



Solo International Collaboration and Publication of Social Sciences and Humanities

E-ISSN: 2988-3512

Vol.4, No.1, 2026, pp. 281-296

DOI: <https://doi.org/10.61455/sicopus.v4i01.459>

The Silent Decline of Indonesian Education: A Critical Analysis of the Psychological Dissonance Impact of Adapting Western Education Models

Ardiansyah¹, Viki Bayu Mahendra², Ashabil Yaqin³, Ghufron Ali Sya'ban⁴, Tamim Hasan⁵

¹Department of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

^{2,3,4}Department of Islamic Studies, Institut Islam Mamba'ul Ulum Surakarta, Indonesia

⁵Department of Islamic Studies, Shanto-Mariam University of Creative Technology, Bangladesh

¹o300230001@student.ums.ac.id, ²vikibayu1993@gmail.com, ³eabilyaqin0@gmail.com,
⁴alisyabanag@gmail.com, ⁵mdasayem2001@gmail.com

Received August 19, 2025; Revised November 27, 2025; Accepted December 02, 2025

Abstract

Objective: Indonesian education faces a paradox with the adoption of Western educational models like child-centered learning and positive psychology, aimed at enhancing student well-being. However, data reveal declining PISA scores and increasing classroom management issues. This study analyzes the cultural-psychological dissonance caused by the misalignment of these models with Indonesia's collectivist, hierarchical culture. **Theoretical framework:** The study integrates Self-Determination Theory (SDT), Baumrind's authoritative discipline model, Bandura's Social Cognitive Theory, and Hofstede's cultural dimensions to understand why Western models fail in the Indonesian context, particularly in terms of discipline, motivation, and teacher authority. **Literature review:** Previous research shows a drop in PISA scores and difficulties in teacher-student interactions due to soft discipline policies. These findings highlight the failure to align Western educational reforms with Indonesian cultural values, leading to confusion, disengagement, and a weakening of teacher authority. **Methods:** This study uses systematic library research, analyzing empirical studies from 2015 to 2025, employing qualitative content analysis to uncover the underlying psychological and cultural causes of the educational crisis. **Results:** The shift to permissive education policies has weakened discipline and teacher authority, eroding student motivation. The failure to account for cultural context has exacerbated these issues, with students losing respect for authority figures. **Implications:** The study advocates for an Authoritative-Restorative model that combines structure with empathy, aligned with Indonesian values, to restore discipline, motivation, and respect in classrooms. **Novelty:** This paper proposes the Authoritative-Restorative model as a culturally relevant solution to Indonesia's educational challenges.

Keywords: educational psychology, authoritative discipline, self-determination theory, cultural dissonance, educational policy.

INTRODUCTION

Over the past decade, Indonesia's education system has been the stage for a large-scale experiment based on noble intentions: adopting progressive education models that have proven successful in developed countries. Paradigms such as child-centered learning, positive psychology in education, and its derivative policy, "Child-Friendly Schools," were imported on a massive scale with the hope of increasing students' creativity, psychological well-being, and independence. This policy triggered a radical shift from traditional pedagogical approaches that tended to be hierarchical and teacher-centered, towards a more humanistic, egalitarian system that minimized physical punishment [\[1\]–\[6\]](#).

However, behind this narrative of progress lies a worrying paradox. Instead of producing a leap in quality, empirical data actually shows signs of a silent but systemic decline. The 2022 Programme for International Student Assessment (PISA) report sounded the loudest alarm, with Indonesian students' scores declining significantly in all three domains: mathematics, literacy, and science, placing their performance at its lowest level ever recorded, equivalent to that of two decades ago [\[7\]–\[10\]](#).

This decline is not a temporary anomaly. Internal data, such as the 2023 Education Report Card, confirms a crisis at the micro level, with 63% of teachers reporting difficulties in enforcing discipline following the implementation of softer education policies [\[3\]](#). This phenomenon is reinforced by a UNESCO report highlighting that soft education systems often fail to achieve their goals when implemented without a clear framework of behavioral accountability. Furthermore, the World Bank (2022), in its report on the political economy of the learning crisis in Indonesia, emphasizes that the decline in education is not solely due to a weak curriculum but instead to the weak social structure of schools that fail to establish clear expectations and responsibilities. UNICEF Indonesia (2023) provides surprising empirical evidence: 42% of junior high and high school students admit they do not respect teachers who are "too soft" in enforcing rules, suggesting that an emotional well-being approach without structure is counterproductive [\[11\]–\[16\]](#).

This paradox is the starting point of this journal. The good intention to protect students' mental health is ironically associated with a decline in discipline, a diminishing respect for teacher authority, and, most crucially, a weakening of intrinsic motivation to learn. There has been a silent decline, as misguided policies have eroded the psychological and character traits that are fundamental to learning. The educational system in Indonesia is currently grappling with a significant paradox: the adoption of progressive Western educational models, such as child-centered learning and positive psychology, has not led to the anticipated improvements in student outcomes. Instead, empirical data reveal a decline in academic performance, exemplified by the sharp drop in PISA 2022 scores, and growing challenges in maintaining discipline and teacher authority in classrooms. These issues suggest a deeper, systemic problem that transcends curriculum and teaching methods [\[17\]–\[21\]](#).

The core of the problem lies in the cultural-psychological dissonance created by imposing educational models rooted in individualistic, low power distance cultures onto Indonesia's collectivist, high power distance society. This misalignment has undermined the effectiveness of these models in fostering motivation, respect for authority, and self-regulation among students. Policies that emphasize emotional well-being without clear disciplinary structures have led to confusion and disengagement in classrooms, further exacerbating the crisis [\[22\]–\[24\]](#).

Thus, the central research questions of this study are:

1. How does the application of Western educational psychology, grounded in individualism and low power distance, influence student behavior, motivation, and discipline in Indonesia's collectivist, high power distance culture?
2. What is the causal relationship between the shift from authoritarian to permissive discipline models and the decline in teacher authority and academic performance?

3. How do contextual factors, such as cultural values and socio-economic conditions, moderate the success or failure of these imported educational models?

To understand why Western educational models experience dissonance in Indonesia, we need to examine four theoretical pillars: (1) fundamental theories in educational psychology that are often misunderstood, (2) the evolution of the concept of discipline, (3) the social psychology framework that explains why cultural context is everything, and (4) the role of social observation in the formation of self-regulation. The framework of modern education is built on the debate and evolution of various schools of psychology. A fatal flaw in Indonesian education policy is the tendency to adopt one theory (e.g., Humanistic) while ignoring the wisdom of other theories, even though they complement each other. The following table presents a critical synthesis of relevant theories [25]–[27].

To understand why Western educational models experience dissonance in Indonesia, we need to examine four theoretical pillars: (1) fundamental theories in educational psychology that are often misunderstood, (2) the evolution of the concept of discipline, (3) the social psychology framework that explains why cultural context is everything, and (4) the role of social observation in the formation of self-regulation. The framework of modern education is built on the debate and evolution of various schools of psychology. A fatal flaw in Indonesian education policy is the tendency to adopt one theory (e.g., Humanistic) while ignoring the wisdom of other theories, even though they complement each other. The following table presents a critical synthesis of relevant theories.

Theoretical perspectives on education offer valuable insights into shaping student behavior and motivation, with varying degrees of relevance to Indonesia's context. Behaviorism, as proposed by B.F. Skinner asserts that behavior is shaped by consequences, such as reinforcement and punishment. While this theory is often criticized for being outdated and inhumane, its core principle of using structured reinforcement to shape behavior remains valuable. In Indonesia, establishing clear and consistent routines and consequences can provide the scaffolding necessary for self-regulation. Cognitive and socio-cultural theories from Piaget and Vygotsky emphasize learning as an active mental process facilitated through social interaction, particularly in the zone of proximal development (ZPD). However, their implementation in Indonesia is often limited to group work without effective scaffolding, which can lead to unfocused discussions. Teachers, therefore, must act as guides in creating ZPD, using their authority to elevate students' understanding. The humanistic approach, advanced by Rogers and Maslow, prioritizes self-actualization and empathy, yet it is often misinterpreted as a permissive approach that overlooks structure. In Indonesia, empathy and warmth should be embedded within a structured framework rather than being a standalone principle [28]–[31].

The Self-Determination Theory (SDT) of Deci and Ryan emphasizes intrinsic motivation through autonomy, competence, and relatedness, but in Indonesia, autonomy is often misunderstood as absolute freedom, neglecting the need for a supportive structure. This misunderstanding contributes to the failure of current educational reforms, as the lack of discipline undermines students' sense of competence. Albert Bandura's Social Cognitive Theory underscores the role of modeling and vicarious learning in developing self-regulation. In Indonesia, where social learning is central, teachers as role models are critical in shaping students' behavior, yet their authority has diminished, affecting the internalization of values. Understanding these theories and their limitations in the Indonesian context is crucial for creating an educational system that balances autonomy with structure, fostering both individual development and social harmony [32]–[34].

LITERATURE REVIEW

The study of educational models, particularly those imported from Western contexts, reveals a complex relationship between cultural values, teaching methodologies, and student outcomes. Various scholars have observed that the adoption of progressive educational

reforms, such as child-centered learning and positive psychology, has not led to the anticipated improvements in academic performance in Indonesia. In fact, data from the Programme for International Student Assessment (PISA) has shown a marked decline in Indonesian students' scores, raising concerns about the effectiveness of these models in the Indonesian educational context. This paradox is rooted in the misalignment between Western educational models, which emphasize individualism and student autonomy, and the collectivist, hierarchical culture prevalent in Indonesia [35], [36].

A significant body of research suggests that these educational models have not only failed to improve academic outcomes but have also led to the erosion of discipline and authority within classrooms. The concept of discipline, as discussed in Baumrind's framework, plays a crucial role in understanding these failures. Baumrind identifies three main styles of discipline: authoritarian, permissive, and authoritative. The shift towards permissive approaches in Indonesian schools, which emphasize emotional well-being over structure and clear expectations, has resulted in classrooms where discipline is weakened, and students struggle with self-regulation. The permissive model, though well-intentioned, has been found to undermine intrinsic motivation, respect for authority, and overall academic performance [37], [38].

Cultural values, as outlined by Hofstede's dimensions, also provide important context for understanding the failure of these models. Indonesia, with its high power distance and collectivist orientation, relies heavily on authority and respect for hierarchy in educational settings. Western models, which encourage egalitarian relationships between students and teachers, clash with this cultural framework, leading to confusion and disengagement among students. Research has shown that in hierarchical societies like Indonesia, teachers who relinquish their authority are perceived as weak, and this undermines the structure necessary for effective learning [39], [40].

Furthermore, studies based on Self-Determination Theory (SDT) highlight the importance of autonomy, competence, and relatedness in fostering intrinsic motivation. However, the shift to a permissive system in Indonesian schools, where autonomy is granted without the necessary structure, has led to a lack of competence and a decline in student motivation. The failure to provide clear boundaries and expectations leads to confusion, and students are left without the psychological foundation needed to thrive academically [41], [42].

In conclusion, the literature suggests that the shift from authoritarian to permissive educational models, while rooted in good intentions to promote student well-being, has failed to align with the cultural and psychological needs of Indonesian students. This misalignment has led to a decline in academic performance, a breakdown in classroom discipline, and a weakening of teacher authority. Therefore, a more balanced approach, such as the proposed Authoritative-Restorative model, which combines firm discipline with empathy and support, is suggested as a culturally relevant solution to restore structure, motivation, and respect in Indonesian classrooms [43], [44].

METHODOLOGY

This study employs a systematic library research method, utilizing a qualitative content analysis approach. The aim is not to generate new primary data, but to synthesize, critique, and reconceptualize existing evidence, thus constructing a strong, contextually relevant theoretical argument. The research approach is qualitative meta-synthesis, which involves collecting, summarizing, interpreting, and integrating findings from various studies to identify patterns, themes, and contradictions. Data sources for this study include indexed scientific articles from databases such as Scopus, Google Scholar, and DOAJ, institutional reports from bodies like the UNESCO, and theoretical books on psychological frameworks such as those by Deci & Ryan, Baumrind, Bandura, and Hofstede [45], [46].

These sources cover documents published between 2015 and 2025 to capture educational policy shifts before and after the transition to a progressive model and the impact of the post-

pandemic era. The study focuses on sources related to primary and secondary education in Indonesia or Southeast Asia, containing empirical data on student behavior, teacher authority, or disciplinary policy implementation. The data analysis follows Braun and Clarke's (2006) thematic analysis approach, involving familiarization with the data, coding and categorization, theme identification, theoretical triangulation, and ensuring conceptual validity through intercoder agreement and data triangulation. Thematic analysis led to the identification of three central themes: the dissonance of the discipline paradigm, the erosion of authority and motivation, and the failure to contextualize culture. These themes were further analyzed through various theoretical lenses, ensuring comprehensive and reliable findings [47]–[49].

Table 1. Table Research Methodology Overview

Aspect	Description
Research Type	Library Research
Approach	Qualitative Meta-Synthesis (interpretation and integration of various studies)
Data Sources	Indexed Scientific Articles (Scopus, Google Scholar, DOAJ), Institutional Reports (OECD, UNESCO, etc.), Theoretical Books (Deci & Ryan, Baumrind, etc.)
Inclusion Criteria	Focus on primary/secondary education in Indonesia or Southeast Asia, empirical data on student behavior, teacher authority, or disciplinary policies, published between 2015-2025
Data Analysis Method	Thematic Analysis (Braun & Clarke, 2006) with steps: familiarization, coding, theme identification, and theoretical triangulation
Key Themes Identified	1. Dissonance of the Discipline Paradigm 2. Erosion of Authority and Motivation 3. Failure to Contextualize Culture
Theoretical Triangulation	Frameworks used: Baumrind, SDT, Bandura, Hofstede

RESULTS AND DISCUSSION

Deconstructing The Concept of Discipline: From Authoritarian to Authoritative

A fatal mistake in Indonesia's education reform is the failure to distinguish between “authoritarian” and “authoritative” discipline. Based on Diana Baumrind's framework, which was initially developed for parenting styles but is highly relevant to education, there are three main models:

1. Authoritarian: High Demands, Low Responsiveness. This model is synonymous with strict control, punishment, and one-way communication (You must!). This style produces short-term compliance but relies on fear, undermining intrinsic motivation and independence. This is a model that we legitimately want to move away from [50], [51].
2. Permissive: Low Demands, High Responsiveness. This model is an overreaction to the authoritarian style. Teachers act more as friends than authority figures, with few rules or expectations. The result is students who may feel “happy” but lack responsibility, resilience, and self-regulation. This is the model that many schools in Indonesia have unconsciously adopted today [52], [53].
3. Authoritative: High Demands, High Responsiveness. This is the missing synthesis. Teachers set clear and high (firm) boundaries and expectations, but do so in the context of a warm, supportive, and communicative (empathetic) relationship. They explain the reasons behind the rules and provide logical consequences, not arbitrary punishments.

This model has been consistently shown to produce students who are academically, socially, and emotionally competent across various cultural contexts. The failure of Indonesia's education policy lies in the leap from Authoritarian to Permissive, while completely skipping the balanced and effective Authoritative model [54]–[57].

Social Psychology Framework: Why Culture Cannot Be Ignored

The application of psychological theory does not occur in a vacuum. Cultural context, as mapped by Geert Hofstede, fundamentally shapes expectations and behavior. According to a researcher, "Culture is more often a source of conflict than of synergy. Cultural differences are a nuisance at best and often a disaster." For Indonesia, two dimensions are particularly relevant:

Power Distance: Indonesia has a very high power distance score (78), which means that society accepts and even expects hierarchy and power inequality. Teachers are inherently seen as figures of authority who must be respected. The egalitarian educational model from the West, which places teachers and students on an equal footing, creates role confusion and cognitive dissonance. When teachers relinquish their authority, students do not see it as empathy but rather as weakness or a lack of structure [58], [59].

Collectivism vs. Individualism: Indonesia is a collective society, where group harmony and social responsibility are prioritized over individual achievement. Education that focuses too much on individual "self-actualization" without emphasizing one's role in the community can erode social values. Discipline in a collective context is not only about self-development, but also about maintaining order and respecting others. The combination of high power distance and collectivism explains why the loss of the authoritative (but ideally warm) teacher figure is so damaging. This system removes the psychological and social anchors that have long supported the learning structure in society [60]–[62].

Unravelling Dissonance in the Classroom

Thematic analysis of the literature and empirical data from 2015 to 2025 confirms the existence of a hidden crisis in Indonesian education. This crisis does not lie solely in the curriculum, but in the psychological machinery that drives classroom interactions. These findings can be mapped into three main themes: the systemic decline in teacher authority, the dissonance of values between local culture and imported pedagogy, and the negative impact of policies implemented without a deep contextual understanding.

Empirical Findings: Signs of Systemic Failure

Data from various sources paint a consistent picture of the negative impact of an overly permissive paradigm shift in the discipline. These pieces of evidence can be grouped as follows:

Dramatic Decline in Academic Performance

The correlation between an unstructured learning environment and poor academic outcomes is evident in PISA data. The sharp decline in PISA scores in 2022 across all domains is the most obvious evidence. Only 18% of Indonesian students achieve basic mathematics competence (Level 2), a figure starkly contrasted with the OECD country average of 69%.

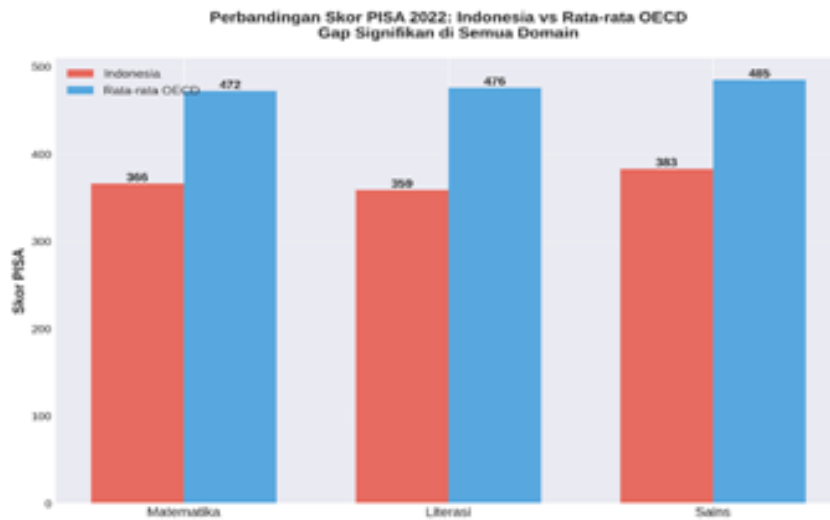


Figure 1. A comparison of PISA scores in 2022 shows a significant gap between Indonesia and the OECD average in all domains

Source: OECD PISA 2022

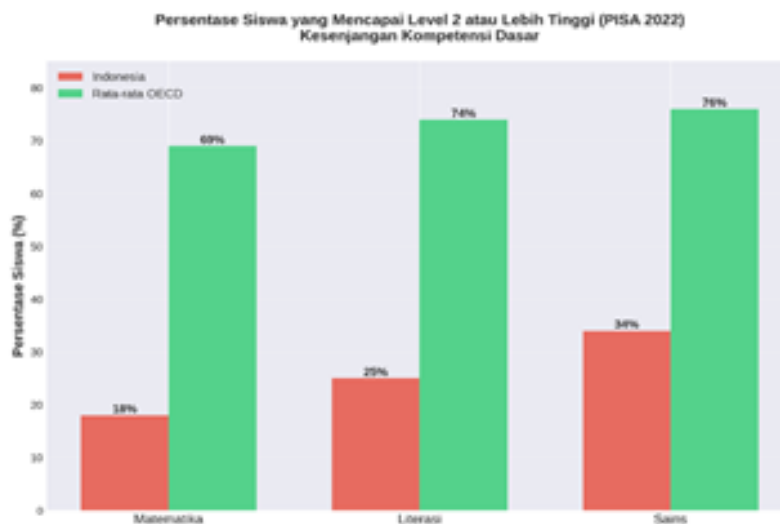


Figure 2. The percentage of students who reach Level 2 or higher shows a worrying gap in basic competencies

Source: OECD PISA 2022

This setback shows that a supposedly "fun" and "non-stressful" learning environment is ineffective at building fundamental cognitive competencies.

Crisis of Authority and Discipline

This phenomenon is the most frequent complaint from educators in the field. A study by a researcher explicitly highlights an increase in student defiance behavior in classes that use a rigid soft discipline approach. This is in line with the findings of Nilan (2016), who earlier identified that character education programs often fail when the authority figure of teachers is weakened [63]. Quantitative data from the 2023 Education Report Card showing that 63% of teachers have difficulty enforcing discipline is a national-scale confirmation of these qualitative findings.

Psychological Impact and Student Well-Being

The biggest paradox is that policies aimed at improving mental well-being actually trigger stress and fatigue on both sides. Teachers experience *burnout* because they feel they lack the tools to manage the classroom effectively, a condition described by Maslach (2016) as emotional exhaustion due to the high demands of the job without adequate resources.

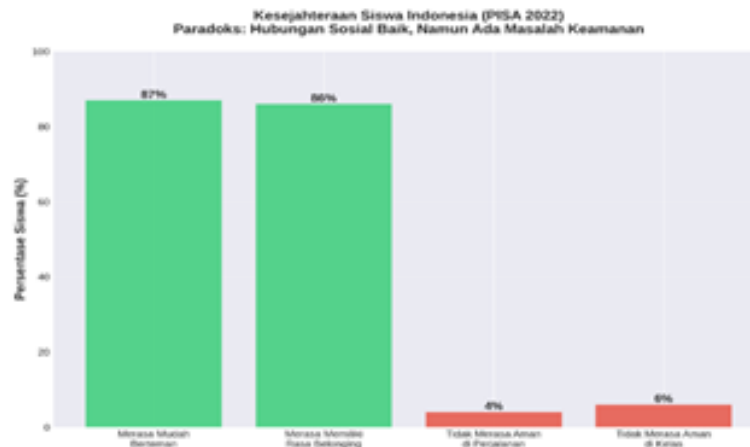


Figure 3. Indonesian student welfare data from PISA 2022 shows a paradox: social relations are good, but there are security problems

Source: OECD PISA 2022

On the student side, the absence of a clear external structure before the formation of internal *self-regulation* causes confusion and anxiety. As predicted by *Self-Determination Theory*, an environment that fails to guide the achievement of competence will undermine intrinsic motivation. UNICEF Indonesia (2023) adds surprising evidence: 42% of junior and senior high school students admit to disrespecting teachers who are “too soft” in enforcing rules, suggesting that an unstructured approach to emotional well-being is counterproductive [64]–[67].

Impact of Socio-Economic Factors

PISA 2022 data also reveal significant socio-economic gaps. As many as 43% of Indonesian students are in the bottom quintile of international students (i.e., the least disadvantaged), and the gap in mathematics scores between advantaged and disadvantaged students reaches 34 points.

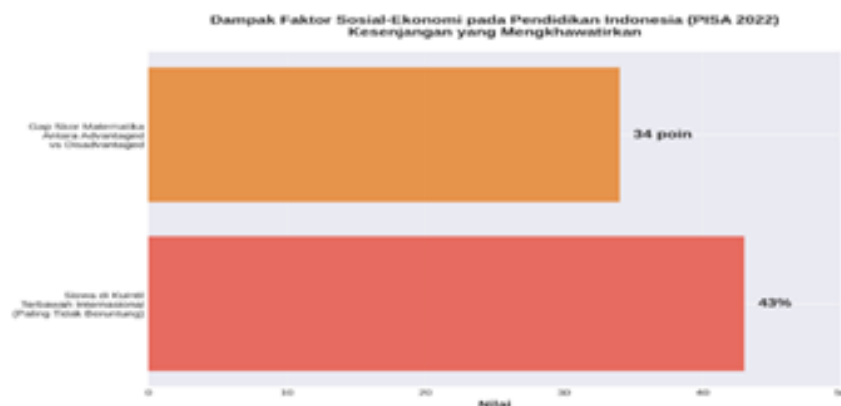


Figure 4. The impact of socioeconomic factors on Indonesian education shows a worrying gap

Source: OECD PISA 2022

Dissonance of Cultural Values and Regional Crises

Research examining the implementation of global education policies in the local context has consistently found a clash of values. Hofstede classifies Indonesia as a country with a high *power distance*, where people naturally expect and respect hierarchy. Students often misinterpret the egalitarian approach adopted from the West as a lack of respect rather than as a sign that the teacher no longer holds authority, ultimately undermining the classroom social order [68], [69]. The World Bank (2022), in its analysis of the political economy of the learning crisis in Indonesia, emphasized that the decline in education is not solely due to a weak curriculum but also to the weak social structure of schools, which fail to establish clear expectations and responsibilities. These findings are consistent with research in Malaysia and Thailand suggesting that soft discipline approaches fail in hierarchical, collectively oriented societies [70]–[75].

Psychological Analysis: The Mechanism of Failure Behind Good Intentions

The above empirical findings are not separate problems, but rather symptoms of a common mechanism of psychological failure. Using the lens of *Self-Determination Theory* (SDT), Bandura's Social Cognitive Theory, and Baumrind's disciplinary framework, we can unravel these mechanisms:

1. Misdiagnosis: Equating Assertiveness with Authoritarianism

Education reform in Indonesia mistakenly equates all forms of assertiveness, rules, and consequences (behavioural control) with a repressive authoritarian style. As a result, in an effort to avoid an autocratic style, the education system jumps to the opposite extreme: the permissive style, characterized by a lack of demands and restrictions [76], [77].

2. Undermining the Need for Competence

According to SDT, intrinsic motivation can only grow if three basic needs are met: autonomy, competence, and connectedness. A permissive learning environment directly attacks the need for competence. Without clear rules, measurable expectations, and predictable consequences, students never really know how to succeed. They may feel "free," but they don't feel "capable." This feeling of inadequacy is poison to motivation.

3. Creating False Autonomy

Current policies assume that granting unlimited freedom fosters autonomy. This is a misunderstanding. Autonomy in SDT is not the freedom to do anything, but the feeling of having control and will over meaningful actions. Students who don't feel competent will never be able to feel genuine autonomy. They do not choose to study because they do not think that they can succeed in learning. Freedom without competence only results in confusion or apathy.

4. Destroying Social Models for Observation

According to a study, self-regulation develops from observation of respected social models. In the Indonesian context, teachers as exemplary figures (modeling figures) are the primary mechanism for developing students' self-control. When the teacher's authority is weakened, the process of observation and internalization of grades also collapses. Students lose references to imitable and internalized behaviors. This is crucial in a collective society where social learning is the primary path to character development.

5. Erode Relatedness

Healthy teacher-student relationships are built on respect and trust. In a permissive environment where teachers lose authority, and students become disobedient or unmotivated, this relationship erodes. Teachers are no longer seen as reliable guides, and students are no longer seen as partners in learning. The need for connectedness, feeling connected in a safe learning community, is victimized.

6. The result is a vicious cycle of psychology

The elimination of disciplinary structures → undermines students' sense of competence → hinders the growth of genuine autonomy → destroys social models for observation → erodes the teacher-student relationship → lowers motivation and learning outcomes → teachers become more frustrated and students less focused.

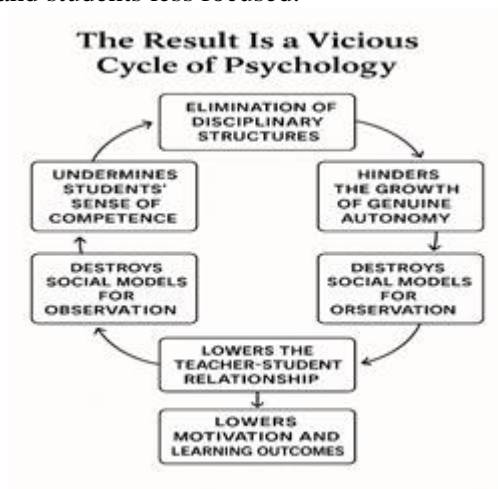


Figure 5. The result is a vicious cycle of psychology

Macro Reflection: The Social Identity Crisis in Indonesian Education

This crisis is not just about classroom discipline or behavior management. It reflects the situation of social identity in Indonesian education, where the system has lost its balance between collective needs and individual rights. Education, which is supposed to be a bridge between traditional values (hierarchy, social responsibility, respect) and modern aspirations (creativity, independence, mental well-being), is instead mired in a false dichotomy: choosing one while ignoring the other. Suppose *child-centred* policies are implemented without structural balance. In that case, Indonesia risks creating a generation of learned helplessness students who are weak in self-control, dependent on external motivations, yet lack a reliable external structure. This is a recipe for long-term failure.

Out of the Box: Synthesis and Solutions: The “Authoritative-Restorative” Model

Based on the above analysis, the solution for Indonesian education is not a return to the authoritarian model of the past, nor is it a continuation of the permissive model that fails today. The solution lies in the middle ground that has been missed: the Authoritative Discipline *model*, which in this journal is contextualized as the “Authoritative-Restorative” model (*Firm with Empathy*). This model is a synthesis of *firmness* and empathy that simultaneously meets students' needs for structure and support. This is not a new concept but rather a reapplication of psychological principles that have proven effective, adapted to the Indonesian cultural context [78]–[81].

Table 2. Classroom Management Strategies Aligned with Psychological Needs

Core Principles	Practical Implementation in the Classroom	Psychological Needs (SDT) That Are Met
Firm on Rules, Not on People	Class rules are clear, concise, and consistently enforced. The consequences are logical and predictable and aim to educate, not humiliate (discipline with dignity).	Competencies: Students know exactly what to expect and how to succeed. This structure provides a sense of security and predictability.

Empathy and Unconditional Support	Teachers build warm and supportive relationships. When students make mistakes, teachers respond to their behavior, not attack their character. Two-way communication is encouraged.	Connectedness: Students feel accepted and valued as individuals, even when they make mistakes. It builds a foundation of trust.
Autonomy within Boundaries	Once the structure and relationships are established, the teacher provides students with meaningful choices within precise limits. Example: choosing a project topic, presentation method, or learning method.	Autonomy: Students begin to feel ownership and control over their learning process. Because they already feel competent and connected, this autonomy becomes a strong driver of intrinsic motivation.
Focus Restorative, Not Retributive	When conflict or violations occur, the focus is on improving relationships and understanding the impact of behavior on the community (class). This aligns with Indonesia's collective values.	Linkages & Competencies: Students learn social responsibility and how to correct mistakes, which improves their social-emotional competence.
Teacher as Social Model	Teachers consistently show expected behaviors (self-discipline, respect, responsibility) so that students can observe and internalize these values (Bandura).	Competence & Relevance: Students learn through modeling and feel connected to authority figures they respect.

This Authoritative-Restorative Model fundamentally shifts the question from "How do we punish students?" to "How do we build a supportive, structured environment so that students can learn to be responsible?" This approach *aligns with a high power distance* culture because it still positions teachers as respected authority figures. Still, the authority is used to guide and support rather than to pressure.

CONCLUSION

A critical analysis of the contemporary Indonesian educational landscape reveals an uncomfortable truth: goodwill that is not grounded in deep psychological and cultural understanding can have devastating impacts. The imposition of Western, individualistic educational psychology models has led to significant cultural-psychological dissonance in the Indonesian education system. The failure to distinguish between repressive authoritarian discipline and guiding authoritative discipline has led many schools to adopt permissive practices that undermine structure, motivation, and respect. The journal concludes that deteriorating academic performance (as reflected in PISA scores) and classroom discipline crises are not separate problems but rather symptoms of the same root issue: a systemic failure to meet students' three basic psychological needs, competence, connectedness, and autonomy, in a balanced manner. By eliminating clear structures and expectations in the name of "mental well-being," the education system has instead deprived students of the opportunity to build a sense of competence, which is the foundation of intrinsic motivation and genuine autonomy. Furthermore, by weakening teachers' authority, the system also undermines the social models necessary for observational learning and the internalization of values within collective society. Indonesian education does not need more freedom without direction, nor does it need to return to the era of corporal punishment. It requires a bold recontextualization of educational psychology. The most promising model is the Authoritative-Restorative (Assertive-Empathetic) approach, which restores the teacher's role as a warm, supportive authority figure who enforces clear boundaries in an emotionally safe learning environment. This model offers a balanced synthesis that respects local wisdom regarding hierarchy and social responsibility while embracing universal principles of human

development. To overcome this silent crisis, radical and structured measures are needed. The Ministry of Education and Culture, Research, and Technology must lead a fundamental revision of the "Child-Friendly Schools" policy, ensuring a distinction between "violence" and "decisive, structured consequences." Teacher training must be reformed to focus on classroom management, psychology, and emotional regulation. The government should also integrate the principles of modern Islamic boarding schools, which balance discipline and positive reinforcement. Additionally, school psychologists should become cultural architects, helping teachers establish the Authoritative-Restorative model in classrooms. School evaluations must shift from measuring mere "happiness" to assessing engagement, academic resilience, and clarity of expectations. Longitudinal cross-cultural research should be conducted to evaluate the effectiveness of this model, assessing not only academic outcomes but also psychological indicators of long-term student well-being.

Acknowledgments

We extend our heartfelt gratitude to the Universitas Muhammadiyah Surakarta, Indonesia; Institut Islam Mamba'ul Ulum Surakarta, Indonesia, and Shanto-Mariam University of Creative Technology, Bangladesh.

Author's Contributions

Ardiansyah: Conceptualization, Methodology, Writing – review & editing. Viki Bayu Mahendra: Data Collection, Analysis, Writing – original draft. Ashabil Yaqin: Literature Review, Writing – original draft, Supervision. Ghufon Ali Sya'ban and Tamim Hasan: Data Analysis, Writing – review & editing, Visualization.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] A. Alishahi Tabriz, H. Dabbagh, and H. G. Koenig, "Medical Ethics in Qiṣāṣ (Eye-for-an-Eye) Punishment: An Islamic View; an Examination of Acid Throwing," *J. Relig. Health*, vol. 55, no. 4, pp. 1426–1432, 2016, <https://doi.org/10.1007/s10943-015-0120-8>.
- [2] I. Canfijn and K. Fatah-Black, "The Power of Procedure Punishment of Slaves and the Administration of Justice in Suriname, 1669-1869," *J. Glob. Slavery*, vol. 7, no. 1, pp. 19–47, 2022, <https://doi.org/10.1163/2405836X-00701004>.
- [3] F. Ghodrati, "Legal-Jurisprudential Protection of Women in Cases of Spousal Unauthorized Psychological-Verbal Domestic Violence, A Narrative Review Study," *Curr. Womens. Health Rev.*, vol. 20, no. 3, pp. 124–131, 2024, <https://doi.org/10.2174/1573404820666230505110916>.
- [4] C. L. Erickson, *Spanked: How Hitting Our Children Is Harming Ourselves*. Augsburg University, United States: Oxford University Press, 2022. <https://doi.org/10.1093/oso/9780197518236.001.0001>.
- [5] F. Orhan, "The Husband's Nushūz in Islamic Family Law," *Mutefekkir*, vol. 11, no. 21, pp. 83–108, 2024, <https://doi.org/10.30523/mutefekkir.1501827>.
- [6] J. D. McLennan, T. O. Afifi, H. L. MacMillan, and V. Warriyar K.V., "Is religious affiliation associated with parent disciplinary behavior in Suriname and Guyana?" *Child Abuse. Negl.*, vol. 155, 2024, <https://doi.org/10.1016/j.chiabu.2024.106960>.
- [7] Z. Ardiansyah, Waston., Mahmudhassan., Daud and M. Salleh., Norsaleha Mohd., AN, Andri Nirwana., "Tracing Trends in Quran Memorization and Cognitive Learning: A Bibliometric Analysis from the Scopus Database," *Pakistan J. Life Soc. Sci.*, vol. 22, no. 2, pp. 1493–1509, 2024, <https://doi.org/10.57239/PJLSS-2024-22.2.00105>.
- [8] M. Abuzar, S. Uddin, and A. Khondoker, "Exploring the Dynamics of Student Motivation and Behavior : A Qualitative Analysis of Influencing Factors and Effective Interventions," *Solo Univ. J. Islam. Educ. Multicult.*, vol. 2, no. 3, pp. 195–206, 2024, <https://doi.org/10.61455/sujiem.v2i03.202>.
- [9] M. Waston, Yusuf Olawale Owa-Onire Uthman, Mahmudhassan, "Ian G. Barbour's Thoughts on Science and Religion," *J. World Thinkers*, vol. 1, no. 1, pp. 1–16, 2024.

-
- [10] M. Abuzar and A. Nirwana, "Night Work Culture in Professional and Sharia Perspectives," *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 3, pp. 268–281, 2024, <https://doi.org/10.61455/sicopus.v2i03.198>.
- [11] M. Van Damme and D. Jacobs, "UNESCO's intangible cultural heritage and its polarising nature: A case study on Aalst Carnival," *Int. J. Intang. Herit.*, vol. 17, pp. 115–122, 2022.
- [12] N. A. Abdul Aziz, N. F. Mohd Ariffin, N. A. Ismail, and A. Alias, "Community Participation in the Importance of Living Heritage Conservation and Its Relationships with the Community-Based Education Model towards Creating a Sustainable Community in Melaka UNESCO World Heritage Site," *Sustain.*, vol. 15, no. 3, 2023, <https://doi.org/10.3390/su15031935>.
- [13] E. V McLean, "Looking for advice: The politics of consulting services procurement in the World Bank," *World Dev.*, vol. 161, 2023, <https://doi.org/10.1016/j.worlddev.2022.106117>.
- [14] N. Versal and A. Sholoiko, "Green bonds of supranational financial institutions: On the road to sustainable development," in *Investment Management and Financial Innovations*, Taras Shevchenko National University of Kyiv, Ukraine: LLC CPC Business Perspectives, 2022, pp. 91–105. [https://doi.org/10.21511/imfi.19\(1\).2022.07](https://doi.org/10.21511/imfi.19(1).2022.07).
- [15] A. M. Veneman, "UNICEF report on state of the world children 2007: the double advantage of gender equality," *Assist. Infirm. Ric.*, vol. 26, no. 1, pp. 46–50, 2007.
- [16] B. Jones, "UNICEF activities in the field of population in Africa," *Afr. Popul. Newsl.*, vol. 23, pp. 1–3, 1976.
- [17] A. Marzano, "F. Lessa, The Condor Trials. Transnational Repression and Human Rights in South America, New Haven (CT), Yale University Press, 2022." *Riv. Ital. di Stor. Internazionale*, vol. 5, no. 2, pp. 439–444, 2022, <https://doi.org/10.30461/106169>.
- [18] V. M. C. Tze, J. C.-H. Li, and L. M. Daniels, "Similarities and differences in social and emotional profiles among students in Canada, USA, China, and Singapore: PISA 2015," *Res. Pap. Educ.*, vol. 37, no. 4, pp. 558–583, Jul. 2022, <https://doi.org/10.1080/02671522.2020.1864760>.
- [19] L. Pellizzoni, "Nature or technics? Sars-CoV-2, new materialisms and critique of the Anthropocene," *Sociol. Urbana e Rural*, no. 127, pp. 94–106, 2022, <https://doi.org/10.3280/SUR2022-127008>.
- [20] V. Mele, "The Metropolization of Social Life," in *Marx, Engels, and Marxisms*, Political Science, University of Pisa, Pisa, Italy: Palgrave Macmillan, 2022, pp. 173–214. https://doi.org/10.1007/978-3-031-18184-9_6.
- [21] C. Dell' Aversano, "Intersubjective Anticipation: Accountability, Anticipation, and Conversation as a Zero-Sum Game or, the (Real) Pleasures of a Pluralistic Society," *J. Constr. Psychol.*, vol. 35, no. 1, pp. 96–105, 2022, <https://doi.org/10.1080/10720537.2020.1720196>.
- [22] R. P. Dewitt and J. F. Petras, "Political economy of international debt: The dynamics of financial capital," in *Debt and the Less Developed Countries*, State University of New York, Binghamton, United States: Taylor and Francis, 2019, pp. 191–215. <https://doi.org/10.4324/9780429044892-12>.
- [23] A. S. Greenberg, "Manifest destiny's hangover: Congress confronts territorial expansion and martial masculinity in the 1850s," in *Congress and the Crisis of the 1850s*, Penn State University, United States: Ohio University Press, 2012, pp. 97–119.
- [24] D. S. Karp *et al.*, "Forest bolsters bird abundance, pest control and coffee yield," *Ecol. Lett.*, vol. 16, no. 11, pp. 1339–1347, 2013, <https://doi.org/10.1111/ele.12173>.
- [25] M. Abuzar and E. Purwandari, "Self-Esteem Matters: Examining its Impact on Academic Achievement in the Context of Gender and Age Diversity in Higher Education," *Indones. J. Soc. Res.*, vol. 6, no. 2, p. 156, Aug. 2024, <https://doi.org/10.30997/ijsr.v6i2.473>.
- [26] M. Abuzar, Mahmudhassan, and L. Nuryanti, "The Role Of Online Social Network Sites And Social Integration In Mitigating Homesickness Among International Students," *Pakistan J. Educ. Res.*, vol. 7, no. 3, pp. 95–112, 2024, <https://doi.org/10.52337/pjer.v7i3.1151>.
- [27] M. Abuzar and H. S. Mansoor, "Exploring The Role Of Hijab In Fostering Personal Security And Positive Body Image: A Cross-Cultural Analysis Of Indonesian And Pakistani Women's Perspectives," *J. Indones. Islam*, vol. 18, no. 1, p. 206, Jun. 2024, <https://doi.org/10.15642/IIIS.2024.18.1.206-224>.
- [28] S. García-Alvarado, M. G. Arreguín, and J. A. Ruiz-Escalante, "Mexican-American preschoolers as co-creators of zones of proximal development during retellings of culturally relevant stories: A participatory study," *J. Early Child. Lit.*, vol. 22, no. 2, pp. 232–253, 2022, <https://doi.org/10.1177/1468798420930339>.
- [29] B. de Souza, "Regular schools as a straitjacket for zone of proximal development: A Vygotskian perspective of Malawian inclusive secondary education," *Perspect. Educ.*, vol. 41, no. 4, pp. 50–64, 2023, <https://doi.org/10.38140/pie.v41i4.6880>.
-

-
- [30] Z. Rahman and U. A. Yunusa, "A Bibliometric Analysis of Islamic Law and Philosophy : Global Trends, Key Participants, and Developing Themes," *Demak Univers. J. Islam Sharia*, vol. 3, no. 2, pp. 333–350, 2025, <https://doi.org/10.61455/deujis.v3i02.419>.
- [31] J. Khanom, "The Role of Islamic Religious Education in Raising Public Health Awareness in Villages," vol. 1, no. 1, pp. 1–14, 2025, <https://doi.org/10.61455/wijce.v1i01.449>.
- [32] "Correction to: Human rights in Palestine: from self-determination to governance (Australian Journal of Human Rights, 2023), 29, 3, (492-510), 10.1080/1323238X.2023.2291210)," *Aust. J. Hum. Rights*, vol. 29, no. 3, p. iii, 2023, <https://doi.org/10.1080/1323238X.2023.2320174>.
- [33] D. E. Martínez, "The theory of democracy and the relationship between human rights and popular sovereignty," *Alpha*, vol. 2019, no. 48, pp. 139–150, 2019, <https://doi.org/10.32735/S0718-2201201900048622>.
- [34] F. R. Tesón, *The theory of self-determination*. Florida State University College of Law, United States: Cambridge University Press, 2016. <https://doi.org/10.1017/CBO9781316340639>.
- [35] X. Hu and J. Hu, "A classification analysis of the high and low levels of global competence of secondary students: Insights from 25 countries/regions," *Sustain.*, vol. 13, no. 19, 2021, <https://doi.org/10.3390/su131911053>.
- [36] A. Schleicher, "Can competencies assessed by PISA be considered the fundamental school knowledge 15-year-olds should possess?" *J. Educ. Chang.*, vol. 8, no. 4, pp. 349–357, 2007, <https://doi.org/10.1007/s10833-007-9042-x>.
- [37] S. Ngabaza and T. Shefer, "Sexuality education in South African schools: deconstructing the dominant response to young people's sexualities in contemporary schooling contexts," *Sex Educ.*, vol. 19, no. 4, pp. 422–435, 2019, <https://doi.org/10.1080/14681811.2019.1602033>.
- [38] T. Dadeh, G. O. Hutasoit, and M. R. Alfarisi, "The Impact of School Climate on Emotion Regulation in Indonesian Students: Evidence from PISA 2022," *J. An Nafs*, pp. 27–45, 2025, <https://doi.org/10.33367/psi.v10i1.7170>.
- [39] F. J. P. Soares and L. F. P. B. Santos, "Competencies for Considering Cultural Diversity in Primary Care and Nursing Education," in *Lecture Notes in Networks and Systems*, C. A.P., M. A., F. F., C. K., and B. G., Eds., Universidade Federal de Alagoas, Maceió, Brazil: Springer Science and Business Media Deutschland GmbH, 2023, pp. 281–300. https://doi.org/10.1007/978-3-031-31346-2_18.
- [40] B. V Mandarić, G. Barudžija, and D. Barić, "Intercultural Competencies and Lifelong Learning of Teachers in the Republic of Croatia," *Bogosl. Vestn.*, vol. 83, no. 2, pp. 479–498, 2023, <https://doi.org/10.34291/BV2023/02/Mandarić>.
- [41] H. Park, "Financial behavior among young adult consumers: the influence of self-determination and financial psychology," *Young Consum.*, vol. 22, no. 4, pp. 597–613, 2021, <https://doi.org/10.1108/YC-12-2020-1263>.
- [42] L. Jin, T. Jowsey, and M. Yin, "Medical students' perceptions of prosocial behaviors: a grounded theory study in China," *BMC Med. Educ.*, vol. 24, no. 1, 2024, <https://doi.org/10.1186/s12909-024-05335-z>.
- [43] Mahmudulhassan, W. Waston, A. Nirwana, S. Amini, M. M. A. Sholeh, and M. Muthoifin, "A moral-based curriculum to improve civilization and human resource development in Bangladesh," *Multidiscip. Rev.*, vol. 7, no. 8, 2024, <https://doi.org/10.31893/multirev.2024137>.
- [44] M. Mahmudulhassan, W. Waston, and A. Nirwana AN, "The Rights and Status of Widows in Islam: A Study from the Perspective of Multicultural Islamic Education in the Context of Bangladesh," *Multicult. Islam. Educ. Rev.*, vol. 1, no. 1, pp. 01–14, Sep. 2023, <https://doi.org/10.23917/mier.v1i1.2674>.
- [45] G. Yuan, Q. Ye, and Y. Sun, "Financial innovation, information screening and industries' green innovation — Industry-level evidence from the OECD," *Technol. Forecast. Soc. Change*, vol. 171, 2021, <https://doi.org/10.1016/j.techfore.2021.120998>.
- [46] M. Appiah, M. Li, J. Taden, S. Ashraf, A. K. Tiwari, and P. B. Laari, "Enhancing natural resource rents through industrialization, technological innovation, and foreign capital in the OECD countries: Does financial development matter?" *Resour. Policy*, vol. 89, 2024, <https://doi.org/10.1016/j.resourpol.2023.104520>.
- [47] J. Khanom, M. T. Islam, and Mahmudulhassan, "Women's Rights in Islamic Culture: A Bibliometric Analysis of Trends, Influential Authors, and Institutional Contributions (1969–2023)," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 3, no. 01, pp. 27–42, Dec. 2024, <https://doi.org/10.61455/sujiem.v3i01.232>.
- [48] K. F. Maulinda, L. W. Purnama, M. A. Marelyno, S. Sa, and F. Hidayat, "Maktabah Reviews," *Maktab. Rev.*, vol. 1, no. 1, pp. 99–118, 2024, <https://doi.org/10.61455/mr.v1i01.128> Transactions.
- [49] A. N. Andri Nirwana, Mahmudulhassan, M. Ali, Muthoifin, Waston, and A. R. B. S. Senathirajah, "The
-

- Intersection of Quranic Studies and Modern Technology: A Bibliometric Analysis of Academic Publications from 2000 to 2024,” *Qubahan Acad. J.*, vol. 4, no. 4, pp. 178–190, 2024, <https://doi.org/10.48161/qaj.v4n4a981>.
- [50] S. N. Georgiou, K. Fousiani, M. Michaelides, and P. Stavrinides, “Cultural value orientation and authoritarian parenting as parameters of bullying and victimization at school,” *Int. J. Psychol.*, vol. 48, no. 1, pp. 69–78, 2013, <https://doi.org/10.1080/00207594.2012.754104>.
- [51] I. Yilmaz and F. Yang, “Digital authoritarianism, religion and future of democracy,” in *Digital Authoritarianism and its Religious Legitimization: The Cases of Turkey, Indonesia, Malaysia, Pakistan, and India*, Alfred Deakin Institute, Deakin University, Burwood, Victoria, Australia: Springer Nature, 2023, pp. 151–166. https://doi.org/10.1007/978-981-99-3600-7_7.
- [52] H.-D. Huynh-Tran *et al.*, “The relationships among intrinsic religiosity, premarital sexual permissiveness and attitudes towards abortion among believers,” *Multidiscip. Sci. J.*, vol. 6, no. 9, 2024, <https://doi.org/10.31893/multiscience.2024157>.
- [53] H. Hu, M. Zhou, and Y. Liu, “Maximally permissive distributed control of large-scale automated manufacturing systems modeled with Petri nets,” in *IEEE International Conference on Automation Science and Engineering*, School of Electro-mechanical Engineering, Xidian University, Xi’an, Shaanxi 710071, China, 2013, pp. 1145–1150. <https://doi.org/10.1109/CoASE.2013.6654040>.
- [54] B. Mustakim, N. Hasan, and Z. Lessy, “Popular Islamist Authoritative Parenting: A Contest of Identity in Islamic Education for Early Childhood,” *J. Pendidik. Agama Islam*, vol. 19, no. 2, pp. 179–192, 2022, <https://doi.org/10.14421/jpai.2022.192-01>.
- [55] Mahmudulhassan, A. Nirwana, and K. Saif Uddin Ahmed, “Exploring the Contributions of Prof. Dr. Syed Ali Ashraf to the Islamization of Knowledge in Bangladesh: A Comprehensive Analysis,” *J. World Thinkers*, vol. 1, no. 1, pp. 91–98, 2024.
- [56] E. S. Utaminingsih, F. R. Wuriningsih, and M. A. Puspita, “Leveraging interactive e-learning platforms to enhance problem-solving ability in science learning : A pathway to achieving SDG 4 for quality education,” *Borobudur Int. Symp. Humanit. Soc. Sci.*, vol. 1, pp. 1–19, 2025, <https://doi.org/10.31603/bised.176>.
- [57] Z. A. Hossein and M. Mahmudulhassan, “Legal Disruption and Sharia Arbitration: Navigating Change, Measuring Impact, and Fostering Innovation,” *Indones. J. Islam. Econ. Law*, vol. 1, no. 1, pp. 39–49, 2023, <https://doi.org/10.23917/ijoe.v1i1.3436>.
- [58] Y. Taoka, K. Kagohashi, and C. Mougnot, “A cross-cultural study of co-design: the impact of power distance on group dynamics in Japan,” *CoDesign*, vol. 17, no. 1, pp. 22–49, 2021, <https://doi.org/10.1080/15710882.2018.1546321>.
- [59] A. Kaur, “Peace, violence & social distance: Ethnography of an elite school in India,” *Cogent Educ.*, vol. 10, no. 1, 2023, <https://doi.org/10.1080/2331186X.2022.2158674>.
- [60] M. A. M. Khalil, “The Impact Of The Parameter Individualism — Collectivism On The Formation Of Behavioral Characteristics In People Of Various National Cultures,” *Concept Philos. Relig. Cult.*, vol. 8, no. 1, pp. 71–90, 2024, <https://doi.org/10.24833/2541-8831-2024-1-29-71-90>.
- [61] J. B. Ang and P. G. Fredriksson, “Culture, legal heritage and the regulation of labor,” *J. Comp. Econ.*, vol. 46, no. 2, pp. 616–633, 2018, <https://doi.org/10.1016/j.jce.2017.11.007>.
- [62] S. C. Carr, I. McWha, M. Maclachlan, and A. Furnham, “International-local remuneration differences across six countries: Do they undermine poverty reduction work?” *Int. J. Psychol.*, vol. 45, no. 5, pp. 321–340, 2010, <https://doi.org/10.1080/00207594.2010.491990>.
- [63] A. Rakhmat, “Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment,” *Acad. J. Islam. Princ. Philos.*, vol. 3, no. 1, pp. 1–24, 2022, <https://doi.org/10.22515/ajipp.v3i1.5104>.
- [64] N. Saudah *et al.*, “Communication, Information, and Education on Self-Awareness about Marriage Age Maturation among Adolescent Girls,” *Kemas*, vol. 18, no. 3, pp. 325–333, 2023, <https://doi.org/10.15294/kemas.v18i3.36740>.
- [65] A. Iran-Nejad, “Active and Dynamic Self-Regulation of Learning Processes,” *Rev. Educ. Res.*, vol. 60, no. 4, pp. 573–602, 1990, <https://doi.org/10.3102/00346543060004573>.
- [66] L. Listiana and A. S. Hamdani, “Enhancing self-regulation skills through group investigation integrated with think, talk, write,” *Int. J. Instr.*, vol. 13, no. 1, pp. 915–930, 2020, <https://doi.org/10.29333/iji.2020.13159a>.
- [67] J. E. Szalados, “Regulation of provider practice: State oversight, licensing, credentialing, peer review, and the National Practitioner Data Bank,” in *The Medical-Legal Aspects of Acute Care Medicine: A Resource for Clinicians, Administrators, and Risk Managers*, Surgical and Neurocritical Care Units, Rochester Regional Health System, Rochester General Hospital, Rochester, NY, United States: Springer, 2021, pp.
-

137–169. https://doi.org/10.1007/978-3-030-68570-6_6.

- [68] A. Gråstén, S. Yli-Piipari, M. Huhtiniemi, K. Salin, H. Hakonen, and T. Jaakkola, “A one-year follow-up of basic psychological need satisfactions in physical education and associated in-class and total physical activity,” *Eur. Phys. Educ. Rev.*, vol. 27, no. 3, pp. 436–454, 2021, <https://doi.org/10.1177/1356336X20957356>.
- [69] A. A. Syaukani, D. W. Y. Kusuma, L. A. Khuddus, E. Sudarmanto, and A. H. M. Hashim, “Investigating students’ understanding and cultural competence towards traditional sporting games using ANOVA statistic in higher education: A case study,” *J. Phys. Educ. Sport*, vol. 23, no. 12, pp. 3461–3467, 2023, <https://doi.org/10.7752/jpes.2023.12397>.
- [70] T. A. Ojo and S. O. Oloruntoba, “Global Governance of Finance and African Relations with the World,” in *The Palgrave Handbook of Africa and the Changing Global Order*, Department of Politics and International Relations, University of Johannesburg, Johannesburg, South Africa: Springer International Publishing, 2021, pp. 441–463. https://doi.org/10.1007/978-3-030-77481-3_21.
- [71] B. Espina-Jerez, L. Romera-Álvarez, M. de Dios-Aguado, A. Cunha-Oliveira, J. Siles-Gonzalez, and S. Gómez-Cantarino, “Wet Nurse or Milk Bank? Evolution in the Model of Human Lactation: New Challenges for the Islamic Population,” *Int. J. Environ. Res. Public Health*, vol. 19, no. 15, 2022, <https://doi.org/10.3390/ijerph19159742>.
- [72] M. Mahmudulhassan, M. Abuzar, S. U. A. Khondoker, and J. Khanom, “The Integration of Islamic Epistemology in Ethical and Multicultural Education: Pedagogical Strategies and Challenges,” *Multicult. Islam. Educ. Rev.*, vol. 2, no. 2, Feb. 2025, <https://doi.org/10.23917/mier.v2i2.7612>.
- [73] N. Nuha *et al.*, “The Existence of Education as a Rehabilitation, Preventive, Curative, and Moral Development Strategy in Madrasah,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 01, pp. 01–18, Mar. 2024, <https://doi.org/10.61455/sujiem.v2i01.99>.
- [74] A. Wahid, D. P. Erdina, and M. Mahmudulhassan, “Study of the Practice of Reading Surah Al-Isra Verses 79-82 At Duha Time At Hidayatul Islamiyah Pesantren,” *QiST J. Quran Tafseer Stud.*, vol. 1, no. 3, pp. 290–306, 2022, <https://doi.org/10.23917/qist.v1i3.2766>.
- [75] I. Afyah and M. Mahmudulhassan, “Professional Zakat as a Catalyst for Welfare: Strategic Mapping for Sustainable Economic Growth in Semarang,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 03, pp. 199–210, Apr. 2024, <https://doi.org/10.61455/deujis.v2i03.129>.
- [76] S. Alizadeh, M. B. A. Talib, R. Abdullah, and M. Mansor, “Relationship between parenting style and children’s behavior problems,” *Asian Soc. Sci.*, vol. 7, no. 12, pp. 195–200, 2011, <https://doi.org/10.5539/ass.v7n12p195>.
- [77] A. R. Saidek, J. Rahmadoni, and E. Pramudya, “Islamic Parenting Education: Parenting Realizing The Golden Character of Alpha Generation,” *J. Soc. Work Sci. Educ.*, vol. 3, no. 3, pp. 303–311, 2022, <https://doi.org/10.52690/jswse.v3i3.406>.
- [78] D. Sartono, M. Mahmudulhassan, I. Najmi, S. Amin, and M. Bensar, “Silver as Nishab Zakat to Improve Community Welfare in the Modern Era,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 02, pp. 83–91, Oct. 2023, <https://doi.org/10.61455/deujis.v1i02.24>.
- [79] I. Afyah, V. Ghafurjonovich Macsudov, M. Mahmudulhassan, and M. Muthoifin, “Impact Analysis of Marital Dispensation: Economic Implications and Family Welfare in Social and Legal Context,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 01, pp. 25–36, Mar. 2024, <https://doi.org/10.61455/sicopus.v2i01.117>.
- [80] S. Rahmawati, F. Qurrota, and A. Tamami, “The Integration of Faith and National Identity: A Comprehensive Study on Islamic Patriotism and Its Theological Implications,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 2, pp. 83–92, 2024, <https://doi.org/10.61455/sujiem.v2i02.185>.
- [81] M. M. A. Sholeh, Waston, A. Nirwana, and M. Mahmudulhassan, “The Reasons of Lifelong Education for the Sustainable Development Goals (SDGs): The Islamic Epistemology Perspective,” *J. Lifestyle SDGs Rev.*, vol. 5, no. 2, p. e02988, Nov. 2024, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02988>.