

Teachers, Parents, and Netizens: Social Dynamics in Shaping a Nonviolent Education Paradigm in Indonesia

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Abstract

The increasing number of reports filed by parents against teachers for alleged acts of violence toward students reflects a shifting value system and evolving power relations in Indonesia's educational landscape. This issue transcends professional ethics and legal considerations, representing a broader social transformation influenced by public opinion in digital media. This study analyzes the roles of teachers, parents, and netizens in shaping a nonviolent education paradigm and examines how online discourse reconstructs authority within education. Using a qualitative descriptive approach, this research employs digital discourse analysis and targeted literature review of academic works, education policies, and social media posts (Twitter, Facebook, TikTok) published between 2020 and 2025. Data were thematically analyzed through the frameworks of Carl Rogers's humanistic education theory and Paulo Freire's critical pedagogy. The findings reveal three major themes: (1) the transformation of teacher-student relations toward empathy-based, nonviolent communication; (2) social media as a moral and ideological battleground redefining discipline and child protection; and (3) inconsistencies between child-friendly education policies and their practical implementation in schools. The study concludes that nonviolent education is not merely a normative ideal but a social process requiring a collective mindset shift, the integration of humanistic values into the curriculum, and the strengthening of ethical digital literacy across society. Its main contribution lies in integrating humanistic-critical pedagogical theories within Indonesia's digital context, offering a triadic model of collaboration among teachers, parents, and the online public to build a peaceful and reflective education culture.

Keywords: Nonviolent Education, Teachers and Parents, Social Media, Humanistic Pedagogy, Digital Public Discourse

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INTRODUCTION

The phenomenon of violence in education has become a global concern, in line with the growing attention to children's rights and humanistic learning practices. In many countries, the paradigm of non-violent education has become a key policy agenda that calls for a transformation in how teacher authority and pedagogical interactions are perceived. The implementation of peace education in secondary schools, for instance in Indonesia, has begun to emphasize the reinforcement of non-violent conflict resolution through socio-cultural approaches involving teachers, parents, and students (Saleh et al., 2025). This global shift indicates that violence is not merely a matter of discipline but reflects the value system embedded within the social and cultural structures of education.

In the national context, Indonesia faces a dilemma between maintaining traditional forms of strict discipline—believed to effectively shape character—and complying with legal and policy mandates on child protection that reject all forms of physical and verbal violence. Recent studies reveal that public perceptions of “strict education” remain divided between moral justification and legal awareness (Yudha & Chuemchit, 2024). Numerous cases of parents reporting teachers for alleged violence against students demonstrate an ongoing shift in social values within educational spaces. This tension illustrates the clash between authoritarian and humanistic paradigms, both of which are competing for legitimacy in the public sphere.

Social media plays a significant role in amplifying public discourse on this issue. On one hand, netizens support teachers under the pretext of maintaining discipline and traditional moral values; on the other hand, digital movements have emerged to advocate for non-violent approaches and respect for children's rights. A study by (Juliana & Nor, 2025) asserts that digital spaces can accelerate the dissemination of non-violent narratives, while simultaneously intensifying conflicts of opinion. Thus, social media functions not only as a channel of expression but also as an arena for shaping a new collective consciousness regarding teacher–student relationships.

Beyond digital influences, field studies indicate that the imbalance between legal policies and school practices remains the main obstacle to implementing non-violent education. According to (Izzah & Ahmad, 2025), many educational institutions—particularly Islamic boarding schools (pesantren) and faith-based schools—still face dilemmas between preserving disciplinary traditions and adapting to child-friendly educational standards. This condition demonstrates that transforming Indonesia's educational paradigm requires structural changes that simultaneously address social, cultural, and spiritual dimensions.

From a socio-cultural perspective, teachers and parents play dual roles: as agents of



traditional value reproduction and as mediators of change toward a humanistic education system. (Novrita, 2022) highlights the importance of community participation in building peaceful and inclusive learning environments. However, the tripartite relationship among teachers, parents, and digital communities remains underexplored, particularly in relation to social interactions and the dynamics of perceptions toward violence. This gap opens new opportunities for qualitative research that emphasizes the meanings and social experiences of educational actors.

Previous studies have generally focused on educational policies and models of conflict resolution training in schools (Nofriansyah & Suhadianto, 2025; Pamungkas, 2024), yet they remain limited in exploring how social discourse in digital media influences public perceptions of violence in education. This gap highlights the need for studies that investigate discursive processes among teachers, parents, and netizens as social constructions shaping the emerging paradigm of non-violent education. Using a qualitative descriptive approach, this study seeks to fill that gap through the analysis of meanings, experiences, and social interactions among key actors.

This research aims to describe the social dynamics underlying the formation of a non-violent education paradigm in Indonesia by examining the involvement of three main actors: teachers, parents, and netizens. The focus lies in understanding how social interactions, perceptions, and digital narratives shape new orientations toward educational practice. Theoretically, this study contributes to the discourse on the social construction of education and theories of value transformation within Indonesian culture. Practically, the findings are expected to serve as a foundation for developing educational policies and practices that are more empathetic, inclusive, and grounded in non-violent principles.

METHOD

This study employs a descriptive qualitative approach using literature review and social media discourse analysis methods to understand the dynamics of public opinion regarding teacher violence against students in Indonesia. The data sources include scholarly articles from SINTA, Scopus, ScienceDirect, and Google Scholar databases published between 2020 and 2025, as well as academic books, government policy documents (Kemendikbudristek, KPAI), and research reports related to non-violent education. Additionally, digital data consisting of public comments on social media platforms (Twitter, Instagram, Facebook, and TikTok) were collected using the keywords “teacher,” “violence,” and “child education” within the 2020–2025 period. This procedure follows the qualitative descriptive research practices employed by (Patty et al.,

2025) and (Shiddiq & Effendi, 2025), which emphasize the importance of selecting relevant data to comprehensively describe social phenomena.

A total of 121 posts and 953 comments were analyzed using purposive sampling techniques to capture the diversity of public opinions. The data were categorized into three narrative clusters: (a) support for teachers, (b) support for students, and (c) neutral–reflective positions. Each category was examined to identify the underlying moral, social, and cultural values, employing theories of humanistic education and social discipline as interpretive frameworks. The validity of the findings was ensured through theory triangulation and peer debriefing to confirm that the analysis accurately represents the diversity of social perspectives. This approach aligns with the methods applied by (Dewi & Pratiwi, 2025) and (Soegiarto & Supatmiwati, 2025), which highlight the importance of reflective interpretation of social-digital data in contemporary discourse research.

Validity was maintained through theoretical triangulation, peer debriefing, and thematic auditing. The analysis employed thematic coding (Braun & Clarke, 2021) to identify patterns of social meaning, moral values, and power language within public narratives. The interpretive framework integrated Rogers' theory of empathic communication and Freire's concept of critical consciousness to explore how the values of peace education are constructed and negotiated within digital spaces.

RESULTS AND DISCUSSION

The literature and discourse analyses indicate a significant shift from authority-based pedagogy toward humanistic education. Three main themes emerged. First, teacher–student relationships increasingly emphasize empathy and relational discipline. Teachers practicing nonviolent communication reported improved student trust and motivation (Edidarmo et al., 2025). Resistance persists in communities that equate firmness with professionalism, reflecting the cultural embeddedness of hierarchical norms. According to Rogers, effective education requires emotional openness, unconditional acceptance, and active empathy. In Indonesia, these principles often clash with bureaucratic demands and social expectations of 'strict teachers'. Nonviolent education thus requires a redefinition of firmness as humanistic discipline—authority guided by compassion rather than punishment.

Second, social media functions as a 'moral classroom' where public opinion continuously reinterprets educational authority. Three dominant narrative patterns emerged: conservative (supporting teachers and traditional discipline), progressive (emphasizing children's rights and psychological welfare), and reflective (balancing discipline and empathy). This digital discourse

democratizes moral negotiation but also threatens teacher credibility when ethical literacy is weak (Barker, 2025).

Third, a persistent gap exists between child-friendly policies and actual practice. Despite the Ministry of Education's 2021 'Child-Friendly School' policy, implementation remains inconsistent due to limited teacher training and supervision (Sudrajat et al., 2025). Many schools adopt nonviolence rhetorically but fail to institutionalize reflective pedagogical culture. Freire's perspective helps explain this: the system still operates under 'banking education', where values are imposed rather than dialogically developed. Overcoming this requires collective reflection and shared accountability among teachers, parents, and policymakers.

This study proposes a new conceptual model, The Triadic Empathic Digital Education Model, which positions teachers as facilitators of values and agents of empathy, parents as mediators between domestic norms and humanistic values, and netizens/digital publics as social controllers as well as catalysts for value transformation.

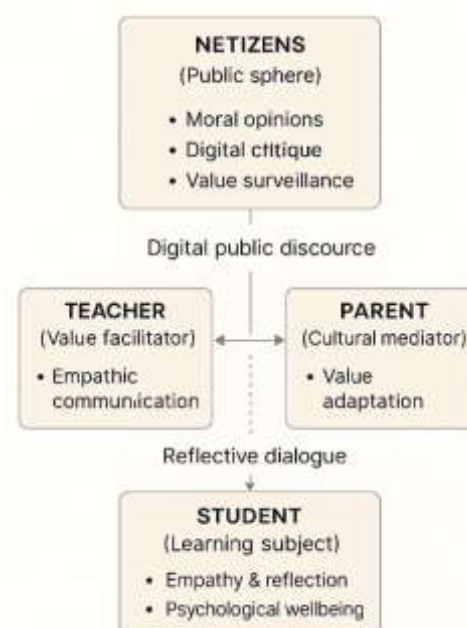


Figure 1. the Triadic Empathic Digital Education Model

Together, they form a reflective, dialogic, and self-correcting educational social system. The integration of Rogers's and Freire's theories within the digital context produces a humanistic–critical pedagogy framework, a form of learning that is liberating yet grounded in interpersonal empathy.



CONCLUSION

The formation of a nonviolent education paradigm in Indonesia is a complex, multidimensional social process involving value transformation, policy enforcement, and digital moral discourse. The shift toward humanistic education requires more than regulatory change—it demands a cultural transformation in communication and moral reasoning. This study proposes a 'Triadic Empathic Digital Education Model' positioning teachers as facilitators of values, parents as mediators between home norms and humanistic ideals, and netizens as moral watchdogs fostering public reflection. Practical implications include mandatory nonviolent communication training for teachers, reflective dialogue platforms between schools and parents, and ethical digital literacy campaigns to reframe online discussions from punishment to learning. Theoretically, the study expands humanistic pedagogy into the digital sphere, illustrating that nonviolent education is a continuous, reflexive social process aimed at cultivating peace, empathy, and dignity within Indonesia's educational system.

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