



A School Development Plan for Polite Communication in the Age of Artificial Intelligence

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ARTICLE INFO	ABSTRACT
Article History: Recieved : 23-June-2026 Revised : 18-July-2026 Accepted : 18-July-2026 Available online : 30-Sep-2026 Keyword: Artificial Intelligence; Javanese Local Wisdom; Polite Communication; School Culture; School Development Plan	The development of artificial intelligence has transformed how students access information, generate texts, and communicate. This transformation needs to be balanced by strengthening humanistic competencies, particularly polite communication grounded in character, adab, and social sensitivity. This study aims to describe the initial state of students' communication, analyze the needs and strategic factors involved in strengthening polite communication through a SWOT analysis, and formulate a School Development Plan based on Javanese local wisdom at SMPIT Permata Hati Banjarnegara. The study employed a qualitative approach with a case study design focusing on needs analysis and school planning. Data were collected through observation, semi-structured interviews, and documentation involving the principal, a Javanese language teacher, a boarding school teacher, an arts teacher, and students. The data were analyzed thematically, followed by gap and SWOT analyses. The findings indicate that students already demonstrate respect toward teachers and other members of the school community, but the use of Javanese expressions in accordance with <i>unggah-ungguh</i> has not yet become a systematic practice. The school possesses several assets, including a character-oriented vision, leadership support, a Javanese language teacher, religious programs, and experience in organizing cultural activities. Its limitations include the absence of practical guidelines, varying levels of teacher competence, unstructured coordination, and the lack of an evaluation system. Based on these findings, the <i>Basa lan Budi Pekerti Jawa</i> Program was formulated, comprising <i>Jumat Basa</i>, <i>Kartu Basa lan Unggah-Ungguh</i>, <i>Ekspresi Basa lan Budi Pekerti</i>, and <i>Festival Basa lan Budi Pekerti Jawa</i>. This design integrates Islamic adab, Javanese local wisdom, and phased program management, although its effectiveness still requires further implementation and evaluation.



INTRODUCTION

The development of artificial intelligence (AI) has transformed how students obtain information, complete assignments, generate texts, and communicate. This technology provides rapid access to information, adaptive learning, and immediate feedback. However, these conveniences are also accompanied by risks, including dependence on instant answers, reduced reflective thinking, information inaccuracies, and issues of academic ethics (Chiu et al., 2023; Kasneci et al., 2023). Artificial intelligence can generate responses that resemble human communication, yet it does not fully understand the contexts underlying human interaction (Tlili et al., 2023). This condition indicates that educational transformation cannot be directed solely toward technological mastery, but must also be balanced by strengthening humanistic competencies.

One humanistic competency that requires particular attention is polite communication. Politeness is expressed not only through refined word choices but also through the ability to adjust language, intonation, attitude, expression, and the manner of conveying ideas according to the social context. In Islamic education, polite communication forms part of *akhlak* and *adab* because every utterance entails moral responsibility. Its development cannot rely solely on rules and advice, but requires role modeling, habituation, guidance, and consistent interaction. Reduced direct interaction in technology-based learning environments may also make it more difficult for teachers to observe and guide students' character development (Hidayat et al., 2021). Therefore, polite communication needs to be cultivated as part of school culture rather than treated solely as the responsibility of teachers of particular subjects (Ahmad, 2022).

Preliminary findings at SMPIT Permata Hati Banjarnegara indicate that students demonstrate respect toward teachers by offering greetings, shaking hands, kissing teachers' hands, and using relatively polite intonation. Indonesian remains the primary language used in interactions between students and teachers as well as among peers, whereas the use of Javanese in accordance with *unggah-ungguh* remains limited. Some students reported feeling more comfortable using Indonesian because they found it difficult to distinguish vocabulary and speech levels in Javanese. The school had previously implemented a language habituation program, but the program was not sustained consistently. This situation indicates that communication practices based on Javanese *unggah-ungguh* have not yet been institutionalized within the school culture.

Polite communication can be strengthened by drawing on local wisdom that is closely connected to students' social experiences. In Javanese culture, politeness is reflected in the values of *unggah-ungguh*, *tata krama*, *andhap-asor*, *tepa selira*, and *budi pekerti*. These values teach individuals to select appropriate language and behavior according to age, social relationships, and communicative situations. *Unggah-ungguh* concerns not only levels of Javanese speech but also respect, self-restraint, and the ability to position oneself appropriately. Politeness grounded in Javanese culture can be developed through habituation and role modeling within families, schools, and communities (Dermawan et al., 2025). Local cultural values also make character

education more contextual because students learn morality through familiar language, symbols, and social (Kusnadi, 2023; Ramadahana et al., 2023). In an Islamic school context, *unggah-ungguh* can serve as a medium for actualizing akhlak and adab rather than replacing Islamic values or requiring the use of Javanese in all forms of communication.

The habituation of polite communication cannot develop sustainably when it is limited to advice or incidental activities. Schools require programs with clear objectives, role distribution, schedules, resources, success indicators, and monitoring and evaluation mechanisms. In this context, a School Development Plan can connect the school's current condition with the changes it seeks to achieve. A school development plan should not remain merely an administrative document, but should function as a strategic guideline based on the school's needs and priorities. A lack of alignment among objectives, indicators, and implementation strategies may prevent planning documents from effectively guiding improvement efforts (Carvalho et al., 2022). Character education based on local wisdom also requires planning, organizing, implementation, evaluation, and follow-up processes so that introduced values can develop into shared habits (Haq et al., 2022). A School Development Plan is therefore necessary to institutionalize polite communication as part of school culture development.

A number of studies have examined the habituation of politeness in Javanese culture, character education management, school culture based on local wisdom, and character education in digital environments. The habituation of Javanese politeness through role modeling, repeated practice, and the use of speech levels has been shown to support the formation of polite behavior, particularly in early childhood education (Putrihapsari & Dimiyati, 2021). The management of character education based on local wisdom has also demonstrated the importance of planning, organizing, implementation, and evaluation in building a sustainable school culture (Haq et al., 2022). At the secondary school level, school culture has been strengthened through the habituation of the 5S practices, religious culture, and the use of regional languages on designated days (Muslim & Kawakip, 2022). In addition, the implementation of Hasthalaku values shows that Javanese local wisdom can be integrated into learning and school culture to develop students' character contextually (Jayanti & Wulandari, 2024).

Previous studies have emphasized the importance of habituation, role modeling, program management, and the integration of local values in character education. However, these studies have tended to examine polite communication, Javanese local wisdom, program management, and school culture separately. Research is still needed that integrates polite communication based on Javanese *unggah-ungguh*, Islamic adab, needs analysis, SWOT analysis, and the formulation of a School Development Plan within an Islamic secondary school context. This gap provides the basis for the present study to formulate a more systematic, contextual, and sustainable school development program.

The novelty of this study lies in formulating the *Basa lan Budi Pekerti Jawa* Program on the basis of a needs analysis, SWOT analysis, priority setting, and the

development of implementation, monitoring, and evaluation strategies. This study aims to describe the initial state of students' communication, analyze the needs and strategic factors involved in strengthening polite communication through a SWOT analysis, and formulate a School Development Plan based on Javanese local wisdom at SMPIT Permata Hati Banjarnegara. Theoretically, the study contributes to extending scholarship on school culture by positioning polite communication as a target of managerial development that connects character education, local wisdom, and humanistic competence in the age of artificial intelligence.

METHOD

This study employed a qualitative approach with a case study design. It focused on needs analysis and the formulation of a school development plan. The case study design was selected because the research examined students' communication practices, school resources, obstacles to program implementation, and the need to develop a culture of polite communication within a single institutional context. The study was conducted at SMPIT Permata Hati Banjarnegara, Central Java, in May 2026. The institution is an A-accredited private school that adopts a boarding school model and has a vision of developing a Qur'anic, independent, and high-achieving generation. The school also has experience in organizing the Jumat Bahasa Jawa program. However, the program was not implemented sustainably because it encountered several obstacles and therefore operated only for a relatively short period before being discontinued. The gap between the school's potential and its development needs formed the basis for selecting this research site.

Artificial intelligence was positioned as a context of educational and communicative change rather than as a variable or empirical object to be tested. Accordingly, data collection was not intended to measure the effects of artificial intelligence use on students' politeness. The empirical data focused on communication practices within the school environment, the use of Javanese, institutional readiness, and program development needs. Participants were selected through purposive sampling based on their knowledge of and involvement in school management, Javanese language instruction, character development, cultural activities, and student interaction. The participants comprised one principal coded KS, one Javanese language teacher coded GBJ, one boarding school teacher coded GA, one arts teacher coded GS, and two students coded PD.

The principal provided information on the school's development direction, policies, and institutional readiness. The Javanese language teacher explained language-use practices, understanding of unggah-ungguh, and habituation needs. The boarding school teacher provided information on character programs and student interactions in the boarding environment. The arts teacher described the implementation of Festival Nusantara and cultural expression activities. The students shared their experiences and perceptions regarding the use of Indonesian and Javanese in school interactions. The limited number of participants means that the findings are positioned as an initial description of the school's development needs. The findings are

not intended to represent the full range of communication experiences and competencies among students at SMPIT Permata Hati Banjarnegara.

Data were collected through observation, semi-structured interviews, and documentation. Observations were conducted in the school and boarding environments to examine patterns of communication between students and teachers and among peers. The observed aspects included language choice, intonation, word selection, speaking behavior, and ways of responding to interlocutors. The semi-structured interviews addressed students' communication practices, experiences with previous language programs, the use of Javanese, teacher readiness, school support, program constraints, and development needs. Documentation included the school profile, vision and mission, flagship programs, character education activities, Festival Nusantara, school facilities, and previously implemented language programs.

The data were analyzed thematically through six stages: data organization, repeated reading, initial coding, grouping codes into categories, theme development, and interpretation. The initial codes covered polite communication practices, the use of Javanese, understanding of unggah-ungguh, previously implemented programs, the readiness of school community members, resources, constraints, and expectations regarding the program. Data trustworthiness was strengthened through source and method triangulation. Source triangulation was conducted by comparing information from the principal, teachers, and students. Method triangulation was undertaken by comparing the results of interviews, observations, and documentation. Findings that were not supported by more than one source were treated as preliminary information and were not used to produce broad generalizations.

The resulting themes were then used to analyze the gap between current and expected conditions. Internal factors were mapped as strengths and weaknesses, while external factors were grouped as opportunities and threats. Program priorities were determined on the basis of urgency, potential impact, alignment with the school's vision, resource availability, and feasibility of implementation. The School Development Plan was designed by establishing objectives, programs, role distribution, schedules, indicators, resources, monitoring, evaluation, and follow-up. The resulting plan remains an initial design because it has not yet undergone implementation or effectiveness measurement.

FINDINGS

Initial Conditions of Students' Communication Culture

SMPIT Permata Hati Banjarnegara already has a strong character-development orientation expressed through its vision of forming a Qur'anic, independent, and high-achieving generation. This orientation is implemented through the Tahsin and Tahfidz Al-Qur'an programs, Bina Pribadi Islam, Pramuka Garuda, the boarding program, and various academic and extracurricular activities. The school also has experience in organizing Jumat Hari Bahasa and Festival Nusantara Niscala Sparta. The existence of these programs indicates that character and cultural development are not entirely new

ideas within the school. It already possesses initial assets in the form of program experience, facilities, leadership support, and teacher resources.

The observations showed that Indonesian was the dominant language used by students when interacting with teachers, education personnel, and peers. Javanese was used more selectively, particularly in conversations among students from similar cultural backgrounds and when communicating with the Javanese language teacher. In one observation, a student who encountered a teacher offered a greeting, shook and kissed the teacher's hand, and asked, "Where are you going, Ustazah?" (Observation notes, 2026). This interaction indicates that respect was expressed through the greeting, body language, and intonation. However, the student used Indonesian and therefore did not demonstrate communication based on Javanese *unggah-ungguh*.

The Javanese language teacher explained, "The students are actually willing to communicate in Javanese. However, they need guidance, correction, and repeated practice until it becomes habitual" (Interview with GBJ, 2026). This statement suggests that limited use of Javanese is not necessarily caused by students' rejection of the language. Limited habituation, insufficient vocabulary, and uncertainty in selecting appropriate speech levels are among the factors affecting its use. One student stated, "I usually use Indonesian because it is easier. Sometimes I become confused because some words have the same meaning but are used differently" (Interview with PD, 2026).

The principal explained that the school had previously implemented a language habituation program. However, the program could not be continued consistently because of several planning and implementation constraints. Efforts to introduce Javanese expressions have continued through daily communication and selected activities, but they have not yet become part of a structured program (Interview with KS, 2026). These findings show that the identified issue is not that students' communication is entirely impolite. Students have demonstrated several forms of respect through greetings, body language, and ways of interacting. The principal problem lies in their still-limited ability to use Javanese expressions appropriately in different social contexts and in the absence of institutionalized habituation within the school program.

Jumat Hari Bahasa was previously implemented as a means of habituation, but it was not sustained consistently. Interview and documentary data indicate that the program's constraints included insufficiently developed planning, the absence of systematically organized materials, limited coordination among members of the school community, varying levels of Javanese language competence among school community (students and teachers), and the lack of clear monitoring and evaluation mechanisms.

Needs for Strengthening Polite Communication

The data analysis identified four primary needs. First, students require habituation in using simple and contextual polite expressions that are closely related to everyday communicative situations. These expressions include ways of greeting others, asking permission, asking questions, requesting assistance, apologizing, and expressing gratitude. The principal stated that habituation would be more readily

accepted if students learned while practicing the expressions in authentic situations. Simple materials are also needed so that students do not perceive the program as an additional burden (Interview with KS, 2026).

Second, both teachers and students need practical guidelines that can be used collectively. Varying levels of Javanese language proficiency mean that habituation cannot yet be implemented evenly by all members of the school community. Students need expression cards, sample dialogues, posters, and weekly vocabulary that can be used without requiring mastery of all Javanese speech levels.

Third, the activities need to be designed creatively and participatively. Documentation from Festival Nusantara shows that students have experience participating in theater, dance, geguritan, sesorah, and other forms of cultural expression. This potential can be used to strengthen polite communication through direct experience rather than solely through conceptual instruction.

Fourth, the program requires a management system that can support sustainability. This system includes division of responsibilities, an implementation schedule, documentation, and periodic evaluation and follow-up during the implementation phase. These requirements form the basis for developing a program that can be integrated into school routines.

SWOT Analysis

Table 1. SWOT Analysis of Efforts to Strengthen Polite Communication

Aspect	Finding	Data Source
Strengths	The school has a character-oriented vision, religious programs, a Javanese language teacher, support from the principal, experience in cultural activities, a boarding program, and facilities for practice and performances.	Interviews with KS, GBJ, GA, and GS; school profile documentation; facility observations
Weaknesses	Javanese language habituation has not been implemented consistently, teacher competence varies, practical guidelines are unavailable, coordination and role distribution remain limited, and no monitoring and evaluation system has been established.	Interviews with KS, GBJ, and GA; program documentation
Opportunities	The values of <i>unggah-ungguh</i> can be integrated into character education, Javanese language learning, project activities, religious programs, boarding activities, cultural agendas, and collaboration with local cultural practitioners.	Interviews with KS, GBJ, GA, and GS; activity documentation
Threats	Informal language use is becoming increasingly dominant, some students perceive Javanese as difficult, student interest varies, teachers have limited time, and the school has a dense schedule.	Interviews with PD1, PD2, GBJ, GA, and KS

Source: Research data analysis, 2026.

The SWOT analysis indicates that the school possesses adequate institutional and cultural assets. Its principal strengths lie in its character-oriented vision, leadership support, the presence of a Javanese language teacher, the boarding program, and experience in organizing cultural activities. However, these assets need to be supported by simple guidelines, clear role distribution, coordination, and scheduled evaluation.

Formulation of Development Strategies

Table 2. Strategy Formulation Based on the SWOT Matrix

Combination	Basis for Formulation	Development Strategy
SO	School support, the presence of a Javanese language teacher, facilities, and experience in organizing festivals intersect with opportunities to integrate local culture into school activities.	Develop <i>Jumat Basa</i> , cultural expression projects, activities with cultural practitioners, and <i>Festival Basa lan Budi Pekerti Jawa</i> .
WO	Teacher competence is uneven and materials have not been organized systematically, but the school has a Javanese language teacher and opportunities to develop simple media.	Optimize the role of the Javanese language teacher in preparing expression cards, sample dialogues, posters, vocabulary boards, and weekly guidelines.
ST	The school has character programs and cultural experience, but faces the dominance of informal language and the perception that Javanese is difficult.	Present Javanese language and <i>unggah-ungguh</i> through drama, geguritan, sesorah, videos, role-plays, competitions, and appreciation activities.
WT	Previous programs were inconsistent, coordination was limited, teacher competence varied, and the school agenda was dense.	Integrate the program into Javanese language learning, Friday activities, the boarding program, character development, classroom projects, and existing cultural agendas.

Source: Research data analysis, 2026.

The formulation indicates that the program is not intended to create an entirely new set of activities. Instead, the strategies emphasize strengthening, integrating, and organizing the resources already available. The SO strategy provides the basis for participatory activities and the festival. The WO strategy underpins the development of *Kartu Basa lan Unggah-Ungguh*. The ST strategy is translated into the *Ekspresi Basa lan Budi Pekerti* activities. The WT strategy provides the basis for integrating the program into existing school activities.

School Development Priorities

Table 3. School Development Priorities

Priority	Basis in the Findings	Development Direction
Strengthening the context-appropriate use of unggah-ungguh	Some students still require guidance in differentiating language choices when communicating with teachers, older people, and peers.	Habituate polite expressions through examples, practice, correction, guidance, and role modeling.
Developing a systematic program	The previous program was not supported by structured materials, role distribution, monitoring, and evaluation.	Develop a realistic, measurable, participatory, and sustainable School Development Plan.
Developing creative activities	Students have varying levels of interest in Javanese, and conventional activities may be less engaging.	Integrate polite communication with cultural projects, performances, visual media, role-plays, and appreciation activities.

Source: Research data analysis, 2026.

Relationships among Findings, Needs, and the Program

Table 4. Relationships among Findings, Needs, and Program Responses

Field Finding	Need	Program Response	Expected Achievement Indicator
Some students are not yet able to select expressions appropriate to their interlocutors.	Practice in using simple and contextual expressions.	<i>Jumat Basa</i>	Students begin to use expressions appropriate to communicative situations.
school community have varying levels of Javanese language competence.	Practical and easy-to-use guidelines.	<i>Kartu Basa lan Unggah-Ungguh</i>	Cards, posters, vocabulary boards, and sample dialogues are made available.
Students have experience participating in arts and cultural activities.	Creative and participatory spaces for practice.	<i>Ekspresi Basa lan Budi Pekerti</i>	Students produce works or performances based on politeness values.
The previous program did not have a structured appreciation and evaluation system.	A culminating activity, reflection, evaluation, and follow-up.	<i>Festival Basa lan Budi Pekerti Jawa</i>	The festival, awards, reflection, and program evaluation are implemented.

Source: Research data analysis, 2026.

Design of the *Basa lan Budi Pekerti Jawa* Program

The *Basa lan Budi Pekerti Jawa* Program was formulated as a school culture development program that integrates language habituation, understanding of unggah-ungguh, the formation of budi pekerti, and cultural expression. The program does not require the use of Javanese in all activities, but focuses habituation on particular communicative situations that are closely connected to students' daily lives.

Table 5. Design of the *Basa lan Budi Pekerti Jawa* Program

Program	Objective	Activity Format	Output
<i>Jumat Basa</i>	To habituate the use of polite expressions in simple contexts.	The use of Javanese expressions for greeting, asking permission, asking questions, requesting help, apologizing, and expressing gratitude every Friday.	The establishment of polite communication habits in school interactions.
<i>Kartu Basa lan Unggah-Ungguh</i>	To provide practical guidance for students and school community.	Cards or pocketbooks, a Tembung lan Ukara Minggu Iki board, posters, and sample dialogues.	The availability of easy-to-use habituation media.
<i>Ekspresi Basa lan Budi Pekerti</i>	To provide opportunities for practice, participation, and creativity.	Sesorah, geguritan, pranatacara, short dramas, posters, videos, role-plays, and activities with cultural practitioners.	Works and performances that embody politeness values.
<i>Festival Basa lan Budi Pekerti Jawa</i>	To provide appreciation and strengthen program sustainability.	Exhibitions, competitions, performances, the selection of Duta Basa or Kelas Santun, and program reflection.	A culminating event that strengthens the participation and motivation of the school community.

Source: Research data analysis, 2026.

The four activities form a sequence of introduction, habituation, practice, and appreciation related to polite communication based on Javanese local wisdom. The program is designed to involve the principal, the Javanese language teacher, homeroom teachers, Islamic Religious Education (PAI) or counseling (BK) teachers, the arts teacher, boarding school administrators, student organizations, students, and parents according to their respective roles.

DISCUSSION

Polite Communication as a Humanistic Competency in the Age of Artificial Intelligence

The findings show that students have demonstrated several forms of respect in communication, such as offering greetings, kissing teachers' hands, and using relatively polite intonation. Nevertheless, some students still require guidance in selecting expressions appropriate to their interlocutors and communicative situations. These findings emphasize that politeness is not limited to good behavior, but also encompasses the ability to interpret social relationships, adjust language choices, and understand communicative contexts.

This ability is increasingly important as students live in a communicative environment characterized by speed, brevity, and growing technological mediation. Generative artificial intelligence can rapidly produce texts and responses, but the resulting linguistic fluency is not always accompanied by consideration of appropriateness, social relationships, and cultural values. The use of artificial intelligence in education still requires human judgment, ethical literacy, and clear guidelines (Farrokhnia et al., 2024).

The use of technology without adequate guidance may also foster dependence on instant answers and reduce students' involvement in evaluating and taking responsibility for the messages produced (Grassini, 2023; Michel-Villarreal et al., 2023). However, this study does not position artificial intelligence as a direct cause of declining student politeness. Artificial intelligence is understood as a context of educational change that intensifies the need for schools to develop humanistic communication competencies.

Digital literacy can help adolescents understand the effects of language use and develop more responsible communication (Nucifera et al., 2024). Conversely, communication through digital media may encourage more direct speech strategies because users are not physically present with their interlocutors (Amalia Hafid et al., 2022). Digital competence and polite communication should therefore not be treated as competing priorities. Both need to be developed simultaneously so that students can use technology without losing empathy, respect, prudence, and communicative responsibility.

Javanese Local Wisdom as a Medium for Strengthening Polite Communication

The limited use of Javanese indicates that the existence of Javanese language classes and cultural activities does not automatically transform local values into students' habits. Local wisdom needs to be translated into simple, repeated practices that are closely connected to school life. In this study, *unggah-ungguh* is understood not only as the ability to use Javanese speech levels, but also as the ability to position oneself appropriately, respect interlocutors, control one's speech, and consider the communicative situation.

Local traditions embody values of respect, responsibility, self-restraint, and social harmony that can serve as resources for character education (Wibawa &

Awaliah, 2023). These values are more readily understood when translated into concrete media and learning experiences. The use of stories, visual media, and culturally based activities can bring character education closer to students' experiences (Irvan & Mustadi, 2021).

On this basis, the *Basa lan Budi Pekerti Jawa* Program connects media, habituation, cultural expression, and appreciation. Students are not merely directed to memorize vocabulary or speech levels, but are also given opportunities to use expressions in dialogues, role-plays, performances, and everyday interactions. This approach positions Javanese not only as learning material, but also as a means of developing habits of polite communication.

Character education cannot be achieved solely by communicating values verbally. It requires a consistent environment and opportunities to practice expected forms of behavior (Berkowitz, 2022). Character also develops more effectively when teachers provide role models, engage students in social activities, and create a climate that supports positive behavior (Birhan et al., 2021). The contribution of this program design lies in its effort to institutionalize *unggah-ungguh* within school routines and experiences. Local wisdom is therefore not introduced merely as cultural knowledge, but is used as a medium for forming communication habits.

The School Development Plan as a Strategy for Developing School Culture

The discontinuation of the previous language program shows that the quality of an idea alone is insufficient to ensure program sustainability. Sustainability is also influenced by the availability of materials, coordination, role distribution, leadership support, and the program's alignment with school conditions. Programs that are not supported by systematic management risk being discontinued when agendas change, teachers are replaced, or time becomes limited.

A School Development Plan is needed to translate the school's needs into interconnected objectives, activities, roles, and uses of resources. The management of character education requires alignment among school policies, learning, habituation, leadership, and the participation of the school community (Atika et al., 2021). Without such alignment, a polite communication program may become an additional activity that depends solely on the Javanese language teacher.

The sustainability of school development programs is influenced by clear objectives, leadership support, teacher involvement, and alignment with school needs (Koh et al., 2023). The principal therefore does more than grant approval, but also coordinates role distribution, provides resource support, and ensures that the program is integrated into existing school activities. The involvement of homeroom teachers, PAI or BK teachers, the arts teacher, boarding school administrators, student organizations, and parents is also necessary for polite communication to become a shared culture.

The SWOT analysis was used to ensure that the program design remained aligned with the school context. Strengths such as the character-oriented vision, leadership support, the presence of a Javanese language teacher, religious programs, and experience in cultural activities were used to capitalize on program development

opportunities. Weaknesses such as varying teacher competence and the absence of practical guidelines were addressed through the development of simple media. Threats such as the dominance of informal language, the perception that Javanese is difficult, and the school's dense schedule were addressed through creative activities and integration with existing programs.

This approach is consistent with the principle of data-informed school development, which begins by mapping current conditions and determining areas for improvement (Mafratoğlu et al., 2023). The *Basa lan Budi Pekerti Jawa* Program was therefore not formulated as an entirely new activity, but as an effort to organize, integrate, and strengthen the resources and experiences already possessed by the school.

Integration of Islamic Adab and Javanese Local Wisdom

Efforts to strengthen polite communication based on Javanese culture need to be situated within the framework of Islamic education. Javanese culture functions as a contextual medium, while Islamic akhlak and adab provide the normative foundation. *Unggah-ungguh* and adab converge in their emphasis on respect, awareness of one's interlocutor, care in speaking, self-restraint, and the ability to position oneself appropriately.

Budi pekerti is related to the actualization of akhlak through honesty, humility, responsibility, and concern for others. Nevertheless, this relationship does not mean that all concepts within Javanese culture are identical to Islamic teachings. Cultural values need to be selected critically insofar as they support the aims of Islamic education and do not conflict with its fundamental principles.

The integration of religious values, local wisdom, and universal values can strengthen school culture because students receive moral messages from mutually reinforcing sources (Jamaluddin & Manda, 2023). In the *Basa lan Budi Pekerti Jawa* Program, the use of Javanese acquires character-education significance because it is directed toward habituating students to respect teachers, parents, peers, and other members of the school community.

This integration also prevents the program from being understood as a rigid obligation to use Javanese. The program does not focus on linguistic purity or mastery of all speech levels, but on developing respect, contextual awareness, politeness, and responsibility in communication. Javanese culture is therefore positioned as a contextual means of actualizing the values of akhlak in school life.

Theoretically, this study extends scholarship on school culture by positioning polite communication as a target of managerial development. Character strengthening depends not only on individual learning processes, but also on priority setting, resource organization, media provision, role distribution, and program integration within school culture.

The study also shows that local wisdom can serve as a resource for developing humanistic competencies in the age of artificial intelligence. Local cultural values are not used to reject technological development, but to strengthen students' ability to use language ethically, politely, and contextually. These findings indicate that the

development of digital competence needs to be accompanied by stronger cultural and moral values so that students do not lose social sensitivity in communication.

In practical terms, schools can begin strengthening polite communication through short expressions, simple media, habituation in specific situations, and integration with existing activities. This strategy enables schools to develop programs without creating an excessive number of new activities. The program can also be adjusted to teachers' competencies and students' characteristics.

The principal's leadership is necessary to prevent the program from becoming solely an activity of the Javanese language teacher. Responsibilities need to be distributed among homeroom teachers, PAI or BK teachers, the arts teacher, boarding school administrators, education personnel, student organizations, and parents. Family-school partnerships in character education require communication, trust, agreement on values, and a clear distribution of responsibilities (Surikova et al., 2022).

This study has several limitations. First, the number of participants was relatively limited, particularly because only two students were involved. The findings therefore cannot be used to represent the full range of communication experiences and competencies among students at SMPIT Permata Hati Banjarnegara.

Second, the duration and scope of observation were limited and therefore could not capture variations in communication across all school and boarding activities. The findings are more appropriately positioned as an initial description of communication practices and program development needs.

Third, the *Basa lan Budi Pekerti Jawa* Program remains an initial design and has not yet been implemented. This study therefore cannot conclude that the program is effective in improving students' polite communication.

Fourth, the program design has not been formally validated through expert appraisal, focus group discussions, or a limited trial. Further research needs to involve Javanese language experts, education management experts, teachers, students, and parents to assess the program's readability, cultural appropriateness, and the feasibility of its content and implementation. Subsequent studies may also examine changes in students' communicative behavior after the program is implemented.

CONCLUSION

The study shows that students at SMPIT Permata Hati Banjarnegara have demonstrated several forms of respect in communication. However, the habituation of Javanese expressions based on *unggah-ungguh* has not yet been institutionalized within a systematic program. The school has several strengths, including a character-oriented vision, religious programs, support from the principal, the presence of a Javanese language teacher, the boarding program, experience in organizing cultural activities, and supporting facilities. It also faces several limitations, including varying levels of Javanese language competence among school community, the absence of practical guidelines, unstructured coordination, and the lack of monitoring and evaluation systems. Based on the needs and SWOT analyses, the *Basa lan Budi Pekerti Jawa* Program was formulated, comprising *Jumat Basa*, *Kartu Basa lan Unggah-Ungguh*,

Ekspresi Basa lan Budi Pekerti, and *Festival Basa lan Budi Pekerti Jawa*. The design integrates Islamic akhlak and adab, Javanese local wisdom, and the systematic and contextual development of school culture. The program is relevant as an alternative for strengthening students' humanistic communication amid developments in artificial intelligence. However, it cannot be declared effective before undergoing validation, implementation, and impact measurement. Future research should examine material feasibility, program implementation, school community acceptance, and changes in students' communication after implementation.

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