



School as a Dialogue Space towards Humanist Education: A Case Study of Frateran Catholic High School Surabaya

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Abstract: According to John Dewey, education forms fundamental abilities involving thought patterns and emotional power toward human character. The reality is that the practice of bullying, sexual violence, and acts of intolerance also colored the world of education in Indonesia, marked by increasing cases of violence and discrimination in schools in the period 2015-2023. Implementing the Merdeka Curriculum is seen as one way to humanize humans. Frateran High School, as one of the Catholic educational institutions, also takes part in efforts to humanize humans as an application of the teachings standard in the church document *Educating to Fraternal Humanism*. In addition to the three cardinal sins in education that must be avoided, students are currently faced with the challenge of increasingly diverse backgrounds of friends around them, such as those experienced by students after the opening of the dormitory in 2022. This research uses a qualitative method to analyze the data using Paulo Freire's theory of liberating education. This study found that the school implemented a culture of openness, allowing for spatial dialogue within the community. Restitutive culture in dealing with students, habituating dialogue, and using problem-based learning methods in learning are school strategies for building humanistic education.

Abstrak: Pendidikan menurut John Dewey merupakan proses pembentukan kemampuan dasar yang fundamental, menyangkut pola pikir, daya perasaan, menuju ke arah tabiat manusia. Realitanya praktik perundungan, kekerasan seksual, dan tindakan intoleransi turut mewarnai dunia pendidikan di Indonesia ditandai adanya peningkatan kasus kekerasan dan diskriminasi di sekolah di rentang tahun 2015-2023. Penerapan Kurikulum Merdeka dipandang sebagai salah satu cara untuk dapat memanusiakan manusia. SMA Katolik Frateran sebagai salah satu lembaga pendidikan Katolik turut serta ambil bagian dalam upaya memanusiakan manusia sebagai penerapan ajaran pada dokumen gereja *Educating to Fraternal Humanism*. Selain karena tiga dosa besar dalam dunia pendidikan yang harus dihindari, siswa SMA saat ini juga berhadapan dengan tantangan semakin beragamnya latar belakang teman di sekitarnya seperti halnya yang dialami siswa SMA Katolik Frateran setelah dibukanya asrama pada tahun 2022 yang lalu. Penelitian ini menggunakan pendekatan kualitatif dimana data akan dianalisis menggunakan teori Paulo Freire yaitu pendidikan yang membebaskan. Penelitian ini menemukan bahwa sekolah menerapkan kultur keterbukaan terhadap keragaman agama dan etnis dalam praktik pembelajaran. Iklim keterbukaan ini memungkinkan terjadinya ruang dialog di dalam komunitas. Pembiasaan dialog, budaya restitutif dalam menangani siswa dan penggunaan metode *problem based learning* dalam pembelajaran menjadi strategi sekolah membangun pendidikan yang humanis.

A. Introduction

AA broad is a process of gaining knowledge, skills, and habits that individuals will use to live according to their nature and era. In a narrower scope, education, namely schools, functions as one of the media for cultural transfer, where this institution passes on societal values from one generation to the next. Law No. 20/2003 on the National Education System Article 3 states that the purpose of national education is to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Education is no longer solely to improve knowledge or cognitive abilities; the behavioral aspects of individuals are also the target of education.

The formation of fundamental values in individuals also occurs through the education process. According to John Dewey, education is a process of forming fundamental basic abilities, both concerning thinking (intellectual) and feeling (emotional) power, towards human character and ordinary people (Arifin, 2020). Education is rearranging various experiences and events in an individual's life so that everything new becomes more purposeful and meaningful. This definition means that a person reflects on an experience he has been through. A person's education encompasses all their actions from birth to death and can occur in a library, classroom, playground, mobile fitness center, or home.

The community also expects schools as educational institutions to be a way of fostering individuals to live together in a society with various ideologies that interact with each other both positively and negatively. Interactions that occur in educational institutions often aim to carry out cultural hegemony. Individual human education becomes a place to further perpetuate the culture of consumerism and develop ideological conflicts, relativistic attitudes, and others (Astuti et al., 2022). A concrete example is cases of violence or bullying in children that are rampant and show an increase. The Indonesian Child Protection Commission (KPAI) revealed that there were around 3,800 cases of bullying in Indonesia throughout 2023. Almost half occurred in educational institutions, including boarding schools (Elaine, 2024). In addition, there are also intolerant behaviors in schools, such as bullying, sexism, ageism, classism, racism, religious intolerance, and sexual prejudice (Rantelangan et al., 2023).

The results of other studies also show that cases of intolerance have also increased among high school students (SMA) and the equivalent in five Indonesian cities. The survey results of the *Setara Institute for Democracy and Peace* showed an increase where .6 percent of students were actively intolerant, while those exposed were 0.6 percent. This is much different from the survey results 2016, where only 2.4 percent of students were actively intolerant, and 0.3 percent were exposed (Lailah, 2023). In addition, 61.1 percent of students are more comfortable if all Muslim students wear the hijab, and 56.3 percent of students support the implementation of Islamic law. Manifestations of intolerant behavior in schools also vary, such as verbal attacks, discrimination, and aggression, which are often caused by miseducation, authoritarian parenting, or socio-economic crises that ultimately disrupt

social norms prevailing in schools and cooperative behavior among students (Karbowniczek, 2019).

Schools as learning institutions play an essential role in building the habit of dialogue, cultural understanding, and social cohesion in society. Schools need to socialize dialogue to educate and develop a culture of critical thinking. Dialogue in structured activities improves communication skills and understanding among diverse cultural backgrounds (Afriansyah, 2020).

Educational institutions need to transform. Normatively, schools play a significant role in socializing various social values. Schools play a role in constructing students' understanding of the social world and are strategic institutions in building knowledge and practice of Indonesian values, norms, and culture. Diversity in Indonesia requires a type of education that allows diverse individuals to learn from each other (Afriansyah, 2020). Education that promotes dialogue and focuses on humanization is the most crucial role of schools. Schools are expected to be able to make dialogue a priority that must be built through classroom learning and various activities at school. Duraiappah (2016) states that informing young people about the evils of violent extremism is not enough. Re-education that emphasizes dialogue, critical thinking, and respect for diversity is very relevant to be developed in schools.

Educational institutions cannot be separated from the curriculum. The curriculum is considered the lifeblood that determines school life. The Merdeka Curriculum, which has been implemented since 2022, is seen as capable of presenting a humanization process in education. The learning process is directed to guide students toward external and internal freedom. Madhakomala et al (2022) found that the Merdeka curriculum has similarities with Paulo Freire's ideas that emphasize freedom of thought and expression in education. Students are given space to voice opinions, make choices, and discuss with teachers and friends (Madhakomala et al., 2022). Freire rejects bank-style education. The characteristics of the bank-style education system, according to Freire, are: (1) Teachers teach, students are taught, (2) Teachers know everything, students know nothing, (3) Teachers think, students are unable to think, (4) Teachers explain, students listen, (5) Teachers discipline, students are disciplined, (6) Teachers are free to make choices, students are not free to choose, (7) Teachers act, students act according to the teacher's actions, (8) Teachers are free to make the content of the lesson, students follow the content of the teacher's lesson, (9) Teachers have knowledge authority because of their professional authority, students obey the authority of their teachers, (10) Teachers are the subject of education, students are the object of education (Raditya, 2021). Education can occur if there is an equality relationship. Freire states that the central core of education is the process of humanization (Rosid & Haryanto, 2023).

Haryatmoko (2010) explains that four goals are the ideals of education: first, the acquisition of knowledge and skills (competencies) or abilities that answer market demand; second, humanistic orientation; third, answering social challenges; and fourth, the advancement of the sciences themselves. Students' dialog skills help students live together and collaborate with others. Haryatmoko (in Efaningrum et al., 2021) explains that the

socialization process experienced by students from the family environment and *peer groups* will be carried out when entering the classroom. The differences in students' backgrounds often make them feel uncomfortable and even marginalized because they do not have a place or are accepted at the school. In this condition, dialog becomes a way for each group to understand each other. The school becomes a space that allows dialog between groups in society. Schools must be appropriately managed as a dialog space for students from diverse backgrounds. In this context, multicultural education must be the primary focus of the school process. Education, in this case, the school, is where the practice of social justice takes place for the community (Efianingrum et al., 2021). Awareness of equal participation will develop the ability to cooperate fully and equally, develop full self-capacity, interact democratically, and create a democratic, participatory, and inclusive social life.

An inclusive school climate is essential in education, especially in multicultural countries. Schools need to facilitate inclusiveness for ethnic diversity. Learning must be designed with a multicultural society in mind and conducted cooperatively. This kind of learning can help students be ready and able to establish relationships with friends from ethnically diverse backgrounds. This allows the school to provide valuable experiences and skills to its community, especially students, which can later be brought to new educational, community, and work environments (Nishina et al., 2019). Learning designed to be inclusive, where each individual will learn to understand different perspectives, cannot be separated from dialog. Schools become spaces for culturally validated dialogue practices. Classroom dialogue is created when cultural and social contexts influence classroom discourse, so implementing dialogical pedagogy can be a challenge and opportunity (Wright, 2018). Teacher engagement and classroom motivation in secondary education enhance dialogue practices through cultural literacy with inclusive discussions related to social responsibility and, ultimately, harmonious coexistence (Garcia-Mila et al., 2021).

The Catholic Church educates the younger generation through Catholic educational institutions. On April 16, 2017, the Congregation for Catholic Education issued the document "*Educating to Fraternal Humanism*." This document was issued to mark the fiftieth anniversary of the encyclical *Populorum Progressio*. The concluding sentence of the document insists that everyone, especially those involved in education, in their way, strives to build a civilization of love based on the values of Christian solidarity (Dasrimin, 2023). The civilization of love and solidarity values in this document shows that in implementing Catholic education, the interaction process is based on equality within the scope of the group or community. The principle of equality and equality believed in this group is the basis for forming dialog. Catholic schools are expected to strive to spread a culture of dialogue, encounter, and mutual recognition among different cultures. They are complemented by the document *Educating to Fraternal Humanism Building a Civilization of Love*, which confirms that Catholic schools must become living cells of fraternal humanism, which are interconnected with an intergenerational educational and ethical pact (Dasrimin, 2023). Schools implementing humanist education will view students as unique individuals who think critically and actively participate in learning (Kurniawan, 2019).

This study focuses on one school that pays attention to the habituation process of dialog in its educational process. Frateran Catholic High School Surabaya provides ample space to foster a positive culture of dialogue. Frateran Catholic High School Surabaya is a school with a distinctive religious base. The value of Catholicism is applied in daily school activities. The school vision states, "The realization of quality human resources, personality in the spirit of a synergized heart." Frateran Surabaya Catholic High School is under the auspices of the Mardi Wiyata Foundation, which is located in Malang City. This educational foundation is managed by the Congregation of Brothers of Our Lady of Sacred Heart (BHK). Although it is a school with a Catholic background, the students, teachers, and staff at Frateran Catholic High School Surabaya come from different religious and ethnic backgrounds. The dialog process is carried out practically in learning and daily school activities. This study aims to explain the practice or implementation of school as a space for dialogue and how to build an education that can place dialogue as an essential part of an effort to realize humanist education. This research differs from previous studies because it examines Paulo Freire's theory.

B. Methods

This study used a qualitative paradigm from February 2024 to April 2024. The study subjects were selected based on the purposive method by conducting in-depth interviews with three students and three teachers at Frateran Catholic High School Surabaya. The selected student subjects had diverse ethnic backgrounds and regional origins and were considered capable of providing information related to the focus of the research. Teacher research subjects were selected based on their knowledge and experience in handling students at school and following the development of the last three curriculums.

Secondary data collection in the research aims to support primary data obtained by researchers in the field. Secondary data is data from other people's research before the researcher conducts research, such as books, articles, and previous studies. Secondary data collection activities are carried out during research activities.

Primary data collection with informants is more about approaching and building good relationships with informants. This approach is carried out so that informants want to be open to researchers and can provide the necessary information. In addition to the approach, the researcher observed the learning process in the classroom and dormitory at the first meeting. The second meeting was held in the dormitory and school canteen. This approach aims to facilitate data retrieval, analysis, and identification of accurate research data. The research process follows a systematic flow:



Figure 1. Research Flow

C. Result and Discussion

Result

Frateran Catholic High School Surabaya is a Catholic-based secondary school. This can be seen in the school logo, which uses the cross symbol as a Christian characteristic. Although Catholic-based, since the beginning, the school has opened opportunities for non-Catholic students, teachers, and employees to study and work.

Table 1. Student's Religion

Religion	2024	Male	Female
Islam	10	7	3
Catholic	227	123	104
Kristen	199	92	107
Hindu	1	1	0
Buddhism	51	26	25
Confucianism	4	2	2
Miscellaneous	1	1	0
Total	493	252	241

Source: School data 2024

In addition to religious diversity, the school community is also ethnically diverse, though initially predominantly Chinese and increasingly diverse after the opening of the dormitory in 2022 as shown in the following diagram.

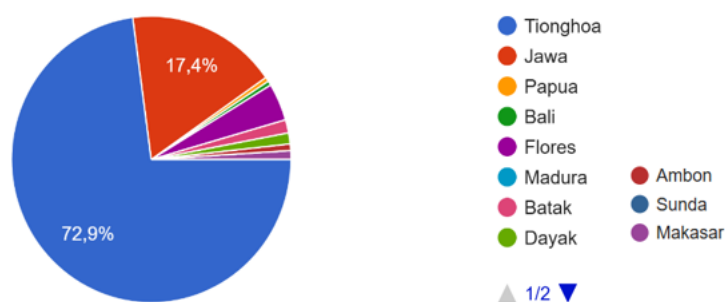


Figure 2. Religious Diversity Data

Although ethnic Chinese students are still dominant in number (72.9%), there is also a considerable presence of other ethnicities in the school. The school sees this diversity as existing and manages it with a *Fratorian* spirit. Fratorian is the name given to the students and alums of the school. The word Fratorian comes from the word Brother, the school's founder. The word Fratorian also means *Fraternity*. The existing diversity is framed in a general spirit of brotherhood. This is also evident in the school's general vision: "The realization of quality human resources, personality, with a synergized spirit of heart."

1. Cultivating a Culture of Dialog

Based on existing school data, the composition of teachers, education personnel, and students in the school come from various religious backgrounds, including Islam, Christianity, Hinduism, and Buddhism. In addition to religion, they come from multiple ethnicities: Chinese, Javanese, Flores, Papuan, Madurese, and Ambon. The school's openness to diversity attracts a variety of parents from various religious and ethnic backgrounds to study at Frateran Catholic High School Surabaya. Openness to diversity is seen as a positive thing and an attraction in providing experience and knowledge to students.

The school opens a space for dialogue between students of diverse backgrounds per its vision derived from its mission of realizing school citizens with a spirit of brotherhood with an empathetic attitude and simplicity of heart. The spirit of brotherhood or *Fraternity* characterizes this school as a Catholic school. This is realized in the interactions among students who know each other even though they have different specializations or majors.

Suppose there are dissociative interactions among inter-ethnic students. In that case, it is not because of different religious, ethnic, and cultural backgrounds but rather because of the fear of a decline in learning achievement. According to IM and MW, at the beginning of introductions and encounters, students in the classroom form groups based on their learning behavior. Diligent students tend to gather with industrious people who do not want to be with the lazy ones because they aim to get good grades. The collaborative learning process in the classroom in the form of group assignments is considered by IM, MW, and LE to make communication between students smoother. The prejudice that initially accompanied students in interacting can be eroded due to intensive communication. Communication designed to be a dialogue in the learning process occurs

in group work, extracurricular activities such as the Pancasila Student Profile Strengthening Project (P5), school programs such as *grand camping*, and extracurricular school activities.

Implementing one of the competencies in the school mission, namely, School Me, is not easy. These members have a spirit of brotherhood with an empathetic attitude toward simplicity. The spirit of brotherhood will not just appear without the awareness of diversity in society. This awareness will arise due to adequate understanding and direct practice dealing with diversity. This practice is not just a one-time occurrence but needs a repeated reinforcement process through learning in and outside the classroom. Dialogue needs to be familiarized in every process that occurs in schools. Dialogue not only happens with those with the same social position but applies to all.

Dialogue must also occur in the relationship between teachers and students at school. Building an egalitarian culture is also done at Frateran Catholic High School Surabaya. Teachers do not feel that they have to be respected first, but in this school, they provide an example of habituation to respect each other. School values help each member of the community to understand their respective roles and responsibilities in the midst of a culture of equality in order to build a space for dialogue.

"... Teachers build a lot of communication with students regarding problems that occur in the classroom. teachers receive a lot of input regarding the progress of the learning system so that it can be accepted by students, then many teachers try to understand the world of young people so I think it's more familiar than in my previous school. But students also try to maintain ethics with teachers, which means they know their limits." (IM)

"...Of course, as in other schools, there may be some miscommunication or disagreements between teachers and students at Frateran Catholic High School Surabaya. However, the school can solve the problem well by returning to Catholic school values such as love, forgiveness, and concern for others which are the basis of mutual respect between school members." (OS)

The relationship between teachers and students is positive because dialogue is a cultivated element in the school. The socialization of a positive culture in schools, characteristic of Catholic schools, is continuously reinforced by teachers based on institutionalized social values such as love, forgiveness, and concern for others. Building dialog like this by Freire (2020) needs mutual understanding and humility. Teachers and students must be equally able to listen to each other's wishes or opinions. Mutual respect, love, and humility allow dialog between teachers and students.

The school vision also reflects the effort to build a space for dialogue, namely, the realization of quality human resources and personality with the spirit of a synergized heart. The teacher as among does not mean that learning focuses on the teacher. Instead, through the independent curriculum, students become the learning focus. Student-centered learning provides ample room for dialogue in learning. The learning process that focuses on the needs and interests of each student is seen as making students feel valued and respected for their existence at school and increasing student motivation to learn because they are

responsible for the choices they will make. Teachers motivate students to dare to provide new examples beyond those in the school learning module, especially those characteristic of the students' diverse regions of origin. Students are also free to choose assignments that will be completed in the assessment framework, such as presentations, making comics, making projects, or musicalizing learning materials. According to Banks (2004), this learning process includes efforts to build a pedagogy of equality, namely, providing equal or fair opportunities for every diverse student.

Projek P5, namely the Pancasila Student Profile Strengthening Project, is one of the intracurricular activities that also help build a culture of dialog among students. One of these P5 projects also has multicultural education content on diversity. Projects done in groups provide opportunities for communication between students in one class and between classes. The work show held at the end of the project implementation resulted from student collaboration. Student dialog is visible from the beginning of proposing, planning, and designing to displaying the project as a work title. This develops communication skills and familiarizes students with dialogue when solving problems. Differences in ideas and opinions that occur are sought to find a solution through dialog in the group. Student collaboration will not happen without dialog. Dialogue becomes a method for students to learn to independently solve their problems. Dialogue formed in completing tasks or projects will also eliminate prejudices in the learning process.

In addition to learning within the school, the space for dialog with students also arises in matters involving student participation outside of school in terms of participating in competitions or matches. Students' opportunities to access things that have the potential for student self-development are widely open to all. This also shows respect and equal treatment for the potential of all learners to develop optimally.

In addition to learning, the culture of dialogue is also developed in school programs. The synergy that exists between teachers and students is the result of a culture of dialogue. Dialogue also colors students' relationships with teachers and education personnel in school activities initiated by the student council and the school. Some examples of activities that become a space for student dialogue with teachers and education personnel are annual student council activities such as bazaars, *grand camping*, art performances, and Frateran Cup, where these activities involve participants from outside the school and participants (*sponsorship*). Open dialog space starts from planning and preparing to implementing activities, including conflict resolution efforts, when there are differences in ideas, opinions, or interests. Mochinski (2011) states that each school community member can interact, meet, and care for others (Monchinski, 2011). Joint solutions are sometimes needed when problems occur in schools so that each individual needs to participate in expressing their opinions. School programs that involve all elements of the school in making it happen are the school's efforts to open a space for dialogue, even though it often has to intersect with the administrative and academic interests of the school.

2. Restitution Triangle Culture as a Positive School Culture

The socialization of positive culture is carried out regularly and begins when new students enter and get to know the school environment through MPLS activities. Then, it continues to be habituated in each class through intensive communication built by homeroom teachers with students in the classroom in the form of making a class belief or agreement that contains several social values that each class citizen lives. In its preparation, the homeroom teacher only functions as a facilitator so that all ideas and the results of the agreement are entirely in the hands of the students. This class belief or agreement is posted in each class as a digital print.

Although the school has conducted socialization, it does not rule out the possibility of violating the rules in the interactions that occur at school. The practice of handling violations at Frateran Surabaya Catholic High School is not a punishing party or law enforcement agency but rather a process of building self-awareness for students who commit violations. Students who violate are invited to focus on restoring the relationship between themselves and the harmed parties as a form of responsibility and learning to correct their mistakes. The restitutive approach taken by the school provides space for dialog in the problem-solving process.

"Yes, in such conditions, the school is indeed in a dilemma; on the one hand, institutionally, it is disadvantaged, but as a Catholic school, we are also bound by the spirituality of the heart. Catholic education must be able to bring true freedom to those in it. Now, at that time, the debate was very loud. But when reminded that assistance to students occurs not only when they excel in glorious times but when they are in difficult conditions, Catholic schools must also be with them, as in the example of Jesus, who accepted sinners." (SS)

The dialogue does not stop at the decision-making level but involves all teachers before it affects students who commit violations and parents. Communication inequality is necessary so that each role involved can understand each other and why the offense or problem can occur. A culture of dialogue is built to minimize the occurrence of violent practices in schools. Synergy or togetherness can only be built if all elements in the school are recognized as having an equal position. The empowerment of picket teachers, homeroom teachers, and counseling teachers in handling offenses committed by students with the restitution handling method shows that the school's social structure is open and always focuses on the needs of students. The same and open handling process for all students also eliminates the prejudice of giving different sanctions, as stated in the elements of multicultural education (Banks, 2004).

3. Problem-Based Learning Model

A liberating education is a process of giving students the freedom to organize themselves, grow, and develop according to the nature of each individual. Education is an effort to foster and guide "all aspects" of student humanism (Hamzah et al., 2022). The result of education is that students can become independent human beings so that they do not

depend on others. Education can also be a pedagogy when it guides students' mindsets in theoretical and practical logic to become knowledgeable and ethical individuals. As educational units, schools need to provide space to achieve education goals.

Since 2022, Frateran Surabaya Catholic High School has implemented an independent curriculum independently. This decision is also based on the consideration that implementing an independent curriculum aligns with and strengthens the achievement of the school's vision and mission. Implementing this curriculum is realized in various learning processes and school programs that favor students. Learning that is designed using a *problem-based learning* model is seen as more capable of optimizing student participation in learning. Student participation here is not only in the sense that students carry out the learning designed by the teacher but are also given the space to design the learning they want to participate in. This continues to be developed at Frateran Catholic High School to implement the independent curriculum.

Problem-based learning (PBL) is one of the learning methods that uses real complex problems as a means to encourage students to learn concepts and principles. This PBL method presents a problem before the learning process takes place so that it can trigger students to research, describe, and find problem-solving. The learning process begins with the teacher displaying a picture or a case related to the learning material. Students are motivated to give opinions about the picture or case provided, and then students, together with the group, seek information and discuss solving the problems the teacher gave. Furthermore, students will present their findings classically. The discussion groups are formed randomly to avoid exclusive groups. At the end of the lesson, students are asked to write a reflection related to their learning experience. An egalitarian culture is developed in learning spaces so no groups of intelligent and innovative children exist. The equal position of teachers and students also needs to be improved in the form of teachers having an open attitude toward student criticism.

Freire saw education as having the potential to build a better world. Schools need to be committed to providing education based on pedagogy of equality and compassion. The vision, mission, school programs and learning processes that run in schools are able to provide space for the process of internalizing the values of equality and compassion. A positive culture that fosters these values and creates dialogical behavior in solving problems faced will bring students to become independent human beings.

Table 2. Dialogue Culture as a Positive School Culture

Scope of Activities	Activities	Performers	Dialogue culture inequality
Intracurricular	Learning process	Between students, teachers, and students	Group assignment Making class beliefs, choosing assignments and class discussions, and learning <i>problem-based</i> methods.
	Restitution triangle	Teachers and students with	Teachers perform three stages: stabilizing identity, validating

Scope of Activities	Activities	Performers	Dialogue culture inequality
		problems or violations	wrongdoing, and asking about the values and beliefs violated in assisting troubled or violating students.
	Project P5	Between students in class, between classes, students and teachers	Form a <i>steering committee</i> (SC), propose and define projects, and design and display projects.
Extracurricular	Regular weekly meeting	Students and accompanying teachers	Choosing extracurricular coaches, participants representing extracurricular competitions
School Program	Annual (Bazaar, <i>grand camping</i> , Frateran Cup)	Principal, teachers, staff, and students	The school committee in designing activities involves all elements of the school.

Discussion

This study found that a positive culture of mutual respect, openness, and empathy became the foundation for forming a culture of dialog in schools. This aligns with Lickona (1991), who states that schools with positive values internalized in the learning process can create a climate that supports effective communication between teachers and students (Lickona, 1991). However, Lickona only focuses on positive culture as character building, but the aspect of equality in the relationship between teachers and students is not the focus of attention.

In this study, the active involvement of all school elements, namely teachers, students, and principals, strengthened the culture of dialogue. This is also in line with Freire (1970) principle that education must leave the "Bank" model where the teacher is seen as the one who knows to change towards a dialogical model where teachers and students are both learning subjects. Freire's concept of love as the basis of educational relationships is not domination and emphasizes recognition of human dignity (Freire, 2020).

However, this research is also different from that found by Mardiana (2018), where positive culture is challenging to develop in schools because it is hampered by the hierarchy in schools (Mardiana, 2018). This study instead sees that the school hierarchy can be reconstructed through dialog conducted by all elements in it. For example, in school programs, all teachers, students, and the principal are involved in designing to make it happen.

The application of the restitution triangle includes three stages: stabilizing identity, validating wrong actions, and asking about violated beliefs. In this study, the practice of the restitution triangle is not only aimed at resolving conflicts or punishing students who violate or deviate, but according to Freire, it also builds critical awareness regarding the impact of individual actions on the community. Freire's principle is that education must free students from the *culture of silence* due to oppressed conditions that make them unable to express

themselves. The restitution triangle uses dialog in building self-awareness and not the coercion of the dominant group. Students also reflect and act so that they do not stop at understanding mistakes but also act to repair or restore conditions after violations occur. This strengthens Freire's principle of "praxis" (Oktaviana, 2024).

The results of this study differ from the findings of Lumbu & Surpihatin (2020), who sees restitution as a non-physical classroom management tool (strategy) and not a tool for transforming power relations in schools. Classroom management tools focus on aspects of behavior management and learning efficiency (Siahaan et al., 2024). The study found that their critical awareness drove students' decision-making involvement or participation.

The problem-based learning method (PBL) in this study can become a medium for dialog because of the involvement of students in solving real problems. This aligns with Freire's principle, where learning must be related to the context of students' lives (Freire, 2020). In the learning process, the teacher's role is as a facilitator, not an absolute authority. This shows the existence of an equal relationship, namely "teacher-student" and "student-teacher," so that knowledge is co-constructed (Savery & Duffy, 1996).

This study differs from the findings of Hmelo-Silver (2004), who sees PBL as a cognitive strategy because it trains students to have analytical and collaborative skills. Cognitive strategies refer to a series of mental processes deliberately made for and structured and used by learners to organize, integrate, and master new information during the learning process (Hmelo-Silver, 2004). Freire views from the political dimension, but not directly, where the PBL method becomes a tool for democratizing the classroom because learning occurs in the practice of freedom and not oppression. The PBL method can break the teacher-student hierarchy where the teacher becomes the "source of knowledge," and the student is an "empty container" that is passive and waiting to be filled by the source owner. Students construct knowledge by discussing and reflecting on the process they go through. The class is no longer dominated by the teacher who lectures; students also have the opportunity to convey their findings openly. The discussion process in the classroom takes place inequality between students and teachers. The P5 work title is a form of action or action (praxis) from collaboratively constructing knowledge. For example, students learn to dance and sing other regional songs after successfully creating diversity in the surrounding environment. This aligns with Freire's concept that learning is a process of dismantling the structure of oppression because students can no longer memorize but can construct and give birth to real action or practice (Freire, 2020).

D. Conclusion

Dialogue space in schools must be raised continuously to address the composition of schools with diverse backgrounds. Efforts to build schools as a space for dialogue occur in the learning process in the classroom and outside the classroom, both intracurricular activities, extracurricular activities, and the implementation of school programs that involve all elements of the school from the principal, teachers, students, and employees. The efforts made by the school in building a space for dialog reinforce Freire's concept of dialog model

education based on love that respects human dignity. The *restitution triangle process can minimize the culture of silence* in education resulting from oppressive school practices. Building students' self-awareness becomes the goal of education and not just providing a deterrent effect or uniform obedience. Education will be meaningful if there is a process of reflection and real action.

This research provides theoretical implications, namely enriching the study of dialogical education. Positive cultural habituation, the restitution triangle, and the PBL method can be an operational framework for realizing Freire's liberation pedagogy in educational institutions. Dialogue is not just a method but a relational ethic that humanizes the relationship between teachers and students. The findings suggest the need for teacher training on PBL methods based on multicultural education to accommodate student diversity.

This research opens up opportunities for an in-depth study of resistance to dialogic approaches from senior teachers accustomed to education with authoritarian approaches. In addition, it is also necessary to review the analysis of power relations in schools using the concept of "magical consciousness" vs. "critical consciousness" and comparative studies between schools that apply liberation pedagogy and traditional pedagogy.

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