

SCHOOL STRATEGY TO BUILD STUDENTS' SOCIAL SOLIDARITY DURING ONLINE LEARNING

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Abstract:

Teaching and learning in the school aim to enable students to gain knowledge and change behavior. Therefore, schools need to instil the values of social solidarity to respond to differences in society. Emile Durkheim's theories form the basis of the analysis of social facts about social solidarity. This study aims to describe the school's strategic steps in building social solidarity among students during online learning due to the impact of COVID-19 at SMA Muhammadiyah 2 Sidoarjo. This research uses a qualitative approach to the type of case study. Data collection was taken through interviews and documentation. The data were analyzed using the Miles and Huberman model with data collection, data reduction, data display, and conclusion/verification. The technique of data validity by triangulation. The results showed that strategic steps in building the social solidarity of students during online learning include: (1) The school uses Moodle application to support online learning, which can control the teacher's learning activities; (2) The principal determines by instructing all teachers to a) Each learning hour uses virtual face-to-face using zoom or google meet followed by Moodle application, b) Creating integrated learning tools in forming social solidarity values, c) Using learning methods and models that emphasize group learning; and (3) Schools facilitate infaq online.

Keywords: *School Strategy, Social Solidarity, Online Learning*

Abstrak:

Proses belajar mengajar disekolah bertujuan agar peserta didik tidak hanya memperoleh pengetahuan saja tetapi juga perubahan perilaku yang baik. Oleh sebab itu sekolah perlu menanamkan nilai-nilai solidaritas sosial untuk menyikapi adanya perbedaan di masyarakat. Teori-teori Emile Durkheim menjadi dasar analisis terhadap fakta sosial tentang solidaritas sosial. Penelitian ini bertujuan untuk mendeskripsikan langkah-langkah strategis sekolah dalam membangun solidaritas sosial peserta didik selama pembelajaran daring akibat dampak COVID-19 di SMA Muhammadiyah 2 Sidoarjo. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus. Pengumpulan data diambil melalui wawancara dan dokumentasi. Data dianalisis menggunakan model Miles dan Huberman dengan langkah data collection, data reduction, data display dan conclusion/verification. Teknik keabsahan data dengan triangulasi. Hasil penelitian menunjukkan bahwa langkah strategis dalam membangun solidaritas sosial peserta didik selama pembelajaran daring diantaranya (1) Sekolah menggunakan aplikasi moodle dalam menunjang pembelajaran daring yang bisa mengontrol aktivitas pembelajaran yang dilakukan oleh guru, (2) Kepala

sekolah melakukan determinasi dengan menginstruksikan kepada semua guru untuk a) Setiap jam pembelajaran menggunakan tatap muka virtual dengan menggunakan zoom/google meet dilanjutkan dengan aplikasi moodle, b) Membuat perangkat pembelajaran yang terintegrasi proses pembentukan nilai-nilai solidaritas sosial, c) Menggunakan metode dan model pembelajaran yang lebih menekankan pada pembelajaran kelompok, (3) Sekolah memfasilitasi infaq online.

Kata Kunci: *Strategi Sekolah, Solidaritas Sosial, Pembelajaran Daring*

INTRODUCTION

As educational institutions, schools serve as a place where the teaching and learning process takes place. In the learning process, students are expected to change behavior as a whole in terms of knowledge, attitudes, and skills. This idea is in line with the goals of national education that have been determined by the government in the Law of the Republic of Indonesia Number 20 of 2003 National Education System, "National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, competent, creative, independent, democratic and responsible citizens in order to educate the nation's life."

It can be interpreted that school also acts as transmission of good attitudes. Waller, W. states that schools are like "virtues museums" that can shape national character (Sunarto, 2004). School-age is a time when psychological development is culminating in the search for identity. It is at this age that it is necessary to instill and develop the basics of social solidarity and respect for differences in society (Majemuk, 2004).

The role of education as a reinforcement of solidarity is needed in dealing with the current advances in science and technology. This idea is in line with the opinion of Bill Joy (Mufatakhah et al., 2019) that one of the important key solutions needed to meet the challenges of science and technology is to fully understand solidarity. It was also emphasized by Malewitz & Pacheco (2016), in regard to diversity and responding to increasing global life and social solidarity needs to be increased, especially in building social solidarity among students.

Emile Durkheim revealed that social solidarity is a condition of mutual trust with members of other groups or communities outside the group or community. When individuals trust each other, there will be unity, mutual responsibility, respect, and mutual assistance in meeting various needs between each other (Jhonson, 1998). The same thing was emphasized by Gidding (Mufatakhah et al., 2019), that the psychological interpretation of social solidarity is the idea of individual awareness of goodness. Consciousness in the perspective of individual awareness in recognizing other individuals or humans also allows for the formation of reciprocal social interactions; this consequently will reduce the individualistic attitude of each person. The nature (individual moral values) and attitudes of students need to be maximally developed; likewise, each student independently will foster that awareness within themselves.

Social solidarity emphasizes the effort to form character (affective) and moral awareness so that they can learn to grasp the configuration of problems

and difficulties of national problems that lead to division, indifference, selfishness, and conflict to the loss of mutual cooperation and peace. Therefore, in the long term, this social solidarity aims to build a commitment to national morale and collective values in giving birth to a new generation that is more solid and humanist (Kholik, 2017).

The importance of building values of social solidarity among students is to make a living value with mutual respect and create attraction and dependence between humans for the creation of common goals. Schools become an integral part of compiling a social-based moral strategy, so it is necessary to instill solidarity values as part of the system to educate the personalities and social behavior of students.

However, since the emergence of the COVID-19 pandemic, there have been many changes in educational activities, such as learning activities that previously could be done face-to-face and in person (Mustajab & Fawa'iedah, 2020), now it has to change to follow the rules set by the government as stated in the circular letter of the Ministry of Education and Culture (Kemendikbud) No. 4 2020 concerning the prevention of the spread of Corona Virus Disease (COVID-19) in schools (Mendikbud, 2020). Through this circular, the Ministry of Education and Culture gave instructions to schools to organize distance learning and advised students to learn from their homes (Firman & Rahayu, 2020).

This change system then affects all types of educational activities, including activities to foster social solidarity, which is part of character education (Purnomo, Mansir, Tumin, & Suliswiyadi, 2020). Learning activities that are carried out online (in a network) force schools to have an accurate strategy to build solidarity among students. With any situation and condition, efforts to build social solidarity are imperative to continue (Telaumbanua, 2020). Sagala (2011) explained that strategy is a comprehensive plan to integrate all resources and capacities that have long-term goals to strengthen competence. Furthermore, The school strategy is a set of actions that are generally taken to achieve the goal by accommodating all the capacity of the school that is selected.

The deterioration of social values in our society today is inseparable from the effectiveness of cultivating the values of social solidarity, both in the family environment, schools, and society as a whole. Solidarity education that takes place in schools is still global, not yet at a very crucial point (Sefrilina & Hasti, 2020). It is only limited to the knowledge that students have to do with friends, teachers, parents, and older people. The educational aspects and the implementation of the values of social solidarity that are developed in schools have not been implemented properly and only touch the cognitive aspects (knowledge).

As social beings who cannot live alone, social solidarity is an attitude that every student needs to have. Cultivating solidarity values requires consistent habits of each individual, both educator, and student. Instilling the value of social solidarity certainly cannot be done in schools as a whole. It takes the role of parents and the community, especially during the COVID-19

pandemic (Santika, 2020). With online learning, students' time is used more at home and in the community. Schools must collaborate with parents and the community in building solidarity education (Wulandari & Kristiawan, 2017).

The previous studies were conducted by researchers in September 2020 through interviews with representatives of subject teachers who teach at all grade. Levels at class X (Ten), XI (Eleven), and XII (Twelve), as well as representatives of students who are members of a group and at all class levels, each class of specialization in Mathematics and Natural Sciences, Social Sciences, and IBB is taken one class. Researchers found that there was still low social solidarity among students at SMA Muhammadiyah 2 Sidoarjo during online distance learning. The problem that often occurs between students is the lack of togetherness between students so that behavior that does not respect other people can occur. For example, there are students who do not respect the opinions of different friends during the discussion, both in face-to-face learning with zoom and learning through applications moodle. There are certain groups that result in gaps between students. There are differences in choosing study groups and being selfish. Not all students play an active role in doing group assignments or discussions, or there is a lack of cooperation between students in one group, lack of care for friends, and lack of responsibility in completing group assignments.

Based on previous studies, strategies to build social solidarity in schools were always carried out through direct contact activities between teachers and students, fellow students, and students with the community. The research was carried out during the COVID-19 pandemic, where the strategies implemented by schools in building student solidarity were not carried out through direct contact activities, but conducted virtually. This study aims to describe the school's strategy in building social solidarity among students during online learning due to the impact of COVID-19.

Based on the description above, the researchers need to conduct this study as an effort to analyze how school strategies build students' social solidarity during online learning due to the impact of COVID-19.

RESEARCH METHODS

This research uses a qualitative approach to the type of case study. This approach was chosen because it can describe the phenomena descriptively on the object of research naturally about school strategies to build students' social solidarity during online learning. The research location is in SMA Muhammadiyah 2 Sidoarjo, Jalan Mojopahit 666B Sidoarjo. Researchers chose the school because it is an Islamic-based private school with a focus on developing the character of students, including by building students' social solidarity. This is also shown from the school's vision, namely "To be a superior school, and have character based on Islamic values." In addition, this school also has a relatively large number of students from various ethnic groups and regions because it also opens a boarding school. The stages carried out in this research are: the researcher begins to determine the research problem by conducting initial interviews with informants, namely the main informants, representatives of subject teachers who teach at all levels of class X (Ten), XI

(Eleven), and XII (Twelve). The supporting informants are representatives of students who are members of a group, and at all class levels, each class of specialization in Mathematics and Natural Sciences, Social Sciences, and IBB is taken one class. The data were collected by analyzing data based on the results of interviews and documentation. The data were analyzed qualitatively using the interactive analysis technique of Miles and Huberman's model with data collection, data reduction, display data, and conclusion drawing steps. Credibility testing is done by using triangulation, which is checking data on the same source with different techniques.

RESULTS AND DISCUSSION

Online Learning at SMA Muhammadiyah 2 Sidoarjo

In the field of education, prevention of the spread of COVID-19 is carried out by holding an online learning process without face to face. The application of online distance learning is one of the best alternatives in the current pandemic situation to achieve goals and complete learning outcomes in each subject (Sari, Hutabarat, Susanti, Sopyan, & Yudi, 2020).

The application of online learning is also a form of policy implementation from the Ministry of Education and Culture in supporting the Free Learning Program, which was initiated in 2019 by the Minister of Education and Culture (Mendikbud) Nadiem Anwar Makarim in Jakarta. It is stipulated that online learning activities are distance learning by utilizing internet and various applications in delivering material to students (Kusumadewi & Yustiana, 2020).

The implementation of online learning at SMA Muhammadiyah 2 Sidoarjo uses Moodle application. By using this application, each teacher can attach learning material in the form of videos, presentation files, quizzes, as well as monitor students whether they have filled the attendance list, carry out discussion activities and can check whether assignments have been uploaded as well as be able to carry out assessments. Aside from using Moodle, teachers are also required to use the Whatsapp application by making group video calls, Google meets, or Zoom with students to ensure that learning activities are carried out virtually.

To facilitate the communication between teachers, students, and parents, each class has a special WhatsApp group. In this case, SMA Muhammadiyah 2 Sidoarjo has 39 classes consisting of 13 class X, 13 class XI, and 13 class XII. Besides, each teacher is required to create a group and includes each subject teacher in the group. Likewise, the homeroom teacher is required by the principal to have the WhatsApp number of the parents of each student. The goal is to make it easier for teachers to communicate with parents in order to monitor the progress of students.

Schools also provide additional facilities to support online learning activities by providing data packages of 10 GB per month to students and teachers. In addition, students and teachers of SMA Muhammadiyah 2 Sidoarjo who have been registered in the diasporic data (Main Student Data), namely the data entry application that has been synchronized directly with the Ministry of Education at the center, also received assistance from the Ministry of Education

and Culture in the form of a 35 GB data package consisting of 30GB study package, 5 GB internet package. The school also takes a policy in addressing online distance learning by returning Student Activity Fees (UKS) in the form of reduced tuition fees per three months starting in April, the amount of which is different for each grade level.

Strategies to Build Student Social Solidarity during Online Learning at SMA Muhammadiyah 2 Sidoarjo.

SMA Muhammadiyah 2 Sidoarjo is a school that has existed for 45 years in Sidoarjo Regency. As a private educational institution, strategic planning must be structured and consistent management. This is used to support quality education in carrying out the educational process. All extended families and all parts of educational development should be able to provide guarantees for students to be able to interact, adapt, and be useful in social life.

The school principal in every policy and school development must be able to foster a sense of togetherness, tolerance and brotherhood within the school environment. In strategic implementation, the principal also has the responsibility to provide policies for the creation of social solidarity, including for students, so that they are socially competent.

Every strategy used by the principal must be considered for its effectiveness and usefulness for students. The principal is the prominent and central figure in the internal, making any policies oriented towards the formation of student solidarity is very urgent to implement.

Corresponding to the fact, researchers found some school strategies in building social solidarity among students during online distance learning, including:

1. School uses Moodle to support online learning that can control the teacher's learning activities.

At the beginning of the 2020/2021 school year, by the revised SKB 4 of the Minister on Guidelines for the Implementation of Learning, during the Covid-19 emergency period, schools located in the red and orange zones were prohibited from conducting face-to-face learning in academic units. Schools in these zones continue to learn from home (BDR) through online or offline learning. SMA Muhammadiyah 2 Sidoarjo is a school. If seen from the zoning map, it is still in the orange zone, so learning still uses online learning.

Based on the principal's evaluation results during online learning in the 2019/2020 school year, the school does not have its application to support online learning that can control teacher activities. Do teachers carry out their duties to do the knowledge well or not. Schools free teachers to use any available application such as Google Classroom, WhatsApp, Quizzes, and others in the learning process. This decision was made because schools and teachers were not ready to do online learning at the start of the COVID-19 pandemic. As a result, the online learning process takes place depending on teachers' ability to use technology. Teachers' power to use technology is also not evenly distributed, so some teachers

whose skills in using technology are still low in the learning process using only WhatsApp.

At the end of the 2019/2020 school year, the school made an application, but it was still one-way based; that is, teachers could only upload material and assignments. Students in the learning process take place less optimally because there is less interaction between students and teachers and interactions between participants. As a result, teachers have difficulty assessing social competence, namely in attitude assessment, given the importance of social competence, especially the values of solidarity that must be formed during the COVID-19 pandemic. So the school took a strategic step by using the Moodle application. The advantage of this application is the schools' members, such as the principal, is positioned as the admin to check, ensure, and control teacher activities during online learning and ensure that the teacher interacts with students so that the values of social solidarity can be formed or built by integrating them into the technology system used.

2. The principal determines by instructing all teachers to:
 - a. Every learning process uses virtual meetings using zoom or google meet followed by *Moodle*.

Virtual meetings via video conferencing, teleconferences and group discussions on social media or zoom/google meet applications. In virtual face-to-face, ensuring there is the direct interaction between teachers and students and between students. It is expected that the teacher can directly instill social solidarity values, such as responsibility in leading prayers before starting lessons, then politely and politely in discussing through virtual face-to-face.

The Moodle application is a form of LMS (Learning Management System), which is an online integrated learning management system through an application. Moodle application learning activities include registration and account management, mastery of the material, completion of assignments, monitoring learning outcomes, discussion forums, consultations, and examinations /assessments, including student attendance.

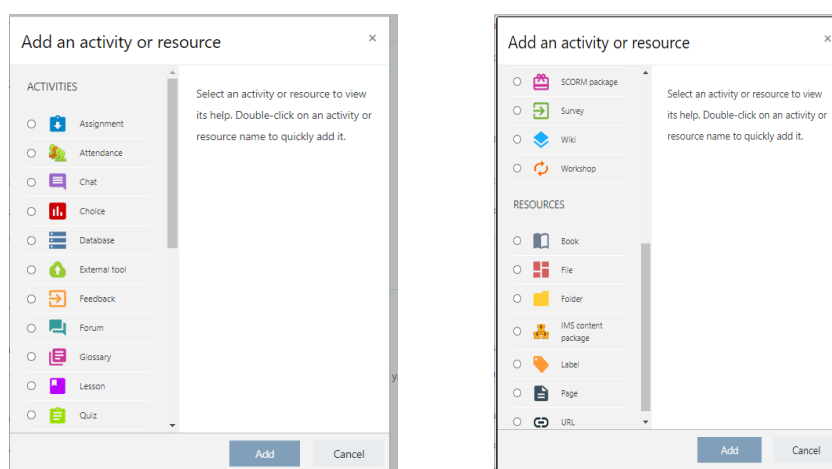


Figure 1 : Learning activities in Moodle

Figure 1 above shows that the learning activities provided by the Moodle application, it can be used to instill social solidarity values such as cooperation from the activity menu in the discussion forum, and chat which are all recorded in the system.

The principal carries out determination by instructing all teachers to use virtual face-to-face meetings using zoom/google meet followed by the Moodle application because the school has facilitated teachers by injecting a data package quota of 10 GB per month to support learning activities, besides that received assistance from the Ministry of Education and Culture, a 35 GB data package consisting of 30 GB study packages, 5 GB internet packages.

- b. Creating learning tools that are integrated in the process of forming the values of social solidarity.

Completeness of learning tools from planning to the evaluation of learning is also an essential part of building student solidarity, such as caring, empathy, and enthusiasm for living together in the various kinds of diversity that exist. The steps taken in creating social solidarity include combining implicit and explicit values of solidarity with the substance of existing subjects, especially in the subjects of religion and PPKN.

- c. Using learning methods and models that emphasize group learning

Teachers must play a useful role in guiding students' social solidarity in the form of cooperation, responsibility, and care during online learning, both during virtual face-to-face and when discussing in the Moodle application. The teacher in creating a sense of social solidarity for students in collaboration is carried out by emphasizing learning activities in the form of group discussions. Therefore, teachers must choose a suitable learning model that can be applied to online learning, such as blended learning and flipped classrooms.

According to Yulietri et al., (2015) a flipped classroom is a model in which the teaching and learning process is not like in general, namely in the learning process, students learn subject matter at home before the virtual class starts and teaching and learning activities in the virtual class take the form of doing assignments, discuss the material or problem that students do not understand."

According to Harding, Kaczynski, and Wood, Blended learning is a learning approach that combines traditional face-to-face learning and distance learning using online learning resources (mainly web-based) and a variety of communication options that educators can use.

According to (Ummah & Syarafuddin, 2019), by learning in groups, students can:

- 1) Learn to be tolerant and respectful

From the group learning process, there are many different ideas and opinions. With this, each student must respect these opinions to reach an agreement in the group.

2) Practicing responsibility

Each student in the group has their respective responsibilities, so that group members should not be lazy so that the task is completed correctly.

3) Increase enthusiasm for learning

With the diverse characters of students, fellow group members can motivate each other.

The high school level, especially the new class X students during the 2020/2021 school year, has not experienced face-to-face learning and has not known their friends directly. They tend to choose groups with friends they know, who are the same friends they used to have in elementary or junior high school so that the teacher should carry out the formation of groups by dividing students equally heterogeneously both in terms of gender differences and in terms of abilities so that all students get groups and do not choose friends.

Students at high school age tend to have a healthy level of social solidarity with friends. This strong sense of social solidarity should be directed at positive things such as collaborative activities and discussions on group assignments. Group work is oriented towards personal development to connect with other people, play an active role in the democratic process, and work productively. The teacher's role is as a counselor, guide, and provider of constructive criticism or suggestions.

3. Schools facilitate online *infaq*

The development of social solidarity for students in the form of care must also be done well by the teacher, especially the homeroom teacher, during online learning. Solidarity in the form of care is fostered in various ways, such as that done by the teacher by asking students to provide assistance to friends in need, namely lending notes or explaining to friends who cannot participate in virtual learning and asking students to provide material and moral assistance to a friend who experiences a disaster, like a parent of a student who has died. At SMA Muhammadiyah 2 Sidoarjo, through teachers are obliged to guide students to be able to care about people in need. Starting from the small things even the biggest things. Methods or forms of social care can be done by *infaq* online.

Online *Infaq* can be anything, not always in the form of money. It can be clothing suitable for use, food packages, rice packets, etc. Before the pandemic, *infaq* activities were carried out every week on Friday. The results of *infaq* were used for all school members, especially students who experienced a disaster and the surrounding community. The idea or initiative to create online *infaq* activities comes from the students themselves, especially those who are members of KM3 extracurricular activities (Korp Mubaligh Muda Muhammadiyah) at SMA Muhammadiyah 2 Sidoarjo. Then this activity was given appreciation and approved by the principal. Online *infaq* activities are coordinated by each class administrator assisted by KM3 members. Especially for *infaq* in the form of

money, it is done by direct transfer to the LAZISMU (Infaq and Shadaqah Muhammadiyah Zakat Institution) in SMA Muhammadiyah 2 Sidoarjo. This Infaq is voluntary for classes and students who are willing.

The Benefits of Cultivating Social Solidarity in Schools during Online Learning

The school consists of various component members. Each component has its respective obligations for the sustainability of the wheels of school life. If some of the parts are not functioning optimally, or it can be said that they are not healthy, they will indeed feel the impact of this inadequacy. This is a reflection of social solidarity (Daradjat, 2005).

Etymologically solidarity is solidarity or solidarity. In other words, *tayammum* (constancy in a relationship) or *takāful* (mutually enhance/protect) (Khalidun, 2000). Therefore, when it is related to social groups, it can be concluded that solidarity is a sense of togetherness in a certain group which is related to solidarity in an effort towards the same goals and desires.

Meanwhile, in terms of solidarity, it comes from the Latin word *solidus*. This term is used in a social system that has to do with community integrity through joint involvement and cooperation (Khalidun, 2000). Solidarity can be interpreted as a sense of unity of interest, togetherness, sympathy, as a member of the same class, or it can mean feelings or expressions in a group formed by common interests.

In Islam, the values of social solidarity are the foundation for the order of social life. As stated in Qur'an surah Al-Maidah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "and cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

(Surah Al-Maidah: 2).

Emile Durkheim revealed that "social solidarity is a state of mutual trust between members of a group or community. If people trust each other they will become one, respect each other, have mutual responsibility, and help each other in meeting the needs of each other" (Jhonson, 1998).

Emile Durkheim is interested in the unique characteristics that occur in society. His instincts as a social scientist are moved by things that exist in society. The flow of social change in its actions has an impact on the creation of an organization that is segmented into various types. Emile's theories form the basis of the analysis of social facts about life. The dynamics that occur in a community in multiple elements, together with the increasing necessities of life, are a reality and a need in social life. This is evidence that must be comprehensively understood regarding these social dynamics (Ulwan, 2006). As for the types of social solidarity.

1. Organic Solidarity

Organic solidarity is the solidarity of the community or a social group based on the interdependence of members and the specialization of labor division with the applicable law. In organic solidarity, the members' motivation is mostly because they want to get a wage or salary that is received as a reward for their participation in the group.

2. Mechanic Solidarity

Mechanical solidarity is solidarity in society or social groups based on collective awareness and togetherness. There is a totality of mutual trust and sentiment in the same community (Ritzer & Dauglas, 2012).

When linked in the school environment, social solidarity values are the primary basis and spirit of the school for school life and progress in its business. Schools can form successful students in social life by cultivating solidarity values such as love, help, tolerance, and cooperation.

The success of community life in the future depends on daily traditions carried out when they were children to adolescents, most of which were obtained in school. Therefore, solidarity values are needed and must be cultivated continuously by students because there are many benefits that can be obtained (Susanto, 2013). This is in line with research (Torbjornsson & Molin, 2015) exploring attitudes of solidarity among secondary school students in Sweden in 2015, involving twenty-two third-year students. The results showed that students did not recognize solidarity because the concept and case history of solidarity was never raised in the classroom to face future challenges. It has an impact on the relationship between students and society that is less harmonious.

The value of solidarity is essential to instill in SMA Muhammadiyah 2 Sidoarjo because humans are social beings who live together, side by side, and need help from others in fulfilling their daily needs. Therefore, we must be sensitive to each other. It is unlikely that educational institutions, specific schools, do not provide personality reinforcement about social solidarity.

In school education, the social education entity means that teachers convey the values of goodness and truth and demonstrate them through attitudes and behavior about the integrity and validity of human character and conduct. Ideally, teachers should be able to personify social values in their attitudes and behavior. This means that the planting of solidarity values in schools must start from the teacher (Anshori, 1993). This is in line with the opinion (Boucher & Michael Lee, 2016), which states that teachers build solidarity interactions and relationships with their students by exemplifying mutual respect between races.

The teacher brings all the elements of his personality, religion, morals, thoughts, attitudes, and knowledge, even the teacher's appearance, clothes, ways of speaking, associating, psychological emotions, ideology, and understanding carried away accidentally when he is dealing with his students. All of it will be absorbed by students without being aware of by teachers and parents. Therefore, planting an attitude of solidarity with students in schools is the teacher's primary role (Yopi, Sulistyarini, & Asriati, 2016).

Students of SMA Muhammadiyah 2 Sidoarjo come from various ethnic groups, ranging from Javanese, Sundanese and even outside the island of Java. However, with social solidarity values, diversity is not a big problem, and students can adapt in the future life with sufficient social capital. If it is seen from social theory, the solidarity pattern that is being carried out in SMA Muhammadiyah 2 Sidoarjo is organic and mechanical solidarity. Organic solidarity that occurs regarding the barometer (1) segmented work specifications in variations of roles and positions, (2) some laws are restitutive, (3) actors are interdependent with other actors in the system, (4) there is the heterogeneity of roles and functions in the internal system. Meanwhile, the type of mechanical solidarity using a barometer reference analysis is based on (1) collective consciousness that is still pure, (2) the existence of reformatory laws in the internal system, (3) low individuality.

All education delivery units, including schools, must manage the resources needed and organize their use through the concept of living intolerance, harmony, cooperation, and the introduction of other cultures. Social solidarity will increase and can minimize conflicts that occur both in the community and in the school environment. Thus, future generations have an understanding and a sense of social solidarity (Mujiyati, Wartyo, & Agung.S, 2017).

CONCLUSION

Schools as educational institutions must be able to overcome the impact of the development of science and technology. It is not only enough to make students have intellectual intelligence but also to cultivate students' spiritual and emotional intelligence. One way to face these challenges is to form solidarity values. This is done as a filter for the negative impacts of the digital era, for example, selfish behavior, indifference to others, and individualism. The strategic steps taken by the school in building the social solidarity of students during online learning are: (1) The school uses the Moodle application to support online learning, which can control learning activities carried out by the teacher. (2) The principal makes the determination by instructing all teachers to a) Each learning hour uses virtual face-to-face using the zoom/google meet followed by the Moodle application, b) Creating integrated learning tools in the process of forming social solidarity values, c) Using learning methods and models that emphasize more on learning groups. (3) Schools facilitate online infaq. The implications of social solidarity that are built-in schools are: the formation of student morals for the better, creating harmony in the school environment, the more substantial and closer the family relationship between students.

The importance of planning aspects and consideration of the possibilities that will occur if the policy is implemented, so in this case, a rationalization process is needed for school principals, namely by paying attention to the value elements that develop in the internal school system. For educators, paying more attention to students' personalities can be more directed at the awareness of students about the importance of social harmony in life together because social

solidarity is an essential element in school. In subsequent research, it can be developed with a quantitative approach to see how much influence the strategy of building social solidarity carried out by schools on students' morals or character.

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