International Journal of Engineering Business and Social Science
Vol. 4 No. 4, Agustus 2026, pages: 187-196
e-ISSN: 2980-4108, p-ISSN: 2980-4272
https://ijebss.ph/index.php/ijebss

Discipline and Self-Formation Michel Foucault in Reading the Achievements of Junior High School Students of Yohanes Berkhmans Todabelu Mataloko at PORSENI 2026 Golewa Raya District

Losianus harjon
SMP Seminari Yohanes Berkhmans Todabelu Mataloko, Indonesia
Email: harjonlosianus@gmail.com

Abstract
This study analyzes the achievements of students at Junior High School Seminary Yohanes Berkhmans Todabelu Mataloko in PORSENI 2026, Golewa Raya District, through Michel Foucault's perspective on discipline and self-formation. Research on student achievement commonly treats competitive results as an effect of talent or short term preparation, rarely examining the institutional arrangements that produce them. This study asks how the daily regulation of time, training, supervision, and habituation in a boarding seminary operates as subject formation. The research employs a qualitative approach using a case study method involving observation, interviews, and documentation of coaching in the school and dormitory and of participation in PORSENI 2026, with informants drawn purposively from competing students, accompanying teachers and coaches, and dormitory supervisors, and with the material analyzed thematically through the concepts of disciplinary power, exercise, the docile body, and technologies of the self. The results show that student achievement is a manifestation of the coaching process through time management, training, supervision, mentoring, evaluation, and habituation in both the school and dormitory environments. Thus, PORSENI serves not only as an arena for competition but also as a space for self-formation. A distinction is maintained between what was described by those involved and what is concluded from it, so the Foucauldian reading is offered as interpretation rather than measured outcome. The contribution is theoretical, extending Foucauldian educational analysis beyond the classroom to the competitive arena of a rural Indonesian boarding seminary, with claims confined to the case examined.

Keywords: Michel Foucault; discipline; self-formation; achievement; PORSENI; disciplinary practice

INTRODUCTION

Education is an urgent aspect of the process of individual self-formation. Education is not merely carried out as a routine; rather, it has goals that need to be achieved. This is important because the purpose of education determines the direction and process of education itself. This means that each stage of education is expected to leave a trace or produce a result that can demonstrate development in students. One of these traces can be seen through students' achievements. However, success in achieving such accomplishments is not obtained easily or instantly (Sugiarto et al., 2019; Rahayu & Wiarta, 2021). Seen more broadly, contemporary school systems are organised to a considerable degree around the measurement, comparison, and public display of student performance, so that ranking learners and institutions has become a routine instrument of educational governance rather than an occasional event. (Ball, 2016; Perryman et al., 2017). Within that configuration discipline ceases to be a marginal question of classroom order and

becomes a condition of educational production, because sustained performance rests on arrangements of time, supervision, and repeated practice that reach well beyond instruction itself (Michel Foucault, 1977).

Achievement is the result of a long process involving practice, habituation, discipline, perseverance, and the ability to develop oneself. In this context, Junior High School Seminary Yohanes Berkhmans Todabelu Mataloko is one of the educational institutions that pays attention to the development of student achievement. This attention is not only directed toward academic achievement but also toward students' ability to adapt to various developments and demands of the times. One of the activities that supports these efforts is PORSENI (Sports, Arts, and Science Week) within the Golewa District. This activity provides students with opportunities to develop their abilities in the fields of science, arts, and sports. These three fields demonstrate that education is not oriented solely toward rational abilities but also provides space for the development of students' creative, emotional, physical, and social abilities. Thus, PORSENI can be seen as one of the educational models that seeks to shape students' personalities in a more balanced manner (Asri et al., 2023). The specific interest of this site lies in its institutional form. As a minor seminary with a dormitory system, the school governs the whole day of its students, so that study, work, physical exercise, prayer, rest, and communal duties are placed in a fixed order maintained by resident supervisors. A school of this kind concentrates in one setting the arrangements that are normally dispersed across family, school, and community, which makes it an unusually legible case for examining how disciplinary routine and competitive achievement are connected.

PORSENI activities also serve as a means of observing and measuring students' abilities through encounters and tests with students from other schools. Such encounters should not be understood merely as competitions to determine who is superior; they can also be seen as forms of collaboration and exchange of experiences between educational institutions. Through these encounters, students have the opportunity to observe the abilities, creativity, strategies, and strengths possessed by students from other schools. This is important because the educational process does not take place in a closed space. Students can gain new knowledge and experiences through interaction with others. In the process, students construct a network of meanings that helps them develop new understandings of their abilities and social environment. By recognizing the strengths of students from other schools, students can reflect on themselves, identify shortcomings that need to be improved, and maintain aspects that are already well developed. Thus, PORSENI not only provides a competitive experience but also becomes a learning space that allows students to undergo a process of change and self-renewal (Diel et al., 2021).

Three strands of previous research bear directly on this problem, and setting out what each establishes makes clear what remains unexamined. The first strand concerns discipline as a determinant of learning outcomes. Dent and Koenka (2016) synthesised two decades of evidence and found that self regulated learning is consistently and positively associated with academic achievement across childhood and adolescence, with the association strengthening as learners mature, and later meta-analyses by Theobald (2021) and Li et al. (2018) confirmed that these capacities respond to training rather than being fixed traits. What this body of work establishes is that regulated conduct predicts achievement; what it does not describe is the institutional machinery

through which such regulation is instilled. The second strand applies Foucauldian analysis to schooling. Liu et al. (2022) examined compulsory online education in China during the COVID-19 pandemic and showed that disciplinary power did not weaken when the classroom dissolved but migrated into timetables, platform surveillance, and parental monitoring, so that students governed themselves under conditions of reduced direct oversight. Finefter-Rosenbluh (2022) showed, in a study of student voice based assessment, that evaluative instruments operate as techniques of power which reshape how teachers conduct themselves, confirming that assessment in schools is formative of subjects and not merely descriptive of them, and Perryman et al. (2017) reached a parallel conclusion about policy, showing that teachers internalise external expectations and come to govern their own practice by them. These studies, however, take the classroom, the teacher, and the formal assessment as their objects. The third strand concerns competition and comparison as educational mechanisms. Diel et al. (2021) established that social comparison in sport produces motivational and emotional effects that depend on the direction of comparison, so that competitive encounters shape how participants come to view their own capability rather than merely registering it. Morris (2016) further demonstrated that participation in extracurricular activity is linked to later academic and educational outcomes through identifiable mechanisms rather than by simple association, which indicates that what happens outside the timetable has formative consequences. Neither study, however, examines the preparatory regime that precedes the competitive encounter.

Taken together these strands leave a specific space unoccupied. Studies of discipline largely measure its association with achievement without describing the practices through which it is produced; Foucauldian studies of schooling concentrate on the classroom, the examination, and the administrative record, and rarely follow disciplinary power into extracurricular and competitive settings; and studies of competition analyse the psychological experience of comparison without asking how the competitor was formed before entering the arena. The gap, stated plainly, is that competitive achievement is seldom read backwards, as a trace of the ordinary institutional arrangements that produced the competitor, and almost never in a boarding school setting in rural Indonesia, where those arrangements govern the entire day rather than a few hours of it.

The success of Seminary students in winning various competitions in PORSENI activities certainly cannot be separated from the long process they have undergone. These achievements do not appear suddenly but are the fruits of practice, habituation, discipline, mentoring, and continuous self-development. This phenomenon becomes particularly interesting when examined through the perspective of Michel Foucault, especially through the concepts of discipline and self-formation (Michel Foucault, 1988).

From Michel Foucault's perspective, discipline is not merely related to rules or obedience but constitutes a mechanism that shapes behavior, habits, abilities, and the ways in which individuals regulate themselves. In the context of PORSENI, repeated practice, rules that must be followed, processes of evaluation and supervision, and demands to achieve certain standards can be understood as parts of a disciplinary process that shapes students. Through this process, students are gradually directed toward developing regularity, perseverance, responsibility, and the ability to control themselves in pursuit of their goals (Liu et al., 2022).

Furthermore, Michel Foucault's concept of self-formation can be used to examine how power operates not only through prohibition or punishment but also through mechanisms of regulation, supervision, assessment, and norm formation (Michel Foucault, 1988). In PORSENI activities, students are confronted with various standards and measures of success that allow their abilities to be assessed and compared with those of students from other schools. However, the process does not stop at external supervision. Students then learn to supervise and regulate themselves through practice, evaluation, and efforts to correct their shortcomings.

It is at this point that the concept of self-formation becomes important. The student does not merely become the object of the educational process but also becomes a subject who actively shapes himself or herself. Encounters with students from other schools provide Seminary students with opportunities to recognize their strengths and weaknesses, reflect on their experiences, and subsequently reshape themselves based on what they have learned (Michel Foucault, 1988).

The novelty of this study is stated here explicitly rather than left to be inferred. It lies in three moves. First, it reverses the customary direction of analysis by treating a competitive result not as the endpoint to be explained by ability but as the visible trace of an institutional process, and by reading that process back from the result. Second, it takes the dormitory, and not the classroom, as the principal site of disciplinary formation, which extends Foucauldian educational analysis into a setting where the government of time is total rather than partial. Third, it locates that analysis in a rural Indonesian minor seminary, a type of institution almost absent from the Foucauldian education literature, and brings Foucault's account of disciplinary power into conversation with the Indonesian pedagogical tradition of Ki Hadjar Dewantara, for which guidance rather than domination is the governing principle of the educator's role.

Accordingly, this study pursues two objectives: (1) to describe the disciplinary practices through which students at Junior High School Seminary Yohanes Berkhmans Todabelu Mataloko are prepared for and take part in PORSENI 2026, namely the regulation of time, training, supervision, mentoring, evaluation, and habituation; and (2) to interpret the achievements obtained in that event as indicators of discipline and self-formation in Foucault's sense rather than as measures of innate ability. These objectives are addressed through two questions: how are the daily arrangements of the school and the dormitory organised as disciplinary practice, and in what sense can the resulting achievement be read as evidence of students' formation as subjects who regulate themselves?

The study offers both theoretical and practical benefits. Theoretically, it supplies a worked case in which disciplinary power is traced through an extracurricular and competitive setting, which broadens the empirical range of Foucauldian educational analysis beyond the classroom and the examination. Practically, it gives schools a way of reading their own competitive results as information about their formative processes rather than as a verdict on their students, which supports reflection on coaching, mentoring, and the ordering of boarding life. The wider implication is that if achievement is a trace of formation, then improving achievement is a matter of attending to the daily arrangements that form students, and evaluating a school by its medal count alone misreads what the count actually records.

Therefore, the achievements attained by students in PORSENI can be understood not merely as the final results of competitions but as traces of the continuous processes of discipline and self-formation. Thus, PORSENI can be seen as an educational space that not only produces achievements but also shapes students into subjects who are able to recognize themselves, develop their abilities, learn from others, and renew themselves in accordance with the demands of the times (Michel Foucault, 1988).

METHOD

This study used a qualitative approach with a case study method. The approach is interpretive rather than explanatory: it seeks to understand how those involved in an educational setting give meaning to their practices, and it treats meaning as something constructed within a specific institutional context rather than as a variable to be measured. The case study design is of the single instrumental type, in which one bounded case is examined not for its own sake alone but in order to illuminate a wider conceptual issue, here the relation between disciplinary practice and competitive achievement. The case is bounded in three respects: by institution, namely Junior High School Seminary Yohanes Berkhmans Todabelu Mataloko; by event, namely PORSENI 2026 in Golewa Raya District; and by theme, namely the disciplinary arrangements surrounding student preparation and participation. A design of this kind supports analytical generalisation toward theory and does not support statistical generalisation to other schools, and the conclusions drawn below are framed accordingly (Yin, 2018).

The research setting is a minor seminary that combines formal junior secondary schooling with residential formation. Students live in a dormitory under the supervision of resident educators, and the daily cycle of study, communal work, physical exercise, prayer, and rest is fixed by a timetable maintained throughout the week. The school was selected purposively on three criteria. First, its residential structure means that the arrangements of interest, namely the regulation of time, supervision, mentoring, evaluation, and habituation, operate continuously rather than for part of the day, so the phenomenon is present in a concentrated form. Second, its students had taken part in PORSENI 2026 across the sporting, artistic, and scientific fields, which provides a competitive event through which the outcome of those arrangements becomes publicly visible. Third, the researcher is positioned within the institution and therefore has sustained access to the ordinary rhythms of school and dormitory life that a short external visit could not reach. PORSENI 2026 was selected as the focal event because it gathers schools across the district under common rules and assessment criteria, which makes it a site where the standards against which students are measured are externally set rather than defined by the school itself.

Informants were selected purposively according to direct involvement in the preparation for and conduct of PORSENI 2026. Three categories of informant were relevant to the questions pursued. Students who competed were approached as those who had undergone the preparation and could speak to how training, supervision, and evaluation were experienced. Accompanying teachers and coaches were approached as those who designed the training, set the standards, and conducted the correction and assessment. Dormitory supervisors were approached as those responsible for the ordering of time and habituation outside school hours, which is where much of

the formation in a residential institution takes place. School leadership was consulted on institutional policy regarding student development. The inclusion criteria were direct participation in or supervision of PORSENI 2026 preparation, residence or employment at the school during the period concerned, and willingness to take part; those without direct involvement were not approached.

Consistent with qualitative convention, the researcher served as the principal instrument, and three supporting instruments were used. The interview guide was semi structured and organised around five domains derived from the conceptual framework: the ordering of daily time, the conduct and progression of training, the forms of supervision and correction encountered, the ways in which performance was assessed, and the habits students reported having acquired. The observation guide directed attention to the same domains as they appeared in practice, that is, to training sessions, to the dormitory routine, and to the conduct of competition and its immediate aftermath, with attention to what was done, when, by whom, and under whose oversight. The documentation protocol covered institutional records bearing on the matter, namely the school and dormitory timetable, training schedules, rules of conduct, and records of participation and results in PORSENI 2026. The guides were framed as open prompts rather than fixed questionnaires, so that lines of enquiry could be followed as they emerged.

Data collection proceeded in three overlapping strands. Interviews were conducted in person and in the language in which informants were most comfortable, beginning with an account of the informant's role and moving through the five domains of the guide, with follow up prompts used to pursue specific episodes rather than general opinions. Observation was conducted in the settings where the practices occur, namely training sessions, the dormitory, and the competition venue, and was recorded as field notes written up promptly after each period of observation and kept distinct from interpretive comment. Documentation was collected from institutional records and read for the arrangements it prescribes, such as the allocation of hours and the standards set for conduct and performance. The three strands were deliberately directed at the same domains so that an arrangement described in interview could be checked against what was observed and against what the records prescribe.

The data were analysed thematically, in six stages. Interview material and field notes were first read repeatedly for familiarisation; initial codes were then assigned to segments describing a practice, an arrangement, or an experience of being supervised, trained, or assessed; codes were grouped into candidate themes corresponding to disciplinary mechanisms; the candidate themes were reviewed against the full body of material to test whether each was supported throughout rather than resting on a single statement; the themes were then defined and named using the conceptual vocabulary of the framework, namely the regulation of time, exercise, supervision, mentoring, evaluation, and habituation; and finally the themes were interpreted through Michel Foucault's concepts of disciplinary power, the docile body, exercise, and technologies of the self (Braun & Clarke, 2021). Coding was thus inductive at the level of description and theory led at the level of interpretation, and the two levels are reported separately below so that what informants described can be distinguished from what the researcher concludes from it.

Trustworthiness was pursued through four measures. Triangulation of sources was operationalised by seeking accounts of the same arrangement from students, coaches, and dormitory supervisors; triangulation of techniques was operationalised by requiring that a claim about an arrangement be supported by interview, observation, and documentary evidence rather than by one of these alone. Interpretations were returned to informants for confirmation, and an audit trail of field notes, codes, and theme definitions was maintained so that the route from material to interpretation can be inspected (Nowell et al., 2017). Because the student participants are minors, permission was sought from the school as the responsible institution and consent obtained from participants with the knowledge of those acting in loco parentis; participation was voluntary and could be withdrawn; no individual student is identified, and no account is attributed in a way that would allow identification. Consent from child participants is treated here as a continuing process rather than a single signature, in line with current guidance on research involving young people (Moore et al., 2018). Two limitations of the present report follow from its design and are stated here rather than left implicit. First, the manuscript does not report the number of informants, the duration of the observation period, or the exact dates of data collection, and it does not reproduce verbatim interview extracts, observation notes, or the documented results of PORSENI 2026; the analysis below is therefore presented as an interpretive synthesis of the practices encountered rather than as a display of the underlying material, and readers cannot audit the inferential steps against primary evidence. Second, the single site design, combined with the researcher's position inside the institution, means that the account is shaped by a familiarity which affords access but also limits distance. Both constraints bound the claims made in this study to the case examined.

RESULT AND DISCUSSION

Before the analysis is presented, two matters of presentation should be made explicit. First, the discussion proceeds in two registers that are kept apart: a descriptive register, in which the arrangements encountered in the school and the dormitory are set out, and an interpretive register, in which those arrangements are read through Michel Foucault's concepts of disciplinary power, the docile body, exercise, and technologies of the self. Where the text moves from the first register to the second, it does so explicitly, so that what was described by those involved is not confused with what is concluded from it. Second, and as stated in the method, this report does not reproduce verbatim interview extracts, observation notes, or the documented record of results obtained at PORSENI 2026. The account below therefore presents the practices in synthesised form, and the strength of the argument rests on the coherence of the interpretation rather than on evidence the reader can inspect directly. This is a limitation of the present report and is revisited at the close of the discussion.

Discipline and Self-Formation: Perspective of Michel Foucault

Discipline

Discipline is one of the important aspects of the process of human growth and life. The importance of discipline can be seen in the tension between freedom and the need for humans to regulate themselves. Basically, humans have the drive and desire to live freely, express themselves,

and determine their own actions. This freedom is an important part of human existence because, through freedom, a person can develop themselves, express their potential, and determine the direction of their life. However, freedom that is not accompanied by control or discipline can cause problems. Undirected freedom has the potential to lead a person to actions that harm themselves or others (Michel Foucault, 1977). Thus, the problem does not lie in whether humans should be free or must be disciplined, but in how this freedom can be exercised in a directed and responsible manner. In this context, discipline can be understood as a mechanism that helps humans regulate their freedom so that it does not develop into destructive actions (Michel Foucault, 1975).

Human beings basically have various potentials that can be developed into productive actions. Since birth, humans have had many possibilities for development according to their abilities, experiences, environment, and potential. However, these potentials do not automatically produce good or productive actions. Potential needs to be directed, trained, and developed through certain processes to produce constructive actions. Therefore, discipline can be understood as one of the processes of formation that allows human potential to develop in a directed manner (Michel Foucault, 1977).

In the thought of Michel Foucault, discipline is not only understood as obedience to rules, but also as a mechanism that works to shape the behavior of individuals. Discipline works through the organization of time, activity, the body, action, supervision, and evaluation. Through such mechanisms, individuals are gradually directed to perform certain actions and abandon actions that are considered incompatible with prevailing norms (Michel Foucault, 1977).

This can be seen in Michel Foucault's discussion of the prison as a form of disciplinary institution. Prison is a space designed to limit the movement of individuals while regulating their behavior through rules, supervision, schedules, and various control mechanisms. In this context, the restriction of freedom is not only intended as a form of punishment, but also as part of the process of forming behavior. Individuals in these institutions are expected to experience a process of change through disciplinary mechanisms.

Thus, discipline has a close relationship with freedom. Freedom does not necessarily mean the absence of rules or control. On the contrary, in social life, freedom requires limits and regulatory mechanisms to be exercised responsibly. From this perspective, discipline can be understood as a process that directs human freedom so that it can produce productive actions that do not harm oneself or others.

Self-Formation

The second important concept in Michel Foucault's thought is self-formation and its relationship to disciplinary power. This concept is related to the way power works in regulating and shaping individual behavior. Michel Foucault provides a critique of the understanding of power that sees power only as something owned by a particular party and used to control another party (Michel Foucault, 1983). In this view, power is often understood through a subject-object relationship: a person or group is considered the holder of power, while the other party is positioned as an object that receives or experiences power. Michel Foucault offers a different understanding.

Power does not simply belong to one party or remain concentrated in the hands of a few; rather, it operates through social relations (Michel Foucault, 2003).

In other words, power arises and operates within human relationships. Therefore, power can be understood as a relationship, rather than merely as something possessed. Power relations take place between individuals and groups and can affect the way a person acts, thinks, and regulates themselves. In this context, individuals are not only objects of power but can also be part of the operation of power. This understanding has a close relationship with the issue of freedom. Disciplinary power does not solely eliminate human freedom, but works by directing and regulating the possible actions of individuals. Thus, freedom remains, but it takes place within relationships governed by rules, norms, and mechanisms of control (Michel Foucault, 2003).

In practice, disciplinary power can be codified through rules, supervision, evaluation, and habit formation. Rules provide limits to actions, supervision ensures that rules are followed, while evaluation is used to assess whether the individual has met specified standards. If the process is carried out repeatedly, the individual can form certain habits and ultimately internalize prevailing norms. Thus, supervision in disciplinary power does not always have to be carried out directly by another party. Individuals can learn to supervise and control themselves based on the norms they have accepted. Under these conditions, the mechanism of power works more subtly because individuals become involved in the process of disciplining themselves (Michel Foucault, 2003).

Disciplinary power ultimately aims not only to limit action, but also to produce individuals who are considered productive and fit for a particular purpose. Therefore, discipline and power have a close relationship with the process of shaping human beings as subjects. Discipline regulates freedom, whereas disciplinary power works through relationships, rules, supervision, evaluation, and habituation to shape individual behavior. Within such a framework, discipline should not be understood solely as a restriction of freedom. Discipline can be seen as a regulatory process that allows human freedom to be directed to produce more orderly, productive, and responsible actions. At the same time, disciplinary power suggests that this process does not take place only through external coercion, but can also operate through the individual's ability to regulate and control themselves (Michel Foucault, 1983).

Reading Achievement through Michel Foucault's Discipline and Self-Formation

Performance as a Result of Subject Formation

In this context, the educational process carried out at the Yohanes Berkhmans Todabelu Mataloko Junior High School is relevant for understanding achievements as part of the overall process of student development. The educational process that takes place does not occur only during class hours, but also through student life in the dormitory. In the dormitory environment, students follow a pattern of life that has been arranged in a structured manner, beginning with study time, work, exercise, and prayer, and extending to various other academic and non-academic activities. All of these activities are part of the educational process that takes place continuously in students' daily lives.

This kind of educational pattern shows that student development is not directed only toward academic achievement, but also toward habit formation through students' involvement in various

activities. Studying, working, exercising, praying, and participating in other activities provide experiences that allow students to learn to fulfill responsibilities, organize themselves, and understand the meaning of each activity they perform. Thus, education does not stop at what students acquire during the learning process in the classroom, but also takes place through the experiences and life practices they encounter every day in the school and dormitory environment.

In this context, the achievements obtained in PORSENI activities can be seen as one of the indicators for understanding the development process that has been carried out. These achievements are not solely seen as the result of students' ability to participate in competitions, but can also reflect the habituation and development process that takes place consistently at school and in the dormitory. The achievements obtained by students can indicate that the various processes they undergo—whether studying, working, exercising, praying, or participating in academic and non-academic activities—have meaning in their personal development.

The meaning then does not stop at achievements in PORSENI activities, but is expected to be applied in daily life. Through various activities that are carried out regularly, students learn to connect the experiences they gain with real actions in their lives. Thus, each activity that is undertaken becomes part of the self-formation process that allows students to bring those values, habits, and experiences into their daily lives.

In the end, the entire development process is expected to provide students with provisions for when they complete their education at the Yohanes Berkhmans Todabelu Mataloko Junior High School. The education they undergo not only produces achievements in the form of awards, but also forms more creative, innovative, and productive individuals. This creativity and innovation can be seen in the ability of students to produce something that has unique characteristics and is not easily found in others. Thus, PORSENI achievements can be understood as one of the results that emerge from the broader educational process, while the more important meaning lies in how the entire development process shapes students into individuals who are able to produce something and be useful in daily life.

Complementary Pedagogical Perspectives from Freire and Ki Hadjar Dewantara

This thinking is in line with the ideas of Paulo Freire, who criticized the educational model that places students only as recipients of knowledge. Freire emphasized the importance of dialogical education, in which teachers and students meet as subjects who are equally involved in the learning process. In the dialogical process, students not only receive the knowledge provided by the teacher, but also can read, interpret, and understand their own reality (Freire, 1970). Thus, the educational process is not merely an activity of transferring knowledge from teacher to student, but a joint process of building new understanding and experience.

In the context of coaching students for competitions, this relationship can be seen through the processes of practice and mentoring. The teacher provides material, direction, correction, supervision, and evaluation. At the same time, students respond to the mentoring through questions, ideas, creativity, strategies, and new ways of solving problems. Thus, the coaching process is reciprocal. The teacher helps students develop, but in the process, the teacher can also gain new experiences and knowledge from the students. This kind of relationship shows that the educational

process is a relationship between subjects, rather than a relationship between a subject and an object that is fully formed.

Ki Hadjar Dewantara also places educators not as parties who dominate students, but as leaders who provide guidance in accordance with students' development. The concept of Tut Wuri Handayani shows that educators need to provide encouragement and opportunities for students to develop. Such education provides space for students to become independent, creative, and responsible individuals (Dewantara, 2004; Suparlan, 2015; Syaripudin, 2015). In this context, the success of coaching is not only seen from the ability of students to win competitions, but also from their ability to develop into individuals who are able to think and act independently.

Therefore, the achievements obtained by students in competitions need to be placed as the result of a long formation process. The achievements of the Yohanes Berkhmans Todabelu Mataloko Junior High School, for example, cannot be separated from the various development activities carried out previously. The highest score or victory in a competition is indeed something that should be appreciated. However, this achievement should not be the only measure of the success of an educational institution. Achievement is more appropriately placed as one of the indicators that helps schools evaluate the effectiveness of the development process that has been carried out.

Thus, competition is not the final goal of education. Competition is one of the spaces for evaluation, allowing schools to see how the educational process takes place within an institution. The results of competitions can serve as material for reflection, enabling schools to look back at how teachers guide students, how students develop their potential, how the learning process is implemented, and how relationships between teachers and students are built. In this sense, achievement functions as a measuring tool for the educational process, not as an absolute goal that must be achieved at the expense of other dimensions of student development.

Achievement can also be understood as the result of educational habits and culture that are built consistently. Students who obtain good achievements generally do not rely only on individual abilities, but also receive support from the learning environment, practice habits, discipline, teacher mentoring, continuous evaluation, and the academic culture that develops within the school. Therefore, achievement needs to be read as a manifestation of the broader educational process. Education forms habits, habits form abilities, and these abilities, under certain conditions, can produce achievements.

Discipline and Performance Production

From the perspective of Michel Foucault, we can develop a new perspective on education that is concerned not only with the process of imparting knowledge, but also with the process of forming individuals through various practices of supervision, assessment, and normalization. Through these mechanisms, students are observed, assessed, compared, and placed into certain categories based on applicable standards (Michel Foucault, 1977). Thus, the success of education cannot be seen solely in terms of rankings, medals, certificates, or the number of victories obtained by students. Behind these various forms of achievement lies a process of assessment and formation that takes place within educational institutions.

It is at this point that achievement needs to be understood more critically. Achievement is an observable output, but behind this output lies a complex process of formation. If one looks only at the final result, the long process carried out by teachers and students becomes invisible. From the perspective of Michel Foucault, assessment and examination allow students' abilities to be observed, compared, and classified (Michel Foucault, 1977). Therefore, achievement not only shows the results achieved by students, but can also provide an overview of the development process, the standards used, and the assessment mechanisms that operate within education. The way that process operates in this particular institution is examined in the following subsections, first through the production of achievement and then through the formation of the trained body.

On the other hand, if achievement is understood as part of the educational evaluation process, then each achievement can be an opportunity for the school to reflect on the development process that has taken place. The results obtained by students can be used to assess how mentoring, learning, training, and potential development have been carried out. Thus, achievements do not stop at recording wins or obtaining awards, but can also serve as material for understanding the educational process that produces these achievements.

Thus, interschool competitions should not only be understood as a competition arena for determining the most superior schools or students. Competitions can be a space for demonstrating how each school develops the potential of its students, as well as how the assessment process produces differences and positions among participants and schools. The differences in results obtained by each school can be used as evaluation material to assess the quality of the development process, mentoring patterns, learning culture, and educational relationships built within the institution. Within the framework of Michel Foucault's thought, the process can also be seen as a practice that allows students' abilities to be measured, compared, and categorized based on certain standards (Michel Foucault, 1977).

Thus, the focus of the discussion is not only directed at who wins and who loses, but also at the process behind these achievements. Achievement is important not only because it shows results, but because it can open up space for examining how students are developed, how standards of success are formed, and how schools develop the potential of their students through various educational practices.

In the end, the essence emphasized by Michel Foucault (1988) can be applied to education: the issue is not how many achievements can be collected by a student or a school, but rather how students are formed into subjects who are able to think, create, engage in dialogue, and take responsibility for their own development. Achievement is simply one of the consequences or outcomes that can emerge from this process. Therefore, achievements need to be appreciated, but they must not replace the meaning of education itself.

Michel Foucault emphasized that the coaching process that builds relationships between subjects ultimately has a much longer-lasting value than a victory in a competition (Michel Foucault, 1988). Students who experience themselves as subjects in the educational process will be more likely to bring those experiences into their social lives and build similar relationships with the next generation. Thus, education produces not only outstanding learners, but also human beings who are able to become subjects for themselves and appreciate others as subjects.

With this perspective, it can be emphasized that achievement is both the result of and an evaluation instrument for an educational process, not the final goal of education. Behind every achievement lies a process of selection, development, training, mentoring, dialogue, evaluation, and the formation of relationships between teachers and students. Therefore, the success of schools in a competition should not only be seen in terms of the final grades obtained, but also in terms of the educational process that allows students to develop as independent, creative, and reflective human beings who are able to build constructive relationships with others.

Trained Body and Performance

The body, from the perspective of Michel Foucault, cannot be understood only as something biological or physical, but also as something that can be formed through various social and disciplinary practices. The body is the target of various mechanisms that regulate individual movement, time, activity, habits, and behavior. Through these processes, the body can be trained to perform actions regularly, repeatedly, and according to a specific goal. Michel Foucault described this process in terms of the formation of docile bodies, which are bodies that can be trained, directed, controlled, and, at the same time, made more skilled through disciplinary practices (Michel Foucault, 1977). In this context, the body is not something that has a fixed pattern of behavior from the beginning, but becomes part of a process of formation through continuous experiences, exercises, rules, and habits.

The formation of such bodies takes place through the regulation of activities and time. Discipline does not work only through prohibitions or punishments, but also through detailed arrangements concerning what should be done, when it should be done, how it should be done, and to what extent an activity should be performed. Michel Foucault pointed out that discipline works by managing time, organizing activities, providing training in stages, and supervising and examining individuals (Michel Foucault, 1977). Thus, an ability does not appear suddenly, but is formed through a process that is carried out repeatedly and continuously. Habits that are practiced consistently can eventually become part of the way individuals regulate themselves.

In the context of education, this thinking can be used to understand that the process of forming students does not take place only through the delivery of material in the classroom. Education also takes place through the arrangement of students' daily lives. When study time, work time, exercise time, prayer time, rest time, and various other activities are arranged in a structured manner, students not only carry out a series of activities, but also experience the process of forming habits. These arrangements make educational activities part of daily life and allow students to form certain behavior patterns through repetition and practice.

This can be seen in the educational process that takes place at the Yohanes Berkhmans Todabelu Mataloko Junior High School. Student life does not take place only in the classroom during class hours, but also in a dormitory environment that has an orderly pattern of life. Students have predetermined times to study, work, exercise, pray, rest, and participate in various academic and non-academic activities. All these activities are part of the development process that takes place continuously. If read through the perspective of Michel Foucault, this arrangement can be understood as a disciplinary practice that works through time, activities, exercises, and supervision so that students' bodies are gradually formed to become accustomed to carrying out certain activities.

In this process, the body is not only directed to obey rules, but also trained to become skilled. Michel Foucault explained that exercise is one of the techniques of discipline that assigns tasks to the body repeatedly and gradually. Through continuous exercise, individual behavior is directed toward certain conditions, and individual abilities can be developed progressively (Michel Foucault, 1977). Thus, the habit of studying, working, exercising, and carrying out other activities not only results in adherence to schedules, but can also form skills, perseverance, self-regulation skills, and readiness to carry out certain tasks.

This framework can be used to read the achievements of students at the Yohanes Berkhmans Todabelu Mataloko Junior High School in PORSENI activities. The achievements obtained by students cannot be seen as something that appears suddenly during the competition. Behind these achievements lies a development process that takes place through school and dormitory life. Students have become accustomed to living within a structured learning environment, following a schedule of activities, participating in training, receiving assistance, and carrying out various activities repeatedly. These habits then become part of the process of forming the skills they bring with them when participating in competitions.

In the end, a Foucauldian reading of achievement is not directed only toward saying that students become champions because they have better abilities than other students. What is more important is to examine the processes that allow those abilities to be formed. Achievement becomes the observable result of a disciplinary process that takes place systematically through the regulation of time, habituation, practice, supervision, and evaluation. Thus, the achievements of students at the Yohanes Berkhmans Todabelu Mataloko Junior High School can be understood not as something that comes out of nowhere, but as the result of a long process of bodily and behavioral formation through disciplinary practices that take place in school and dormitory life.

Two qualifications close the discussion. The first concerns what this analysis can and cannot establish. It can show that the arrangements of the school and the dormitory are intelligible as disciplinary practice in Foucault's sense, and that reading achievement as a trace of those arrangements is coherent with what is known about the setting. It cannot establish how far those arrangements in fact account for the results obtained at PORSENI 2026, because that would require the documented results, the accounts of those who competed, and a comparison with schools whose arrangements differ, none of which is presented here. A table setting out the competitions entered, the number of participating students, and the placings obtained would allow the interpretation offered above to be tested against the record, and its absence is the principal evidential weakness

of this study. The second qualification concerns scope. The case examined is a single residential seminary in one district, selected precisely because its arrangements are unusually comprehensive; conclusions drawn from it extend to the concepts employed rather than to junior secondary schools in general, and nothing here warrants the claim that the same relation between routine and achievement would be found where the school governs only part of the student's day.

CONCLUSION

The achievements of the junior high school students of the Yohanes Berkhmans Todabelu Mataloko Seminary in PORSENI 2026 are the result of a process of discipline and self-formation that takes place systematically through the regulation of time, training, mentoring, supervision, evaluation, and habituation in the school and dormitory environments. From Foucault's perspective, this process not only shapes skills, but also develops students' ability to organize and evaluate themselves. Thus, PORSENI is not only an arena of competition, but also a space for subject formation, while achievement is both a trace of and an indicator of the educational process that takes place continuously.

Answering the questions set out in the introduction directly, the daily arrangements of the school and the dormitory are organised as disciplinary practice in four identifiable ways: time is partitioned so that study, communal work, physical exercise, prayer, and rest each occupy a fixed place in the day; training is staged so that tasks are repeated and their difficulty raised by degrees; supervision is continuous rather than episodic, because resident educators are present across the whole cycle of activity; and evaluation is routine, with correction delivered in the course of practice rather than reserved for a terminal examination. Achievement can be read as evidence of formation in the sense that it presupposes capacities, namely regularity, persistence, and the ability to correct oneself without being told, that are produced by those four arrangements rather than exercised spontaneously in the arena. The most consequential of the four, on the account given here, is the regulation of time in the dormitory, because it is the arrangement that operates when no competition is in prospect and therefore the one through which habituation becomes self-regulation.

The limitations of the study follow from its design and bear directly on how these statements should be read. The manuscript does not present the documented results of PORSENI 2026, the number of informants, the period of observation, or verbatim accounts from participants, so the relation between the arrangements described and the results obtained is argued rather than demonstrated. The design is a single instrumental case in one institution, and the researcher is positioned within that institution, which secures access at the cost of distance. The claims advanced are therefore confined to the case examined, and the study should be read as offering an interpretation that is available for testing rather than a finding that has been tested.

The theoretical contribution is correspondingly specific. Foucauldian educational analysis has concentrated on the classroom, the examination, and the administrative record, and this study extends it in two directions: to the competitive arena, by reading a public result as the trace of a formative regime rather than as a measure of ability, and to the residential institution, where the government of time is continuous rather than partial, so that habituation and self-regulation are difficult to separate. Setting this analysis alongside Ki Hadjar Dewantara's principle of Tut Wuri

Handayani also indicates that disciplinary formation and an ethic of guidance are not mutually exclusive, which qualifies readings of Foucault that treat discipline solely as subjection. For practice, the implication for the school is that its competitive results are better treated as information about its formative arrangements than as a verdict on its students, and that reflection after a competition should examine the preparation rather than the placing. For future research, three steps follow: documenting the achievement record and participant accounts so that the interpretation offered here can be tested against evidence; comparing residential with non-residential schools entering the same event, so that the contribution of continuous time regulation can be isolated; and following a cohort over time to establish whether the self-regulation observed in preparation persists once the institutional arrangements are withdrawn.

REFERENCE

Asri, G. K. P., Suwarjiya, S., & Aulia, N. (2023). Tik Tok is a medium for character development through the creativity of Dayak dance creations. Imaji: Journal of Art and Art Education, 21(1). https://doi.org/10.21831/imaji.v21i1.47882

Ball, S. J. (2016). Subjectivity as a site of struggle: Refusing neoliberalism? British Journal of Sociology of Education, 37(8), 1129-1146. https://doi.org/10.1080/01425692.2015.1044072

Braun, V., & Clarke, V. (2021). One size fits all? What counts as quality practice in (reflexive) thematic analysis? Qualitative Research in Psychology, 18(3), 328-352. https://doi.org/10.1080/14780887.2020.1769238

Dent, A. L., & Koenka, A. C. (2016). The relation between self-regulated learning and academic achievement across childhood and adolescence: A meta-analysis. Educational Psychology Review, 28(3), 425-474. https://doi.org/10.1007/s10648-015-9320-8

Dewantara, K. H. (2004). Karya Ki Hadjar Dewantara, Part I: Education. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.

Diel, K., Broeker, L., Raab, M., & Hofmann, W. (2021). Motivational and emotional effects of social comparison in sports. Psychology of Sport and Exercise, 57, 102048. https://doi.org/10.1016/j.psychsport.2021.102048

Finefter-Rosenbluh, I. (2022). Between student voice-based assessment and teacher-student relationships: Teachers' responses to 'techniques of power' in schools. British Journal of Sociology of Education, 43(6), 842-859. https://doi.org/10.1080/01425692.2022.2080043

Foucault, M. (1975). Surveiller et punir: Naissance de la prison. Paris: Gallimard.

Foucault, M. (1977). Discipline and punish: The birth of the prison (A. Sheridan, Trans.). New York: Pantheon Books. (Original work published 1975)

Foucault, M. (1983). The subject and power. In H. L. Dreyfus & P. Rabinow (Eds.), Michel Foucault: Beyond structuralism and hermeneutics (2nd ed., pp. 208-226). Chicago: University of Chicago Press.

Foucault, M. (1988). Technologies of the self. In L. H. Martin, H. Gutman, & P. H. Hutton (Eds.), Technologies of the self: A seminar with Michel Foucault (pp. 16-49). Amherst: University of Massachusetts Press.

Foucault, M. (2003). Society must be defended: Lectures at the Collège de France, 1975-1976 (D. Macey, Trans.; M. Bertani & A. Fontana, Eds.). New York: Picador.

Freire, P. (1970). Pedagogy of the Oppressed. New York: Herder and Herder.

Li, J., Ye, H., Tang, Y., Zhou, Z., & Hu, X. (2018). What are the effects of self-regulation phases and strategies for Chinese students? A meta-analysis of two decades research of the association between self-regulation and academic performance. Frontiers in Psychology, 9, 2434. https://doi.org/10.3389/fpsyg.2018.02434

Liu, J., Wu, B., & Qu, J. (2022). Chinese adolescents' struggle in online compulsory education during the COVID-19 pandemic: A Foucauldian perspective. Education and Information Technologies, 27(2), 1705-1723. https://doi.org/10.1007/s10639-021-10688-9

Moore, T. P., McArthur, M., & Noble-Carr, D. (2018). More a marathon than a hurdle: Towards children's informed consent in a study on safety. Qualitative Research, 18(1), 88-107. https://doi.org/10.1177/1468794117700708

Morris, D. S. (2016). Extracurricular activity participation in high school: Mechanisms linking participation to math achievement and 4-year college attendance. American Educational Research Journal, 53(5), 1376-1410. https://doi.org/10.3102/0002831216667579

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. International Journal of Qualitative Methods, 16(1), 1609406917733847. https://doi.org/10.1177/1609406917733847

Perryman, J., Ball, S. J., Braun, A., & Maguire, M. (2017). Translating policy: Governmentality and the reflective teacher. Journal of Education Policy, 32(6), 745-756. https://doi.org/10.1080/02680939.2017.1309072

Rahayu, N. K. S., & Wiarta, I W. (2021). Hubungan tingkat pendidikan dan perhatian orang tua dengan prestasi belajar siswa kelas IV SD. Jurnal Ilmiah Pendidikan Profesi Guru, 4(2), 308-318. https://doi.org/10.23887/jippg.v4i2.33044

Sugiarto, A. P., Suyati, T., & Yulianti, P. D. (2019). Learning discipline factors in grade X students of SMK Larenda Brebes. Pulpit of Knowledge, 24(2). https://doi.org/10.23887/mi.v24i2.21279

Suparlan, H. (2015). The philosophy of education of Ki Hadjar Dewantara and his contribution to Indonesian education. Journal of Philosophy, 25(1), 56-74. https://doi.org/10.22146/jf.7914

Syaripudin, T. (2015). Ki Hadjar Dewantara's philosophy of education as an educational theory and its implications for general education practice in the context of national education [Doctoral dissertation, Universitas Pendidikan Indonesia].

Theobald, M. (2021). Self-regulated learning training programs enhance university students' academic performance, self-regulated learning strategies, and motivation: A meta-analysis. Contemporary Educational Psychology, 66, 101976. https://doi.org/10.1016/j.cedpsych.2021.101976

Yin, R. K. (2018). Case study research and applications: Design and methods (6th ed.). Thousand Oaks, CA: SAGE Publications.