

SEKOLAH PERJUMPAAN IMPLEMENTATION AS A MODEL OF STRENGTHENING CHARACTER BUILDING AT SMAN 1 GUNUNGSARI

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ABSTRACT: This study aims to describe the implementation of SekolahPerjumpaan (SP) at SMAN 1 Gunungsari in improving the quality of institutional governance, analyze the advantages of SekolahPerjumpaan as a model of strengthening character education in the learning process at SMAN 1 Gunungsari and analyze the weaknesses of implementing SekolahPerjumpaan as a model of strengthening character education in building relationships. collegiality) internal and external institutions at SMAN 1 Gunungsari. This study uses a qualitative approach. Data were obtained by interview, observation, and documentation study. The results of his research showed that implementing the ASekolahPerjumpaan at Gunungsari 1 Public High School improved the ethics of everyone in the SekolahPerjumpaan at Gunungsari 1 Public High School. Implementing the SekolahPerjumpaan at SMAN 1 Gunungsari in the learning process is designed to be flexible in determining the types of activities that will become SekolahPerjumpaan activities and the time or duration required for its implementation. So it does not interfere with the system that has been formed and running. While the weakness of implementing the SekolahPerjumpaan is that not all school members are fully involved in this parenting-based SP program, so parents do not know about the SP program, especially what is being learned. Misconceptions about SP to the unpreparedness of some school members in terms of setting aside their free time to attend encounters up to habits with things that are already comfortable with previous conditions.

KEYWORDS: *Education, School, Sekolah Perjumpaan, Character Building*

I. INTRODUCTION

1.1. Background

School life is primarily determined by how institutional governance as part of education management can improve. Improved education governance is primarily determined by the performance of educational institutions' managers, which impacts groups living in an institution where people work together. In order to build good governance, educational institutions must be designed in an ethical framework consistent with the institution's way of life. The principles of accountability and transparency are components of results that support and, at the same time, serve as indicators of the success of good education governance. Ethics as standard norms must be the guideline for every educational institution manager to ensure the institution's sustainability and can be practiced in an integrated manner by everyone involved at all educational institutions. Nurfadilah (2020) says, "transparency and accountability are needed in the implementation of governance of educational institutions as part of the ethical internalization process to become more realized."

In the administration of effective and efficient government, the basic principles of good governance are inseparable governance that are healthy, namely transparency, participation, and accountability as a form of embodying ethical values shared by the managers of existing educational institutions. Many school principals have attempted to make several breakthroughs in improving the quality of governance of the educational institutions they lead. However, many still have not been able to carry out a sound governance system to overcome the problems in their institutions due to workloads that tend to be administered, so implementing tasks becomes challenging to optimize.

Several problems exist in implementing the governance of educational institutions, including the limited number of teachers available, inadequate facilities and infrastructure, low IT skills, learning methods and weaknesses in professional and pedagogic competence of teachers to problems of weak financial ability of students' parents in supporting facilities and the needs of their sons and daughters. Of all the problems that are part of the weaknesses of existing education governance, it turns out that many forget that there are weaknesses

that are the most basic and very influential on education governance, namely ethics (morals) as a character-building mentality of unhealthy governance owned by institutional managers. Education is characterized by ineffective communication between the principal and all components of the management of educational institutions. Economic motives were eventually used as a goal in carrying out their duties and responsibilities. The dishonesty of school principals in managing education funds led to the instability of governance implementation in academic units (Basri, 2020). As a result, educational institutions become unproductive, unable to manage, regulate, facilitate, and utilize existing resources such as teachers and other educational staff, even students, as the main element in implementing the governance of existing educational institutions.

The impact of weak educational governance by ignoring ethics as the foundation of mentality and character in educational institutions causes modern education to become uncompetitive. Competition in achieving success focuses on the cognitive and economic dimensions as a measure of the success of our educational world. Suppose educational institutions are only oriented towards forming students' cognitive intelligence (IQ) or the ability to create new technology in machines and obtain economic resources in learning activities. In that case, it will only produce cognitively intelligent and economically stable people but low ethical and soulless. Even though the essence of the purpose of education is in the context of forming human beings who are not only able to adapt to life in their society but, more than that, education should be able to contribute to the improvement of society itself. It means that graduates not only live and internalize the values that live in society but also must be able to detect deficiencies to enable improvement through existing community life (Hasibuan&Mudjiono, 2000: 9).

National education policies in Indonesia related to character education are carried out in the context of realizing national education goals, namely developing the potential of students to become human beings who believe, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state. (Law No. 20, 2003). Character education focuses on creating, nurturing, and developing the values of honesty, intelligence, integrity, and caring. Other relevant and contextual values can also be added if needed. In the next stage, values such as responsibility, creativity, discipline, and mutual help can be developed. The program must directly influence character building through harmonious character education policies between implementers and policymakers to how the program is implemented" (Trisiana, 2015).

Education in Indonesia today is not in line with the goals or the essence of the values that students must have against the backdrop of the erosion of role models and the demands of life, which have turned this into an ordinary spectacle in the competition of everyday life. Such as unhealthy competition in achieving academic achievement (cheating, cheating & leaking of exam sheets), a consumptive lifestyle that is exhibited as a venue for showing social class identities to position battles in gaining power (Yuliana, 2012), making it an unequal competition between reality socially formed with moral normativity (Muadz, 2012).

The implementation of character education in schools so far has had an impact that is outside what is expected (Budimansyah, 2012). There are at least seven main problems that occur in our education in Indonesia as the root cause of the emergence of the moral crisis, namely (1) our education has lost its direction in terms of objectivity; (2) in the school environment, there is no proper process of maturation; (3) limiting the creativity and freedom of movement of teachers and participants in the process; (4) the heavy burden of the curriculum which tends to be oriented towards the development of knowledge (cognitive) abilities alone; (5) although there is some material that appears which is then expected to be able to foster affectional values as found in religious subjects and Pancasila and citizenship education; (6) it turns out that at the same time, students are faced with values that are often contradictory and (7) there is a lack of role models for students in terms of experience in living their lives (Azra, 2001).

In addition, as the generation of hope, students have almost lost their grip and views on exemplifying moral behavior. This generation has lost a behavioral figure that should be admired and imitated (Zuriah, 2007). In the end, behavior with the current conditions of our society shows (1) the weakening of the Indonesian spirit, (2) the practice of corruption, which is even more unstoppable, (3) the lack of discipline in society as a nation, (4) it is challenging to recognize differences, (5) the weakness critical soul, and (6) hypocrisy, which is characterized by the absence of correspondence between what is said and what is done (Raka, 2011). The climax is the emergence of deviant behaviors, including brawls among students, the potential for an association that tends to trigger them to use drugs, free sex and even same-sex behavior, low enthusiasm for learning, consumptive life behavior and hedonic passion for life, lack of discipline and the loss of politeness and respect for others, the weakening of the spirit of nationalism, and what is very embarrassing for academics is the spread of plagiarism and even the habit of cheating during exams (Bahrin, 2012). Therefore, needs to be realized by all parties, including stakeholders as part of the education community, to pay serious attention to starting to rebuild the nation's character.

If referring to the problems above, even though character education has become a mandatory program in formal schools. However, so far, existing character education has only stopped at the level of understanding "what" character means but has not yet touched on understanding "how" empathy, patience, persistence, and

other behavioral virtues as part of behavior with the characters that must be learned. Moreover, it touches directly into practice in the field (Muadz, 2017). Character education is familiar in Indonesia. However, implementing character education in schools still needs to be met expectations. This phenomenon also has implications for the pattern of governance of educational institutions and the relationship between educators and educational staff within the institution. This condition can cause tensions that give rise to friction and conflict in educational institutions, which can no longer be resolved only with a partial approach by explaining theoretical concepts about goodness in cognitive meaning to children. However, practically trying to find the source of these symptoms provides more comprehensive treatment through a feeling-feeling and language approach in daily activities (Muadz, 2012).

Therefore, researchers are interested in discussing this issue, primarily to provide a new offer regarding character education models, especially mental work in implementing governance in formal educational institutions with the SekolahPerjumpaan model at SMAN 1 Gunungsari, West Lombok Regency, West Nusa Tenggara Province, Indonesia. Initial observations by researchers in seeing the potential today, since 2020 SMAN 1 Gunungsari is considered the most dynamic institution in implementing the SekolahPerjumpaan model at the level of formal educational institutions. It is what the researchers initially considered concerning the view that SMAN 1 Gunungsari is currently being transformed into a learner-oriented institution that practically develops schools under theoretical instructions for implementing existing SekolahPerjumpaan and generating the internal potential of all elements of the school, starting from educators, students, and education staff, even parents, to become learners together in a complete sense. Everyone is a teacher for other learners, as every encounter is a school, as a philosophical view of the birth of this model.

1.2. Research Problem

1. How is implementing the Sekolah Perjumpaan at SMAN 1 Gunungsari improving the quality of institutional governance?
2. What are the advantages of the Sekolah Perjumpaan as a model for strengthening character education in the learning process at SMAN 1 Gunungsari?
3. What are the weaknesses of the application of Sekolah Perjumpaan as a model of strengthening character education in building internal and external institutional relationships (collegiality) at Gunungsari 1 Public High School?

1.3. Objectives

1. To describe the implementation of the Sekolah Perjumpaan at SMAN 1 Gunungsari in improving the quality of institutional governance.
2. To analyze the advantages of SekolahPerjumpaan as a model of strengthening character education in the learning process at SMAN 1 Gunungsari.
3. To analyze the weaknesses of the application of Sekolah Perjumpaan as a model of strengthening character education in building internal and external institutional relationships (collegiality) at SMAN 1 Gunungsari.

II. LITERATUR REVIEW

SekolahPerjumpaan

The "SekolahPerjumpaan" was designed as one of the efforts to normalize social relations whose theoretical model was made generic so that it could be applied to various settings and contexts. The main component of the "SekolahPerjumpaan" is the mental state (mental state) (Searle, 1979) and language (Maturana, 1978), which is used in carrying out actions in language which John Austin calls the Spach Act (Austin, 1962). This component is shared capital that everyone universally owns.

Before speech acts emerged as a concept, linguists positioned language only as a description of a situation or a fact. Based on this concept, it means that every expression in language is only bound by what is called a truth condition or a truth condition (truth conditions). The truth condition is the only tool used to measure accuracy in determining the truth criteria of a sentence. The truth and falsity of a sentence's meaning are very dependent on the truth of the propositions in the contents of a sentence. The statement "Your eyes are charming" depends on whether the eyes of a person in question fascinate others. That is, the existing sentence structure determines an empirical fact. Austin says that using language like this is constative speech (Austin, 1962). So, the constative is also included in all informative utterances and factual statements, as well as giving definitions, namely expressions in the form of reports, providing information, and stating things (Searle, 1979).

On the other hand, Austin rejects the notion that statements or utterances must be bound by true-false values based on empirical facts. Not all statements can be tested with "truth conditions." According to him, the statement "Do not enter!" Of course, its truth value cannot be tested because it does not describe a situation or fact. However, this statement is a prohibition. According to Austin, a person produces a series of sentences and performs an action when using language. In other words, by using language, they do something or make other people do something. It is what is called a performative utterance. Performative utterances are not utterances

that aim to explain, state or are descriptive, which have the consequence of evaluating whether the utterance or proposition is true. Performative utterances shape or create action.

Austin also divides speech acts into several categories, including locutionary, illocutionary, and perlocutionary. Of the three types of language that act as forms of speech acts, illocutionary has the most dominant role as a study in pragmatics. This illocution becomes the core of the speech act and, simultaneously, becomes the study of speech in performative as stated by Austin that illocutionary is the content in the act of speech or speech. (Austin, 1962, p. 150).

For Austin, the types of speech acts in the form of illocutionary are divided into five categories, including:

1. *Verdictive* is a speech act that results from an assessment or decision based on specific reasons or facts by conveying information as it is. Examples of this action are assessing, diagnosing, calculating, predicting, and others.
2. *Exercise* where the speaker has a specific authority to use speech acts. The speaker uses the power he has, including his rights or influence under certain conditions. for example, ordering, praying, recommending, and so on.
3. *Commissive* where a speaker can use when committing in the context of something, for example, promises and bets.
4. *Behabitive*, in this case, the speaker can do or give expression to the behavior and attitudes of other people. It can be related to the past, present, or future. As an expression of sorry, congratulations, or thank you
5. *Expositive* occurs when an action involves the point of view, arguments, and clarification of things and references. The speaker explains how someone's speech aligns with the flow of logical reasoning, such as defining, agreeing, or arguing for something that is believed to be accurate.

Austin's categorization was further developed by his student, Searle (1979), because Austin's categorization was only based on lexicography or a branch of linguistics that studies dictionary construction techniques, and the boundaries between the five categorizations are unclear and overlapping. Even though the boundaries must be clear, it makes it easier for people to identify illocutionary acts. Searle then created a new categorization which also has five types of categorization among others:

1. *Assertive* means that an utterance binds the speaker to the truth of the expressed proposition, such as boasting, stating, complaining, suggesting, and making claims.
2. The *directive*, the intended speech in this case, aims to make the speech partner take action according to the utterance, such as begging, advising, ordering, ordering, and providing recommendations.
3. *Commissive* is an action that requires the speaker to commit to doing something in the future, such as swearing, promising, threatening, refusing, and guaranteeing.
4. *Expressive* is an expression in the form of attitudes and feelings about a situation or reaction to the attitudes and actions of other people, such as congratulating, grateful, regretting, apologizing, and thanking.
5. *Declarative*, where the illocutionary act is the cause of change or suitability between propositions and existing reality. as naming, naming, punishing, and firing.

From several categorizations by Searle above, it can be concluded that all forms of speech are performative (speech acts). Therefore Searle provides a basic unit of linguistic communication, referred to from the beginning as a speech act. It can be in the form of sounds, words, phrases, or sentences, which express the intention of the language user, so it can be said that speech acts are one of the language families in pragmatics, just like morphemes, words, phrases, and sentences as units of language in linguistics. The types of speech act units certainly have various forms, ranging from certain sounds, words, phrases, sentences, and even up to discourse. As long as the sound or sound is intended or intended for a particular meaning, it can be said as a speech act.

Management learning practice-mental state and languaging (Speech Act) in meeting spaces that are structured and measurable will become places of the practice of learning together in living life with universal moral values (Habermas, 1998).

According to Habermas, the approaches developed by Austin and Searle originate from logic, linguistics, and the analytic philosophy of language, which have the same goal: to clarify the use of language from the standpoint of formal analysis. However, Habermas evaluates the contribution made to the study of universal pragmatics, which grammatically has different rules than how to use (use) sentences according to pragmatic rules that generally form the infrastructure of speech situations. Habermas argues that when spoken, sentences must be positioned and placed within the framework of three things:

1. The external reality, namely the world of objects and all events in which a person can make a statement true or false;
2. The profound reality, namely the world of experience that is expressed intentionally by speakers;
3. The normative reality, namely the sociocultural world, consists of values and norms, and roles in rules.

Based on the explanation above, besides being able to form sentences grammatically (linguistic competence), communicative competence is related to three things, (1). Speakers can choose proportional content that appropriately represents an experience or fact so listeners can learn from it; (2). Speakers can use linguistic

expressions that accurately indicate the meaning in question so that listeners can trust speakers; and (3). Speakers can carry out a speech act that meets recognized norms and self-image so that listeners can agree with speakers regarding their values (Habermas, 1998).

Therefore, in supporting the theoretical studies in this study, this Habermas theory will be used to see how far the implementation of the SekolahPerjumpaan program at SMAN 1 Gunungsari can be carried out. According to Habermas, speech acts as communicative competencies or pragmatic functions lie in three types of communication acts, including:

1. Constative or assertive speech acts are related to the right or wrong of an utterance based on the condition of a truth, and this is closely related to the pragmatic-representative function;
2. Regulative (regulative) speech acts are speech acts that have an influence on a person's relationship with other people or certain groups and are based on appropriate requirements (appropriateness), and this is related to the pragmatic-interactive function;
3. The speech act of avowals is a speech act that aims to describe an internal condition of the speaker and is based on the requirements of sincerity, honesty, and other things related to the pragmatic-expressive function.

For Habermas, a discourse that is a place for realization and, simultaneously, a place for contesting each type of speech act can only be realized in an ideal speech or speech situation, which includes three things: (1). freedom of speech without hindrance; (2). Have the same right to speak; and (3). Capacity distribution is carried out evenly in every social stratum (Littlejohn, 2011).

The SekolahPerjumpaan was conceived as a place to practice the universal values of language as described by the several theories and postulates above. Because everyone cannot avoid regular and accidental encounters, these meetings become strategic as a place to practice the principles of a balanced, open, and mutually acceptable relationship through positivity in mental state and languaging (speech Act/speech acts).

The theory of practice of implementing learning in traditional schools, which later became a sub-focus of this research, is theoretically designed to be flexible, both in determining the types of activities that will become SekolahPerjumpaan activities, the time or duration required for its application, so that it does not disrupt the system that has been formed and is running. The SekolahPerjumpaan does not create a new system but fills it in to become more operational, productive, and meaningful as an education management model.

III. RESEARCH METHODS

This study uses a qualitative approach, while the method that is appropriate to this approach is a descriptive exploratory method with a research design single case study. According to Sugiono, qualitative research is research where the researcher is placed as a small instrument, data collection techniques are combined, and data analysis is individual (Sugiyono, 2010). According to (Poerwandari, 2007), qualitative research produces and processes descriptive data, such as transcriptions of interviews and observations. This research was conducted at SMA Negeri 1 Gunungsari, West Lombok Regency, West Nusa Tenggara Province. Data collection was carried out through interviews, documentation, and documentation studies. In this study, the informants we interviewed were the Principal of SMAN 1 Gunungsari, the Deputy Head of Curriculum for SMAN 1 Gunungsari, Educators, Educational Staff, and Parents of Students of SMAN 1 Gunungsari. Data analysis in this qualitative research was carried out at the time of data collection and after completing data collection within a certain period. (Miles and Huberman, 1994), Suggests that activities in qualitative data analysis are carried out interactively. Data analysis activities include reduction, display, and conclusion drawing/verifications. (Sugiyono, 2010). While testing the validity of the data in this study by extending the observation period, increasing persistence, and doing triangulation.

IV. RESULT AND DISCUSSION

4.1. Implementing the Sekolah Perjumpaan model can provide convenience for institutional governance and make it easier for educators and education staff to provide educational services.

In formal educational institutions such as SMAN 1 Gunungsari, which uses the SekolahPerjumpaan as a model for strengthening character education in schools, conceptually and practically, it can be implemented with a strong commitment among all stakeholders in the institution. Commitment to improving students' mental condition and character is carried out by SMAN 1 Gunungsari by forming a SekolahPerjumpaan team consisting of a person in charge, chairman, secretary, and members. Then conduct outreach to all community members and implement the SekolahPerjumpaan technical guidance. It is a very positive thing for the improvement of future generations. It is in line with his theory that the main component of the "SekolahPerjumpaan" is the mental state (mental state) (Searle, 1979) and language (Maturana, 1978) used in carrying out a program. This component is shared capital that everyone universally owns.

Before the SekolahPerjumpaan was implemented as a model of strengthening character education at SMAN 1 Gunungsari, the pattern of character learning in the curriculum often stopped only in the realm of knowledge about universal values of goodness. Theories about speech acts that emerged from linguists positioned language only as describing a situation or a fact. Based on this concept, it means that every expression in language is only bound by what is called a truth condition or a truth condition (truth conditions). The truth condition is the only tool used to measure accuracy in determining the truth criteria of a sentence. The truth and falsity of a sentence's meaning are very dependent on the truth of the propositions in the contents of a sentence, as has been described in several concepts in the early chapters of this research thesis. An empirical fact is primarily determined by the existing sentence structure (Austin, 1962 and Searle, 1971) calls it a constative utterance regarding the information on factual statements and provides an expression in the form of a report.

Unlike the case with the SekolahPerjumpaan (SP) concept, where SP emphasizes the concept through human language in pragmatic meaning (action) constructed from language as meant by "Austin" as an illocutionary act and is not limited to its semantic level alone. Whatever the language, be it Sasak, Javanese, Balinese, Indonesian, English, Spanish, Japanese, Arabic, etc. Therefore, the SekolahPerjumpaan also adopts several theories that support character learning programs in formal institutions as implemented by SMAN 1 Gunungsari.

SekolahPerjumpaans are grouped into 5 (five) types as Habermas, by taking inside theory (Austin, 1962), provides a classification in this case, including; expressive, directive, assertive, commissive, dan declarative, as will be explained in the following paragraphs. Each of these components has inherent ethical values in it. It aligns with Austin's theory which divides speech acts into several categories, including locutionary, illocutionary, and perlocutionary. Of the three types of language that act as forms of speech acts, illocutionary has the most dominant role as a study in pragmatics. This illocution becomes the core of the speech act and, simultaneously, becomes the study of speech in performative as stated by Austin that illocutionary is the content in the act of speech or speech. (Austin, 1962, p. 150).

In the SekolahPerjumpaan, the principles of language outlined by Austin through his Illocutionary Act are made up of principles of language correctness linked to the principles of learning in action to strengthen character education at the formal level SMAN 1 Gunungsari.

The language principles emphasized as a way of building relationships in the school consist of 5 forms of language action which are also in line with the views (Searle, 1979) in identifying speech acts in their illocutionary acts. Among others:

1. *Expressive* contains the principle of sincerity, meaning that every utterance of the language classified in this component must be done sincerely, according to what is felt and what is said. In its implementation at SMAN 1 Gunungsari, when someone is guilty, they must apologize. When he apologized, there should be guilt and regret in his heart. Guilt and regret are expressed sincerely: "I beg your pardon...forgive me..., etc." There are several values developed in the SekolahPerjumpaan related to the language component at SMAN 1 Gunungsari, such as:

Value	Expressions/Actions
Sincerity	Expressions of apologizing, pardoning, etc.
Appreciative	Expressions of praise
Empathy	Condolences: "I hope you get well soon", "be patient", etc.
Humble	Apologize
Generous	Expression of love, empathy, Giving alms/help, etc.
Gratitude	Expressions of gratitude such as pray, etc.
Affection	Message phrase: "Be careful on the road", "Take care of yourself, son!"
Tolerance	Festive expression; Happy Eid Al-Fitr, Happy Nyepi Day, Merry Christmas, respect/not disturb other religious worship, etc.
Politeness	Use good language/expressions, shake hands, always excuse me/ask permission when leaving class, pass by older people, etc
Hospitality	Welcome expression: "Welome to our school", "see you soon", "be careful on the way, sir!" etc.
Responsible	Expression of admitting mistakes; I forgot to bring assignments and asked permission to do them now in another book. I was wrong. I will clean up this room and various other forms of accountability.

2. *Directive* contains the principle of kindness. Language expressions (asking, expecting, inviting, ordering, advising, forbidding, etc.) belonging to this group must contain goodness in substance. When we ask someone to do something, the action we expect has an element of kindness. SMAN 1 Gunungsari applies this directive-type language component which can be seen from the Duha prayer activities in the

congregation. All SP participants at SMAN 1 Gunungsari also prohibit students from smoking as already in place in school regulations at SMAN 1 Gunungsari or even almost all schools. Expect to be present on time at 07.15 WITA, including the mandatory E-Sensi on the observation link and evaluation of teacher performance on the school website, which anyone can access, and invites community service. All of that is practiced and implemented at SMAN 1 Gunungsari through the principles in the SekolahPerjumpaan. All students avoid inviting/asking their friends to skip classes, cheat, not go to school, take other people's things, smoke in the cafeteria, etc. There are several values inherent in the directive-type language component implemented in the school, such as:

Value	Actions
Kindness	It is accustomed to asking/inviting others to do good things, praying, studying, etc. Accustomed to prohibiting/preventing things that are not good; skipping, smoking in the canteen, being late, etc.
Discipline	Get used to doing good things and avoiding bad things.
Obedience	Always commit to coming up with good suggestion
Religiosity	The act of doing good and worshipping together
Togetherness	Inviting congregational prayers, cooperation, group work
Courage	Refusing when asked to do something terrible, and so on.

3. *Assertive*, the language component included in this group is substance/principle truth. What has been happening at SMAN 1 Gunungsari through the implementation of SP with the GLS approach is there, especially regarding teachers or students telling, conveying, declaring, announcing, and sharing (sharing in social media) are all learning media held in the SP principle. Moreover, all of that must contain the truth. Before the learner tells, shares, and declares to others, he must be sure it is true. However, when they believe in truth, but there is/found a new truth in their journey, the learner must be open and willing to accept it. We commonly find this attitude during discussions, presentations in class, or other scientific activities, as has been done by students in the GLS process and by teachers and TU in every meeting and routine meeting held by the school. In assertive principle, many things must be avoided in daily interactions when carrying out SP at the school, such as; gossip, slander, spreading false news (hoaxes), and others. Furthermore, all of this is always reflected on and reminded of each other between students at Gunungsari 1 Public High School through routine meetings according to the existing schedule and discussed in the previous chapter or even through the school's WA groups that have existed so far. Several values are trained in this language component and serve as guidelines for the entire community at SMAN 1 Gunungsari, including:

Value	Actions
Truth	Whatever is conveyed must be believed to be true
Sportsmanship	Be ready to accept new truth
Responsible	Apapun yang disampaikan harus dapat dibuktikan, baik dalam bentuk data maupun argument yang rasional
Honesty	Convey/tell information known to be true even if it differs from what is expected.
Justice/objective	Accept the truth. Whoever tells it
To show good faith/husnudzon	You cannot underestimate other people's arguments/opinions
Openness	Willing to accept/listen to criticism and input. Not reactive and emotional.
Critical thinking	Able to process and analyze other people's information or arguments and formulate them properly
Communicative	Able to communicate politely, clearly, and systematically.
Confident	As a speaker, you must be able to present your argument/perform optimally.

4. *Comissive*, the language component of this type, contains the principle of fulfilling/filling promises/commitments. In daily activities and interactions, we often make promises with our interlocutors. However, we often need confirmation/notification from friends/colleagues when we make promises to fulfill these promises. In this language component (commission), the SP community at SMAN 1 Gunungsari learns/practices to fulfill whatever has been promised to others. Alternatively, in other words, each learns to fulfill the commitments made. However, suppose the person concerned (the person who made the promise) at the time of filling out the promise there is an event/business that cannot be avoided/abandoned. In that case, the SP Learner may not fulfill the promise by giving notification/confirmation to the school or through an existing school group.

In this principle, many character learning activities are applied in activities at SMAN 1 Gunungsari. Among others; make a commitment to read 1 (for one) hour a day at home; fill appointments for presentations when

getting a turn during GLS at school; come to school on time; Dhuha' and Zuhr prayers in the congregation; say hello and shake each meet; do and collect assignments on time; etc.

Several SekolahPerjumpaan values are implemented at SMAN 1 Gunungsari regarding this type of language, including:

Value	Action
Trusted	Consistent in filling promises so that trust arises from friends, including other people
Seriousness	Strive to fill commitments
Clarification	Maximum effort to keep promises and provide confirmation/notification if unable to fulfill them.
Appreciation	Maximum effort to fulfill commitments/promises is a form of respect for others
Humanity	Commit always to defending/helping the weak
Intelligence	Commit to reading at least 1 hour a day at home
Dicipline	Commit to always coming and going home from school on time
Independence	Commit to wash and iron own clothes;
Honesty	Commit not to cheat on a test
Hygiene/Health	Commit to dispose of trash in trash bin and pick up trash; make a commitment to flush the toilet after defecating, make the school nutrition program successful through governor regulations, etc.
Religiosity	Commit to carrying out Duha' and midday prayers in the congregation, praying before and after learning, etc.
Nationalism	Carry out regular flag ceremonies, sing national songs, understand the meaning of the poems and activities, commit to carrying them out, and so on.

The SekolahPerjumpaan (SP) learning model is value/character learning. All school activities can be adopted as a medium for learning values because no single activity not starts with language; both activities are related to cognitive and psychomotor.

The group of values attached to each type of language above, in terms of the location of the learning implementation (place for practice), can be grouped into 4 (four), namely a). School-Based Values Learning b). Based on the School Literacy Movement (GLS). c). Class/Subject Based, and c). Family/Society Based.

5. *Declarative*, this language principle tends to follow and carry out orders in accordance with the SK (Decree) issued by the Education and Culture Research and Technology Office based on regulations of the Governor or officials at the level or above. Whatever the form of the Decree issued which is Vertical in nature, then a response is made to the implementation at SMAN 1 Gunungsari in accordance with the existing Decree.

The description of the findings above related to the implementation process of the SekolahPerjumpaan at SMAN 1 Gunungsari is in line with Searlee's (1979) view of speech acts, especially illocutionary acts, namely assertive, directive, expressive, commissive, and declarative speech acts. It is reinforced by Habermas's (1998) pragmatic theory regarding three basic frameworks in building speech structures (outer reality, inner reality, and normative reality). Where normative reality is the basis for speakers or anyone who can perform a speech act that meets recognized norms and self-image so that listeners can agree with speakers regarding their values.

4.2. Implementing the SekolahPerjumpaan can provide an overview of the advantages of strengthening the character education model at SMAN 1 Gunungsari in the learning process

The implementation of the SekolahPerjumpaan at SMAN 1 Gunungsari as a model that is considered successful in strengthening existing values in character education which later becomes the sub-focus of this research, is theoretically designed flexibly, both in determining the type of activity that will become the SekolahPerjumpaan activity, time or duration required for its application. So it does not interfere with the system that has been formed and running. SMAN 1 Gunungsari implements an SekolahPerjumpaan, not creating a new system but filling in the existing system so that it becomes more operational, productive, and meaningful as a model for managing education in the school.

There are several steps taken by SMAN 1 Gunungsari so that values-based teaching and learning activities are more conducive and directed. So, implementing this valuable learning model is suitable to be applied in every learning activity (inside and outside the classroom), especially when the teacher is talking or when colleagues are giving information or presentations. Following are the implementation steps referred to, among others:

1. Before starting learning, the subject teacher agrees/commissions with all students. The agreement's content concerns the values that will be taught/inherent in the day's teaching and learning activities. At that time, the

subject teacher also conveyed the principles as a speaker and listener (discussion). This commitment is for all students in the class (including the teacher). This activity is carried out at the beginning of school/class (beginning of the semester). At the next meeting, the subject teacher must remind (re-refresh) the above commitments and principles.

2. Learners carry out the agreed commitments during the teaching and learning process. During the learning process, all students remind each other if someone violates the agreement. melaksanakan komitmen-komitmen yang telah disepakati selama proses belajar mengajar. Selama proses pembelajaran terjadi, semua pembelajar saling mengingatkan apabila ada yang melanggar kesepakatan.
3. At the end of the lesson, students reflect, guided by the subject teacher. In this reflection, teachers and students convey the problems related to learning values during teaching and learning activities.

This class-based and subject-based value learning is attached to the learning design/scenario designed by the subject teacher. Therefore, as a model for strengthening character education at SMAN 1 Gunungsari, the following findings were obtained from the implementation of the activity:

1. In order to strengthen character education at SMAN 1 Gunungsari, a good values learning program was implemented by coordinating feelings, expressions, and actions by using positivity and eliminating negativity through the Sekolah Perjumpaan learning pattern.
2. Character building with the Sekolah Perjumpaan model at SMAN 1 Gunungsari focuses on how students manage their hearts so that they are always consistent with words and actions.
3. The implementation of Sekolah Perjumpaan at SMAN 1 Gunungsari is carried out using two general approach models, namely SP on a micro-scale (community meetings when practicing together at school) and SP on a macro scale (encounters carried out by each individual when they are anywhere and anytime. inside or outside the school or community).
4. Learning values with the Sekolah Perjumpaan model are learned collectively (in micro-encounters) and individually (in macro-encounters).
5. Several things must be done to make an initial commitment/agreement on how to manage feelings, expressions, and actions to be taken when encountering events/events that require serious attention and the response needed when learning with the Sekolah Perjumpaan model takes place.
6. The implementation of Sekolah Perjumpaan is specifically carried out through several learning bases, including GLS-based SP (School Literacy Movement), class or subject-based SP, and family or foster-parent-based
7. The implementation of Sekolah Perjumpaan is carried out in strengthening character to always remember/build awareness about learning values and commitments that have been made, trying to continue carrying out these promises/commitments while practicing when meeting anyone and anywhere, and conveying honestly about these feelings, expressions, and actions during SP reflection sessions at the micro and macro levels.
8. During the dialogue in each SP group meeting, each one practices self-restraint and makes room for it when something goes wrong. When angry, use language expressions that do not invite unnecessary tension.

All of these activities are in line with the view of "Habermas" (1998) that the universal values of language (Universal pragmatics) cannot be avoided in every communication. In Sekolah Perjumpaan, referred to as meetings between people, both regular meetings and accidental meetings, then these meetings become strategic as a place to practice the principles of a balanced, open, and mutually acceptable relationship through the practice of positivity, "mental state and languaging" (Searle 1979; Maturana 1978).

4.3. By implementing Sekolah Perjumpaan, we can gradually identify internal and external institutional relationships (collegiality) weaknesses so far. Starting from school principals, teachers, and education staff, even to students and parents.

The Sekolah Perjumpaan, in its implementation at SMAN 1 Gunungsari, was designed so that the institutions in the partnership can be used as a crystallization of values learning. Parenting activities show that the activities are carried out by integrating family-based values learning by focusing on existing practices in the Sekolah Perjumpaan. Through several observations, document studies, and conducted interviews, the researcher obtained an overview of the results regarding the various positive impacts generated when this family-based SP was implemented in the school. One example that is so visible is the occurrence of misunderstandings and/or facilities in school development (physics, financing, etc.), all of which are consequences of the success of this learning model. So, material (physical) success is not the main target of implementing this model, but all of that is an impact (emergence) of all joint activities and commitments in building synergy and good collegial relationships between schools and parents or families.

Family-based learning is implemented by assuring that all other learning bases (school-based, class-based learning values, and the School Literacy Movement (GLS)) are already running. This partnership value learning (SP Partnership) begins at least after 1 () month after class-based learning and GLS have been implemented and ensured that it had gone well and its sustainability is ensured to be maintained.

In free interviews on another occasion, several things were noted to be not following the design's objectives for the SP's implementation, which should have been. Some parents need to be fully aware of the SP program, especially about what should be taught in this program. However, after tracing, these parents did come from students who are now in class XII and who coincidentally have not been involved in parenting activities at school. Some others, including administrative staff, still interpret SP as learning at a cognitive level (knowledge about kindness and so on) and are even used to the daily activities carried out so far. However, this only happened to several employees, parents, and students related to the SP program's existence and implementation at the school.

In free discussions and casual chats that occur outside of the learning process activities, several results were obtained from resource persons randomly assigned to several people. The result is that there are still student guardians who are not fully ready to carry out SP at the school with an increasing number of activities and hours, including administration and students who need help understanding the SP. However, all of this does not represent the overall results. The SP is running while correcting any deficiencies in the SP implementation process at SMAN 1 Gunungsari as the school designated as the driving school with the SP model.

The SekolahPerjumpaan held at SMAN 1 Gunungsari is intended to accommodate collegial learning in a specific group mutually agreed upon beforehand. Learning taken through the inside of this language can be done in various ways. Language activities need other people because this learning is based on language; the involvement of other people is certainly unavoidable. The government's rules involving parents/families in school management are a very positive policy. This gap is used as an entry point to involve families in learning at SMAN 1 Gunungsari.

The practice of learning using the SekolahPerjumpaan model is in line with the theory of "Universal Pragmatics" initiated by Jurgen Habermas (1998) regarding how the use of language in determining actions in each activity ultimately impacts various forms of agreement and mutual understanding to have a direct impact its presence can be felt. It is called normative reality in the sociocultural world, which is based on the values and norms played by each learner in a mutually agreed-upon set of rules (Habermas, 1998). In addition to using the leading theory (Universal Pragmatics), several results were obtained, which are under the theory that the researcher used in the proposals in chapters two and three previously due to the collaboration of several relevant theories in supporting the research results. The SekolahPerjumpaan combined with the universal pragmatic theory of "Habermas" only stops at the level of the reconstruction of an ideal social system termed a rational and democratic society. While the basic theory (speech acts) of the use of language put forward by "John Austin (1962) and John Searle (1979)" to the criticism of the universal grammar theory put forward by "Noam Chomsky" through language related to social sciences, which then eventually became Habermas' consensus model in the theory of communication and dialogue in the social sciences of humanity is still in a theoretical scheme when dealing with conditions that occur in the field, especially those that occur at SMAN 1 Gunungsari and even in Indonesia more broadly.

The implementation of SekolahPerjumpaans in building collegial relationships between students, teachers, and parents as a model of strengthening character education at SMAN 1 Gunungsari obtained the following findings:

1. The implementation of SP in strengthening collegiality relations between residents was carried out in the initial phase by coordinating and holding discussions among school members, starting from students, teachers, and parents simultaneously or incidentally. When the meeting took place, the SP Team conveyed programs related to learning values that were carried out in schools, from discussing the objectives and benefits how the targets support the program's success. In the brainstorming process, all school members openly convey children's problems, both at school and at home as they are. The SP team then guaranteed everyone, including parents, that the child's problems would not affect the assessment of the teachers at the school (SMAN 1 Gunungsari). This information is needed to determine the children's problems so that they jointly start designing what learning values will be taught at school and ensure the continuity of learning the SP values to the families in their homes.
2. All the problems discussed in the brainstorming session (brainstorming) obtained from all parties, including the students themselves, were then listed by the SP Team, including the homeroom teacher and the parents of the students. Furthermore, a value learning plan is made at the next level which is more operational and guarantees the continuity of joint learning for children and the expectations of parents. In this process, the SP TEAM made several lists of the components of character values that were learned and outlined in the observation form, which was given to all school members, including parents as observers to make honest, responsible, and open home observations for all students through the observation link provided. Has been prepared by the school on the website page <http://sman1gunungsari.sch.id/form-observasi-sekolah-perjumpaan-sp-juli-2022-2023/> belongs to SMAN 1 Gunungsari.

3. Building a school collegiality relationship with students' parents, SMAN 1 Gunungsari agreed to make media/a forum for regular meetings between all school members. The forum/medium for the meeting is arranged in detail per class and facilitated by the respective homeroom teacher every month. Then gradually, the homeroom teacher, together with the parents of the students, agreed on the frequency of follow-up meetings following the mutual agreement when the program was implemented.

All activities as a form of SP implementation in building collegial relationships between school communities at SMAN 1 Gunungsari are in line with the contestation principle of the speech act type put forward by "Habermas, 1998" in realizing excellent communication for all components of the school, including those described by "Littlejohn, 2011" consisting of (1)—freedom of speech for anyone without any obstacles in submitting opinions and ideas. (2). Equal rights to speak for everyone who wants to put forward their views and even criticize; and (3) is related to the distribution of capacity, which is carried out evenly in every social stratum without differentiating the class and social status of everyone involved in the communication. However, SMAN 1 Gunungsari, which uses the SekolahPerjumpaan model, has a difference in implementation at point 3 of the theory put forward by Habermas. The theory in question is about the distribution of capacities as representatives and representatives of various social strata in society. Whereas in the implementation of the SekolahPerjumpaan implemented by SMAN 1 Gunungsari, they do not recognize the term representative in carrying out learning the values of freedom and equality and allocating every action related to what is referred to as part of the way they coordinate actions with other people that are consistent with the principle -principles of language in action. It is very different from the pattern of hierarchical institutional coordination, especially in formal structural institutions within the bureaucracy. So the researchers found weaknesses in what Habermas offered in the context of capacity representation when faced with a formal structural situation that focused more on solid political interests, which tended to prioritize the power of certain authority holders in making decisions or policies. Because every decision must be based on constitutive principles (subordinate and superior power/principles), whereas in SekolahPerjumpaan, all decisions are based on regulative principles (regulative rule) and mutual agreement.

V. CONCLUSION

SekolahPerjumpaan is character learning by involving other people as learning catalysts. It is also said to be a model of learning values (morals) which is implemented by involving the components of the individual's self as a feeling human being by involving language in the learning process. The following are some conclusions that can be drawn through research on the implementation of SekolahPerjumpaan as a model of strengthening character education at SMAN 1 Gunungsari according to the focus and sub-focus of this study, including:

1. In order to build good governance as the main focus of this research, the SekolahPerjumpaan implemented by SMAN 1 Gunungsari is designed in a moral order that consistently becomes a way of life in the governance process of the institution. The principles of accountability and transparency are components of results that support and, at the same time, serve as indicators of the success of good education governance in these schools. Ethics as a standard norm held by everyone involved in the SekolahPerjumpaan at SMAN 1 Gunungsari, is one of the guarantees for the institution's sustainability and can be practiced in an integrated manner by everyone involved at all levels in the institution. All of this is necessary so that all components of the management of educational institutions do not abuse their capacities.
2. Implementing the SekolahPerjumpaan at SMAN 1 Gunungsari in the learning process is designed to be flexible in determining the types of activities that will become SekolahPerjumpaan activities and the time or duration required for its implementation. So it does not interfere with the system that has been formed and running. SP at SMAN 1 Gunungsari does not create a new system, but fills in the existing system and adapts it to formal institutional conditions to become more operational, productive, and meaningful as a model for managing education in the school. Implementation of SP integrated into the curriculum through P5 (Project of Strengthening Pancasila Student Profiles) does not focus on cognitive learning outcomes obtained daily from reading or arithmetic activities. However, the subject matter (literacy and numeracy) is only a consequence of the commitment to fill in the ongoing learning values such as; keeping promises, perseverance, courage, and confidence, admitting mistakes, and working hard in realizing the personal integrity of each student and teacher in the process. So the cognitive knowledge obtained is only a logical consequence of the commitment and application of the values contained in SP.
3. The SekolahPerjumpaan which is implemented in the family as a form of strengthening character education in building collegiate relationships at SMAN 1 Gunungsari, is designed with the aim that the institutions in the partnership can be used as a crystallization of values learning. So, It accommodates collegial learning in a group that has also been agreed upon jointly. The implementation of family-based learning is carried out by assuring that all other learning bases, such as school-based, class-based learning values, and the School Literacy Movement (GLS), has been running for at least 1 (one) month before. A set of rules that have been made by the government, which involves parents/families through schools, are used as gaps or entrances to involve families in SP learning at SMAN 1 Gunungsari. However, it is still found that not all school

members are fully involved in this parenting-based SP program. However, all of this is based on the capacity of parents who do not know about the SP program, especially about what should be learned, misconceptions about SP, the unpreparedness of some school members (teachers, employees, and parents) in terms of setting aside their free time to attend meetings to the factor who are mechanical and accustomed to things that are already comfortable with the conditions as mentioned above.

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