

Child-Friendly Schools Based on Islamic Boarding Schools: Integration of Character Education and Religious Values

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Abstract: *The concept of a child-friendly school based on Islamic boarding schools is an integration of character education and religious values of Islamic boarding schools. This study aims to analyze the concept and implementation of a child-friendly school based on Islamic boarding schools. The approach to this research is qualitative while the design is a case study. The location of the research is at the Darussalam Islamic Boarding School Blokagung Banyuwangi. Research is the key instrument of the research. The subjects of the research are the head of education, principal, vice principal, teachers, and students. Determination of informants using purposive and snowball sampling. Data collection techniques are participant observation, in-depth interviews and document studies. Data analysis using the interactive model of Miles, Huberman, and Saldana theory, namely data condensation, data presentation, and drawing conclusions. Data validity testing uses credibility, dependability, and confirmability tests. Data validity is checked continuously, triangulation, member checking, peer discussion, and reference checking. The research findings are the implementation of child-friendly schools based on Islamic boarding schools through the formulation of policies through the head of education and teaching, principal, and vice principal, provision of facilities and infrastructure, educators and education personnel who understand and are certified and trained in children's rights, involvement of students to actively participate in the development of talents and interests, involvement of parents, alumni and the community, and learning with a fun, active, integrated concept known as recreational learning.*

Keywords: *School, Child Friendly, Islamic Boarding School Based, Character Education, Religious Values*

Abstrak: Konsep sekolah ramah anak berbasis pesantren merupakan integrasi pendidikan karakter dan nilai religius pesantren. Tujuan penelitian ini adalah menganalisis konsep dan implementasi sekolah ramah anak berbasis pesantren. Pendekatan penelitian ini adalah kualitatif sedangkan desainya adalah studi kasus. Lokasi penelitian di Pesantren Darussalam Blokagung Banyuwangi. Peneliti sebagai instrumen kunci penelitian. Subjek penelitian adalah kepala bidang pendidikan, kepala sekolah, wakil kepala sekolah, guru dan siswa. Penentuan informan menggunakan *purposive* dan *snowball sampling*. Teknik pengumpulan data observasi partisipan, wawancara mendalam dan studi dokumen. Analisis data model interaktif teori Miles, Huberman dan Saldana yaitu kondensasi data, penyajian data, dan penarikan kesimpulan. Uji keabsahan data menggunakan uji kredibilitas, dependabilitas, dan konfirmabilitas. Validitas data dilakukan pengecekan melalui terus menerus, triangulasi,

pengecekan anggota, diskusi teman sejawat, dan pengecekan referensi. Temuan penelitian adalah Implementasi sekolah ramah anak berbasis pesantren melalui perumusan kebijakan melalui kepala bidang pendidikan dan pengajaran, kepala sekolah, dan wakil kepala sekolah, penyediaan sarana dan prasarana, tenaga pendidik dan kependidikan memahami dan sertifikasi terlatih hak anak, pelibatan siswa untuk aktif berpartisipasi dalam pengembangan bakat dan minat, pelibatan para orang tua, alumni dan serta masyarakat, dan pembelajaran dengan konsep menyenangkan, aktif, terpadu yang dikenal "rekreasi belajar".

Kata Kunci: Sekolah, Ramah Anak, Berbasis Pesantren, Pendidikan Karakter, Nilai religius

INTRODUCTION

Child-friendly schools are a necessity for the development of Islamic boarding school education. Islamic boarding school education itself is a very valuable asset for education in Indonesia.¹ With the development of education in Islamic boarding schools, it is hoped that it can produce a generation of hope for the nation with Islamic character in building this nation.² The character and quality of students can be born from Islamic educational institutions (Islamic boarding schools) that have goals, visions and educational missions that are in line with the goals of the Indonesian nation.³

The essence of the noble goal of child-friendly schools as stated in the opening of the 1945 Constitution, paragraph IV, which reads "...to enlighten the life of the nation", and the substance contained in the objectives of national education in that education aims to produce noble and characterful people. In its journey, of course, the role of Islamic boarding schools has also become an important part as a foundation in producing students (santri) who contribute

¹ Albert Albert, Zulfani Sesmiarni, and Arman Husni, "Implementation of Child Friendly Pesantren Program," *Jurnal Pendidikan Indonesia* 5, no. 4 (April 26, 2024): 150–55, <https://doi.org/10.59141/japendi.v5i4.2757>; Muh Idris et al., "Child-Friendly Islamic Boarding School (CFIBS): Realizing Humanistic Goals of Islamic Education," *Al-Hayat: Journal of Islamic Education* 7, no. 1 (May 13, 2023): 112, <https://doi.org/10.35723/ajie.v7i1.382>; Evi Muafiah, Neng Eri Sofiana, and Uswatul Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren," *Ulumuna* 26, no. 2 (December 31, 2022): 447–71, <https://doi.org/10.20414/ujis.v26i2.558>.

² Nensi Golda Yuli, Ilya Fadjar Maharika, and Frank Eckardt, "The Architecture Of Pesantren: Current Issues, Challenges And Prospect For Design Framework," *Journal of Islamic Architecture* 7, no. 4 (December 30, 2023): 626–38, <https://doi.org/10.18860/jia.v7i4.21006>; Idris et al., "Child-Friendly Islamic Boarding School (CFIBS): Realizing Humanistic Goals of Islamic Education"; Muafiah, Sofiana, and Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren"; Akmaliah Akmaliah et al., "Child-Friendly Teaching Approach for Arabic Language in Indonesian Islamic Boarding School," *International Journal of Language Education*, March 30, 2021, 501–14, <https://doi.org/10.26858/ijole.v5i1.15297>.

³ Ninik Indawati et al., "Improving The Religious Character of Educators Through Exemplary of Principles," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (June 1, 2022): 789–801, <https://doi.org/10.33650/al-tanzim.v6i3.3691>; A. Rusilowati et al., "Child-Friendly School and Its Relationship with the Merdeka Curriculum in Forming the Students' Character through Science Learning," *Jurnal Pendidikan IPA Indonesia* 13, no. 1 (April 3, 2024): 137–46, <https://doi.org/10.15294/jpii.v13i1.44482>; Moh. Harun Al Rosid and Imam Ghozali Alfauq, "Manajemen Kepala Sekolah Dalam Pembentukan Karakter Religius, Disiplin, Dan Kreatif Pada Peserta Didik Smk Full Day Sunan Ampel Bangorejo Banyuwangi," *Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)* 5, no. 2 (2023): 238–55, <https://ejournal.iaida.ac.id/index.php/jmpid/article/view/2570>; Moh. Harun Al Rosid, "Nilai-Nilai Pendidikan Karakter Dan Pemikiran KH. Hasyim Asy 'Ari Dalam Kitab Adab Al 'Alim Wa Al Muta'alim," *Jurnal Tarbiyatuna* 4, no. 1 (2023), <https://ejournal.iaida.ac.id/index.php/Tarbiyatuna/article/view/2259>.

to the nation.⁴ In this case, Islamic boarding schools as one of the Islamic educational institutions certainly also play a role in welcoming the implementation of child-friendly schools based on Islamic boarding schools.⁵ On the other hand, the state is committed to guaranteeing the fulfillment of the right to education for children as indicated in Article 28 paragraph (1) of the Convention on the Rights of the Child, Presidential Decree No. 36 of 1990, Then in Article 29 paragraph (1) emphasizes the purpose of education, Article 28C paragraph (1) of the 1945 Constitution which contains the rights of people to develop themselves are fulfilled through basic needs, Furthermore in Article 28B paragraph (2) of the 1945 Constitution which also provides guarantees for children to live and develop and receive protection from violence and discrimination.

As stated in the 2020 K PPPA child-friendly school guidelines, SRA is the provision and fulfillment of rights carried out by educational institutions, both formal, non-formal, and informal, for children. Child-friendly schools basically consist of 3 pillars, namely 1). Schools, 2). Parents and 3). Children, who together create a beautiful and comfortable atmosphere for learning. Child-friendly schools operate by ensuring that children are protected from all threats in schools, for example: violence, bad character, dangerous environments, unhealthy food, drugs and disasters.⁶

The concept of Islamic education (learning) in Islamic boarding schools that is always developing, needs special attention in responding to child-friendly schools.⁷ Islamic boarding school education that is in line with the progress of the formal education model, provides the basis that Islamic boarding school management must run in balance with the modernity of education in the current era of society 5.0. With this progress, Islamic boarding school education must also maintain old things or good traditions, especially in the main characteristics of the Islamic boarding school education model.⁸ This is the main basis for the

⁴ Moh. Harun Al Rosid Rosid and Imam Ghozali Alfaruq, "Manajemen Kepala Sekolah Dalam Pembentukan Karakter Religius, Disiplin, Dan Kreatif Pada Peserta Didik Smk Full Day Sunan Ampel Bangorejo Banyuwangi," *Jurnal Manajemen Pendidikan Islam Darussalam* 5, no. 2 (October 18, 2023): 238–55, <https://doi.org/10.30739/jmpid.v5i2.2570>.

⁵ Muhammad Abdul Latif, Muh. Hasyim Rosyidi, and Rosyidatul Khoiriah, "Sekolah Ramah Anak Berintegritas Pesantren," *Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 16, no. 2 (October 24, 2021): 118–31, <https://doi.org/10.55352/uq.v16i2.142>; Yuli, Maharika, and Eckardt, "The Architecture Of Pesantren: Current Issues, Challenges And Prospect For Design Framework."

⁶ Lenny N Rosalin, "Pedoman Sekolah Ramah Anak," 2020; Muhammad Majdi and Ahmad Shofiyuddin Ichsan, "Sekolah Ramah Anak Terhadap Pengembangan Sosio-Emosional Anak Di SD Negeri Ngupasan Yogyakarta," *Pepatudzu: Media Pendidikan Dan Sosial Kemasyarakatan* 17, no. 1 (May 31, 2021): 1, <https://doi.org/10.35329/fkip.v17i1.1810>; Alisa Alfina and Rosyida Nurul Anwar, "Manajemen Sekolah Ramah Anak Paud Inklusi," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (March 31, 2020): 36–47, <https://doi.org/10.33650/al-tanzim.v4i1.975>.

⁷ Kharisul Wathoni Wathoni, Yuli Salis Hijriyani, and Alda Ismi Azizah, "Konsep Childfree Perspektif Pendidikan Keluarga Dalam Islam," *WISDOM: Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (June 28, 2023): 113–26, <https://doi.org/10.21154/wisdom.v4i1.5692>; Mughniatul Ilma and Rifqi Nur Alfian, "KONSEPSI MASYARAKAT MADANI DALAM BINGKAI PENDIDIKAN ISLAM," *MA'ALIM: Jurnal Pendidikan Islam* 1, no. 01 (September 2, 2020), <https://doi.org/10.21154/maalim.v1i01.2186>.

⁸ Mustofa Aji Prayitno and Kharisul Wathoni, "Internalisasi Nilai Moderasi Beragama Dalam Proses Pendidikan Di Lingkungan Sekolah Dasar," *Pendas Mahakam: Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar* 7, no. 2 (December 31, 2022): 124–30, <https://doi.org/10.24903/pm.v7i2.1125>; Ima Rahmawati et al., "Building Public Trust through The Excellency Program; A Study on Tahfidz Branding in Pesantren," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (January 31, 2023): 287–98, <https://doi.org/10.33650/al-tanzim.v7i1.3897>.

concept of progress in Islamic boarding school education. The development of the education model in the current era is an inevitability that Islamic boarding schools cannot avoid, including the existence of SRA.⁹

The existence of Islamic boarding schools as an *indigenous* Islamic educational institution in Indonesia has its own characteristics (uniqueness), which distinguishes it from institutions outside Islamic boarding schools.¹⁰ The theological basis of Islamic boarding schools that teach Islamic teachings which are commands from Allah SWT and part of worship to Him, as in the letter At-Taubah verse 122, the contents of which remind us of the importance of religious knowledge and studying it for our provisions in life in the world and the hereafter. In addition to *being indigenous*, Islamic boarding schools today are faced with challenges and competition that are much more complex when compared to previous periods. A quality Islamic boarding school is an Islamic educational institution that has a good reputation in the eyes of the community.¹¹ The existence of Islamic boarding schools is currently being tested by the emergence of developments in education models, one of which is a child-friendly school based on Islamic boarding schools.¹²

The concept of child-friendly education from the perspective of the Qur'an gives serious attention to children's education based on Islamic values. This can be seen from the various words in the Qur'an to show the meaning of "child" in various derivations such as: *ibn, zurriyah, athfal, aqrab, walad, shabiy, ghulam, asbath, thifl, rabaib, nasl, and ad'iy'a'akum*. Child-friendly education, relevant to the substance of the verses of the Qur'an, specifically the letter of Luqman verses 12-19, consists of: (1) aspects of aqidah (*tawhid*); (2) sharia (*worship*); (3) social (*muamalah*); and (4) *morals*. From here it can be understood that the meaning of the goal of Islamic education is correlated with children's education as in the Luqman letter verses 12-19, because the goal is to produce a perfect human being.

Child-friendly schools are a new form of program and its implementation requires research in Islamic boarding schools. Good child-friendly schools can certainly be achieved through a good educational management process, leadership, strategy, policy and communication patterns.¹³ Dynamic cooperation and communication between *stakeholders*,

⁹ Kardius Richi Yosada and Agusta Kurniati, "Menciptakan Sekolah Ramah Anak," *JURNAL PENDIDIKAN DASAR PERKHASA: Jurnal Penelitian Pendidikan Dasar* 5, no. 2 (October 30, 2019): 145–54, <https://doi.org/10.31932/jpdp.v5i2.480>; Latif, Rosyidi, and Khoiriah, "Sekolah Ramah Anak Berintegritas Pesantren"; Amrina Amrina et al., "Sekolah Ramah Anak, Tantangan Dan Peluangnya Dalam Pembentukan Karakter Siswa Di Era Globalisasi," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (November 26, 2022): 6803–12, <https://doi.org/10.31004/obsesi.v6i6.2130>.

¹⁰ Moh Harun Al Rosid and Akyas Abdul Azis, "Manajemen Pondok Pesantren Dalam Meningkatkan Mutu Kualitas Santri Pondok Pesantren Darussalam Blokagung Banyuwangi," *Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)* 4, no. 2 (2022): 178–93, <https://ejournal.iaida.ac.id/index.php/jmpid/article/view/1825>.

¹¹ Moh. Harun Al Rosid and Ilma Safira, "Manajemen Pendidikan Islam Pada SMA Berbasis Pesantren," *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran Dan Pengembangan Pendidikan Islam* 2, no. 01 (June 1, 2021): 70, <https://doi.org/10.30739/tarbiyatuna.v2i01.976>.

¹² (Arina Zulva et al., 2024; Muafiah et al., 2022).

¹³ Fatma Çobanoğlu, Zeynep Ayvaz-Tuncel, and Aydan Ordu, "Child-Friendly Schools: An Assessment of Secondary Schools," *Universal Journal of Educational Research* 6, no. 3 (March 2018): 466–77, <https://doi.org/10.13189/ujer.2018.060313>; Fitriani, Istaryatiningtias, and Qodariah, "A Child-Friendly School: How the School Implements the Model"; Nancy Clair, Shirley Miske, and Deepa Patel, "Child Rights and Quality Education," *European Education* 44, no. 2 (July 8, 2012): 5–22, <https://doi.org/10.2753/EUE1056-4934440201>.

caregivers, principals/madrasahs, teachers and employees of educational institutions will make child-friendly schools a success. Currently, the development of educational management has moved towards the concept of *mutual understanding*. At this time, Islamic boarding schools must establish balanced two-way communication between Islamic boarding schools and their public (society)¹⁴. This process is part of the publication of child-friendly schools in Islamic boarding schools that needs to be known and understood by the education community, especially in Islamic boarding school-based schools. The hope from all of this is how with the existence of child-friendly schools, cases of violence and bullying will decrease or even disappear from schools or Islamic boarding schools.¹⁵

Child-friendly schools based on Islamic boarding schools are a noble program because they integrate the education system with the Islamic education system through Islamic boarding schools. Child-friendly schools based on Islamic boarding schools combine two systems, namely: 1). the social system of Islamic boarding school culture and 2). the social system of school culture. The education model has the goal of producing Islamic human resources, playing a full role in the social system. Child-friendly schools are a social fact, which arises from human awareness.¹⁶

Darussalam Islamic Boarding School Blokagung Banyuwangi, is the 3rd largest Islamic boarding school in Banyuwangi that needs to be studied in implementing a child-friendly school model based on Islamic boarding schools. Child-friendly schools at Darussalam Islamic Boarding School need good research and mentoring. Based on sources from the PPDB committee of Darussalam Islamic Boarding School in 2024, the registration of new students reached 2583 students. In general, the number of students at Darussalam Islamic Boarding School Blokagung has reached 9000 students. Currently, Darussalam Islamic Boarding School Blokagung already has a Darussalam Counseling Center (DCC) counseling institution, a Quality Control Team, and has also held various seminars and workshops on child-friendly Islamic boarding schools in collaboration with Fatayat NU Banyuwangi. In addition, SRA at Darussalam Islamic Boarding School Blokagung has been running based on the local wisdom of the Islamic boarding school. Currently, the Darussalam Blokagung Islamic boarding school already has educational units (formal schools) starting from Darussalam Kindergarten,

¹⁴ J.F. Bobby Saragih and T. Yoyok Wahyu Subroto, "Child-Friendly School: Female Students' Strategies for Equality in Accessibility of School Playground," *Journal of Asian Architecture and Building Engineering* 22, no. 4 (July 4, 2023): 2047–57, <https://doi.org/10.1080/13467581.2022.2153061>; Erin B. Godfrey et al., "Cross-National Measurement of School Learning Environments: Creating Indicators for Evaluating UNICEF's Child Friendly Schools Initiative," *Children and Youth Services Review* 34, no. 3 (March 2012): 546–57, <https://doi.org/10.1016/j.childyouth.2011.10.015>; Rusilowati et al., "Child-Friendly School and Its Relationship with the Merdeka Curriculum in Forming the Students' Character through Science Learning."

¹⁵ M. Islahul Imami Tsani et al., "Penerapan Program Sekolah Ramah Anak Sebagai Upaya Perlindungan Anak Dari Kekerasan Di SMAN 9 Mataram," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 2 (May 30, 2023): 1035–42, <https://doi.org/10.29303/jipp.v8i2.1408>; Amelia Situmorang and Majda El Muhtaj, "Penerapan Program Sekolah Ramah Anak Sebagai Upaya Perlindungan Anak Dari Kekerasan Di SDN 060856 Kecamatan Medan," *ELEMENTARY: Jurnal Inovasi Pendidikan Dasar* 4, no. 4 (December 19, 2024): 257–65, <https://doi.org/10.51878/elementary.v4i4.3742>; Aida Nur Azizah et al., "Implementasi Sekolah Ramah Anak Untuk Mewujudkan Perilaku Anti Kekerasan," *Jurnal Penelitian Kebijakan Pendidikan* 16, no. 2 (May 6, 2024), <https://doi.org/10.24832/jpkp.v16i2.801>.

¹⁶ Arina Zulva, Yahya, and Rofiq, "Pesantren Based on Child-Friendly: Countering the Bullying Cases in Pesantren"; Muafiah, Sofiana, and Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren"; Latif, Rosyidi, and Khoiriah, "Sekolah Ramah Anak Berintegritas Pesantren."

Darussalam Elementary School, Darussalam Plus Middle School, MTs. Al Amiriyyah, MA Al Amiriyyah, Darussalam High School, Darussalam Vocational School SPM Muadalah Wustho and Ulya and IAI Darussalam Blokagung College. All formal education units are integrated with the Islamic boarding school.

Based on data from the official website of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia (KPPA) in June 2018 there were 8,599 child-friendly schools in 31 provinces and 195 districts/cities throughout Indonesia. The increase in cases of violence against children in Indonesia needs special attention. Quoted from the *kompas.com* site, it reveals that KPPA data has recorded 11,952 cases related to violence against children reported in the Online Information System for the Protection of Women and Children (Simfoni) in 2021. Other data from the Indonesian Child Protection Commission (KPAI) has received public complaints in child protection cases in 2021 as many as 2,982 cases. From this data, there were 1,138 cases that had been reported for cases of physical and psychological violence.

Based on the data above, on September 29, 2021, KPPA through Minister I Gusti Ayu Bintang Darmawati revealed that Islamic boarding school managers must implement child-friendly schools. Based on information sources, cases of violence that have occurred in Islamic boarding schools, both in the form of physical violence and sexual violence have occurred recently, which are very worrying. These cases must be of special concern to all parties, including Islamic boarding school managers, local governments, the community and parents. Furthermore, Deputy KPPA Nahar said that KPPA has issued a Child-Friendly Islamic Boarding School Guide, a Child-Friendly School policy and is preparing standards for the Child-Friendly Special Protection Agency (LPKRA). Nahar then emphasized that there will be massive efforts to prevent violence in boarding educational environments (both Islamic boarding schools, Madrasahs, other religious schools).

METHOD

The research approach is qualitative which tries to understand the phenomenon by creating a complex picture by examining words, detailed reports and conducting studies on natural situations of phenomena about the implementation of child-friendly school management based on Islamic boarding schools through the integration of character education and religious values¹⁷. While the type of research is a case study which means that the essence of case study research is to provide a bright spot on a concept or program why it was decided, how it was implemented and what the results were.¹⁸ The location of this research is the Darussalam Islamic Boarding School, Blokagung, Banyuwangi. This location was chosen in the study because it is an Islamic boarding school that integrates general and Islamic education

¹⁷ John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (United Kingdom: SAGE Publications, Inc., 2018); Abd. Muhith, Rachmad Baitulah, and Amirul Wahid, *Metodologi Penelitian, Bildung, Yogyakarta* (Yogyakarta: Bildung, 2020); Sugiyono, *Metode Penelitian Kuantitatif Dan Kualitatif*, 19th ed. (Bandung: Alfabeta, 2013).

¹⁸ Robert K Yin, *Qualitative Research from Start to Finish* (New York: The Guilford Press A Division of Guilford Publications, Inc., 2016); Creswell and David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.

within the framework of an Islamic boarding school that has implemented a child-friendly school.

The researcher came to the research location as a key instrument because he was directly present in collecting research data. The subjects in this study were the head of the education sector, teachers and students. Purposive sampling was chosen in this study to explore information that would form the basis for the design and theory that emerged. The subjects of this study were the Head of Education, Principal, Teachers and Students. Data collection techniques used participant observation, in-depth interviews and documentary studies. Data analysis in this study used the Miles, Huberman and Saldana analysis model, namely: data condensation, data presentation, and drawing conclusions/verification.¹⁹Data validity testing used credibility, dependability, and confirmability tests²⁰. To ensure the validity of the data, data checking was carried out through continuous observation, triangulation, member checking, peer discussions, and checking the adequacy of references.

RESULTS AND DISCUSSION

Child-Friendly School Concept Based on Islamic Boarding Schools

Child-friendly schools are a relatively new policy. Child-friendly schools are considered very good when implemented at the Darussalam Blokagung Islamic Boarding School. The concept of child-friendly schools is in line with the values of Islamic teaching as stated by Anas Saeroji as Deputy for the Field and Teaching of PP. Darussalam Blokagung Banyuwangi. Then also the opinion of the head of the Quality Control Team Saiful:

That this program is very good if it is very good when implemented, Child-friendly schools are in line with the goals of the school at the Darussalam Blokagung Banyuwangi Islamic Boarding School. Training related to SRA needs to be carried out by sitting together with UIMSYA Blokagung and Islamic boarding schools to synergize in implementing the SRA program.

Table 1 Child-Friendly School Concept Based on Islamic Boarding Schools

| SRA Concept | Information |
|--|--|
| The Concept of Learning the Book of Adabul 'Alim Wal Muta'alim | <p>1) The concept of child-friendly schools takes the values contained in this book which discusses the ethics of teachers and students in learning.</p> <p>2) This book is a yellow book written by KH. Hasyim Asy'ari</p> |
| The Concept of the Book of Ta'limul Muta'alim | <p>1) The concept of child-friendly schools takes the values contained in this book, which discusses Learning and Teaching in Islam.</p> <p>2) This book is a yellow book written by Sheikh Burhanuddin Musthofa Az-Zarnuji.</p> |

Source: Processed Primary Data, 2024

¹⁹ Matthew B Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis-A Methods Sourcebook, 3rd Edition*, 3rd ed. (United States of America: SAGE Publications, Inc., 2014).

²⁰ Abd. Muhith, Rachmad Baitulah, and Amirul Wahid, *Metodologi Penelitian, Bildung, Yogyakarta* (Yogyakarta: Bildung, 2020).

Based on table 1 above, the concept of child-friendly schools at the Darussalam Blokagung Banyuwangi Islamic Boarding School refers to the educational values taught by KH. Hasyim Asy'ari which are contained in the book *adabul 'alim wal muta'alim* and in the book *ta'limul muta'alim written by Sheikh Az-Zarnuji*. The values of character education in the book *Adab al Alim wa al Muta'alim* adopted in child-friendly schools are religious, tolerance, compassion, and social concern. Meanwhile, the educational thinking of the perspective of the book *Adab al Alim wa al Muta'alim* from the explanations of the book *Adabul Alim wal Muta'alim* makes the characteristics of KH Hasyim Asy'ari's thoughts which lead to the practical realm of the Qur'an and Hadith. Emphasizing the ethical values that have a Sufi nuance, because according to KH Hasyim Asy'ari the virtue of seeking knowledge and the virtue of knowledge itself can only be achieved by people who have pure hearts and are free from the bad nature of " *mazmumah* ". Likewise, the values contained in the book *Ta'limul Muta'alim* written by Sheikh Burhanuddin Musthofa Az-Zarnuji emphasize the importance of ethics and manners in learning and teaching.²¹

The concept of a child-friendly school based on Islamic boarding schools at the Darussalam Blokagung Islamic Boarding School that must exist must be understood by all levels of the foundation because it is the end of the service. The purpose of a child-friendly school is so that the community is comfortable boarding their children here without any concerns regarding violence against children ²². The concept of a child-friendly school based on an Islamic boarding school requires a policy that is certainly friendly to children and creates positive feedback shown by the attitudes of students who lead to positive things and it is hoped that later there will be an SOP as a guideline for us to implement this relatively new child-friendly school policy optimally. This certainly strengthens the research. The concept of a child-friendly school must adjust to services, facilities and infrastructure, curriculum, and its managerial system which are adjusted to friendliness towards children, therefore it is very necessary to hold a discussion or dissection of this relatively new child-friendly school policy. So that later this policy can be implemented and adjusted to the conditions and related parties so that it is implemented optimally.²³

The child-friendly school policy was issued so that children feel safe and protected from various forms of violence in the world of education, especially in schools, be it verbal violence, physical violence, psychological violence, and professional violence. The holding of a child-friendly school based on Islamic boarding schools is due to the support of the community,

²¹ Al Rosid, "Nilai-Nilai Pendidikan Karakter Dan Pemikiran Kh. Hasyim Asy 'Ari Dalam Kitab Adab Al 'Alim Wa Al Muta'alim," 2023; Al Rosid And Alfaruq, "Manajemen Kepala Sekolah Dalam Pembentukan Karakter Religius, Disiplin, Dan Kreatif Pada Peserta Didik Smk Full Day Sunan Ampel Bangorejo Banyuwangi."

²² Muafiah, Sofiana, and Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren"; Fitriani, Istaryatiningtias, and Qodariah, "A Child-Friendly School: How the School Implements the Model"; Çobanoğlu, Ayvaz-Tuncel, and Ordu, "Child-Friendly Schools: An Assessment of Secondary Schools"; Saragih and Subroto, "Child-Friendly School: Female Students' Strategies for Equality in Accessibility of School Playground."

²³ Muafiah, Sofiana, and Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren"; Erping Xiao et al., "Development and Validation of Child-Friendly School Environment Questionnaire from Chinese Culture," *Frontiers in Psychology* 14 (November 27, 2023), <https://doi.org/10.3389/fpsyg.2023.1288085>; Idris et al., "Child-Friendly Islamic Boarding School (CFIBS): Realizing Humanistic Goals of Islamic Education."

government and foundations to uphold the rights and obligations of children in learning, especially in Islamic boarding schools that have formal education units under their auspices to provide provisions for students to live in society. Because many people think that schools today are still far from democratic and humanist values. It can even be said that schools have unconsciously experienced a process of de-humanism and de-democracy²⁴. It is said so because schools have experienced a process of decline with the erosion of the values of humanity and democracy contained in them, where the hopes of educators are for students to have character, achievement and also noble character.

Implementation of Child-Friendly School Program Based on Islamic Boarding Schools

Related to the implementation of the child-friendly school program based on Islamic boarding schools in formal education units at the Darussalam Blokagung Islamic Boarding School, overall, the units under the auspices of the Darussalam Blokagung Islamic Boarding School Foundation have practically implemented the concept of the child-friendly school program at the elementary, junior high, and high school levels. Although the implementation has not been running one hundred percent, because the child-friendly school program is still relatively new and still needs to be studied and reviewed more deeply, efforts continue to be made to make this program a success.²⁵ And not all formal education units at the Darussalam Blokagung Islamic Boarding School have been authorized to make declarations regarding the SRA policy and labeling as child-friendly schools.²⁶

Currently, formal education units that have implemented the declaration related to the child-friendly school program policy are PAUD Darussalam, TK Darussalam, MTs Al-Amiriyah, SMA Darussalam, SD Darussalam, MA Al-Amiriyah and SMA Darussalam. Although the implementation has not been maximized, there are some, but seen from the data from interviews and observations in practice, formal education units at Pesantren Darussalam Blokagung have implemented part of the child-friendly school program concept.

Implementation of the child-friendly school program as stated in the child-friendly school guidelines of the Ministry of Women's Empowerment and Child Protection as follows:

²⁴ Elizabeth King, "Implications for the Child Friendly Schools Policy within Cambodia's Cultural and Primary School Context," *Asia-Pacific Journal of Teacher Education* 48, no. 4 (August 7, 2020): 375–88, <https://doi.org/10.1080/1359866X.2019.1645811>; Godfrey et al., "Cross-National Measurement of School Learning Environments: Creating Indicators for Evaluating UNICEF's Child Friendly Schools Initiative"; Albert, Sesmiarni, and Husni, "Implementation of Child Friendly Pesantren Program."

²⁵ Arina Zulva, Yahya, and Rofiq, "Pesantren Based on Child-Friendly: Countering the Bullying Cases in Pesantren"; Fitriani, Istaryatiningtias, and Qodariah, "A Child-Friendly School: How the School Implements the Model"; Muafiah, Sofiana, and Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren."

²⁶ Saragih and Subroto, "Child-Friendly School: Female Students' Strategies for Equality in Accessibility of School Playground"; Hajaroh et al., "Development of the Evaluation Instrument of the Child-Friendly School Policy in Elementary Schools"; Rusilowati et al., "Child-Friendly School and Its Relationship with the Merdeka Curriculum in Forming the Students' Character through Science Learning."

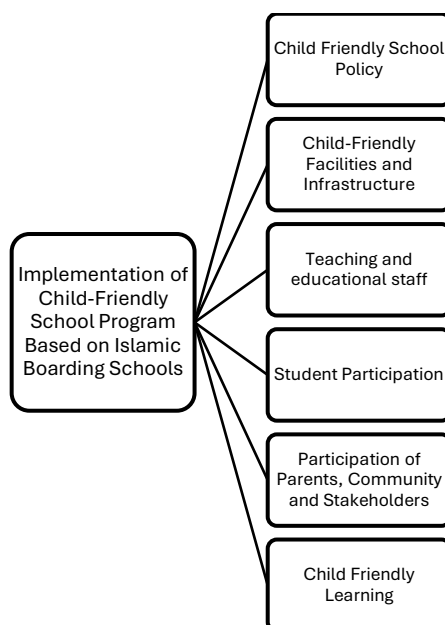


Figure 1. Implementation of Child-Friendly Schools Based on Islamic Boarding Schools

Child Friendly School Policy

Child-friendly school policy through the process of formulating a child-friendly school policy carried out by the foundation through the head of education and teaching, principal, vice principal of curriculum, vice principal of student affairs, and facilities and infrastructure from each formal unit within the scope of the Darussalam Blokagung Islamic Boarding School with monitoring from the Ministry of Religion. Regarding the school policy itself, it is considered to have supported the direction of being child-friendly, this begins or begins with the curriculum, both from its preparation which is oriented towards fulfilling the needs and desires of children, both in terms of academics and non-academics, this is in line with the opinion.²⁷ The school tries its best to facilitate it, besides that there are also aspects that are the basis for compiling a child-friendly school program, including compiling the school's vision and mission, school goals and motto, values and norms developed by the school, forms of involvement of school residents in compiling programs and their roles.²⁸

The direction of the policy implemented is more on fulfilling students' needs so that they can be fulfilled so that comfort at school can be felt by students, because the essence of child-friendly is that whatever children need can be fulfilled, both in terms of facilities and infrastructure, educators, and so on. Therefore, it is necessary to create policies that are friendly to children and prioritize the comfort and needs of children (students).²⁹ The implementation

²⁷ Arina Zulva, Yahya, and Rofiq, "Pesantren Based on Child-Friendly: Countering the Bullying Cases in Pesantren"; Fitriani, Istaryatiningtias, and Qodariah, "A Child-Friendly School: How the School Implements the Model"; Muafiah, Sofiana, and Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren."

²⁸ Fitriani, Istaryatiningtias, and Qodariah, "A Child-Friendly School: How the School Implements the Model"; Idris et al., "Child-Friendly Islamic Boarding School (CFIBS): Realizing Humanistic Goals of Islamic Education"; Apologia et al., "Child-Friendly School Management: A Study of Ukhuwah Wathoniyah at Ma'arif Nahdlatul Ulama."

²⁹ Hajaroh et al., "Development of the Evaluation Instrument of the Child-Friendly School Policy in Elementary Schools"; Rusilowati et al., "Child-Friendly School and Its Relationship with the Merdeka Curriculum

of the policy needs to be optimized, considering that there is still a need for in-depth dissection related to this child-friendly school program which is still relatively new among Islamic boarding schools. for formal units of the Darussalam Blokagung Islamic boarding school such as PAUD, TK, SD, SMP, MTs, SMA, SMK and MA which are in the Darussalam Blokagung Islamic Boarding School foundation, seen in practice, the policies in the formal units have been directed at what is called child-friendly, namely oriented towards children's needs and carried out with fun and loving activities, and supported by all stakeholders in the school.

Child-Friendly Facilities and Infrastructure

The facilities and infrastructure at the Darussalam Blokagung Islamic Boarding School also try to provide child-friendly facilities and infrastructure in the sense that what students need can be met. Like when children need to play we provide a playground, when children need to go to the bathroom we provide a bathroom with adequate facilities in it. So the school tries as optimally as possible to try to meet and also facilitate the needs of students, of course this is in line with research results ³⁰. The Darussalam Blokagung Islamic Boarding School applies such a principle, namely trying as optimally as possible to complete the facilities and infrastructure needed by students and also their educators, this will support the optimal achievement of educational goals and they also feel comfortable being at school (this is the initial stage) of other policies. The standard of class facilities and infrastructure is met to support teaching and learning activities. The availability of bathrooms is also met. Because the orientation of child-friendly is what children need can be met.

In line with the statement and data obtained from schools that have implemented the declaration related to school facilities and infrastructure are already at a good level in meeting the needs of their students and need to be improved and optimized again in order to complete the facilities available at the school. Formal units at the Darussalam Blokagung Islamic Boarding School Foundation, seen from the facilities and infrastructure, also in the formal units mentioned above have also been directed towards what is called child-friendly, namely oriented towards children's needs.³¹ For example, in Darussalam Elementary School, a sink is provided in each class with the aim of being a supporting facility in maintaining the health of its students, the availability of decent and ready-to-use bathrooms and stair and 2nd floor building safety (fences) as a form of protection for students and so on.

Child-Friendly School Education and Teaching Staff

Child-friendly school education and teaching staff continue to be encouraged to understand and follow training or certification to be trained in children's rights. Coaching is maximized, not just a declaration. For education and teaching staff, it must be linear with their education. With the suitability of their fields of expertise, it is hoped that child-friendliness will

in Forming the Students' Character through Science Learning"; Clair, Miske, and Patel, "Child Rights and Quality Education."

³⁰ Yosada and Kurniati, "Menciptakan Sekolah Ramah Anak"; Rosalin, "Pedoman Sekolah Ramah Anak"; Latif, Rosyidi, and Khoiriah, "Sekolah Ramah Anak Berintegritas Pesantren."

³¹ Yosada and Kurniati, "Menciptakan Sekolah Ramah Anak"; Latif, Rosyidi, and Khoiriah, "Sekolah Ramah Anak Berintegritas Pesantren"; Alfina and Anwar, "Manajemen Sekolah Ramah Anak Paud Inklusi."

be created because the needs and desires of the child are achieved.³² Later, if teachers are found who are not linear, reinforcement can be carried out so that education and teaching staff are child-friendly. This is a step towards being child-friendly. Looking at the 6 components of a child-friendly school that must be met, one of them is related to educators and education staff who must be trained in child rights training.³³

In line with the statement and data obtained, schools under the auspices of the Darussalam Islamic boarding school have implemented a declaration related to educators and education personnel for other formal units at the Darussalam Islamic boarding school in Blokagung. Judging from the educators and education personnel, there are still none who have been trained in training on children's rights and child-friendly schools, but in practice they are already moving towards what is called child-friendly.

Student Participation

Student participation in the Darussalam Islamic boarding school, the school also involves students to actively participate especially in the process of implementing child-friendly schools and developing talents and interests.³⁴ The school facilitates various extracurricular activities and the provision of supporting facilities and infrastructure to optimize the process of implementing extracurricular activities. And not only that, the school also provides professional guidance staff in accordance with the existing extracurricular activities. To optimize the process of developing students' talents and interests, students are included, one of which is in the development of talents and interests by facilitating 4 extracurricular activities, namely PMR, DA, IPNU / IPPNU, and OSIS as well as the provision of both supporting facilities and infrastructure and also competent guidance staff.

As stated by the head of MTs Al Amiriyyah said,

In addition to the fulfillment of facilities and infrastructure in the madrasah as a form of friendliness towards children. We, the madrasah, also facilitate with the existence of 30 extracurricular activities needed by children as a form of child participation and school support for the development of children's talents and interests where children are free to choose their own extracurricular activities according to what they are interested in and want to develop. And also competent guidance staff whose expertise is in accordance with the extracurricular activities here and are included in various education and training related to children's potential.

Seeing from the statement of the head of MTs Al Amiriyyah, it turns out that his party also includes his students to actively participate in the development of talents and interests, this is

³² Azizah et al., "Implementasi Sekolah Ramah Anak Untuk Mewujudkan Perilaku Anti Kekerasan"; K. Kurniawan, A. Ansar, and A. Arwidayanto, "Implementasi Program Sekolah Ramah Anak Pada Sekolah Menengah Atas," *Jurnal Administrasi Pendidikan* 17, no. 2 (October 1, 2020): 163–78, <https://doi.org/10.17509/jap.v27i1.24408>; Yosada and Kurniati, "Menciptakan Sekolah Ramah Anak."

³³ Rosalin, "Pedoman Sekolah Ramah Anak"; Yosada and Kurniati, "Menciptakan Sekolah Ramah Anak"; Alfina and Anwar, "Manajemen Sekolah Ramah Anak Paud Inklusi."

³⁴ Clair, Miske, and Patel, "Child Rights and Quality Education"; Albert, Sesmiarni, and Husni, "Implementation of Child Friendly Pesantren Program"; King, "Implications for the Child Friendly Schools Policy within Cambodia's Cultural and Primary School Context."

in line with research.³⁵ The madrasah has also currently facilitated its students with 30 extracurricular activities as a means of supporting the development of student talents at MTs Al-Amiriyah. Madrasah also tries its best to continue to improve and try to complete all facilities and infrastructure in the madrasah to support the development of talents and interests of students both in academic and non-academic fields. In addition, students are also involved in educational and training activities.

Parent, Community and Stakeholder Participation

The parties involved in the process of formulating policies, providing suggestions and criticisms, as well as supporting the moral system and school teaching materials to realize a better school in various aspects, especially related to child-friendly schools **Click or tap here to enter text..** Therefore, it is necessary to establish harmony between schools and the various parties³⁶. Because without the parties, it is possible that schools will not develop and progress and cannot run well, due to the lack of support systems from the various parties.³⁷

Involvement of parents, alumni, and the community to support the success of students at the Darussalam Blokagung Islamic Boarding School. The madrasah also realizes that without support from various parties, this madrasah will not be able to run optimally and also develop rapidly. Because these parties are one of the supporting factors for the progress and development of a school/madrasah. Just as a policy in a school will not be able to run well without criticism and suggestions from various parties, it is possible that the school is not widely known to the public if the madrasah does not have a support system from these parties.

Child Friendly Learning

This teaching and learning process must also be child-friendly in the sense that starting from the preparation of the curriculum to its implementation must be child-friendly (according to the child's needs) the goal is none other than for the child to feel comfortable because their needs at school, especially in the teaching and learning process, are met, this is in line with research.³⁸ The teaching and learning process can also run optimally because children feel comfortable during the teaching and learning process and the desire to leave class hours for various reasons can be minimized. Islamic boarding school-based schools are thick with the integration of general and Islamic education values.

³⁵ Mughniatul Ilma and Wafiqul Azizah, "PENINGKATAN PRODUKTIVITAS REMAJA PADA MASA PANDEMI MELALUI PEMBUATAN MAKRAMAH DI DESA NGRUKEM MLARAK PONOROGO," *Abdimas Galuh* 4, no. 1 (March 30, 2022): 217, <https://doi.org/10.25157/ag.v4i1.7029>.

³⁶ Idris et al., "Child-Friendly Islamic Boarding School (CFIBS): Realizing Humanistic Goals of Islamic Education"; Xiao et al., "Development and Validation of Child-Friendly School Environment Questionnaire from Chinese Culture"; Apologia et al., "Child-Friendly School Management: A Study of Ukhuwah Wathoniyah at Ma'arif Nahdlatul Ulama."

³⁷ Hajaroh et al., "Development of the Evaluation Instrument of the Child-Friendly School Policy in Elementary Schools"; Saragih and Subroto, "Child-Friendly School: Female Students' Strategies for Equality in Accessibility of School Playground"; Apologia et al., "Child-Friendly School Management: A Study of Ukhuwah Wathoniyah at Ma'arif Nahdlatul Ulama."

³⁸ Xiao et al., "Development and Validation of Child-Friendly School Environment Questionnaire from Chinese Culture"; Muafiah, Sofiana, and Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren"; Idris et al., "Child-Friendly Islamic Boarding School (CFIBS): Realizing Humanistic Goals of Islamic Education."

The concept of child-friendly schools in the Darussalam Blokagung Islamic boarding school takes the values contained in the books *Ta'limul Mutaalim* and *Adabul Alim Wal Mutaalim*. These two books discuss ethical issues in learning. In addition, the study of child-friendly educational values also takes from the Qur'an and Hadith.³⁹ One of the findings is the teaching and learning process in schools with the application of a fun, active, integrated learning concept with the term used for the learning process in the form of "learning recreation". With such conditions, it is hoped that it can create a learning atmosphere that is full of affection, accepting students as they are and appreciating their potential, so that educators can easily provide stimulation to various aspects of student development, both cognitively, affectively, socio-emotionally, ethically, morally and psychomotorically.

CONCLUSION

The concept of a child-friendly school based on Islamic boarding schools in the Darussalam Blokagung Islamic boarding school refers to the educational values taught by KH. Hasyim Asy'ari which are contained in the book *Adabul 'Alim Wal Muta'alim*, namely religious, tolerance, compassion, and social concern. Meanwhile, the educational perspective of the book *Adab al Alim wa al Muta'alim* is a characteristic of KH Hasyim Asy'ari's thinking which leads to the practical realm of education which is sourced from the Qur'an and Hadith. Emphasizing ethical values with Sufi nuances that seeking knowledge and the virtue of knowledge itself can only be achieved by people who have pure hearts and are free from the despicable nature of "mazmumah". Likewise, the values contained in the book *Ta'limul Muta'alim* by Sheikh Burhanuddin Musthofa Az-Zarnuji emphasize the importance of ethics and manners in learning and teaching.

Implementation of child-friendly schools based on Islamic boarding schools through the fulfillment of six components, namely: 1). Policy through the formulation process carried out by the foundation through the head of education and teaching, principal, vice principal of curriculum, vice principal of student affairs, and facilities and infrastructure from each formal unit. The direction of the policy is to fulfill students' needs in comfortable learning comfort at school. 2). Providing child-friendly facilities and infrastructure, in the sense that what children need in the form of student facilities and infrastructure can be met so that children's learning is more comfortable. 3). Educators and education personnel continue to be encouraged to understand and follow trained certification of children's rights and must be linear in their expertise. 4). Involving students to actively participate especially in the process of implementing child-friendly schools and developing students' talents and interests. 5) Involvement of parents, alumni, and the community to support the success of child-friendly schools. 6). The teaching and learning process starts from the preparation of the curriculum to its implementation must be in accordance with the needs of the child, the aim is none other than to make the child feel comfortable as the concept of fun, active, integrated learning known as "recreational learning" at the research location.

The limitation in this study is the less than optimal researcher when present directly at the location. The researcher realizes that the Darussalam Islamic Boarding School is very large,

³⁹ Latif, Rosyidi, and Khoiriah, "Sekolah Ramah Anak Berintegritas Pesantren"; Muafiah, Sofiana, and Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren."

requiring further researchers to be more intensive in conducting similar research. Another factor that also influences is that the newness of the child-friendly school program in the Islamic boarding school causes difficulties in data collection, because the limited number of educators in the Islamic boarding school who understand child-friendly schools is still not optimal at the research location.

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