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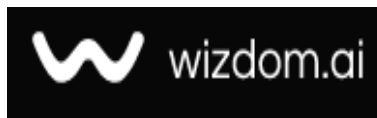
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Rehabilitating Social Systems Through the Sekolah Perjumpaan Praxis Model

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Abstract

(General Background) Contemporary Indonesian education often prioritizes cognitive achievement while neglecting moral and social integrity, leading to weakened communal values and fragmented social systems. **(Specific Background)** Traditional character education approaches remain individualistic and exam-oriented, offering limited strategies for cultivating honesty, tolerance, and empathy through social praxis. **(Knowledge Gap)** Although speech act theory conceptualizes language as action, it largely lacks practical application in community-based moral education within heterogeneous societies. **(Aims)** This study explores how speech act theory, integrated with social systems theory, can be operationalized through *Sekolah Perjumpaan*, a community-based model designed to rehabilitate social relations and foster collective character. **(Results)** Using qualitative case study methods—interviews, observations, and document analysis—the study found that *Sekolah Perjumpaan* aligns intentional states (thinking, feeling, desiring, willing) with speech acts (assertive, expressive, directive, commissive) to form sustained moral habits and social cohesion. **(Novelty)** The research introduces M. Husni Muadz's innovative praxis that transforms speech act theory from abstract philosophy into an actionable pedagogical framework grounded in Indonesian socio-cultural contexts. **(Implications)** The findings position *Sekolah Perjumpaan* as a replicable model for community-based character education and social system rehabilitation, offering both theoretical advancement and policy relevance for national education reform.

Highlights:

- Integrates speech act theory with social systems for moral education.
- Transforms language use into a tool for social rehabilitation.
- Offers a replicable community-based model for character development.

Keywords: Speech Act Theory, Character Education, Social Systems, Community Learning, Sekolah Perjumpaan

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Introduction

Contemporary societies worldwide are facing rapid social disruptions marked by moral crises, weakening solidarity, and the commodification of education. Globalisation and digital technology have simultaneously opened new opportunities for learning while eroding traditional mechanisms of social control. As theorised by Anthony Giddens [1], the disembedding mechanisms of modernity have lifted social relations from local contexts, a process accelerated by digital networks. The family, school, and religious institutions are increasingly challenged in maintaining social order when children and youth are more strongly influenced by virtual networks than by the authority of parents, teachers, or community leaders [2], [3]. Indonesia reflects this global pattern with a growing number of alarming social phenomena: violence among students [4], declining respect for teachers, family breakdown, intolerance based on ethnicity and religion [5] and the commodification of education that reduces learning into a pursuit of grades rather than the cultivation of values [6], [7]. These realities indicate that formal schooling has prioritised cognitive accumulation and exam performance, while moral character and social integrity remain marginal outcomes [8], [9].

This situation reveals a research gap: most models of character education in Indonesia remain cognitive, exam-oriented, and individualistic, with limited praxis for nurturing integrity, honesty, tolerance, and social empathy within a community framework [10], [11]. At the theoretical level, existing speech act theories from Austin [12], Searle [13], and their successors emphasise language as action but remain largely conceptual, offering little guidance on how to ground these insights in concrete educational practices within heterogeneous societies [14], [15]. Against this backdrop, this study seeks to explore: How can speech act theory, integrated with social system perspectives [16], be operationalised in community-based education to rehabilitate social systems and cultivate moral character in Indonesian society? The objective is to examine the model of Sekolah Perjumpaan [17], [18] as an innovative community-based institution that transforms speech act theory into a praxis of collective learning, thereby contributing to both theoretical debates and practical solutions for character education. In sum, this study positions the Sekolah Perjumpaan as a praxis-based model that integrates speech act and social systems theory, offering a transformative framework for community-based character education in Indonesia and a replicable pathway for national non-formal education policy.

Method

A. Research Design

This study employs a qualitative case study design to provide an in-depth, contextualised understanding of the socio-linguistic practices within the Sekolah Perjumpaan community [19]. The design is appropriate for investigating a contemporary phenomenon (the operationalisation of speech acts) within its real-life context, where the boundaries between the phenomenon and its context are not clearly evident. The "case" is bounded as a single, integrated community-based education system [20]. Aligned with a constructivist paradigm, the research acknowledges that meaning is co-constructed through social interaction between the researchers and participants [21]. Historically, Sekolah Perjumpaan originated from the concept of the Encounter Laboratory, envisioned as a social space for dialogue, reflection, and the habituation of virtues, making it a critical case for examining theoretical propositions about speech acts and social systems.

1. Site and Participant Selection

The research was conducted at a Sekolah Perjumpaan site in Lombok, Indonesia. The site was selected for its established reputation as a mature community-based learning forum addressing social cohesion. Participants (N=15) included founders, facilitators, active community members, and program participants. A purposive sampling strategy was employed to identify information-rich key informants who could provide deep insights into the community's practices and philosophies [22]. The sample was designed to capture maximum variation in demographics (age, gender, occupation) and religious background to fully explore the heterogeneity of social interactions and intentional states.

B. Data Collection Methods

Data were collected over three months through triangulation of methods to ensure comprehensive coverage and validity:

1. Semi-structured interviews: Conducted with all participants (n=15), these interviews were designed to explore the participants' intentional states (e.g., beliefs, desires, and intentions) that underlie their communicative actions within the community [13]. An interview protocol ensured consistency while allowing for emergent themes.

2. Participant observation: Over 20 sessions were observed. Field notes were taken to document instances of positive languaging and to categorise observable speech acts (assertives, commissives, directives, expressives) as theorised by Austin [12] and Searle [13]. This method captured the lived praxis of dialogue and habituation in its natural setting.

Document analysis: This included a review of internal community documents (e.g., activity reports, program modules, facilitator guides, and participant testimonies) and the foundational theoretical works of M. Husni Muadz. This analysis provided historical context, verified operational frameworks, and supplemented observational and interview data.

C. Data Analysis

The data were analysed using an interactive model of analysis, involving data reduction, data display, and conclusion drawing/verification [23]. Interview transcripts and field notes were coded inductively using thematic analysis [13] to identify emergent patterns related to intentionality and communicative action. These initial codes were then deductively mapped onto the core theoretical constructs of the study: intentional state [13] and speech act theory [12], [24]. This iterative process allowed for the interpretation of how mental states align with speech acts and how recurring linguistic practices concretely contribute to habit formation and social character building.

D. Ethical Considerations

This study received ethical approval from the [Blinded for Review] University Institutional Review Board (Reference Number: [Blinded for Review]). Strict ethical protocols were followed. All participants provided written informed consent after the study's aims, procedures, and their right to withdraw were clearly explained. Anonymity and confidentiality were guaranteed through the use of pseudonyms for all individuals and the specific community location. Data were stored securely on encrypted servers, and findings are reported in a way that prevents the identification of participants, in accordance with the ethical guidelines for social science research [25].

E. Trustworthiness

To ensure the trustworthiness of the findings, several strategies were employed, as framed by Guba and Lincoln [26]:

1. **Credibility:** Achieved through methodological triangulation (interviews, observation, documents) and member checking, where preliminary findings were shared with participants to verify interpretive accuracy.
2. **Transferability:** Provided by thick, descriptive accounts of the context and participants to allow readers to assess the potential transferability of findings to other settings.
3. **Dependability:** Enhanced by maintaining a detailed audit trail of research decisions and processes, which was reviewed by an independent peer researcher.
4. **Confirmability:** Ensured by practising reflexivity, where researchers continually acknowledged and examined their own potential biases and influences on the research process and interpretations.

Results And Discussion

A. The Concept of the Sekolah Perjumpaan

Of course. Here is the "Findings and Discussion" section, refined to meet Scopus journal standards. It incorporates your data into formal tables, strengthens the theoretical contribution, and situates the findings within global scholarly discourse.

Scholar/Model	Core Focus	Key Contribution	Limitations	Extension in Sekolah Perjumpaan
Austin (1962)	Language as action (locutionary, illocutionary, perlocutionary acts).	Introduced speech act as performative, not merely descriptive.	Stopped at typology of utterances; limited praxis.	Praxis of speech acts embedded in daily community interactions.
Searle (1969)	Systematic classification of illocutionary acts (assertives, directives, commissives, expressives, declarations).	Logical structure of speech acts; emphasis on rules of communication.	Overly formal, lacking socio-cultural application.	Integration of speech act types with intentional states (thinking, feeling, desiring, willing).
Grice (1975)	Cooperative principle and conversational implicature.	Pragmatics: how meaning is implied in interaction.	Abstract, focus on interpretation, less on community practice.	Explicit practice of "positive languaging" as social habit.
Habermas (1981)	Communicative action, free from domination.	Language as medium for mutual understanding and democratic dialogue.	Idealistic; less attention to local/communal practice.	Grounding communicative action in Indonesian local community praxis.
Muadz – Sekolah Perjumpaan	Integration of speech act + social systems theory.	Language as performative moral action that rehabilitates social systems.	Novel praxis-based approach, but still emerging in scope.	Provides a replicable, community-based model for non-formal education in Indonesia.

Table 1. Comparison of Speech Act Theory Models and Their Implementation in Sekolah Perjumpaan

The genealogy of speech theory shows the development from a conceptual foundation to a transformative social praxis. Austin [12] laid the groundwork by seeing language as a performative act, although limited to the typology of speech. Searle [13] continued with a systematic classification, but tended to be formal and lacked a social context. Grice [27] enriches through cooperative principles and conversational implications, but remains abstract and less applicable in communities. Habermas [14] emphasized language as a medium of communication free of domination, although it is idealistic and difficult to realize at the local level. At this point, Muadz, through the Sekolah Perjumpaan presents an integration between speech theory and social system theory, lowering the concept of language to the realm of Indonesian community practice by emphasizing intentional states and positive languaging as a framework for social system rehabilitation as well as a community-based character education model.

B. Operationalising Theory into Praxis: The Framework of Sekolah Perjumpaan

The analysis of Sekolah Perjumpaan reveals a sophisticated praxis model that translates abstract speech act theory into a structured community-based pedagogy. The core innovation lies in its dual focus on cultivating both the internal (intentional state) and external (languaging) dimensions of communicative action, thereby addressing the identified gap between cognitive knowledge of character and its embodied practice.

No.	Languaging (Speech Act Type)	Intentional State (Mental State)	Operational Example in Sekolah Perjumpaan
1	Expressive – language to express feelings and attitudes [12].	Emotioning – genuine feelings such as gratitude, remorse, or joy that form the basis of expression.	Apologies are considered valid only if they originate from authentic remorse. Participants practice articulating thanks solely when experiencing genuine gratitude.
2	Assertive – language to describe states of affairs, make claims, and commit to truth [13].	Thinking – knowledge, belief, and rational thought that validate the claim.	Statements of fact must be grounded in verifiable knowledge. Descriptions of events should be supported by logical reasoning and accurate understanding.
3	Directive – language to influence others to perform an action (e.g., requests, commands).	Desiring – sincere desire for the action to be fulfilled for mutual benefit.	Invitations to pray arise from shared spiritual desire. Directives to maintain cleanliness stem from a collective commitment to a harmonious environment.
4	Commissive – language to commit oneself to a future course of action (e.g., promises, pledges).	Willing – conscious intention and will to execute the promised action.	Promises to attend a session are binding only when grounded in genuine intent. Collective pledges to protect younger members are followed by concrete, observable actions.

Table 2. The Integrated Framework of Intentional State and Positive Languaging in *Sekolah Perjumpaan*

This framework moves beyond the primarily analytical and philosophical application of speech act theory [12], [13] by providing a clear, replicable method for its application. As shown in Table 1, every external speech act (languaging) must be preceded by and aligned with a corresponding internal disposition (intentional state). This alignment is the bedrock of communicative action [14], where the goal is not just strategic success but mutual understanding and consensus-building.

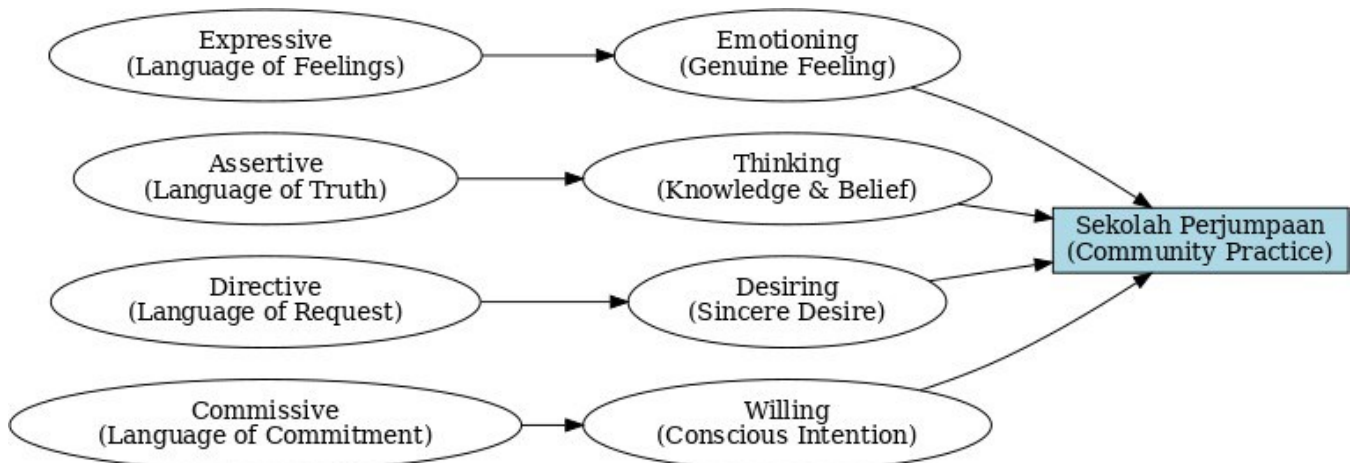


Figure 1. Sekolah Perjumpaan

The Sekolah Perjumpaan model posits that the social world is constituted by subjects and the relationships between them. These relationships are initiated and strengthened through encounters. All social institutions, family, school, and community, are fundamentally comprised of these encounters. Therefore, a healthy social system is determined by the quality of its encounters; the higher the frequency and quality of genuine encounters [28], the more robust and moral the social system becomes. An encounter presupposes the recognition of mutual dignity as the basis for respect, aiming to unite

subjects in bonding. This process consciously harnesses positive emotions (Intentional State) and channels them through norm-laden language (Languaging). This praxis directly addresses the theoretical limitation identified in classical speech act theory, which, while powerful in deconstructing language, offers little practical guidance for its ethical application in heterogeneous, real-world settings. Muadz's work fills this gap by providing a tangible "how-to" for grounding Austin and Searle's insights in community practices, effectively rehabilitating social systems from the ground up [28].

C. Theoretical Contribution and Global Context Theoretical Contribution: From Philosophical Analysis to Social Rehabilitation

The main theoretical contribution of this study is to show how speech act theory can be used as a social intervention. Sekolah Perjumpaan does not just teach character but develops a social habitus [29] where moral character is regularly performed and ingrained through disciplined speech and aligned intentions. This changes abstract values like tolerance, honesty, and empathy from cognitive ideas into lived, social realities.

Dimension	Contribution
Theoretical Contribution	Integration of <i>Speech Act Theory</i> and <i>Social Systems Theory</i> ; reframing language as a performative practice that rehabilitates fragmented social systems.
Practical Contribution	Development of the <i>Sekolah Perjumpaan</i> as an alternative model of community-based character education , aligning intentional states with speech acts to cultivate openness, integrity, and tolerance.
Policy Implications	A replicable non-formal education framework that can be adopted into Indonesia's national character education policy to strengthen collective learning and social cohesion.
Novelty	Transformation of <i>speech act theory</i> from conceptual philosophy into a praxis-based educational model rooted in Indonesian socio-cultural contexts.

Table 3. Summary of Theoretical, Practical, and Policy Contributions

This model challenges the dominant, often individualistic and exam-oriented, approaches to character education in Indonesia [8], [10] and elsewhere. It argues that character is not an individual attribute to be assessed but a relational and emergent property of a healthy social system. By focusing on the "encounter" as the fundamental unit of change, the intervention targets the very fabric of social relations.

D. Comparative Study of Global Community-Based Education Practices

The results of this research both parallel and diverge from international models of community-based character education. Parallels with Communitarian Approaches: The prioritization of collective awareness and shared action corresponds with communitarian educational philosophies, such as those in Japan, where community learning centers (kominkan) promote social solidarity and lifelong learning. Likewise, the commitment to dialogical learning reflects the principles of Freirean critical pedagogy, which views dialogue as a means of fostering critical consciousness and empowerment.[30]

Distinctive Features: In contrast, Sekolah Perjumpaan introduces a unique meta-level approach. Whereas many community initiatives emphasize teaching particular content areas (such as environmental awareness or digital literacy) or practical skills, this model concentrates on enhancing the quality of interaction itself, regardless of subject matter. It operates as a "form" rather than a "content" framework. Unlike conventional religious or values-based education that often conveys specific doctrines, it engages with the universal micro-processes of human communication—speech acts and intentions—that form the foundation of all effective social value systems. This orientation makes the model highly adaptable across varied cultural and religious settings, as it fosters the essential capacities required for respectful dialogue.

Feature	Traditional Schooling (Indonesia)	Other Community Models (e.g., Freirean, Kominkan)	Sekolah Perjumpaan Model
Locus of Change	Individual student	Community or oppressed group	Quality of social encounters
Primary Method	Cognitive instruction, rote memorization	Dialogic circles, participatory projects	Practicing intentional states through speech acts
Role of Language	Medium for transmitting knowledge	Tool for liberation and critical awareness	Constitutes moral action itself
Theoretical Basis	Educational psychology	Critical pedagogy, community development	Speech Act Theory & Social Systems Theory
Expected Outcome	Exam scores, individual academic success	Empowered communities, social engagement	Rehabilitated social systems & normalized relations

Table 4. Contrasting Educational Approaches to Character Building

As illustrated in Table 4, Sekolah Perjumpaan occupies a distinct niche by leveraging a specific philosophical theory (Speech Act Theory) to target the micro-dynamics of social interaction. The comparison in Table 4 reveals three distinct paradigms of character education. The first is traditional schooling in Indonesia, which has historically been shaped by cognitive instruction and rote learning. In this framework, the responsibility for change rests on the individual learner, with achievement assessed mainly through examinations and academic records. Here, language serves only as a vehicle for conveying knowledge, separated from moral or social practice.

Second, alternative community-based models such as Freirean pedagogy in Latin America or Kominkan in Japan redirect

attention from individual achievement toward collective empowerment. Their core approach is dialogical, centering on critical consciousness and participatory initiatives as means of liberating marginalized groups. In this paradigm, language is reconceived as an instrument of awareness and emancipation, allowing oppressed communities to identify and transform their lived realities. In contrast, the Sekolah Perjumpaan model advances a new framework in which the quality of social encounters becomes the primary site of change. Here, language is not treated merely as a medium or tool but as the very essence of moral practice, enacted through the alignment of intentional states (thinking, feeling, desiring, willing) with speech acts (assertive, expressive, directive, commissive). The expected outcome is not merely academic success or community empowerment, but the rehabilitation of social systems and normalisation of human relations. This integrative approach positions Sekolah Perjumpaan as a state-of-the-art model that complements Western traditions of pedagogy with a praxis deeply rooted in Indonesian socio-cultural contexts.

E. Implications and Sustainability

The findings indicate that meaningful character education demands more than supplementary curricular programs; it calls for the intentional design of social settings that embody virtuous communication. The guiding principles of Equality, Collectivity, Circularity, and Sustainability embedded within Sekolah Perjumpaan are central to its effectiveness. Its capacity to integrate with existing social systems, rather than establish a parallel structure, strengthens both its durability and its potential for wider application. Ultimately, the Sekolah Perjumpaan model offers a compelling response to the research question. It illustrates how speech act theory, when combined with a social systems perspective, can be practically implemented through a community-based framework that consciously aligns intentional states with constructive forms of communication. This praxis makes a significant contribution by presenting a tangible approach to restoring social systems and fostering moral character, advancing the discussion from theoretical critique toward transformative practice.

F. Theoretical Contribution

This study contributes to the broader discourse on character education and social learning by advancing three theoretical insights. First, it challenges the conventional paradigm of education in Indonesia that equates character building with cognitive accumulation and exam performance. By demonstrating how speech acts can be operationalised in everyday interactions, the study reframes language not merely as a medium of instruction but as a performative moral practice. Second, the results expand Freirean critical pedagogy and other community-based approaches by highlighting not only the emancipatory role of dialogue but also the coordination between intentional states (thinking, feeling, desiring, willing) and speech acts (assertive, expressive, directive, commissive). This holistic framework advances beyond mere awareness-raising to the cultivation of enduring habits, traditions, and social identities. Third, the research positions the Sekolah Perjumpaan as a cutting-edge contribution to speech act theory, enriching Western perspectives (Austin, Searle, Habermas, Butler) with an Indonesian praxis grounded in local culture. By integrating speech act theory with social systems theory, the model illustrates how community-based education can serve as a laboratory of encounters that restores fragmented social structures and re-establishes human connections. Consequently, the study contributes by bridging theoretical conceptions of language and action with their practical implementation in community learning, offering a transformative framework for both academic discourse and applied social practice.

Conclusion

This study shows that the Sekolah Perjumpaan, as a community-initiated encounter institution, effectively integrates intentional states with positive languaging to normalise social relations and foster collective character. Theoretically, it contributes by advancing the integration of speech act theory and social systems theory, reframing language as a performative practice that rehabilitates fragmented communities. Practically, it offers an alternative model of community-based character education that cultivates openness, integrity, and tolerance. At the policy level, the Sekolah Perjumpaan provides a replicable framework for non-formal education, with potential adoption in national character education initiatives. The novelty of this study lies in transforming the conceptual legacy of speech act theory into a praxis-based educational model rooted in Indonesian socio-cultural contexts.

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