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How Does Social Capital Help Achieve High-Quality Education?

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Abstract
The purpose of this study is to examine how social capital is used to achieve high-quality education at SMAN Sumatra Selatan. This was a descriptive qualitative study with data collected through participant observation. The researcher was involved directly as well as witnessing the research process and conducting in-depth interviews with ten informants. The Miles and Huberman's were applied in the data analysis. The study's findings revealed the presence of social capital in SMAN Sumatra Selatan in the form of trust, networks, and social norms. Cooperation between the Government of the Province of South Sumatra and the Putera Sampoerna Foundation, as well as cooperation with companies, shown trust. The social network formed as a result of the partnership between SMAN Sumatra Selatan and the mass media, as well as education supporting companies. The social norms in the school were represented by four exceptional programs: academic programs, lifetime learning programs, the pathway to leadership programs, and boarding education programs. This school's social capital components included communicating with one another, working together, influencing one another, and being related to one another. They resulted in a structure of social relations that culminated in a high-quality school.

Keywords: Social capital; School; The quality of education; Trust and network.

Introduction

The contribution of social capital to improving the quality of education has not been carried out much, especially by school institutions (Bratsberg & Terrell, 2002; Dijkstra, Geijsel, Ledoux, van der Veen, & ten Dam, 2015; Jafarey & Lahiri, 2005). Most of the principals, teachers and other people at school do not know and understand about social capital (Frisvold & Golberstein, 2011; Mathur, 2017; Rutar, 2018). Some of them have already understood, but do not know how to make maximum use of the social capital owned by the school to achieve maximum school quality (Koshkin & Novikov, 2018). Prusak & Cohen (2001) argued that social capital is a collection of active relationships among humans: trust, mutual understanding, and shared values and behaviours that bind members in a network and community that allows cooperation. Putnam (2000) defines social capital as a value of mutual trust between community members and the community towards their leaders. Social capital is a social institution that involves networks, norms, and social trust that encourages social collaboration (coordination and cooperation) for the common good.

Lin in (Ikhsan, 2013) gave the understanding that social capital is operationally a resource inherent in social networks that can be accessed and used by actors to act. This concept contains two important components. First, it describes resources more inherent in social relationships than in individuals. Second, access and use of resources are with the actors. It shows that social capital can be used as an investment by individuals through interpersonal relationships and reflects that people are cognitively aware of the presence of resources concerning networks that provide choices in generating certain resources.

Social capital can only be accessed through relationships, unlike physical capital (equipment, technology, etc.) or human capital (e.g., education, skills) which are essentially individual property (Ikhsan, 2013; Sukono, 2013; Widyansari, 2014). Social capital relies more on networks, relationships that can be accessed by anyone, how often, about what, how interactions. Thus, access to resources can be obtained through these networks. Those who occupy strategic positions in the network and have close relationships with important groups can be said to have greater social capital than their peers. Their network position provides opportunities for increased access to more and better resources.

The expert view above emphasizes the social network, as put forward by Putnam (2000). They view social capital as referring to the nature and extent of a person's involvement in informal networks and formal organizations. This view states that social capital is a network of cooperation to facilitate the search for solutions to problems faced by a community group. This approach emphasizes aspects of social networks that are bound by ownership of information, trust, mutual understanding, shared values and mutual support. Social capital has many benefits for living together, including in educational institutions if the network works well, the information is very useful, and synergistic cooperation is mutually beneficial to achieve goals.

Social capital and school-based management are interrelated in the delivery of education. School-based management emphasizes the participation of all school members, while school participation is part of a social network that makes social capital play a role in the implementation of education in school-based management. School-based management also requires trust and cooperation between school members to achieve quality education goals. Based on the explanation above, it can be stated that the use of social capital in school institutions has a fairly important role in realizing quality educational institutions. As for an educational institution that can be categorized as a quality educational institution, it must meet the criteria for national education standards set by the National Education Standards Agency (BSNP) (Handoyo, Paidi, & Suparno, 2020).

However, in Palembang city, there are only a few many school institutions with social capital and a school-based management system, especially for the high school level. Based on data from the Ministry of Education and Culture, from 121 public and private high schools in Palembang, there are 42 high schools with A accreditation in the city of Palembang. Of the 42 schools, only 2 schools have social capital and school-based management, namely SMA Negeri 17 Palembang and SMAN Sumatra Selatan (Kementerian Pendidikan dan Kebudayaan, 2021). Based on these conditions, it can be stated that there are still few high school quality schools in the city of Palembang. SMAN Sumatera Selatan is a boarding school that was established in 2009 at the initiative of the Provincial Government of South Sumatra in collaboration with the Putera Sampoerna Foundation. This school was established to fulfil the need in South Sumatra for a quality international education that can be enjoyed by students who come from underprivileged families. The Provincial Government of South Sumatra and the Putera Sampoerna Foundation believe that one of the best ways to break the cycle of poverty in a family is through education.

With the motto Learn Today, Lead Tomorrow, students are not only educated to have a leadership spirit that is responsible and full of integrity where students can lead themselves and those around them but also independent individuals, have character, are creative, excel and become role models. This school also teaches students to have life skills and entrepreneurial skills through various programs at school and in dormitories. Life in the hostel fosters the values of tolerance and respect for differences. Students are also trained to have a high social spirit through direct community and services programs. During the education period, students develop, hone and sharpen their abilities, interests and talents through extra-curricular programs, student exchanges, and various local, national and international competitions (SMAN Sumatera Selatan, 2017).

In addition to having good achievements, SMAN Sumatera Selatan can attract students and parents to register themselves as students at this school. The school has four excellent programs that differentiate this school's program from other schools in Palembang city. These programs include academic programs, lifelong learning, pathways to leadership and boarding education. With the advantages of the program owned by SMAN Sumatra Selatan, this school has earned the

trust of all parties, be it students who want to enrol, parents of students, and partnerships (SMAN Sumatera Selatan, 2017).

Methods

The type of research used in this research was descriptive using a qualitative approach. Descriptive is defined as an analysis of the data obtained based on the researcher's reasoning ability in connecting facts, data and information to the birth of a model or a theory. Thus, the researcher did not test the hypothesis in this research, but the author only described the data and facts obtained in the field, then interpreted the data and analyzed the data. The design used in this research was a case study. A case study is a series of scientific activities carried out intensively, in detail and in-depth about a program, event, and activity, either at the individual level, a group of people, institutions, or organizations to gain in-depth knowledge about the event. Usually, the selected events hereinafter referred to as cases, are real-life events, which are currently ongoing, not something that has passed (Rahardjo, 2017).

This study was undertaken at SMAN Sumatra Selatan since the institution was founded on a collaboration between the Putera Sampoerna Foundation and the Provincial Government of South Sumatra, and it now does not collect any fees and even grants complete scholarships to students. Furthermore, unlike other institutions, this school features a boarding education program in which students are expected to reside in dorms for the entirety of their studies. The collaboration between the Putera Sampoerna Foundation and the South Sumatra Provincial Government, as well as the residential education program as a social norm in the school, indicates the presence of social capital in the institution.

Informants are individuals who disseminate information. Informants were chosen on the basis of people who had mastered the problem, possessed data, and were willing to offer data. The Headmistress, Principal, Deputy Principal Coordinator, Deputy Principal for Curriculum, Deputy Principal for Student Affairs, Deputy Principal for Public Relations, and Deputy Principal for Student Affairs were all informants in this study. A former journalist for a daily newspaper in South Sumatra, a representative from the South Sumatra Province National Education Office, and a Putera Sampoerna Foundation representative for SMAN Sumatra Selatan became crucial informants. The purposeful selection of informants in this study was established by particular criteria, which included the informant being deemed to be directly associated with the research problem, as well as having knowledge and awareness of the research subject.

According to Miles, Huberman, & Saldana (2014), the approach employed in data analysis includes data condensation, data presentation, and conclusion drafting and verification. The process of selecting or selecting, focusing, simplifying, and modifying the data included in field notes, interview transcripts, documents, and empirical data that has been gathered is referred to as data condensation. The qualitative data can be altered by the use of selection, summary, or description in one's own and other people's words. The researcher will examine the data to determine which data, topics, and patterns are relevant, while discarding material that is deemed useless. In this study, data was collected through interviews and direct observation of informants and school residents on the social capital present at SMAN Sumatra Selatan and how the social capital process works to generate quality education at SMAN Sumatra Selatan.

The researcher then presented the data. The supplied data has completed the reduction stage. The data is presented in such a way that the writers may better comprehend the challenges involved in the research and go on to the next step. In general, a presentation is an arrangement, a collection of material that has been limited down to allow for the drawing of a conclusion. Data can be presented using charts, concise descriptions, schemes, and other methods. Following the collection of data linked to social capital in SMAN Sumatra Selatan and the process of working social capital on education at SMAN Sumatra Selatan, researchers grouped the findings of observations and interviews to be presented and discussed in greater detail.

After the condensing and data presentation steps have been completed, the final step is to draw conclusions. Conclusion drawing is a procedure in which the researcher evaluates the data collected from the start, while also developing patterns and descriptions or explanations.

Conclusions are proof of the research that has been undertaken. The researchers drew conclusions about social capital at SMAN Sumatra Selatan and the working process of social capital on education produced in South Sumatra after presenting data related to social capital in SMAN Sumatra Selatan and how the process of working social capital on education at SMAN Sumatra Selatan.

Result and Discussion

Trust among Social Members

Trust is a type of desire to take risks in social connections based on a feeling of confidence that other people will always act in a pattern of mutually helpful activities, or that the other person's actions will not harm themselves or the group (Charati, Haghighatian, & Esmaili, 2018; Engbers, Thompson, & Slaper, 2017; Skačkauskiene & Bytaute, 2012). According to Fukuyama (2002), trust is a mutual trust attitude in society that allows the community to unify and contribute to creating social capital. As a result, numerous collective actions based on a strong feeling of mutual trust will boost community engagement in a variety of forms and dimensions, particularly in the context of mutual progress building.

Many academics regard networks as a reliable source of information (Catts, 2007; Dijkstra et al., 2015; Mou & Lin, 2017). At the individual level, the source of trust stems from ideals anchored in religious beliefs. The source of trust at the community level is social norms that are already ingrained in the local social structure. Norms become group attributes that demand group members to fulfill certain joint commitments that have evolved into an unwritten agreement with the group . At the social system level, trust will derive from system characteristics that place a high value on each group member's social responsibilities (Hasbullah, 2006).

Based on the preceding scenario, the researchers discovered a similar tendency in teaching at SMAN Sumatra Selatan. The aspect of social capital in the form of trust in SMAN Sumatra Selatan has existed since the school's inception. The establishment of this high school was originally a CSR (Corporate Social Responsibility) program in the field of education from the Putera Sampoerna Foundation (PSF) in partnership with the South Sumatra Provincial Government.

At the social system level, trust is a public value whose development is aided by the current system. This may be seen in how the Regency/City Governments are aiding SMAN Sumatra Selatan through sponsorship and capital. They provide monies from the Regional Revenue and Expenditure Budget to help their pupils. The Regency/City Governments of South Sumatra entrust their students' education to this high school, especially because the institution's selling feature is the name Putera Sampoerna Foundation.

Trust is a form of desire to take risks in social relationships based on a feeling of confidence that other people will do something as expected and will always act in a pattern of mutually supportive actions, at least, the actions that will be taken by the other person will not harm themselves and the group. In the view of Fukuyama (2002), trust is an attitude of mutual trust in society that allows the community to unite with each other and contribute to increasing social capital. Therefore, various collective actions based on a high sense of mutual trust will increase community participation in various forms and dimensions, especially in the context of building mutual progress.

Many researchers view networks as a source of trust (Koshkin & Novikov, 2018; Mou & Lin, 2017; Zheng, Khan, & Hussain, 2020). At the individual level, the source of trust comes from the values that are rooted in the religious beliefs held. At the community level, the source of trust comes from social norms that are already embedded in the local social structure. Norms become group attributes that require group members to comply with various joint obligations that have become an unwritten agreement with the group. At the level of the social system, trust will come from the characteristics of the system that place a high value on the social responsibility of each member of the group (Hasbullah, 2006).

Based on the case above, the researchers found that there was a similar pattern in education at SMAN Sumatra Selatan. The element of social capital in the form of trust in SMAN Sumatra

Selatan has existed since the initial process of the school being founded. The establishment of this high school was originally a CSR (Corporate Social Responsibility) program from the Putera Sampoerna Foundation (PSF) in the field of education in collaboration with the South Sumatra Provincial Government.

At the level of the social system, trust is a public value whose development is facilitated by the existing system. This can be seen from how the Regency/City Governments are involved in assisting in the form of sponsorship and capital to SMAN Sumatra Selatan. They provide funds from the Regional Revenue and Expenditure Budget which are used to finance their students. The Regency/City Governments in South Sumatra entrust the education of their students at this high school, especially because there is the name Putera Sampoerna Foundation as a selling point of the school.

The network, as a key source of growth and loss of trust, was discovered to play a role in this study. As previously stated, the basis of trust at the community level is social standards that are already ingrained in the local social structure. Norms become group attributes that demand group members to fulfill certain joint commitments that have evolved into an unwritten agreement with the group. The South Sumatra Provincial Education Office directed the Regency/City Government to provide financial assistance to SMAN Sumatra Selatan . The order establishes a societal norm, obligating the Regency/City Government to provide financial aid to SMAN Sumatra Selatan . We believe that the relationships that have been formed are very weak and rely on only one party; if this collaboration is not maintained, this organization will struggle to preserve its existing achievements and reputation.

Formed Realtionships in the Social Network

Socializing is one strategy to expand your network. SMAN Sumatra Selatan uses contemporary technological breakthroughs to undertake socialization with the larger society. This school always includes the press in all of its activities. Furthermore, SMAN Sumatra Selatan uses social media as a socialization tool to reach out to the larger community from various circles. The school is determined to be known by the larger community in order for free quality school programs for impoverished communities to be known and reached by underprivileged communities in rural locations.

SMAN Sumatra Selatan has successfully implemented the ability to develop an extensive network of social ties as one of the elements of strong social capital. This is demonstrated through the school's collaboration with firms that become sponsors by providing scholarship cash to their pupils.

SMAN Sumatra Selatan developed social capital elements in the form of existing networks based on the bridging social capital typology. Bridging social capital is a type of social capital typology that promotes global principles of equality, freedom, pluralism, and human values, as well as being open and independent. Groups with bridging social capital have open attitudes and viewpoints and are always aware of what is going on in the world beyond the group (outward-looking). It is feasible to form mutually beneficial ties and networks with associations or groups by adopting an outward-looking group mindset.

SMAN Sumatra Selatan's social relationship network with other parties is constructed not only because of its capacity to socialize, but also because of the school's image. The image of SMAN Sumatra Selatan as an international quality school is inextricably linked to the influence of PSF. One of SMAN Sumatra Selatan's cooperation is with the CIE (Cambridge International Examination), which is handled by the Putera Sampoerna Foundation. One of the pictures of SMAN Sumatra Selatan that has gained this school the trust of outsiders is its connection with Cambridge International Examination. This school uses two curricula in the learning process.

The preceding explanation demonstrates the relationship between trust and the network that is constructed. Many researchers, according to Hasbullah (2006), consider the network as a source of trust. Networks become one of the most significant causes of growth and loss of faith in the subject matter. This also relates to the formation of social capital elements; a network of social contacts is formed as a result of the greater local community's belief in the quality of schools.

The conventions that exist in schools are specific to this institution. Students at SMAN Sumatra Selatan are expected to reside in dorms during the study period and are only allowed to return to their local areas during semester breaks and religious holidays such as Eid. This school's boarding education program is gradually moulding students' personalities in accordance with the school's vision and goal. The stringent enforcement of the school's residential education program's regulations and consequences teaches pupils to be disciplined, responsible, tolerant, and religious. Because the results of implementing strict and consistent rules and sanctions make the norms and institutions that exist in schools become the hallmark of SMAN Sumatra Selatan students, a characteristic that has positive values and strengthens student dormitory life at school, the implementation of rules and sanctions on the boarding education program continues to be maintained and its quality improved. Based on this, the researcher believes that social norms and institutions are components of social capital that will promote long-term and robust social cohesiveness in society.

School Programs and Rules as Social Norms

Social norms play a function in regulating the behavior that develops in society. Norms are a set of norms that are expected to be obeyed and followed by members of a specific social institution (Hasbullah, 2006). Social norms are institutionalized and include social punishments that can deter individuals from acting in ways that are contrary to societal norms. These collective norms are typically not written, but are known by all members of the community and govern expected behavior patterns in the context of social relations. If these standards evolve, are maintained, and are strong in a community, association, group, or group, they will strengthen the community. That is why norms are one of the components of social capital that will foster strong social cohesiveness.

At SMAN Sumatra Selatan, social norms that are an aspect of social capital are reflected in the educational programs that are carried out; these educational programs are a manifestation of the applicable rules and institutions. Academic programs, lifelong learning, leadership routes, and boarding education are among the offerings. Following the aim of this Senior Highschool, these programs are constantly applied to generate future Indonesian leaders who are competent, have character, and have global awareness.

SMAN Sumatra Selatan's academic program employs two curricula in the learning process. SMAN Sumatera Selatan offers a comprehensive curriculum based on National Education Standards (Curriculum 2013) and 21st-century learning, which is complemented by the Cambridge International Examination (IGCSE – International General Certificate of Secondary Education). The combination of the two curricula can prepare students to continue their study to higher education levels both at home and abroad. The application of international standards in both teaching and learning processes, as well as the assessment of learning outcomes, assists students in developing an international perspective in all aspects of their learning and knowledge, and assists students in taking on a role as members of a global community and lifelong learners.

The National Curriculum is taught in Indonesian, whilst the Cambridge Curriculum is taught in English. The process of teaching and learning activities is focused on giving students greater roles (student-centered) with varied ways that can accommodate disparities in student learning styles (learning styles). The teaching and learning process is also carried out using a variety of non-boring approaches, where kids can learn both indoors and outside. Students are frequently allowed to undertake group discussions outside of the classroom (outdoor learning) so that the teacher's role is more directing and facilitating. Character development occurs both within and outside the classroom, and the teacher serves as a role model.

Various activities are also carried out to improve students' academic ability in order to increase the quality of graduates. For pupils in grades 10 and 11, an EEP (Extra English Program) program is held to help them improve their English language skills. Grade 12 students participate in a variety of rigorous study activities and TOEFL tests. This is done to help students grasp the Cambridge curriculum and to assist students in their daily lives in schools and dormitories where English is used as an introduction.

The Life-Long Learning Curriculum is a non-academic program that incorporates a variety of activities designed to prepare students for competitive global challenges and to instill a sense of responsibility for existing problems. The program seeks to build students' basic competencies such as self-service, knowledge of being a caring and responsible global citizen, adjusting to digital demands (digital learners), and communication skills. (Communication skills) The Attitude and Life Skills Program and the Club and Creativity Program are the main focus of the life-long learning program at SMAN Sumatra Selatan.

Life skills programs promote self-assurance, curiosity, and positive thinking. This fosters independence as well as a desire to be a responsible member of the global community. Seminars, workshops, discussion forums, and interactive events led by the greatest speakers from internal and external schools provide a learning vehicle for students. This program's learning focuses on the practical level. In addition to academic services, SMAN Sumatera Selatan tries to provide activities that can help students enhance their physical, social, and emotional well-being. Scouting, PMR (Teenager Red Cross), KIR (Teenage Scientific Group), English club, dance club, sports club, art club, and other extracurricular activities are available at the school. Extracurricular activities at SMAN Sumatra Selatan are mainly carried out to improve the school's vision and objective of developing future Indonesian leaders who are competent, character-driven, and have a global perspective.

This program strives to cultivate and train students in the leadership spirit. This program provides a practice environment in which to realize the concept of being a leader for oneself and others by developing three critical components. The Pathway to Leadership curriculum is divided into three parts: leadership, entrepreneurship, and community service. The program implementation strategy employs four strategies: knowledge, modeling, culture, and practice. Students are awarded a completion certificate at the end of the study session to verify their ability.The leadership program in school is implemented with a comprehensive plan (ubiquitous) in order to ensure the implementation of the program. Learning spaces for students are created and facilitated through a series of seminars or workshops on Life Long Learning, basic leadership training classes and assembly. Habituation activities are implemented gradually and continuously and are fully supported by all school members by giving awards and acknowledgements for the achievements achieved by each student (inauguration of the head of the organization, extracurricular and club). Students are invited to be directly involved in major school activities such as the Inauguration, Graduation, School's Anniversary, Student Conference, and other internal activities to familiarize students with practising the leadership competencies they have learned.

The Leadership Camp Program (Leadership & Solo Camp) is directed by an outside party (military force) in an effort to shape students' mental and physical demands, which are critical for potential leaders. Finally, it is hoped that all SMAN Sumatra Selatan students will have the necessary leadership competencies, which include social and spiritual attitudes, independence, self-confidence, public speaking, collaboration, creativity, innovation, communication, problem-solving, sustainable planning, and adaptability, which are constantly evolving.

Entrepreneurship is one of the most significant skills in the twenty-first century. As a result, SMAN Sumatra Selatan provides students with academic and practical knowledge about entrepreneurship, with an emphasis on creating local potential and uniqueness. This curriculum seeks to cultivate an entrepreneurial spirit, which includes the capacity to take initiative, self-confidence, risk-taking, identifying company potential, managerial and financial management, great customer service, problem-solving, and social awareness.

Students are offered a study room both inside and outside of the classroom to help them acquire the needed competencies. Identification of local business potential is integrated into each subject in the classroom, as is the task of submitting a business plan (business plan) through a particular class (entrepreneurship class). Students are also given information on the many sorts of micro-enterprises – MSMEs – to inspire them to establish their own businesses. The workshop-style event invites speakers who are successful and developing business practitioners. Several students were then chosen to carry out their previously planned company plans in a program dubbed the "Youth Entrepreneurship Program."

SMAN Sumatera Selatan established a community service program to instill in students a sense of civic responsibility. Students participate in social service projects surrounding the school. Students will be assigned to work in groups to provide services to the community surrounding the school, such as reading and writing Indonesian, Arabic, and English letters, reading the Qur'an, teaching creativity through arts such as sketching, and a variety of other educational activities. Students not only provide social services to the community through education, but also by cleaning houses of worship, community service cleaning the environment around the school, and social events.

It is critical for students at SMAN Sumatra Selatan to improve their religious characteristics. School officials want future Indonesian leaders who are not only intellectually and professionally competent, but also have a noble character based on religious principles. Students are always encouraged to participate in common religious rituals such as congregational fardhu prayers and sunnah fasting. Maghrib and Isha prayers, in particular, are held at the Salahuddin Al-Ayyubi mosque, which is directly led by the Brotherhood teachers in the dormitories. Cults are normally distributed after the Maghrib or Isha prayers, and are distributed by students in turn. Individual and small group (Liqo ') Al-Quran tadarrus activities are carried out. During the first break at school, pupils are also urged to do the Duha prayer. On Sundays or specific days, non-Muslim students are allowed to worship at their own houses of worship. SMAN Sumatra Selatan promotes religious tolerance among its members. As a result, it becomes a learning experience for kids' social intelligence.

According to the explanation above, the programs executed at SMAN Sumatra Selatan result in the establishment of expected behavior patterns. The curricula are developed in such a way that students would create the required output in accordance with the school's objective of being a school that produces future Indonesian leaders who are competent, characterful, and have a global perspective. The presence of norms in dormitory life that students obey and follow can govern student behavior in everyday life. Existing consequences are already in place to deter student rule and discipline infractions. The consequences imposed are educational in nature, with the goal of instilling in children the value of following the rules and leading a disciplined life.

The programs owned by SMAN Sumatra Selatan reflect the element of social capital in the form of social norms. The existence of rules and sanctions that are obeyed and followed by students is a form of social norms. Printing Indonesian future leaders who are competent, with character and with global insight is a pattern of behaviour that is expected from these programs, this is following the objectives of social norms in society. The behaviour patterns of SMAN Sumatra Selatan students who are disciplined, have noble character, are spiritually intelligent, have integrity, are responsible, creative, and have mutual respect are the hallmarks of SMAN Sumatra Selatan which makes social cohesiveness strong.

Conclusion

SMAN Sumatra Selatan possesses social capital in the form of trust, networks, and social norms. Trust as a component of SMAN Sumatra Selatan's social capital includes trust between the South Sumatra Provincial Government and the Putera Sampoerna Foundation, trust between the South Sumatra Provincial Government and Regency/City Governments in South Sumatra, and trust between Regency/City Governments in South Sumatra and Putera Sampoerna Foundations. The network that exists between SMAN Sumatra Selatan and the press via mass media and social media, the network of cooperation between SMAN Sumatra Selatan and companies providing educational aid funds, and the network of cooperation between SMAN Sumatra Selatan and Cambridge International Examination with the assistance of the Putera Sampoerna Foundation. Social norms that become social capital at SMAN Sumatra Selatan are represented through programs such as academic programs, lifelong learning, leadership pathway programs, and boarding education. The existence of elements of social capital that interact, cooperate, and influence each other to produce a pattern of social relations that makes education at SMAN Sumatra Selatan quality is the working process of SMAN Sumatra Selatan social capital in realizing quality education at SMAN Sumatra Selatan .

Academically, this research suggests that the utilization of social capital in education, particularly in educational institutions, will have a positive impact on the quality of education in these schools. There must be barriers and difficulties in the usage and utilization of social capital in education, particularly in school institutions. As a result, additional research is anticipated to identify the difficulties and barriers to the use of social capital in school institutions, as well as methods to overcome the obstacles and barriers faced while using social capital in school institutions.

Practially, for SMAN Sumatra Selatan to be consistent in assuring and maintaining quality in the quality education initiatives that have been implemented thus far. For the South Sumatra Provincial Government to continue with quality education programs such as SMAN Sumatra Selatan, not only to create quality education at SMAN Sumatra Selatan but also in other schools in Palembang City and outside Palembang City, so that all students from low-income families throughout South Sumatra can benefit from free quality education to ensure their future in particular and in Indonesia in general.

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