

Student Smoking, School Discipline, and the Second Principle of Pancasila: A Qualitative Case Study of Violence in a Senior High School in Banten, Indonesia

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Abstract

This study examines how the second principle of Pancasila, Just and Civilized Humanity, can be applied to school discipline by analyzing a reported incident involving a student smoking and subsequent physical disciplinary action by a school principal at a senior high school in Lebak, Banten, Indonesia, in October 2025. The study uses a qualitative documentary case-study design. Data were drawn from peer-reviewed and scholarly literature, Indonesian constitutional and regulatory documents, official government materials, and contemporaneous news reports describing the incident. Data were analyzed thematically through three analytical dimensions: human dignity, non-arbitrary treatment, and the proportionality of disciplinary responses. The findings indicate that the educational objective of preventing student smoking does not justify disciplinary practices that involve physical aggression, humiliation, or disproportionate use of authority. Such practices are inconsistent with the ethical orientation of Just and Civilized Humanity because discipline should correct misconduct while preserving the student's dignity and physical and psychological safety. The analysis also shows that the legal framework governing school safety has evolved: the incident occurred when Permendikbudristek No. 46 of 2023 was in force, while the current framework is Permendikdasmen No. 6 of 2026 on Safe and Comfortable School Culture. The study concludes that effective discipline should be firm but non-violent, proportionate, transparent, restorative, and supported by communication among schools, students, and families. The study contributes a Pancasila-based framework for linking school discipline, human rights, and safe-school governance.

Keywords: School Discipline; School Violence; Human Rights; Student Smoking; Safe School Culture

1. Introduction

Pancasila occupies a central position in Indonesia's constitutional and civic life and provides a normative framework for interpreting rights, responsibilities, and social relations. The second principle, *Kemanusiaan yang Adil dan Beradab* (Just and Civilized Humanity), places human dignity, fairness, respect, and humane conduct at the center of social interaction. In education, these values are particularly important because schools exercise legitimate authority over students while simultaneously functioning as environments for character formation. Discipline

therefore has an educational purpose, but the exercise of authority must remain compatible with the dignity and safety of learners.

School discipline becomes ethically and legally problematic when corrective action shifts from behavioral guidance to humiliation, intimidation, or physical aggression. Recent Indonesian policy has increasingly emphasized safe and humane educational environments. Permendikbudristek No. 46 of 2023 established a framework for preventing and handling violence in educational units, including physical and psychological violence. That regulation was subsequently revoked and replaced by Permendikdasmen No. 6 of 2026 on Safe and Comfortable School Culture, which broadens the policy focus from violence prevention toward comprehensive physical, psychological, sociocultural, spiritual, and digital safety (Ministry of Education, Culture, Research, and Technology, 2023; Ministry of Primary and Secondary Education, 2026).

The issue is illustrated by a reported incident at SMAN 1 Cimarga, Lebak, Banten, in October 2025. Media reports described a student who was found smoking during a school activity and subsequently experienced physical contact from the school principal. The student reported being slapped and kicked, while the principal acknowledged physical contact but disputed parts of the student's account. The incident was followed by a police report, a student protest involving hundreds of students, the principal's temporary removal from office, and subsequent mediation. Because the available evidence is documentary and media-based, this article does not independently determine the disputed factual details. Instead, the case is treated as a documented public controversy through which the relationship between discipline, human dignity, and Pancasila values can be critically examined.

Existing discussions of Pancasila often emphasize its role in national character formation and human-rights protection, but fewer studies connect the second principle directly to the practical problem of disciplinary authority in schools. This study addresses that gap by asking: (1) how should the second principle of Pancasila be interpreted in relation to school discipline; (2) what ethical and legal issues arise when disciplinary authority involves physical contact; and (3) what principles can guide humane and proportionate disciplinary practices?

The study contributes in three ways. First, it translates the abstract value of Just and Civilized Humanity into operational principles for school discipline. Second, it distinguishes legitimate discipline from violence without denying the school's responsibility to address student misconduct. Third, it connects Pancasila-based ethical reasoning with Indonesia's evolving safe-school regulatory framework, thereby providing a context-sensitive contribution to discussions of human rights and educational governance.

2. Problems

2.1 Pancasila and Just and Civilized Humanity

Pancasila functions not only as a national ideological reference but also as a moral and civic framework for public life. Research on Pancasila-based character education emphasizes that its values are expected to be practiced through everyday conduct, including respect, tolerance, cooperation, responsibility, and humane treatment (Risdiyani & Dewi, 2021). In the context of human rights, the second principle provides an ethical foundation for recognizing human dignity and protecting individuals against arbitrary treatment (Qalbi et al., 2024).

Just and Civilized Humanity can therefore be understood through two interconnected ideas. First, justice requires that people be treated fairly and that authority be exercised within legitimate limits. Second, civility requires that corrective or coercive action remain humane and respect the inherent worth of the person. In educational settings, these principles mean that a student's misconduct does not cancel the student's dignity or basic rights. Discipline should address the behavior without degrading the person.

2.2 School Discipline, Violence, and Human Dignity

Discipline is necessary for learning environments, but its legitimacy depends on its purpose, procedure, proportionality, and effects. A disciplinary response can be firm without being violent. From a human-rights perspective, the central distinction is between an intervention designed to restore appropriate behavior and an intervention that inflicts pain, humiliation, fear, or degradation. Recent literature on violence-based disciplinary practices in Indonesian schools similarly identifies physical and verbal punishment as ethical and psychological concerns because such practices can undermine student well-being and the teacher-student relationship (Almahdi et al., 2025).

An important analytical principle is proportionality. A school may legitimately prohibit smoking and impose consequences under school rules, but the severity of a disciplinary response should not exceed what is reasonably necessary to address the misconduct and protect the school community. This principle is especially important where there is an asymmetry of power between an adult educator and a student. The stronger party carries a heightened responsibility to prevent arbitrary or retaliatory conduct.

2.3 Legal and Policy Framework for Safe Schools in Indonesia

The Indonesian constitutional framework protects human dignity and fundamental rights. Article 28C(1) of the 1945 Constitution recognizes the right to develop oneself through the fulfillment of basic needs, including the right to education. Article 28D(1) guarantees recognition, guarantee, protection, and fair legal certainty as well as equal treatment before the law, while Article 28G(2) protects individuals from torture or treatment that degrades human dignity. These provisions should be read together with Law No. 39 of 1999 on Human Rights,

which remains in force and establishes the state's obligation to respect and protect human dignity.

At the time of the October 2025 incident, Permendikbudristek No. 46 of 2023 was the relevant sectoral regulation on violence in educational settings. It covered physical and psychological violence and established procedures for reporting, examination, follow-up, recovery, and administrative sanctions. The regulation was revoked effective 9 January 2026 by Permendikdasmen No. 6 of 2026, which establishes Safe and Comfortable School Culture. The newer regulation broadens the policy orientation toward physical protection, psychological well-being, sociocultural security, spiritual needs, and digital civility and security.

Accordingly, the present article uses the 2023 regulation to contextualize the 2025 case and uses the 2026 regulation to formulate forward-looking policy implications. This distinction avoids applying a later regulation retroactively while ensuring that the analysis remains relevant to the current Indonesian educational policy environment.

3. Research Metode

3.1 Research Design

This research employed a qualitative documentary case-study design. A case-study approach was selected because the objective was not to estimate the prevalence of school violence but to interpret a specific public incident as a case of tension between disciplinary authority, student misconduct, human rights, and Pancasila values. The unit of analysis was the documented controversy surrounding disciplinary action at SMAN 1 Cimarga, Lebak, Banten, in October 2025.

3.2 Data Sources

Data were collected from four categories of documentary sources: (1) scholarly literature on Pancasila, character education, human rights, and school discipline; (2) Indonesian constitutional and statutory materials; (3) official government regulations and policy explanations; and (4) contemporaneous news reports documenting the case chronology and public responses. News reports were used only for event reconstruction and were not treated as equivalent to peer-reviewed evidence. Where reports differed, the article explicitly identifies the disputed element rather than presenting one account as an established fact.

3.3 Data Analysis

Documents were analyzed using thematic analysis. The analysis proceeded in four stages: (1) identification of statements relevant to the case and the normative framework; (2) coding of evidence under the themes of human dignity, non-arbitrariness, proportionality, and safe learning; (3) comparison of the case evidence with Pancasila principles and legal-policy

requirements; and (4) synthesis of implications for school discipline. Triangulation was achieved by comparing scholarly literature, primary legal documents, official government materials, and independent news reporting.

3.4 Ethical Considerations and Limitations

The study uses publicly available documentary sources and does not report interviews or private data. Because the case concerns a minor, the analysis avoids unnecessary personal details and does not attempt to establish criminal or administrative liability. The principal limitation is the absence of direct interviews, school records, medical records, or judicial findings. Therefore, the article evaluates the normative implications of the reported conduct rather than making a definitive adjudication of disputed facts.

4. Discussion

4.1 Reconstruction of the Reported Case

Contemporaneous reports indicate that the controversy began during a school activity in October 2025, when a student at SMAN 1 Cimarga was reportedly found smoking on school premises. The principal confronted the student. The student later alleged that the principal slapped and kicked him, while the principal acknowledged physical contact but disputed the allegation that she kicked the student. The student's family reported the matter to police, and the incident triggered a student protest involving approximately 630 students. The principal was subsequently removed from active duty while the matter was investigated, and the school returned to normal learning after mediation.

The evidentiary status of the physical-contact allegation is important. A scholarly article should not transform a media allegation into an established judicial fact. The relevant analytical question is therefore not whether every disputed detail has been conclusively proven, but whether physical aggression would be compatible with the normative requirements of humane school discipline if it occurred. On that question, the answer is negative: physical punishment that causes pain, injury, fear, or humiliation is difficult to reconcile with the values of dignity, non-arbitrariness, and safe learning.

4.2 The Case Through the Lens of Just and Civilized Humanity

The first relevant dimension is recognition of human dignity. A student who violates a school rule remains a rights-bearing person. The educational response should therefore separate the evaluation of conduct from the worth of the student. Smoking may constitute a serious school-rule violation and may require intervention, but it does not justify treating the student as an object of punishment rather than as a learner whose behavior is capable of correction.

The second dimension is non-arbitrary exercise of authority. The relationship between principal and student is structurally unequal: the principal possesses institutional authority, while the student is dependent on the school for education and evaluation. This asymmetry makes restraint particularly important. A response driven by anger, humiliation, or retaliation risks converting legitimate authority into arbitrary power. In Pancasila terms, the problem is not the existence of discipline but the manner in which authority is exercised.

The third dimension is proportionality. A disciplinary measure should be reasonably connected to the misconduct and should use the least harmful effective intervention. For smoking, proportionate responses may include a formal warning, counseling, parent-school communication, educational assignments, restorative dialogue, monitoring, or other sanctions authorized by school policy. Physical punishment is unnecessary to achieve these objectives and risks causing physical and psychological harm.

4.3 Human Rights and the Limits of Disciplinary Authority

The original manuscript incorrectly connected the case to a violation of the constitutional right to life and incorrectly cited Article 28D as the source of the right to education. These claims have been corrected in this revision. The right to education is expressly addressed in Article 28C(1), while Article 28D(1) concerns legal recognition, guarantees, protection, certainty, and equal treatment before the law. Article 28G(2) is more directly relevant to protection against torture or treatment that degrades human dignity.

These constitutional provisions do not mean that every disciplinary incident automatically constitutes a constitutional violation. A rigorous analysis must distinguish between an ordinary school-rule infraction, an administrative breach, a violation of education policy, and a possible criminal or human-rights violation. The present study therefore uses more cautious language: physical disciplinary action that causes pain, injury, humiliation, or degrading treatment is in tension with constitutional human-rights protections and with the safe-school policy framework, while legal liability must be determined through the competent procedures and evidence.

The 2023 and 2026 education regulations reinforce this direction. The 2023 framework explicitly recognized physical and psychological violence in educational environments. The 2026 framework now emphasizes a broader culture of physical protection and psychological and sociocultural well-being. The policy trajectory is therefore consistent with the Pancasila principle that discipline should be educational without sacrificing human dignity.

4.4 From Punitive Discipline to Humane and Restorative Discipline

The case also demonstrates why discipline should not be reduced to punishment. The immediate objective in a smoking case is not merely to make a student afraid of repeating the behavior, but to help the student understand the health, social, and school-policy consequences of smoking

and to restore appropriate participation in the learning environment. A restorative orientation can combine accountability with respect.

Three practical principles emerge. First, schools should establish clear, transparent, and consistently applied rules so that students understand both prohibited conduct and the consequences before violations occur. Second, responses should be graduated and proportionate, with non-violent measures prioritized. Third, schools should provide channels for dialogue and complaint, involving parents or guardians when appropriate. These mechanisms reduce the likelihood that disciplinary decisions will be made impulsively or solely by an individual authority figure.

Table 1. Pancasila-Based Framework for Humane School Discipline

Normative value	Risk when ignored	Recommended response	Indicator of good practice
Human dignity	Humiliation, fear, physical or psychological harm	Correct the behavior without degrading the student	Student is treated as a learner and rights-bearing person
Non-arbitrariness	Abuse of authority or retaliation	Use clear rules and documented procedures	Comparable misconduct receives comparable treatment
Proportionality	Punishment exceeds the misconduct	Use graduated, non-violent interventions	Response is necessary, reasonable, and educational
Safe learning	Physical and psychological insecurity	Prevent violence and provide reporting/recovery mechanisms	Students can learn without fear of abusive discipline
Shared responsibility	Conflict escalates between school and family	Use dialogue, parent engagement, and restorative processes	School, student, and family communicate constructively

4.5 Policy Implications Under the 2026 Safe and Comfortable School Culture Framework

Because Permendikdasmen No. 6 of 2026 is now the applicable national framework, schools should move beyond a narrow anti-violence approach toward a whole-school culture of safety and dignity. The regulation defines safe and comfortable school culture broadly, including physical protection, psychological well-being, sociocultural security, spiritual needs, and digital

civility and security. This approach is well aligned with Pancasila because it treats humane conduct not as a response only after violence occurs, but as a daily institutional culture.

For school leaders, this implies that disciplinary authority should be embedded in school-level procedures rather than dependent on individual temperament. For teachers, professional development should strengthen de-escalation, communication, classroom management, and restorative approaches. For families, communication channels should make it possible to address smoking or other misconduct early, before conflict escalates. For students, safe reporting mechanisms and participation in school culture should be strengthened so that they are treated as active participants in the educational community.

5. Conclusion

This study concludes that the second principle of Pancasila, Just and Civilized Humanity, provides a strong normative basis for distinguishing legitimate school discipline from violence. In the reported SMAN 1 Cimarga case, the central issue is not whether the school had the authority to respond to student smoking; it did. The critical issue is whether that authority was exercised in a manner consistent with dignity, non-arbitrariness, proportionality, and safety.

The analysis shows that physical punishment is inconsistent with humane educational discipline because it risks replacing behavioral correction with pain, humiliation, or fear. At the same time, the study cautions against making definitive legal conclusions from media reports alone. Allegations of physical aggression should be assessed through appropriate investigative and legal procedures. The appropriate scholarly conclusion is that, if disciplinary conduct involves unnecessary physical aggression or degrading treatment, it conflicts with the ethical orientation of Just and Civilized Humanity and with Indonesia's safe-school policy framework.

Practically, schools should adopt clear rules, graduated non-violent sanctions, restorative dialogue, parent-school communication, complaint mechanisms, and staff training in de-escalation and humane discipline. The current Permendikdasmen No. 6 of 2026 strengthens this direction by framing school safety as a comprehensive culture rather than merely a response to incidents. Future research should complement documentary analysis with interviews and empirical data from students, teachers, parents, and school leaders to assess how Pancasila-based disciplinary principles operate in everyday school life.

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