

HUMANISTIC SCHOOL MANAGEMENT FOR SAFE AND SUPPORTIVE SCHOOL CULTURES: AN INTEGRATIVE FRAMEWORK

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ABSTRACT

Policies that define safe schools often specify desired conditions but leave unclear how leaders can convert rights-based commitments into routines that shape everyday experience. This study develops an integrative framework for humanistic school management within Indonesia's *Budaya Sekolah Aman dan Nyaman* (BSAN), rendered here as Safe and Supportive School Culture. An integrative policy-conceptual review synthesized 40 substantive sources published between 1943 and 2026 across humanistic management, school climate, leadership, relational pedagogy, inclusion, partnership, restorative practice, digital safety, and authoritative policy standards. Sources were analyzed through deductive coding against four BSAN protection domains and inductive mechanism coding, followed by model construction and contradiction checking. The synthesis identifies five mutually reinforcing organizational capabilities: dignity-anchored leadership, protective governance, relational pedagogy, collaborative partnership, and continuous evaluation. These capabilities operate through relational trust, procedural predictability, psychological safety, stakeholder legitimacy, and organizational learning. The framework distinguishes harm reduction from flourishing and shows that humanism requires enforceable systems, not benevolent interpersonal style alone. It also surfaces five implementation tensions: care versus permissiveness, early detection versus surveillance, participation versus tokenism, contextual adaptation versus rights dilution, and restorative responses versus mandatory referral. The study contributes a multilevel architecture, implementation roadmap, and balanced indicator set linking policy mandates to observable practice. Empirical multi-site testing should examine whether the proposed mechanisms predict safety, belonging, engagement, and equitable well-being across diverse school contexts.

Keywords: Child Protection; Humanistic Management; Relational Pedagogy; School Climate; School Leadership

INTRODUCTION

Schools are not merely instructional delivery sites. They are social organizations whose rules, relationships, spaces, technologies, and routines shape how children and adults experience dignity, risk, belonging, and possibility. Consequently, school quality cannot be reduced to attainment, completion, accreditation, or administrative efficiency. A school may meet formal performance targets while normalizing humiliation, exclusion, unsafe facilities, unresponsive reporting systems, or digital practices that expose students to harm. Conversely, a school that protects students but offers little voice, agency, intellectual challenge, or relational connection meets a minimum threshold of safety without creating the conditions for flourishing. A defensible account of quality must therefore connect academic purposes with physical protection, psychological well-being, sociocultural inclusion, ethical digital participation, and the developmental needs of every student.

Research on school climate supports this broader view. School climate encompasses safety, relationships, teaching and learning, the institutional environment, and processes of improvement (Cohen et al., 2009; Thapa et al., 2013; Wang & Degol, 2016). Positive climate is associated with engagement, motivation, achievement, healthy development, and staff retention, while psychosocial climate is consistently related to adolescent mental health and well-being (Aldridge & McChesney, 2018). These findings shift safety from the margins of school administration to the center of organizational effectiveness. They also caution against treating safety as a checklist of facilities or incident counts. Students judge safety through daily interactions: whether adults listen, whether rules are applied fairly, whether difference attracts stigma, whether reporting produces protection, and whether making a mistake invites learning or humiliation.

Humanistic management provides an ethical and organizational vocabulary for this challenge. It treats people as persons with intrinsic worth rather than as instruments of organizational performance. Its central commitments are the protection of dignity, the promotion of well-being, and the orientation of

organizational activity toward the common good (Melé, 2016; Pirson, 2019; Pirson & Lawrence, 2010). Applied to schools, these commitments do not displace academic standards, discipline, accountability, or efficiency. They reorder their purpose and means. Performance should contribute to human development rather than require human sacrifice; discipline should teach responsibility rather than inflict degradation; accountability should support improvement rather than ritualize blame; and efficiency should not override equity, care, or the best interests of the child. Humanistic school management is therefore more demanding than interpersonal kindness. It requires institutional arrangements that make respectful, protective, and participatory conduct dependable even when individual leaders change.

This organizational interpretation is consistent with democratic and emancipatory traditions that treat students as participants in meaning-making rather than objects of instruction (Dewey, 1916; Freire, 1970).

Indonesia's Regulation of the Minister of Primary and Secondary Education No. 6 of 2026 provides a timely policy setting for such an institutional account. The regulation defines *Budaya Sekolah Aman dan Nyaman* (BSAN; literally, Safe and Comfortable School Culture) as the values, attitudes, habits, and behaviors through which schools protect spiritual needs, physical safety, psychological well-being, sociocultural security, and digital civility and safety (Ministry of Primary and Secondary Education of the Republic of Indonesia, 2026). In this article, *Safe and Supportive School Culture* is used as a functional English rendering because “supportive” better communicates the relational and developmental content of the policy than a narrow reading of physical comfort. The regulation is grounded in humanism, comprehensiveness, participation, the best interests of the child, non-discrimination, inclusion, gender justice and equality, harmony, and sustainability. It further assigns responsibilities for early detection, codes of conduct, operating procedures, education of school communities, classroom management, stakeholder participation, collaborative responses to violations, and continuous monitoring.

BSAN is significant because it expands the meaning of a safe school. Safety includes freedom from physical violence, but also freedom from ridicule, intimidation, coercion, exclusion, discriminatory treatment, spiritual imposition, inaccessible environments, privacy violations, and harmful digital interaction. Support includes facilities and services, but also equitable opportunities to speak, trustworthy adult relationships, psychosocial assistance, culturally responsive practice, and processes that restore security after harm. This multidimensionality is consistent with international work on inclusive education and health-promoting schools, which locates well-being in the interaction among curriculum, physical and social environments, services, and community partnerships (Ainscow, 2020; UNESCO, 2020; WHO & UNESCO, 2021).

Yet a policy-to-practice gap remains. Rights-based policy can state what schools ought to become without explaining the organizational mechanisms through which leaders, teachers, students, families, committees, communities, media, and government services jointly produce that condition. The relevant literature is also fragmented. Humanistic management explains dignity and well-being but is mostly developed outside school settings. School-climate scholarship explains multidimensional environments but often gives less attention to the governance routines that institutionalize dignity. Humanistic and relational pedagogy concentrate on classroom experience; culturally responsive leadership emphasizes context and justice; family-school partnership emphasizes reciprocity; restorative scholarship examines responses to harm; and digital citizenship research addresses rights and responsibilities online. Each stream illuminates part of the problem, but none alone specifies a coherent management architecture for BSAN.

The Indonesian context adds a further theoretical requirement: humanism must be culturally grounded without becoming culturally relativistic. Ki Hajar Dewantara's leadership principles emphasize moral example, the collective generation of purpose, and the empowerment of others through *Ing Ngarso Sung Tulodo*, *Ing Madyo Mangun Karso*, and *Tut Wuri Handayani* (Ningrum et al., 2025). Studies of Indigenous education in rural and remote Australia similarly show that beneficial leadership respects culture and agency, centers physical, mental, cultural, and spiritual well-being, and builds reciprocal relationships with communities (Davies, 2025; Davies & Halsey, 2019). Humanistic management is shaped by societal understandings of welfare and virtue (Fu et al., 2023). Nevertheless, cultural adaptation cannot legitimate violence, discrimination, gender inequality, exclusion, or the suppression of student voice. A usable framework must therefore hold universal rights and local meaning in productive tension.

This article addresses three questions: How can humanistic school management be conceptualized within the multidimensional requirements of BSAN? Which organizational capabilities and mechanisms

translate normative commitments into daily practice? Under what implementation tensions and boundary conditions might apparently humanistic practices become ineffective or harmful? The study contributes an integrative model comprising dignity-anchored leadership, protective governance, relational pedagogy, collaborative partnership, and continuous evaluation. Unlike a list of desirable behaviors, the model specifies mediating mechanisms, observable routines, likely failure modes, and a staged implementation roadmap. Its central claim is that safe and supportive school culture emerges when moral commitments are institutionalized as coordinated capabilities and evaluated through both harm-reduction and flourishing indicators.

METHOD

This study used an integrative policy-conceptual review. Integrative reviews are appropriate when a problem spans heterogeneous theoretical, empirical, and policy literatures and the purpose is to generate a new synthesis rather than estimate a pooled effect (Snyder, 2019; Torraco, 2005). The model-building orientation followed guidance for conceptual articles: constructs were defined, relationships and mechanisms were made explicit, boundary conditions were retained, and the resulting framework was designed to support empirical testing (Jaakkola, 2020). The review is therefore not presented as an exhaustive systematic review and does not claim population-level coverage of all publications on safe schools.

The source corpus was finalized in July 2026 through targeted Scopus discovery, backward citation tracing, and bibliographic verification against publisher or DOI metadata. Search combinations included “humanistic school management,” “humanistic management” AND (school OR schools OR education), “humanistic leadership” AND (school OR schools), “school climate” AND (safety OR well-being OR inclusion), “school-parent collaboration,” “restorative practices” AND (school OR schools), and “digital safety” AND (school OR schools). Eligible sources had to provide a concept, mechanism, empirical finding, or authoritative standard directly relevant to the management of safety, support, dignity, inclusion, or flourishing in education. Non-scholarly commentary, duplicate treatments, and generic safety checklists without an organizational or relational account were excluded. Foundational works were retained when they supplied constructs needed to explain contemporary practice. The substantive corpus contained 40 items published from 1943 to 2026: 19 peer-reviewed journal articles, seven scholarly book chapters, 11 foundational or monographic books, and three authoritative policy or standards documents. Four methodological references informed review design but were not coded as substantive evidence.

Analysis proceeded in three passes. First, deductive coding classified claims against the four policy domains: spiritual needs, physical protection, psychological well-being and sociocultural safety, and digital civility and safety. Second, inductive and abductive coding identified recurring organizational mechanisms, including relational trust, procedural predictability, autonomy support, stakeholder legitimacy, referral capacity, and organizational learning. Thematic coding followed an iterative process of familiarization, code refinement, theme review, and definition (Braun & Clarke, 2006). Third, theory synthesis connected normative anchors, organizational capabilities, daily routines, proximal mechanisms, and outcomes. A claim-to-source matrix was used to compare evidence across management, leadership, pedagogy, climate, inclusion, partnership, restorative, and digital-rights literatures.

Rigor was strengthened in three ways. Conceptual claims were triangulated across more than one literature stream whenever possible; positive mechanisms were paired with contradiction checks that asked how a practice could become permissive, coercive, tokenistic, surveillance-oriented, or culturally exclusionary; and policy language was separated from empirical claims so that normative mandates were not misrepresented as proven causal effects. The review's heterogeneity is a deliberate strength for theory synthesis, but it also limits causal inference. The framework should be read as a set of theoretically grounded propositions and implementation hypotheses requiring multi-site validation.

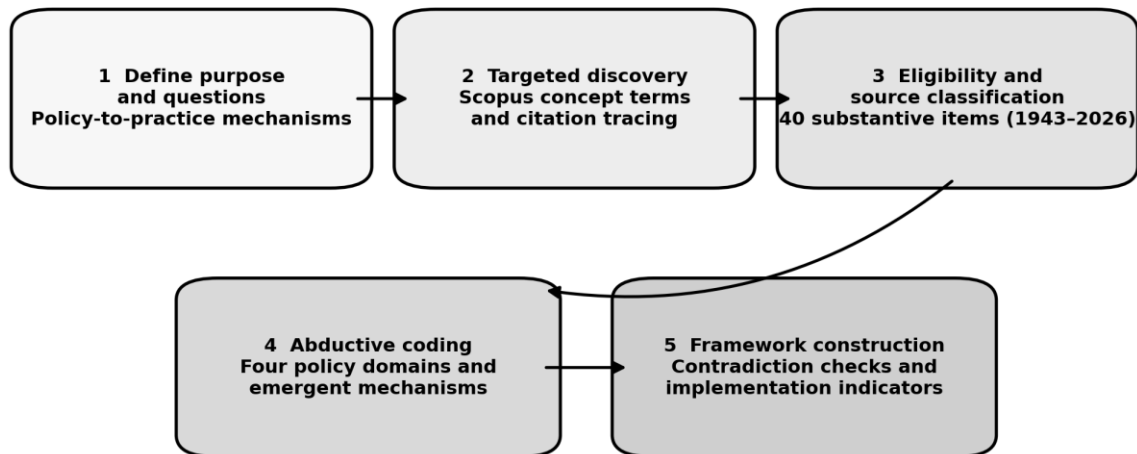


Figure 1. Integrative policy-conceptual review workflow

RESULTS AND DISCUSSION

From Policy Domains to Organizational Capabilities

The first result of the synthesis is that BSAN is best understood as an organizational culture mandate rather than a stand-alone safeguarding program. Its humanistic principle establishes the moral status of each person; the other principles qualify how that status must be enacted through comprehensive, participatory, inclusive, gender-equitable, harmonious, child-centered, and sustainable arrangements. This interpretation matters because initiatives framed as temporary projects tend to remain peripheral to budgeting, supervision, classroom practice, staff development, and performance review. Culture changes only when expectations are embedded in the ordinary work of the school.

The four BSAN domains also broaden what school managers must coordinate. Spiritual support requires freedom of belief and worship, respectful accommodation, and the prevention of coercion. Physical protection requires safe buildings, accessible environments, health-supporting conditions, risk mapping, and supervision that protects without intimidating. Psychological well-being and sociocultural safety require voice, belonging, anti-discrimination, psychosocial support, and relationships that honor difference. Digital civility and safety require ethical communication, digital literacy, cyberbullying prevention, consent, and responsible data governance. Table 1 translates these mandates into organizational capabilities and indicators that can be observed without reducing culture to compliance documents.

Table 1. BSAN Policy Domains Translated into Humanistic Management Capabilities

BSAN domain and mandate	Humanistic management translation	Illustrative indicators
Spiritual needs: freedom of worship, harmony, and adequate inclusive space	Manage spirituality as a source of ethics, meaning, empathy, and respect for plural identities, never as a mechanism of coercion	Perceived freedom and respect; inclusive access to facilities; documented accommodation; absence and resolution of religion-based exclusion

BSAN domain and mandate	Humanistic management translation	Illustrative indicators
Physical protection: safe buildings, disability access, healthy environments, risk reduction, and security	Combine universal design, preventive risk management, and non-intimidating supervision	Hazards identified and closed; accessibility audit results; emergency readiness; injury patterns; student perceptions of safe spaces
Psychological well-being and sociocultural safety: equal voice, psychosocial support, inclusion, and dignifying relationships	Build a relational climate in which students and staff can speak, seek help, learn from error, and participate without humiliation or discrimination	Belonging and psychological-safety scores; access to support and referral; trust in reporting; subgroup disparities; response quality
Digital civility and safety: ethics, literacy, harmful-content prevention, and personal-data protection	Integrate digital citizenship, consent, cyberbullying response, privacy safeguards, and restorative online conduct	Cyberbullying patterns; reporting and response time; consent and data-access practices; digital-literacy evidence; perceived online safety

The domains are analytically distinct but operationally interdependent. A physically secure building cannot compensate for discriminatory classroom relationships. A counseling service cannot overcome a reporting system that students do not trust. Digital-safety rules will fail when adults circulate student images or case details without consent. Spiritual programming can support meaning and solidarity, yet it becomes anti-humanistic when majority practices suppress minority identities. Humanistic management therefore functions as a coherence principle: it asks whether policies, resource decisions, adult conduct, learning design, and response procedures jointly protect dignity and promote well-being.

This coherence principle also distinguishes humanism from benevolence. Benevolence depends on the goodwill of particular adults; capability is organizational and reproducible. Humanistic schools require both caring relationships and enforceable arrangements. Codes, budgets, role descriptions, confidential channels, accessibility plans, referral agreements, and review routines are not bureaucratic alternatives to care. Properly designed, they make care dependable and rights claimable. The policy contribution of BSAN is thus strongest when its normative language is translated into organizational capabilities rather than converted into slogans, ceremonies, or isolated campaigns.

Dignity-Anchored Leadership and Relational Trust

Leadership is the first capability because leaders authorize priorities, distribute resources, model acceptable conduct, and determine whether difficult information can travel upward. Moral leadership enables school members to act from shared commitments rather than mere positional compliance (Sergiovanni, 1992). Humanistic leadership deepens this idea by making dignity and well-being decision criteria rather than rhetorical values (Melé, 2016; Pirson, 2019). A principal who claims that every student matters but tolerates public shaming, inaccessible facilities, retaliatory reporting, or inequitable discipline creates a credibility gap that no poster can repair.

Relational trust is the principal mechanism connecting leadership to culture. Trust in schools rests on respect, competence, personal regard, and integrity (Bryk & Schneider, 2002). Respect concerns how leaders treat students, teachers, families, support staff, and minoritized groups. Competence concerns the

ability to manage learning, risk, conflict, and interagency coordination. Personal regard concerns credible attention to another person's needs. Integrity concerns consistency between declared values and actual decisions. These dimensions explain why a formally complete reporting system may remain unused: students and staff assess not only whether a channel exists, but whether the adults behind it are fair, capable, discreet, and willing to act.

Effective school leadership influences learning by setting direction, developing people, redesigning the organization, and improving instruction (Leithwood et al., 2020). A humanistic interpretation gives each practice an ethical test. Direction should define safety, inclusion, and flourishing as educational goals. People development should build competencies in empathetic communication, early recognition of risk, inclusive practice, digital ethics, and psychosocial first response. Organizational redesign should clarify responsibility without isolating safeguarding in one counselor or student-affairs officer. Instructional improvement should increase intellectual challenge while protecting voice, difference, and the right to learn from error.

The framework must also resist leader-centrism. Research in culturally and geographically diverse settings shows that beneficial leadership is relational and context-attentive. In rural and remote Indigenous education, principals act as protagonists who mobilize bridging social capital, respect community knowledge, and place holistic student well-being at the center of school activity (Davies, 2025; Davies & Halsey, 2019). Ki Hajar Dewantara's principles similarly connect example, shared motivation, and empowerment (Ningrum et al., 2025). These traditions support distributed responsibility, not personalized authority. A dignity-anchored principal builds structures through which others can exercise moral agency and challenge the principal when practice departs from stated values.

Proposition 1. The relationship between formal commitments to safe and supportive culture and members' perceived safety will be stronger when dignity-anchored leadership generates relational trust, protected voice, and distributed moral agency.

Protective Governance Without Dehumanizing Control

Protective governance converts rights into predictable prevention and response. BSAN requires schools to recognize developmental needs, monitor meaningful changes in behavior, identify physical and relational risk points, provide accessible and confidential reporting, establish codes and standard procedures, and coordinate responses and referrals (Ministry of Primary and Secondary Education of the Republic of Indonesia, 2026). These practices are humanistic when they reduce arbitrary discretion and give students a credible expectation that concerns will be heard, confidentiality protected, harm addressed, and educational rights maintained.

Early detection illustrates both the value and danger of governance. Attentive adults can identify distress before it escalates, connect students to support, and detect environmental patterns such as unsafe spaces, exclusion, or cyberbullying. Social and emotional learning can strengthen students' capacity to recognize emotions, manage conflict, build relationships, and make responsible decisions; universal programs show benefits for social-emotional skills, behavior, attitudes, and academic performance (Durlak et al., 2011). Yet early detection can become surveillance when schools collect expansive personal data, label difference as risk, or monitor students without transparent purpose, consent, access controls, and deletion rules. Digital rights include protection and participation as well as empowerment (Livingstone & Third, 2017). A humanistic system therefore applies data minimization, role-based access, confidentiality, non-stigmatizing interpretation, and proportionality.

Codes of conduct and operating procedures are likewise ambiguous. Co-created rules can increase clarity, legitimacy, and ownership, especially when student voice is substantive rather than decorative. Student leadership research shows that attention to students' dignity, aspirations, feelings, and opinions can improve institutional responsiveness and social cohesion (Mugambwa et al., 2024). However, participation is not achieved by asking students to endorse predetermined rules. Schools should explain which rights are non-negotiable, which practices are open to deliberation, how minority views will be protected, and how feedback changes decisions. Accessible language and formats are essential for younger students and students with disabilities.

Response procedures should be restorative but not naïve. Restorative practice asks who was harmed, what needs arose, who has obligations, and how safety and relationships can be repaired (Morrison, 2007;

Zehr, 2015). This orientation is compatible with education because it combines accountability, learning, and reintegration. It rejects humiliation and purely exclusionary punishment. Nevertheless, restorative dialogue is inappropriate when it exposes a victim to coercion, conceals serious violence, or substitutes internal reconciliation for mandatory legal or professional referral. BSAN distinguishes violations of school rules from potential violations of law and requires referral through competent structures. Humanistic governance protects the victim first, uses trained facilitators, assesses power differences, preserves evidence and confidentiality, and monitors conditions after a case is formally closed.

The practical standard is procedural justice rather than procedural abundance. More forms do not necessarily produce more protection. A good system is understandable, accessible, confidential, timely, proportionate, documented, and connected to services. It also restores the rights and reputation of a person when an allegation is not substantiated. Schools should review not only whether procedures were followed, but whether the process reduced risk, preserved educational access, avoided retaliation, and supported recovery.

Proposition 2. Protective governance will improve perceived fairness and response consistency when procedures are participatively designed, confidential, proportionate, and connected to referral capacity; data-intensive detection without safeguards may reverse these effects.

Relational Pedagogy and Everyday Psychological Safety

The classroom is where institutional values become lived experience. Students infer whether a school is humanistic from how teachers greet them, respond to error, distribute attention, interpret difference, manage conflict, and use assessment. A school can possess exemplary policy documents while classroom interactions remain fear-based or humiliating. Relational pedagogy is therefore not an optional teaching style within the framework; it is the primary enactment mechanism through which governance reaches students.

Humanistic education emphasizes experience, meaning, empathy, agency, and the development of the whole person. Rogers (1969) argued that learning is strengthened by acceptance and learner-centered relationships. Maslow (1943) positioned safety, belonging, esteem, and self-actualization as interdependent human needs. Self-determination theory further explains that sustained motivation depends on experiences of autonomy, competence, and relatedness (Deci & Ryan, 2000; Ryan & Deci, 2017). These traditions do not imply the absence of structure. Autonomy support provides meaningful choice within clear expectations; competence support provides achievable challenge and informative feedback; relatedness support communicates care and membership.

Teacher-student relationships influence engagement and self-regulation (Pianta et al., 2012). Care is educational when it combines attentiveness, responsiveness, and high expectations (Noddings, 2012). Accordingly, a safe classroom is not necessarily quiet or conflict-free. It is a setting in which students can ask, disagree, attempt, fail, disclose difficulty, and revise without being degraded. Psychological safety describes a shared belief that interpersonal risk can be taken without unjust punishment or embarrassment (Edmondson, 1999). At classroom level, it is produced through consistent norms, respectful correction, equitable participation, non-sarcastic feedback, and visible protection from peer humiliation.

Relational pedagogy also requires inclusion. Students differ by language, culture, disability, gender, family circumstance, geography, prior learning, and psychosocial need. Inclusion is not achieved by physical placement alone; it requires access, participation, achievement, recognition, and support (Ainscow, 2020; UNESCO, 2020). Teachers may need to adjust space, materials, communication, pacing, assessment, and peer structures. Culturally responsive leadership must support teachers in identifying structural inequities, learning from communities, and rejecting deficit assumptions (Khalifa et al., 2016). This work is especially important in archipelagic, rural, remote, religiously diverse, and multilingual settings.

Discipline is a critical test. Humanistic discipline remains firm about safety and responsibility but rejects violence, public humiliation, discriminatory enforcement, and sanctions disconnected from learning. Co-created classroom agreements can define virtues, respectful interaction, and educational responses to violations. Restorative questions can help students understand impact and repair harm, while serious or repeated conduct still requires structured protection and referral. The false choice between harsh punishment and permissiveness should be replaced by authoritative care: high relational support combined with clear, proportionate, and teachable boundaries.

Teacher well-being is a boundary condition. Schools cannot demand unlimited emotional labor from exhausted or unsupported teachers. Professional capital combines individual expertise, collaborative relationships, and judgment (Hargreaves & Fullan, 2012). Humanistic management must therefore provide manageable workloads, supportive supervision, peer learning, consultation for complex cases, and psychological safety for teachers to admit uncertainty and request help. Otherwise, relational pedagogy becomes an unfunded moral expectation and its quality varies with personal resilience.

Proposition 3. Relational pedagogy will mediate the association between school-level humanistic commitments and student belonging, engagement, and psychological safety, provided that teachers receive adequate professional and organizational support.

Collaborative Partnerships and Contextual Legitimacy

Humanistic school management cannot be produced inside organizational boundaries alone. Families shape routines, values, digital behavior, and help-seeking; school committees connect policy, resources, and social accountability; communities influence safety around the school and provide cultural knowledge; media shape public narratives and can either protect or expose children; and government or professional services supply referral capacity beyond school expertise. Partnership is therefore a governance capability, not a ceremonial supplement.

Humanistic partnership is based on reciprocity and co-education. The EduChild initiative in Balanga City illustrates how structured parenting education can mobilize families and strengthen a learning-city orientation (Lentija, 2024). Indonesian evidence likewise shows that principal leadership can organize teacher-parent collaboration through shared values, systematic routines, and educational habituation (Kabiba et al., 2026). The implication is not that one parenting model should be imposed. Rather, schools need regular two-way communication, parent-learning opportunities, accessible consultation, and shared problem-solving before a crisis occurs. Parents should not encounter the school only when fees, sanctions, or student problems are discussed.

Student voice is indispensable within partnership. Adults may agree on a policy that appears protective while students experience it as irrelevant, inaccessible, or punitive. Forums, peer educators, participatory climate review, and confidential feedback can reveal risks that administrative data miss. School committees should examine whether budgets, facilities, codes, and complaint handling serve the best interests of the child and reduce inequity. Community and cultural participation can deepen contextual fit, but majority preferences cannot override child rights, non-discrimination, inclusion, or gender equality. Media engagement should protect identity, avoid sensationalism, communicate recovery-oriented information, and promote digital citizenship rather than amplify harm (Ribble, 2015).

Partnership quality depends on role clarity. Schools need a map of who receives a report, who assesses immediate risk, who contacts caregivers, who stores information, when external referral is mandatory, and who monitors recovery. In under-resourced or island settings, this map may include health services, child-protection units, police, social services, religious or customary leaders, disability organizations, universities, and telecommunications providers. A partnership is credible when it changes access to expertise, protection, resources, or voice; attendance at meetings alone is not evidence of collaboration.

Proposition 4. Collaborative partnerships will strengthen contextual responsiveness, legitimacy, and resource access when student rights and voice remain non-negotiable; ceremonial participation or cultural majoritarianism will not produce these effects.

A Five-Component Integrative Framework

The synthesis culminates in a five-component framework (Figure 2). Dignity-anchored leadership gives moral direction and protects voice. Protective governance makes prevention and response predictable. Relational pedagogy shapes the daily learning experience. Collaborative partnership extends legitimacy, contextual intelligence, and service capacity. Continuous evaluation enables adaptation and prevents culture from depending on temporary enthusiasm. The components are analytically separable but causally interdependent: leadership without procedures remains personalized; procedures without relational pedagogy remain bureaucratic; pedagogy without partnership may ignore family and cultural context; partnership without evaluation may become ceremonial; and evaluation without dignity can become punitive surveillance.

The framework distinguishes three levels that are often collapsed in safe-school initiatives. Normative anchors specify why the organization acts: dignity, the best interests of the child, non-discrimination, inclusion, participation, and gender equity. Organizational capabilities specify what the school must be able to do repeatedly. Proximal mechanisms specify how capabilities plausibly change experience: relational trust, procedural predictability, psychological safety, stakeholder legitimacy, and organizational learning. Outcomes specify what should change: lower harm and inequity together with stronger well-being, belonging, engagement, agency, and holistic development. This separation prevents a common inference error in policy evaluation: the presence of an activity is not equivalent to the activation of a mechanism, and the activation of a mechanism is not equivalent to a sustained outcome.

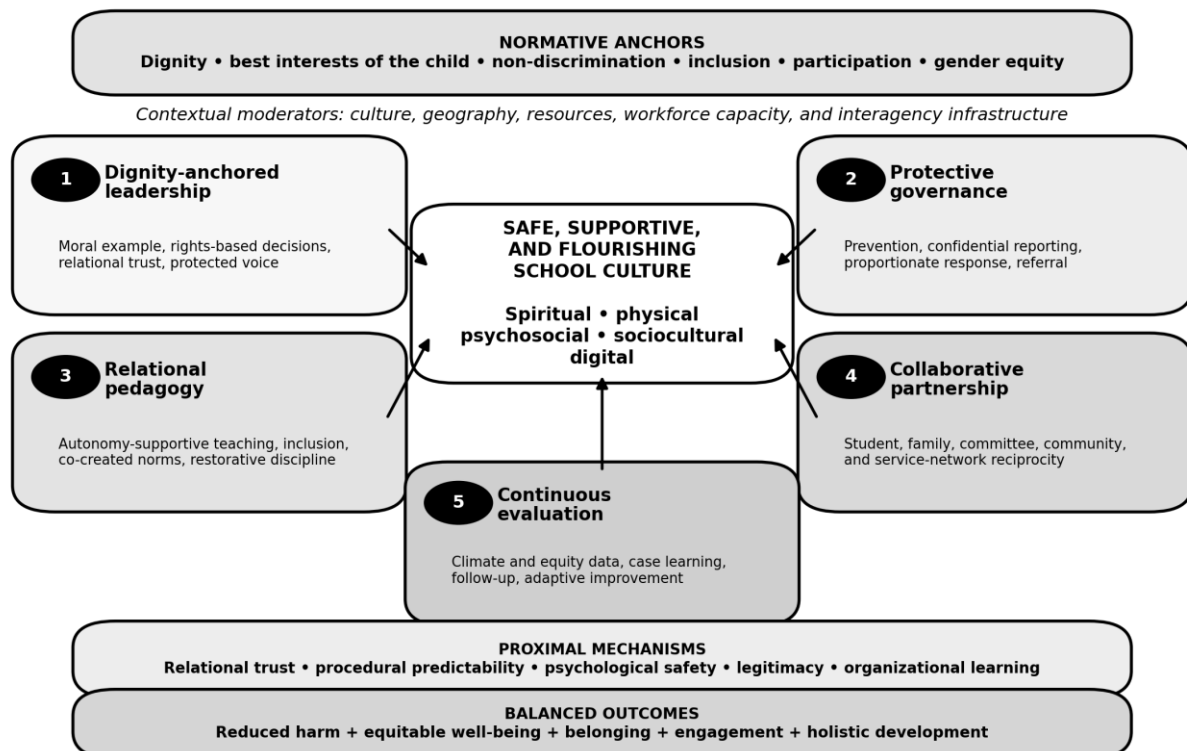


Figure 2. Humanistic school management framework for Safe and Supportive School Culture

The outer context is equally important. Culture, geography, resources, workforce capacity, and interagency infrastructure moderate enactment. A remote island school may require different referral logistics from an urban school; a multilingual community may require different communication and participation formats; and a school with limited specialist services may need formal tele-support or cluster arrangements. Context changes the route of implementation but not the rights baseline. Adaptation is legitimate when it improves access and meaning, not when it weakens protection.

Table 2. Components, Mechanisms, Routines, and Failure Risks in the Integrative Framework

Component	Core mechanism	Observable organizational routines	Characteristic failure risk
Dignity-anchored leadership	Values become credible through relational trust and protected voice	Rights and equity checks in decisions; moral example; safe upward communication; distributed responsibility; resource alignment	Charismatic dependence, symbolic care, retaliation, or inconsistency between rhetoric and decisions

Component	Core mechanism	Observable organizational routines	Characteristic failure risk
Protective governance	Predictable procedures reduce arbitrary treatment and improve access to protection	Participatory codes; risk mapping; confidential reporting; proportionate response; referral protocols; privacy controls	Bureaucratic overload, surveillance, victim blaming, data misuse, or concealment of serious harm
Relational pedagogy	Autonomy, competence, relatedness, and psychological safety increase belonging and engagement	Co-created norms; inclusive differentiation; respectful feedback; restorative correction; psychosocial support; teacher consultation	Permissiveness, low expectations, inconsistent discipline, cultural deficit assumptions, or teacher overload
Collaborative partnership	Reciprocity and voice increase legitimacy, contextual fit, and resource access	Student forums; parent learning; committee oversight; community safety agreements; media protocols; interagency maps	Tokenism, majority domination, role ambiguity, confidentiality breaches, or crisis-only engagement
Continuous evaluation	Data and reflection convert experience into organizational learning	Climate surveys; equity audits; case review; facility audits; follow-up monitoring; transparent improvement cycles	Compliance reporting, blame-oriented metrics, under-reporting incentives, or unexamined subgroup disparities

The framework also clarifies the relationship between protection and flourishing. Protection is a necessary floor: schools must prevent and respond to violence, discrimination, unsafe environments, coercion, and privacy violations. Flourishing is a developmental horizon: students and adults experience meaning, agency, hope, competence, belonging, and the opportunity to contribute. A school can reduce recorded incidents by silencing reports, excluding “difficult” students, or intensifying surveillance; such a school has not become humanistic. Balanced outcomes require both fewer harms and stronger capabilities to learn and participate. The collective-flourishing perspective is useful here because it locates well-being in relationships and ecosystems rather than in individual resilience alone (Anand & Thekkedath, 2025).

Implementation Roadmap and Measurement Architecture

Implementation should begin with diagnosis rather than document production. Schools need to understand where students and staff feel unsafe, which groups encounter barriers, how incidents travel through the system, whether facilities and digital practices create risk, and which resources or referral pathways already exist. Diagnosis is followed by policy co-design, capacity development, routine enactment, and iterative evaluation. Table 3 presents a staged roadmap. The phases are cumulative but not strictly linear; urgent protection must proceed immediately even while longer-term diagnosis and capacity building continue.

Table 3. Roadmap for Implementing Humanistic School Management within BSAN

Phase	Core actions	Evidence of completion and learning
Contextual diagnosis	Conduct climate and belonging surveys; map physical, relational, sociocultural, spiritual, and digital risks; review incident pathways; consult students, staff, and families	Risk and asset map; subgroup profile; service and referral map; prioritized problems with baseline indicators
Participatory policy design	Revise codes, ethics provisions, classroom agreements, complaint procedures, privacy rules, and referral protocols with accessible participation	Rights-based and age-accessible documents; role map; confidentiality safeguards; documented response to stakeholder input
Capacity and infrastructure	Train staff in early recognition, empathetic communication, inclusive practice, psychosocial first response, restorative processes, digital safety, and documentation; improve facilities and channels	Demonstrated competence; protected reporting routes; accessibility improvements; service agreements; coaching and consultation schedule
Cultural enactment	Integrate routines into teaching, supervision, student forums, parent learning, committee oversight, digital communication, budgeting, and staff appraisal	Consistent classroom and school routines; use of voice mechanisms; timely responses; increased help-seeking and participation without retaliation
Evaluation and adaptation	Review climate, equity, case quality, facilities, digital practice, staff well-being, and follow-up; communicate learning and revise systems	Improvement report; closed-loop actions; reduced unresolved risk; narrower subgroup gaps; evidence that changes are sustained

Measurement should combine leading, process, and outcome indicators. Leading indicators include staff competence, reporting accessibility, referral readiness, facility remediation, student participation, and the clarity of roles. Process indicators include response time, confidentiality, procedural fairness, educational continuity, referral completion, follow-up quality, and the absence of retaliation. Harm indicators include violence, bullying, exclusion, injuries, discrimination, cyberbullying, and privacy breaches. Flourishing indicators include belonging, psychological safety, autonomy support, relational trust, engagement, help-seeking confidence, staff well-being, and perceived fairness. No single indicator is sufficient.

Interpretation is especially important. A short-term increase in reports after a confidential channel is introduced may indicate greater trust rather than deteriorating culture. A low incident count may indicate prevention, under-reporting, fear, or exclusionary practices. Schools should therefore triangulate administrative data with anonymous climate surveys, student and staff narratives, facility audits, and case-quality review. Data should be disaggregated by relevant student groups while maintaining privacy, because school-wide averages can conceal unequal experiences. Where sample sizes are small, qualitative safeguards and careful aggregation are preferable to publishing identifiable subgroup results.

Continuous evaluation completes the management cycle only when information changes action. Senge's (1990) learning-organization perspective is relevant: schools need shared vision, team learning, reflective mental models, personal mastery, and systems thinking. An incident should prompt questions about supervision, space, communication, workload, peer norms, digital interaction, and referral capacity, not only about individual fault. Evaluation then becomes a mechanism of organizational learning rather than an annual judgment. It should retain accountability, but accountability is strongest when schools can show

what they learned, what they changed, whether affected people experienced recovery, and whether risk recurred.

Proposition 5. Continuous evaluation will convert incident and climate information into sustainable improvement only when schools combine harm, process, equity, and flourishing indicators and use them for learning rather than blame.

Boundary Conditions, Implementation Tensions, and Research Agenda

The review identified five tensions that define the framework's boundary conditions. The first is care versus permissiveness. Humanistic schools require empathy and restoration, but care without clear limits can expose others to repeated harm. The second is early detection versus surveillance. Risk awareness is protective, but indiscriminate monitoring can stigmatize students and erode trust. The third is participation versus tokenism. Voice improves legitimacy only when it can influence decisions and when minority perspectives are protected. The fourth is contextual adaptation versus rights dilution. Local values can deepen meaning, but they cannot justify violence, discrimination, exclusion, or gender inequality. The fifth is restorative response versus mandatory referral. Repair and reintegration are educationally valuable, but they cannot replace external action when safety, law, professional competence, or severe power asymmetry requires it.

Resource conditions may amplify these tensions. Schools with limited counselors, inaccessible infrastructure, unstable connectivity, high staff workload, or distant services cannot implement the same routines as well-resourced schools. Humanistic management should not become a discourse that blames schools for structural scarcity. District and national authorities remain responsible for funding, standards, professional development, service networks, and oversight. At the same time, scarcity does not eliminate agency. Schools can improve role clarity, confidentiality, classroom interaction, student participation, and community coordination while advocating for resources that exceed their authority.

The framework generates a research program at multiple levels. Measurement studies should validate the five capabilities and test whether the constructs are distinguishable across school levels, cultural groups, and geographic settings. Longitudinal multi-level designs can examine whether leadership and governance predict student outcomes indirectly through trust, procedural predictability, relational pedagogy, and psychological safety. Implementation studies can compare high- and low-capacity settings, identify minimum viable routines, and investigate how external service infrastructure moderates effects. Mixed-method work should include students as co-interpreters, because adult-defined fidelity may not correspond to students' lived experience. Equity analyses should test measurement invariance and differential effects for students with disabilities, minoritized religious or linguistic identities, different genders, and remote or economically marginalized communities.

The framework also invites comparative policy research. The BSAN architecture can be compared with whole-school safeguarding, health-promoting-school, inclusive-school, restorative, and digital-citizenship frameworks in other jurisdictions. Such comparison should ask not only which domains appear in policy, but which mechanisms, accountabilities, and resource commitments support implementation. A particularly important question is whether combining harm-reduction and flourishing indicators changes organizational behavior compared with compliance systems centered on incident counts.

This conceptual review has limitations. Its integrative corpus was purposefully assembled rather than exhaustively screened, and the evidence includes heterogeneous theories, settings, and source types. Several mechanisms are supported indirectly by literature outside Indonesian primary and secondary schools. BSAN is also a recent policy, so implementation evidence under the regulation is not yet mature. The propositions are theoretically grounded but untested as an integrated causal model. These limitations do not negate the synthesis; they specify the claims that future research must challenge, refine, or reject.

CONCLUSION

Humanistic school management within a safe and supportive school culture is not a soft alternative to discipline, accountability, or performance; it is an organizational architecture that gives those functions an ethical and developmental purpose. By integrating BSAN with humanistic management, school-climate research, moral and culturally responsive leadership, relational pedagogy, inclusive education, partnership, restorative practice, and digital rights, this review identifies five mutually reinforcing capabilities: dignity-

anchored leadership, protective governance, relational pedagogy, collaborative partnership, and continuous evaluation. Their effects are expected to operate through relational trust, procedural predictability, psychological safety, stakeholder legitimacy, and organizational learning. The framework contributes a practical distinction between activities, mechanisms, and outcomes; a roadmap that moves from contextual diagnosis to adaptive evaluation; and a measurement architecture that balances harm reduction with equity and flourishing. Its value now depends on empirical scrutiny. Schools, local governments, and researchers should test the model across diverse contexts while protecting student voice, distinguishing cultural adaptation from rights dilution, and ensuring that the language of humanism is matched by resources, enforceable procedures, and daily practices that allow every member of the school community to be safe, heard, respected, and able to develop.

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