

# A CROSS-CULTURAL ANALYSIS OF HUMANISTIC EDUCATION: EXPLORING RESTORATIVE PRACTICES IN AUSTRALIAN EDUCATION AND THE PARENTING SYSTEM OF ISLAMIC EDUCATION (PESANTREN) IN INDONESIA

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**Abstract:** *This research intends to conduct a cross-cultural analysis of humanistic education, by exploring fundamental concepts of Restorative Practices in the Australian education system and the parenting system within Islamic education (pesantren) in Indonesia, addressing three primary research questions: (1) What are the core concepts of restorative justice within the Australian education system and the parenting system in Islamic education in Indonesia? (2) How do restorative practices within these systems align with the principles of humanistic education? (3) What are the similarities and differences in restorative practices between the Australian education system and the parenting system in Islamic education in Indonesia? The research will be conducted using qualitative methods and descriptive analysis to get the data from various sources, including interviews with education practitioners, observations, and in-depth literature studies. The finding will provide an in-depth insight into the practices of humanistic education, with a particular emphasis on efforts to restore relationships in the formal education contexts in Australia and the nurturing environment within Islamic education (pesantren) in Indonesia. The outcomes of this research are expected to make a significant contribution to the understanding of restorative practices in education and after valuable insight into how culture influences humanistic education. It can be used to enhance educational practices in both countries and identify potential cultural collaborative opportunities in educational contexts.*

**Keywords:** *Humanistic Education, Restorative Practices, Islamic Education.*





## PENDAHULUAN

It is revealed that pesantren, as part of the national education system in Indonesia, has made a significant contribution to the emergence of national leaders. Many well-known figures, such as HOS Cokroaminoto, Gus Dur, Ahmad Syafi'i Maarif, Din Syamsuddin, Ma'ruf Amin, and others, graduated from pesantren. The trust of society in pesantren as a place to educate the nation is increasing. The number of pesantren keeps growing. As of 2023, the total number of pesantren in Indonesia is 39,220, with more than 4.3 million students. The community's trust in pesantren education is not only due to the comprehensible subjects taught there, but also to the strong emphasis on character education and moral values.

Furthermore, it is believed that pesantren education excels at instilling discipline through extra supervision, both formal and informal. For that reason, many parents consider it a promising alternative for their children's education, especially in the post-pandemic era, where children's learning patterns have changed, particularly with the overwhelming use of gadgets beyond learning activities. It challenges children to keep motivated in learning and creates a conducive learning environment (Kamaruddin et al, 2023).

However, parents' high expectations decreased as several cases of violence happened, leading to a decrease in the learning comfort in pesantren and a loss of trust in pesantren education. One case involved the death of a student in a pesantren in east Java (Jainah et al, 2022). Data from the past five years indicates that there have been cases of violence in pesantren in Indonesia. It is reported that 47% of the victims of violence are male students, while 53% are female students. Interestingly, 98% of the perpetrators are male, with the remaining percentage being female. Moreover, some violent cases, especially sexual harassment are often done by people who should protect and nurture the students, including teachers, leaders, and caretakers of the pesantren (Jamaludin & Prayuti, 2022). Based on the aforementioned issues, the government, especially the Ministry of Women Empowerment and Child Protection (PPPA), responded by issuing the Technical Guidelines for the Implementation of Child-Friendly Pesantren in 2018 (ditpontren,n.d-a). they also collaborate with the Ministry of Religious Affairs, the government institution responsible for the development of pesantren, to collectively establish child-friendly pesantren.

However, the information about the result of the implementation of the Child-Friendly Pesantren program, or any report on the impact of reducing violence cases in pesantren was rare, or even unfound. Also, there has been no report or evidence regarding the implementation of the violence that occurred because of the pattern of parenting system in pesantren.

This article aims to investigate the parenting system in pesantren in Indonesia, Does the parenting system in pesantren align with humanistic education practices that uphold the human rights of the students and whether



they adhere to humanistic education practices that respect the rights of students? Referring to the theory of Restorative Practice, a problem-solving dialogue involving the victims, perpetrators, and affected communities in a dialogue to prevent the recurrence of painful incidents. This research will address the issue of caregiving patterns in Indonesian pesantren and the concept of humanistic education, with the following important questions:

1. What are the fundamental concepts of restorative justice in the Australian education system and the parenting system of Islamic education (Pesantren) in Indonesia?
2. How do restorative practices and the parenting system in Islamic education align with the principles of humanistic education?
3. What are the similarities and differences between restorative practices in Australian education and the parenting system in Islamic education?

## THE PARENTING SYSTEM IN PESANTREN (ISLAMIC BOARDING SCHOOL)

Boarding schools are often associated with the parenting system. The parenting system in Islamic boarding schools aims to enhance students' discipline in employing the school's vision and mission. For instance, Al-Hikam Islamic Boarding Schools Malang implemented a parenting system integrated with the learning process to implement its vision and mission of religious moderation, as a distinctive feature (Maskuri et al, 2020). Similarly, a parenting system in boarding schools is applied to support the achievement of environmentally-based -based life skills, which encompasses three aspects: (1) personal skills, (2) social skills, and (3) vocational skills (As'ad,2022). Moreover, other researchers believe that a parenting system can enhance religious devotion in boarding schools (Hidayat & Dmayanti, 2021) (Wulandari, et al, 2021).

In terms of specific details about parenting, some boarding schools provide information regarding the type of parenting system that is applied. Nurul Jadid Boarding School in Paiton Probolinggo has been implementing a parenting system that is divided into regions and units with official reports through a central management system. In this caregiving model, they utilize seniors for its implementation ( Fawaid & Hasanah, 2020). Another research conducted at Darul Muttaqin Islamic boarding school in Bogor suggests that Islamic education institutions, particularly boarding schools should enhance supervision and parenting strategies to create a child-friendly boarding school environment. As well as, boarding schools should encourage students to adhere to rules and discipline, and promote collaboration between parents, teachers, and relevant parties for the development of student learning and the existence of the boarding school (Dasir &Munawiroh, 2020)

Indeed, there are still weaknesses in terms of parenting in boarding schools. Firstly, some boarding schools still focus on the achievement of cognitive



knowledge, attitude (affective) and psychomotor skills, with no pay attention to faith and etiquette. Therefore, a nature-based caregiving strategy becomes an alternative approach ( Irfan, Pathurahmann,2022). This research also explains several weaknesses in boarding schools' parenting, namely: (1) Ustadz/both senior students and caregivers chosen by teachers/ustadz-have not mastered the theory of caregiving/parenting, including guidance and counseling for students. One major concern in boarding school parenting is the implementation of punishments to enforce discipline among students. Punishment or excessively strict rules can have negative impacts on students and the overall environment. One of the consequences is that restrictive rules may potentially lead students, especially juniors, to engage in bullying behavior toward their peers. This bullying can result in a decrease in students 'motivation to learn and reluctance to stay in the boarding school ( wahyuni & Ernawati, 2022).

## **RESTORATIVE JUSTICE THEORY AND PRACTICE IN AUSTRALIA**

Since 2001, restorative justice practices have begun in Australia juvenile justice and have been extended for use with adult offenders. During 22 years since Strang's 2001 report (Strang, 2001), restorative justice programs now span conferencing for both young and adult offenders, circle sentencing, and victim-offender mediation. As of 30 October 2013, a wide range of restorative justice options were available across Australia, specifically:

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- Conferencing for young offenders was available in all Australian states and territories.
- Conferencing for adult offenders was available in New South Wales.
- Circle sentencing was available in New South Wales and Western Australia; and
- Victim-offender mediation was available in jurisdictions, except for Victoria and the Australian Capital Territory

In Australia, research has identified school bullying as a risk factor associated with antisocial and criminal behaviour (National Crime Prevention, 1999). Early intervention has been advocated as the most appropriate way to break this cycle (Tremblay and Craig, 1995). Schools may be the most appropriate institutions to focus on reducing antisocial and criminal behaviour patterns in children, while promoting health, resilience, and social responsibility. Schools bring together many people who influence and support children, including parents, grandparents, teachers, instructors and coaches, as well as children's peers. As a microcosm of society, schools have the potential to nurture and integrate individuals within society. However, they also have the potential to stigmatize and exclude (Morrison, 2001). Finding solutions to the problem of

bullying, and other forms of school violence is not easy. In the past, various methods have been tried, swinging from communitarian approaches to rehabilitation to conservative approaches to punishment. Broadly, the former values compassion, while the latter values accountability. However, evidence is mixed as to which approach works best. Is it possible to incorporate both compassion and accountability in the sanctions that can be imposed when dealing with school violence?

There is no single path that leads a child to bullying others or to being bullied; however, poor social adjustment is a common element. Several risk factors have been identified, which generally fall into the categories of individual differences, family, and school (Farrington; 1993). A recent study has found that many of the known risk factors in predicting bullying are mediated by one central factor, which is how individuals manage shame over the wrongdoing (Ahmed et al, 2001). Shame management can be adaptive or maladaptive (Ahmed et al, 2001). Shame comes to the fore when we behave inappropriately concerning a community of support, such as our family or school. Through taking responsibility for the wrongdoing and making amends, the shame can be acknowledged and discharged. Through this process, our feeling of connectedness to the community affected by the wrongdoing remains intact. Shame management can be maladaptive when the functioning of an individual's internal sanctioning system begins to break down and shame is not effectively discharged. Shame that has not been discharged remains internalized and can be expressed as anger. The reason why a child's internal sanctioning system may not be operating optimally, promoting mutual respect between individuals, is multifaceted. Self-regulation of relationships has become ineffective. The community that has evoked the shame can contribute further to its negative manifestation if the individual is subjected to further feelings of rejection from that community. Individuals can lapse into a mode of self-protection that can lead to further breakdown of social relationships, risking harmful backlash. Social relationships are important for regulating social life. This is a central tenet of the practice of restorative justice. To achieve successful reintegration the process must involve the presence and participation of a community of support for the offender and the victim. This community would be made up of the people who respect and care most about these two (or more) people. The process of shaming requires a confrontation over the wrongdoing between the victim and offender within this community of support. Restorative programs aim to reintegrate those affected by wrongdoing back into the community so that they may become resilient and responsible members of the community, upholding its laws and values. This process is effective in schools, particularly in addressing bullying (Cameron and Thorseborne, 2001). Despite this, the use of restorative justice conferencing in schools has received mixed reviews and uptake of the practice has been slow (Morrison, 2001). The current evidence suggests that what is needed is broader institutional support, in the form of a culture shift that



supports the process (Ritchie and O'Connell, 2001). Culture shifts require proactive interventions. The Responsible Citizenship Program is designed to meet this need.

The Responsible Citizenship Program aims to provide participants with skills to work through wrongdoing and incidents of harm. While programs aimed at creating a culture shift need to target all members of the school community, the Responsible Citizenship Program was developed for students in primary school as part of an early intervention strategy. Ideally, the program should complement a range of restorative practices in schools. The rough engagement with the program, teachers, parents, and other members of the school community can also develop their skills. It is hoped this approach will address some of the broader institutional barriers that currently limit the use of restorative justice in schools. In practice, restorative justice is a form of conflict resolution. Conflict resolution programs have been found to give students important skills in reducing harmful behaviour in schools (Johnson & Johnson, 1995). The Responsible Citizenship Program aims to incorporate a range of related processes for maintaining healthy relationships, including community building, conflict resolution, and shame management, under one conceptual umbrella.

Throughout the program, students are given space and voice to express their views. Initial emphasis is placed on creating a safe place where concerns and stories of harm at school can be voiced. At the same time, the program aims to be fun and engaging for students. As relationships within communities strengthen, students are allowed to learn productive conflict resolution skills through a focus on the feelings associated with conflict and how to resolve those feelings.

## PROGRAM PRINCIPLES

The Responsible Citizenship Program is grounded in several principles of restorative justice, including community building and conflict resolution. Braithwaite (1989) argues that restorative justice is a participatory process that addresses wrongdoing while offering respect to the parties involved, through consideration of the story each person tells about how they were affected by the harmful incident. Playing on the program's acronym (RCP), respect (R), consideration (C), and participation (P) become the core program agreements. They are developed through the learning opportunities that the program provides. While the core principles (RCP) remain relevant throughout the program, a second set of principles is used to develop students' strategies on how to resolve conflict productively. These principles can be applied to a range of harmful behaviors in schools, they are:



1. Bullying and being bullied are ways of behaving that can be changed (Rigby 1996)
2. Addressing wrongdoing, such as bullying, concerns actions and should not involve the denigration of the whole person (Moore & O'Connell, 1994)
3. The harm done by bullying to self and others must be acknowledged (Retzinger & Scheff, 1996)
4. Reparation for the harm done is essential (Ratzinger & Scheff, 1996)
5. Both bullies and victims are valued members of the school community whose supportive ties with others should be strengthened through participation in communities of care (Bazemore & Umbreit, 1994)

These five principles underpin the conflict resolution process developed for the Responsible Citizenship Program. They are introduced as the REACT keys, to emphasize that resolving conflict requires active participation. Building on each letter from the word REACT, the five principles are presented to the students as follows:

- o Repair the harm done (Principle 4: Reparation)
- o Expect the best from others (Principle 1: Change is possible)
- o Acknowledge feelings/harm done (Principle 3: Acknowledgement)
- o Care for others (Principle 5: Building communities of care)
- o Take responsibility for behavior/ feelings (Principle 2: Responsible for acting without denigration).

## KESIMPULAN

In essence, restorative programs are about nurturing positive feelings (interest and excitement) and providing avenues to discharge negative feelings (shame). Restorative practices should lead to further engagement with the community, as evidenced by enhanced or re-established community participation. For this to be sustained, and for shame to be effectively managed, individuals need to develop skills for working through differences. Through these processes individuals can build and renew productive relationships, forgoing a resilient and responsible community.

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