (Primasasti, 2022). There are no specific criteria to be part of the Adipangastuti School. State High School 1 Surakarta is one of the pilot projects of the Adipangastuti School recommended by the Mayor of Surakarta in 2019, namely Mr. FX Hadi Ludiatmo. Each school is free to integrate the Adipangastuti School Program both intra-curricular and extra-curricular of the school, most importantly, the output produced is appropriate (Widyaningtyas & Rochman Hadi Mustofa, 2023). State High School 1 Surakarta applies hasthalaku values in various activities such as classroom learning, extracurricular activities, and in daily life by applying a culture of queuing, greeting, and polite culture. The teachings of hasthalaku as a local culture of Java (Solo) are the main tool and capital in building the character of Solo youth to change intolerant behavior into tolerance and peace-loving, one of which is through the implementation of the Adipangastuti School. The teachings of

hasthalaku are the values believed by actors as actors in the implementation of the Adipangastuti School at State High School 1 Surakarta. These values are manifested in norms, trusts, and networks. These three elements or elements are very important and interconnected with each other in the formation of social capital. Putnam stated that social capital refers to the main aspects of social organization such as trust, norms, and networks that are believed to increase the efficiency of a society (Lubis in Alfitri (2023). Bourdieu defines social capital as a combination of potential resources related to the ownership of a work network over a certain period of time in an institutionalized principal relationship because of mutual acquaintance and mutual recognition (Alfitri, 2023). Social capital is part of real or potential resources that are institutionalized and used effectively according to the size of the network.

Social capital in the implementation of the Adipangastuti School has an important role. Saudah (2023) in her research stated that social capital is a factor in the development of hasthalaku cultural identity in the Adipangastuti School program which can be applied to schools in Central Java Province. Social capital is very effective if it can develop and maintain elements of social capital itself, such as trust, values/norms and social networks, cooperation and participation to improve school quality (Fadli, 2020). In addition, the utilization of social capital in the implementation of character education in school culture, learning activities, and character programs through the inculcation of character values and exemplary role models is integrally able to strengthen character, especially the utilization of social capital in extracurricular activities (Kurotul Aeni, Zamroni, 2016). In a study conducted by Pitas & Ehmer (2020) stated that social capital provides a number of benefits during crisis scenarios, and a community with high social capital is able to respond more effectively than those with low social capital. Efforts to build social capital in society must recognize that each individual has a different profile of social capital and may be motivated to engage with different factors (Brown & Livermore, 2019).

The development of Adipangastuti School is reflected in the trust that is the basis for establishing relationships and a sense of belonging to the program, cooperation that strengthens from reciprocity, and the existence of network ownership that makes it easier to form the cultural identity of hasthalaku in an effort to prevent intolerance (Saudah, 2023). As research conducted by Mishchuk et al. (2023) shows that the level of social capital development in countries in the world is very heterogeneous and the difference narrowed slightly in 2017-2019, but showed an increase again in 2020. The research by Daly et al., (2021) shows the importance of investing in teachers' human and social capital in improvement efforts, both individually and collectively. The relationship between students and their teachers is a form of social capital (i.e. relational social capital) (Peter, 2021).

The study is a reference for researchers to understand how previous researchers conducted their analysis using the concept of social capital. In this case, the novelty of this research lies in the form of a different research topic from previous studies and the difference in research objectives to be achieved, namely social capital in the implementation of Hasthalaku teachings through the implementation of the Adipangastuti school at State High School 1 Surakarta. Therefore, through this research, it is hoped that it can analyze the related social capital in the process of implementing hasthalaku through the implementation of Adipangastuti at State High School 1 Surakarta.

METHODS

This research was conducted at State High School 1 Surakarta which is a pilot project of Adipangastuti School. This study uses a form of qualitative research. This study uses a case study strategy, namely a research approach to find out the diversity and specificity of the research subjects. In this study, the researcher tries to reveal the value of hasthalaku as social capital in the implementation of the Adipangastuti School program at State High School 1 Surakarta. For researchers by understanding hasthalaku social capital in the implementation of Adipangastuti School at State High School 1 Surakarta, researchers have a deep understanding of hasthalaku social capital in a deep, intensive, holistic, and complete way.

The primary data sources in this study are high school students, high school teachers, school principals who are in direct contact with the practice and implementation of hasthalaku. Primary data in the form of verbal data was conducted through interviews. Secondary data in this study includes two types of documentation: policy review from the Adipangastuti School and evidence of implementation obtained from the school website, Solo Symphony, and relevant scientific articles. Literature searches are conducted through social media such as YouTube and Instagram, as well as reputable sites such as Science Direct, ERIC, SAGE Journals, and Elsevier.

RESULT & DISCUSSION

1. The Value of Hasthalaku Social Capital at State High School 1 Surakarta

Hasthalaku teachings are a concept to build the character of Solo youth with a global perspective by being rooted in the noble values of Javanese culture. Ancient Javanese cultural values that contain many values of tolerance are then raised as guidelines in providing direction and orientation to behave because they contain many positive values. Putnam in Fathy (2019) explains that values are contained in a social network. So values have an important position as a binder or glue (cohesiveness) to unite in establishing relationships. It is impossible for each individual to be able to overcome various problems faced individually, so there needs to be togetherness and good cooperation from all interested members of society to overcome this so that the concept of social capital emerges (Fathy, 2019).

Furthermore, the findings of Rahmawati & Wahyudi (2017) which analyzed the theory of social capital in State High School Bojonegoro Integrated Model showed that State High School -MT has social capital in the implementation of education in the form of social capital owned by students, social capital owned by teachers, social capital owned by school principals, and social capital owned by students' parents. Each of these social capital has indicators of norms, trust, and networks. These forms of social capital can support the implementation of education as desired, especially schools based on intellectual intelligence and character. The formation of Hasthalaku identity in schools is also inseparable from the existence of social capital that has a role in achieving common goals. The values in Hasthalaku are used to prevent intolerance and create peace. Creative efforts need to be made so that these values can influence the behavior of adolescents or millennials in an innovative and creative way.

There are eight behaviors based on values in Javanese culture that are raised as the main instrument and model to change intolerant behavior into tolerant and peace-loving behavior. The eight behaviors are gotong royong, grapyak semanak, guyub rukun, lembah manah, ewuh pekewuh, pangerten, andhap ashor, and tepa slira.

These behaviors are called Hasthalaku. The eight behaviors into one, which is later called the Hasthalaku Teachings, are rules based on mutual agreement as a value held to form social capital that is dynamic and arbitrary (interchangeable). Value in social capital is something good, aspired to, considered important by society.

Solow in Alfitri (2023) defines social capital as a set of values or norms that can be realized in behavior and prioritizes the ability and ability to work together and coordinate in order to make a significant contribution to the sustainability of productivity. The teachings of Hasthalaku as a set of values are a guideline for behavior for all school residents, especially students at State High School 1 Surakarta. Implementing Hastalaku's teachings in schools through the Adipangastuti school program is facilitated by teachers. Teachers as learning facilitators play an important role in the successful implementation of Hasthalaku in students. The results of the previously described research show that teachers at State High School 1 Surakarta design interesting learning activities that are relevant to students' lives and become role models in living these values.

In this study, the teachings of Hasthalaku are understood as ideal values about character for the younger generation. Value is something that is considered useful and profitable. So the teachings of hasthalaku are positive behaviors that are considered as ideal values about character that arise from good and correct beliefs in behavior and attitude. The teachings of Hasthalaku are needed because the values in Hasthalaku are closely related to the narratives of kindness and change student behavior to be more tolerant and peace-loving. The teachings of Hasthalaku as a value are a force that can build the character of the younger generation in this case, namely the students of State High School 1 Surakarta. The values in the teachings of Hasthalaku, namely gotong royong, guyup rukun, grapyak semanak, lembah manah, ewuh pekewuh, pangerten, andhap asor, tepa selira are forces that can build a civil community that has a function to increase participatory development, then the basis of social capital is trust, ideology, and religion.

The teachings of Hasthalaku are a cultural and behavioral approach that makes aspects of Javanese culture the main instrument in changing intolerant behavior into tolerant and peace-loving behavior. Local culture is an important thing in the development process. Colletta in Alfitri (2023) stated that there are three reasons that underlie the use of local cultural elements when carrying out development for local communities. First, the traditional legitimacy of local culture can be the target of community empowerment and development programs. Second, symbolic cultural elements are used as valuable communication for local residents. Third, because the functions of the cultural elements themselves, both visible and invisible, can be used as a means of change, when compared to what is only visible on the surface, it is considered beneficial. The target of implementing the Adipangastuti School program is to change the behavior and cultural attitude according to the values of Hasthalaku from school residents, especially students as teenagers or millennial groups. The results of interviews with the driving teachers of Adipangastuti School at State High School 1 Surakarta A stated that the use of Hasthalaku teachings taken from local Javanese cultural elements was able to change student behavior to be more polite towards their teachers as well as change the attitude of harmony between fellow students.

2. Hasthalaku Social Capital Implementation Pattern in the Implementation of Adipangastuti School at State High School 1 Surakarta

The concept of social capital is a form of network, belief, as well as norms and values. These three components or elements of social capital are very important and interrelated in the formation of social capital. Putnam in Lubis (Alfitri, 2023) defines social capital as a part of life in the form of trust, norms, and networks that are considered to be able to increase efficiency in a society. Social capital is a resource that is seen as an investment to get new resources. Social capital will emerge through resources, such as social relations and participation, cooperation, mutual care, and mutual cooperation (Widyawan, 2020). The essence of social capital lies in how people can work together in building networks to achieve common goals. This cooperation is supported by positive and strong social norms and values, and is characterized by a pattern of mutually beneficial and mutually beneficial interactions based on trust (Hasbullah in Sheb et al., 2018). Similar to the above, the formation of Hasthalaku identity through the Adipangastuti school program is also closely related to social capital that functions to achieve common goals, namely students become more tolerant and peace-loving and have a hasthalaku cultural identity.

The results of the interview with the person in charge of the implementation of the Adipangasti School program at State High School 1 Surakarta confirmed that when the first time implementing the Adipangastuti School experienced difficulties in its implementation in the field because they did not understand the programs and how they were implemented. This is as well as research conducted by Spillane, (2020), he mentioned that elementary school principals show that investing in social capital is a major challenge in their leadership in two ways: First, developing their own relationships with key stakeholders such as teachers, parents, and students. Second, work to build and improve relationships among stakeholders, both within and between stakeholder groups (e.g. between teachers, between teachers and students). Strong relationships between parents, teachers, and pupils can reduce inequalities in schools (Coleman, 1988; Dika S. L., 2002; Kim & Schneider, 2005; Li A. & Fischer, 2017; Turley R. N. L., Gamoran A., McCarty A. T., 2017). This argument became an important inspiration for the school choice movement in education policy (Chubb & Moe, 1990; Howell & Peterson, 2002).

Values are an idea that is considered correct and important by members of community groups (Faisal, 2021). In the implementation of the Adipangastuti School at State High School 1 Surakarta, the teachings of hasthalaku are values that are considered correct and important for the development of students' character. Mrs. Uswatun as the Head of the Central Java Provincial Education and Culture Office revealed that character education in students is important as one of the efforts to prevent six types of violence in schools (Brizantiana, 2024). Woolcock and Narayan stated that the dimension of social capital grows in a society that contains values and norms as well as patterns of social interaction in regulating the daily lives of its members. Therefore, Adler and Kwon stated that the dimension of social capital is an image and internal attachment that colors the collective structure and provides cohesion and mutual benefits as well as the process of social dynamics that occur in society. Thus, Dasgupta and Serageldin describe social capital as everything that makes a society work together to achieve a common goal based on togetherness, and is bound to values and norms that grow and are embraced (Faisal, 2021).

The social capital in the Adipangastuti School program can be seen from the strong trust between students and students. According to Putnam, trust itself is an attitude of mutual trust in society, which can unite people with each other and contribute to increasing social capital (Atho'illah, 2018). Furthermore, according to Fukuyama in Fathy (2019), trust is an exchange based on common norms for the benefit of the public, where trust is defined as trust that is exchanged based on common norms for the benefit of many people with the same expectations, the level of trust will be high. In the development of the Adipangastuti School program, the relationship of mutual trust from the school and students at State High School 1 Surakarta is the basis for building a mutual relationship and creating a sense of belonging related to the Adipangastuti School program that is run. Trust can also be seen from how teachers work together with students in implementing Hasthalaku teachings through the Adipangastuti school model. This belief departs from the theme carried by the Adipangastuti school through Hasthalaku, and because Hasthalaku itself has become a daily character, it is felt that it is able to answer the problems that the school has been striving to strengthen character education. This trust is further strengthened when they feel that the impact achieved by the school is also in line with their expectations. Adipangastuti School clearly has a tremendous impact through programs that support students' work and creativity, so that students can express what they want to share with others. Ulfah & Thoharudin (2020) in a study stated that in State High School 10, trust is developed through mutual trust between teachers and students so that a good relationship is established, which is based on the teacher's ability to teach and well-built communication. In line with this, Farida (2016) shows that the most dominant and widely used social capital by teachers in schools is mutual trust.

Networking that is routinely carried out and sustainable will make it easier for individuals and institutions involved in Adipangastuti School at State High School 1 Surakarta to obtain information and increase cooperation. The network in the implementation of the Adipangastuti School at State High School 1 Surakarta was formed on the basis of the same belief in the teachings of Hasthalaku which has a high cohesiveness. Social networks are a form of social capital. A social network is a group of people who are connected by feelings of sympathy and obligation as well as norms and civic engagement. Putnam (Widiyawan, 2020) stated that strong social relationships are created through a society that is open to healthy cooperation networks, and these close social networks can strengthen cooperation and increase the benefits of participation. Networking within groups and organizations is a prerequisite for fostering collaboration. In this case, the development of the network cannot be separated from the common norms and the climate of cooperation that allows the development of social capital. This social capital creates a mechanism for groups in diverse societies to exchange knowledge and resources, making it easier for these diverse groups to understand each other and consider each other's interests and needs (Larsen et al., 2004). Thus, social capital facilitates the building of coalitions to engage in civil action (Kim & Schneider, 2005; Larsen et al., 2004). This exchange of information compensates for the hoarding of opportunities (Burt, 2000; Minefee et al., 2018; Roscigno, 2007; Tomaskovic-Devey, 1993) and create a pluralistic community that allows different groups to grow and develop (Portes, 1998; Small, 2009).

3. The Role of Stakeholders in the Implementation of Hasthalaku Teachings in the Implementation of Adipangastuti Schools

Stakeholders are parties who have interests and influence on the school, either directly or indirectly. Stakeholders in the context of the Adipangastuti School program are very diverse, ranging from internal to external to the school. The implementation of Hasthalaku teachings at Adipangastuti School is a complex effort that requires the role of all stakeholders. By involving all parties, it is hoped that the Adipangastuti School can be created with Hasthalaku character and contribute to the community. By involving all stakeholders in the implementation of hasthalaku teachings, it is hoped that it can create a conducive learning environment, improve the quality of education, form the character of tolerant and peace-loving students, and increase community participation in education that preserves Javanese cultural values.

The implementation of the Adipangastuti School at State High School involves various stakeholders who play an important role in the success of this program. Stakeholders or often called stakeholders involved are divided into two, namely internal stakeholders and external stakeholders. Internal stakeholders include school principals, teachers, students, and administrative staff. The principal as the highest leadership of the school fully supports the Adipangastuti School program and ensures the availability of the necessary resources and motivates all school residents. Teachers as facilitators of learning based on Hasthalaku values design interesting learning activities that are relevant to students' lives and become role models in living these values. Students are the subjects of this program, participating in learning activities, participating in various projects related to Hasthalaku and playing an active role in spreading these values to the surrounding area. The Administrative Staff provides administrative support in the implementation of the program, including the provision of necessary data, documentation, and equipment. In addition to internal stakeholders, the implementation of the Adipangastuti School at State High School also involves external stakeholders. External stakeholders involved are the Surakarta city government, Solo Bersymphoni, parents of students, and the community.

CONCLUSION

The teachings of Hasthalaku, which integrates Javanese cultural values such as gotong royong, guyup rukun, grapyak semanak, lembah manah, ewuh pekewuh, pangerten, andhap asor, and tepa selira, are important instruments in the formation of student character at State High School 1 Surakarta. These values form the social capital that underlies cohesiveness and social interaction in schools. This social capital is manifested in the form of trust, norms, and networks that support the achievement of common goals, namely increasing tolerance and love of peace among students. The implementation of Hasthalaku teachings in schools leads to the formation of a more tolerant character and is based on Javanese cultural values, which serves as a foundation for building dynamic and positive social capital in the school environment.

The implementation of Hasthalaku social capital in the Adipangastuti School program at Sekolah Menengah Negeri 1 Surakarta involves the development and strengthening of trust, norms, and social networks. This process begins with counseling and training to understand Hasthalaku's programs and teachings, as well as adjustments to implementation strategies to overcome initial challenges. Social capital can be seen from the strength of social networks among students, teachers, and other

stakeholders, as well as interaction patterns that support cooperation. The shared beliefs and norms built support the achievement of the program's goals, namely increasing tolerance and integration of Javanese cultural values in students' daily lives. The role of stakeholders in the implementation of Hasthalaku teachings is very important and involves various parties, both internal and external to the school. Internal stakeholders such as school principals, teachers, students, and administrative staff contribute directly to the preparation and implementation of programs, the provision of resources, and the implementation of teaching and learning activities. External stakeholders such as the Surakarta city government, Solo Bersymphoni, parents of students, and the community support the program through policy support, participation, and collaboration. This synergy between all parties creates a conducive learning environment and supports the goals of the Adipangastuti School program in shaping the character of students in accordance with the teachings of Hasthalaku.

This study provides support for the social capital theory put forward by Robert D. Putnam, by showing how the values in Hasthalaku teachings function as a form of social capital that strengthens cohesiveness and positive interactions in the school environment. From a practical point of view, the results of this research can be used as a reference in the application and development of Hasthalaku teachings through the Adipangastuti School program. It emphasizes that in addition to implementing the program, schools should also expand their implementation to prevent intolerant behavior and radicalism. In addition, this research opens up opportunities for further exploration of strategies that can change intolerant behavior to be more tolerant and peace-loving, by going beyond social capital thinking to achieve more comprehensive outcomes in the Adipangastuti School Program

As a consideration in implementing the Adipangastuti School program, several important inputs need to be considered. First, it is recommended that partner schools extend the duration of the program, which initially lasted for six months, to 12 months, to ensure that the development of students' character can continue and produce virtuous character. Second, it is important to design advanced programs that involve students, teachers, and parents actively in reinforcing Hasthalaku values. Third, Adipangastuti School can be used as an alternative for other schools in providing character education to students, as an effort to improve the quality of student character as a whole.

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