



EVALUATION OF THE CHILD-FRIENDLY SCHOOL POLICY IN CREATING A SAFE AND INCLUSIVE EDUCATIONAL ENVIRONMENT AT MI DARUL HUDA

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Abstract

This study aims to answer the main question of how the Child-Friendly School policy is implemented at Madrasah Ibtidaiyah Darul Huda, located in a rural area with strong Islamic traditions. The research positions the madrasah as an institution adapting national child protection policies within a religious local context. A descriptive qualitative approach was applied through observation, in-depth interviews, and document analysis. Findings indicate that the policy has been socialized through teacher training, the establishment of a dedicated task force, and the formulation of anti-violence rules. However, implementation faces challenges including varying perceptions among senior teachers regarding non-punitive discipline, limited supporting facilities, and inconsistent parental involvement. The study shows that the success of the policy is determined by the internalization of Islamic values of rahmatan lil 'alamin, rather than formal regulations alone. This research contributes to understanding the dynamics of child protection policy implementation in Islamic educational settings.

Keywords : *child-friendly school, policy implementation, Islamic education.*

Abstrak

Penelitian ini bertujuan menjawab pertanyaan utama tentang bagaimana kebijakan Sekolah Ramah Anak diimplementasikan di Madrasah Ibtidaiyah Darul Huda yang berlokasi di wilayah pedesaan dengan tradisi Islam yang kuat. Penelitian ini memposisikan madrasah sebagai lembaga yang mengadaptasi kebijakan perlindungan anak nasional dalam kerangka nilai religius lokal. Metode penelitian menggunakan pendekatan kualitatif deskriptif dengan observasi, wawancara mendalam, dan studi dokumentasi. Hasil menunjukkan kebijakan telah disosialisasikan melalui pelatihan guru, pembentukan tim penggerak, dan penyusunan aturan anti kekerasan. Namun, pelaksanaan masih menghadapi kendala perbedaan pemahaman guru senior tentang disiplin non-kekerasan, keterbatasan fasilitas pendukung, dan partisipasi orang tua yang tidak merata. Studi ini menunjukkan keberhasilan kebijakan sangat ditentukan internalisasi nilai Islam rahmatan lil 'alamin, bukan hanya regulasi formal. Penelitian ini memberikan

kontribusi dalam memahami dinamika implementasi kebijakan perlindungan anak di lembaga pendidikan Islam.

Keywords : *Sekolah Ramah Anak, implementasi kebijakan, pendidikan Islam.*

A. Introduction

Education plays a highly strategic role in the development of human civilization. Through education, a nation instills values, builds competencies, and nurtures character that forms the foundation for progress across various sectors (Yunus, 2025). In the context of Indonesia, national education is not only aimed at fostering intellectual development but also at shaping a generation that is faithful, pious, noble in character, healthy, independent, and responsible, as mandated by Law of the Republic of Indonesia No. 20 of 2003 on the National Education System.

Madrasahs, as one of the formal educational entities in Indonesia, hold a vital role in realizing these noble educational goals (Himsyah & Rahmatullah, 2021). Madrasah Ibtidaiyah, which functions as an Islamic-based primary education institution, carries a dual responsibility: delivering general knowledge while simultaneously instilling religious values that form the moral and spiritual foundation of students (Mariana, 2022). Madrasahs are expected to serve as safe spaces for children to learn and grow in a peaceful and dignified environment (Harjo, 2023).

In the tradition of Islamic education, knowledge is regarded as a light that guides humanity toward a state of dignity and honor. This is explained in the Qur'an, Surah Al-Mujadila (58:11):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّعُوا فِي الْمَجَالِسِ فَاقْسِعُوا ۖ يَفْسَحَ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا ۚ يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

11. *O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.*

This verse affirms that Allah will elevate the status of those who believe and possess knowledge. It serves as a motivation for every Islamic educational institution to strive for excellence in teaching, uphold professionalism, and foster piety among learners.

Nevertheless, the increasingly complex dynamics of social life present various challenges in the provision of education. One of the persistent and pressing issues is the high incidence of violence against children in school environments—whether physical, verbal, or psychological. Various studies have shown that violence in education is not merely a marginal phenomenon, but

rather a systemic problem that affects the quality of learning, mental health, and the continuity of children's education.

Data from the Global School-based Student Health Survey (2015) revealed that more than one-fifth of school-aged children in Indonesia reported having been victims of bullying. This reality raises deep concern, as schools—intended to be safe and enjoyable second homes—are often the very places where destructive violence takes root.

Violence in schools has far-reaching consequences for child development. Physical injuries may heal in a relatively short time, but psychological trauma often leaves a lasting impact, affecting children's self-confidence, self-esteem, and their ability to build healthy social relationships (Ardiansyah, 2024). In the long term, the experience of being a victim of violence may lead to poor academic performance, depression, and even aggressive behavior.

Islam, as a religion of mercy, teaches its followers to uphold compassion and respect for human dignity. The Prophet Muhammad (peace be upon him) exemplified how children should be treated with gentleness and care. In a hadith narrated by Bukhari and Muslim,

The Prophet Muhammad (peace be upon him) said, "Man la yarham la yurham," which means: "Whoever does not show compassion will not be shown compassion" (Narrated by Al-Bukhari No. 328, in the Book of Al-Tayammum). This message serves as an ethical foundation for Islamic education in protecting children from arbitrary treatment.

As a systemic effort to protect children from violence within educational environments, the Indonesian government issued the Child-Friendly School (Sekolah Ramah Anak—SRA) policy through the Regulation of the State Minister for Women's Empowerment and Child Protection No. 8 of 2014. The SRA program is designed to ensure that schools become clean, safe, inclusive, healthy, green, and enjoyable environments for all students.

The Child-Friendly School policy is rooted in the principle of respecting children's rights, as stated in the Convention on the Rights of the Child, which Indonesia ratified in 1990 (Riza & Sibarani, 2021). The convention affirms that every child has the right to grow in an environment free from violence, discrimination, and any form of abuse.

The implementation of this policy is not only mandatory for public schools but also applies to all educational institutions, including private madrasahs. This is where unique challenges arise, as madrasahs often have different management characteristics and operate within diverse social and cultural contexts. Madrasah Ibtidaiyah Darul Huda is one such Islamic private educational institution committed to implementing the Child-Friendly School policy. The school is situated within a community with strong religious traditions, yet it still retains conventional child-rearing practices that at times tolerate physical punishment as a form of discipline.

In practice, Madrasah Ibtidaiyah Darul Huda has made several efforts to implement the SRA policy. These include awareness-raising activities for educators, the formation of a monitoring team, the formulation of school rules prohibiting all forms of violence, and the development of learning activities that emphasize compassion and respect for children.

However, the implementation of the SRA policy often encounters cultural resistance and resource limitations. Some teachers continue to perceive physical punishment as an effective means of behavior control. Parental involvement in the program is also limited, resulting in the child-friendly values not being fully embraced as shared norms.

These realities underscore the importance of conducting an in-depth, contextual evaluation of the SRA policy implementation in madrasahs. Such evaluations are essential not only to assess the extent to which the policy has been applied but also to identify obstacles and formulate strategies for strengthening the program moving forward.

Theoretical perspectives on public policy implementation emphasize that policy success is influenced by four key components: policy communication, supporting resources, implementers' disposition, and bureaucratic structure. The Edwards III model serves as a relevant analytical framework for evaluating the SRA policy within the madrasah context (Azizah & Isbandono, 2025).

Beyond structural factors, policy success also depends on the cultural and religious values embedded in the school community (Utari, 2025). In the context of madrasahs, Islamic values that promote gentleness, brotherhood, and respect for human dignity should serve as normative references in daily teaching and learning practices.

The principle of justice and benevolence is articulated in the Qur'an, Surah An-Nahl (16:90):

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

90. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

This verse serves as an ethical foundation in the effort to create a peaceful educational environment.

Madrasah Ibtidaiyah Darul Huda upholds the vision: "To develop an Islamic generation that is intelligent, skillful, and of noble character (akhlakul karimah)." This vision serves as a compass in designing policies and work programs, including the implementation of the Child-Friendly School (CFS) initiative as a systematic effort to establish a safe and inclusive madrasah.

Research on the implementation of the CFS policy in this madrasah holds significant practical relevance. The findings are expected to provide valuable

input for school administrators in refining policies and implementation strategies. Furthermore, the study's results may serve as a basis for policy recommendations to the Ministry of Religious Affairs and local education authorities.

From an academic perspective, this research is expected to enrich the literature on public policy within Islamic education. While many studies have been conducted in public schools, in-depth research on madrasahs remains relatively limited. Yet, madrasahs possess unique characteristics and challenges in implementing child-friendly policies.

In addition, this study serves as a reflection of the moral responsibility of Islamic educational institutions to ensure that madrasahs are not only places for learning religious knowledge, but also nurturing environments that prioritize compassion, justice, and respect for children's rights.

A safe and inclusive environment is one of the prerequisites for the optimal development of children. By fostering a learning atmosphere free from intimidation and discrimination, madrasahs contribute to nurturing resilient, empathetic generations with a strong sense of social commitment.

The evaluation of the CFS policy at Madrasah Ibtidaiyah Darul Huda is conducted not only for academic purposes, but also as a tangible contribution to building a more civil and values-based school culture aligned with Islamic principles. The Prophet Muhammad (peace be upon him) said: "He is not one of us who does not show mercy to our young ones and does not respect our elders." This hadith serves as a spiritual foundation for all educators and administrators within the madrasah.

Based on these various considerations, this research focuses on providing an in-depth description of how the Child-Friendly School policy is implemented at Madrasah Ibtidaiyah Darul Huda, the supporting and inhibiting factors in its implementation, and the efforts made to create a safe, inclusive, and humane educational environment.

Through this study, it is hoped that practical and contextually appropriate policy recommendations will emerge, aligned with Islamic values. Creating a child-friendly school is not only a constitutional obligation but also a manifestation of religious teachings that regard children as a sacred trust to be cared for with love and compassion.

B. Research Methode

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the implementation of the Child-Friendly School policy at Madrasah Ibtidaiyah Darul Huda. A qualitative approach was chosen because it allows the researcher to explore the perceptions, experiences, and practices of various actors within the madrasah contextually and holistically. The main focus of the study is directed toward the processes of planning, implementation,

challenges, and strategies adopted by the madrasah in creating a safe and inclusive learning environment in accordance with Islamic values.

Data collection was carried out using three primary techniques: participatory observation, in-depth interviews, and document analysis. Observation was used to examine teacher-student interactions, the classroom atmosphere, and the day-to-day implementation of the Child-Friendly School program. Interviews were conducted with the principal, vice principal, several teachers, and representatives of the school committee to gather insights regarding policy, perceptions, and challenges in implementation. Document analysis included reviewing the madrasah's vision and mission statements, school regulations, meeting minutes, and activity reports related to the child-friendly program.

The collected data were analyzed using the techniques of data reduction, data display, and conclusion drawing, as proposed by Miles and Huberman (2014). The validity of the data was strengthened through source and technique triangulation, by cross-referencing interview results with observations and official school documents. The findings were organized into key themes that reflect the implementation of the Child-Friendly School policy, supporting and inhibiting factors, as well as its relevance to the principles of Islamic education grounded in compassion and respect for children's rights.

C. Result and Discussion

General Overview of Madrasah Ibtidaiyah Darul Huda

Madrasah Ibtidaiyah Darul Huda is an Islamic educational institution located in a rural area, where the majority of the community strongly upholds traditional and religious values. The madrasah envisions producing a generation of Muslims who are intelligent, independent, and possess noble character (akhlakul karimah). Structurally, the madrasah is led by a principal, supported by four vice principals, six homeroom teachers, and several subject-specific teachers.

The madrasah serves approximately 220 students across six grade levels. In daily practice, the teaching and learning process combines the curriculum of the Ministry of Religious Affairs with an emphasis on Qur'anic instruction and the development of Islamic character. The institution is well-regarded in the surrounding area for its commitment to moral education and the early habituation of religious practices.

The implementation of the Child-Friendly School (CFS) policy has become one of the madrasah's priority programs, initiated by the principal since 2018. The policy was developed in response to the increasing cases of bullying in elementary schools, as well as a manifestation of the implementation of the Child Protection Act and national policy directives.

Implementation of the Child-Friendly School Policy

Hasil penelitian menunjukkan bahwa madrasah telah melakukan beberapa langkah. The madrasah has taken systematic steps to implement the Child-Friendly School policy. The first step was the dissemination of the policy to all educators and education personnel. The principal, together with the curriculum development team, conducted internal training sessions on the principles of child-friendly schools grounded in Islamic values.

The second step involved drafting internal policy documents that define violence, types of bullying, reporting procedures, and case handling mechanisms. These documents were formalized through a decree issued by the principal and were socialized to all teachers and parents.

In the learning process, teachers regularly deliver character education content emphasizing compassion, mutual respect, and the importance of avoiding both verbal and physical violence. This content is integrated into Islamic Religious Education and Local Content subjects on Noble Character (Akhlak Mulia).

In addition, the madrasah provides child protection education boards at several strategic locations. Posters and leaflets bearing the message “My Madrasah is Child-Friendly” are displayed to remind the entire school community to continually foster a safe and joyful environment.

Another effort includes the establishment of the Child-Friendly School Task Force, comprising teachers, administrative staff, and representatives from the school committee. This team is responsible for receiving reports, monitoring the policy’s implementation, and acting as facilitators in resolving issues through persuasive and non-confrontational approaches.

Physical Environment and Supporting Facilities

Madrasah Ibtidaiyah Darul Huda has undertaken various improvements to its physical environment in support of the Child-Friendly School program. The school environment is maintained to be clean, green, and orderly. Students are involved in “Clean Friday” activities and the maintenance of school gardens. In addition, the school provides green open spaces as safe play areas. Simple playground equipment such as swings and seesaws is installed with rubber flooring to minimize the risk of injury.

The madrasah has also begun to enhance its mini library facilities to create a more enjoyable learning space. Educational posters promoting noble character, the spirit of learning, and mutual respect are displayed in several classroom corners. A supportive physical environment is a key factor in fostering a sense of comfort for students. Clean and organized classroom arrangements also help prevent bullying behavior, which often occurs in poorly supervised areas.

Institutional Structure and Internal Policies

The implementation of the Child-Friendly School policy at the madrasah is also supported by institutional reforms. The head of the madrasah has established written regulations concerning school discipline, explicitly

prohibiting all forms of violence and verbal abuse among students. These rules strictly forbid actions such as pinching, hitting, mocking one's physical appearance, or making offensive remarks about a student's family background. In cases of violations, teachers are authorized to apply persuasive and educational approaches in disciplining students.

The head of the madrasah emphasizes that the enforcement of discipline must be carried out with gentleness and respect. This approach is in line with the Hadith of Prophet Muhammad (peace be upon him) as narrated by Muslim.

إن الله رفيق يحب الرفق في الأمر كله

"Sesungguhnya Allah Mahalembut dan menyukai kelembutan dalam segala hal."

In practice, not all teachers are immediately able to internalize this policy. Therefore, mentoring programs and regular discussions are conducted to help teachers understand the importance of non-violent approaches.

The Role of Teachers in Fostering a Child-Friendly School Culture

Teachers play a highly strategic role in creating a child-friendly atmosphere within the madrasah. Observations indicate that most teachers at Madrasah Ibtidaiyah Darul Huda have made efforts to apply a humanistic approach to teaching.

Teachers begin lessons with collective prayers, offer greetings, and personally address students. These practices are considered effective in fostering a positive atmosphere that minimizes the potential for student conflict. In addition, teachers consistently provide positive reinforcement to students who display disciplined and respectful behavior. The use of rewards is prioritized over punishment, in line with the principle of honoring the child's natural inclination toward goodness.

In-depth interviews revealed that some teachers still feel hesitant to abandon conventional disciplinary methods. However, training and mentoring have gradually helped shift their paradigms.

The Role of Parents and the Madrasah Committee

Parental involvement is one of the key factors in the successful implementation of the Child-Friendly School policy. The madrasah regularly invites parents to committee meetings to socialize the policy and discuss the role of families in child-friendly parenting.

Some parents admit that they are still accustomed to using physical punishment at home. In response, the madrasah organizes Islamic parenting programs that emphasize compassionate parenting based on the Qur'an and Sunnah.

During these parenting sessions, the Qur'anic verse Al-Hujurat: 11 is presented, which teaches against mocking or giving others offensive nicknames. This value serves as a foundation for fostering mutual respect both at home and in the madrasah environment.

The school committee plays an active role as a monitoring partner and provides feedback to the head of the madrasah regarding the effectiveness of the policy. The committee's support strengthens the consistency of program implementation.

Challenges in Policy Implementation

Although the Child-Friendly School policy has been implemented, this study identifies several challenges that hinder its effectiveness. One of the main challenges is the varying levels of teachers' understanding regarding the principles of non-violence. Some senior teachers still view mild physical punishment as a legitimate form of disciplinary education. This indicates the need for more intensive communication strategies to ensure full acceptance of the new paradigm.

Limited supporting facilities such as counseling rooms and larger play areas also pose significant challenges. The madrasah must seek to raise funds and establish partnerships with external parties to improve infrastructure. In addition, parental involvement in parenting programs remains uneven. Some parents are unable to attend due to work commitments, resulting in incomplete dissemination of important information.

The Policy's Relevance to Islamic Values

The implementation of the Child-Friendly School (Sekolah Ramah Anak) policy at Madrasah Ibtidaiyah Darul Huda is strongly aligned with the values of Islamic education. In Islam, children are considered a trust (amanah) whose dignity must be protected. The Prophet Muhammad (peace be upon him) said, "He is not one of us who does not show mercy to young children."

This hadith serves as an inspiration for all educators to cultivate compassion within the madrasah environment. The educational approach based on rahmatan lil 'alamin, which emphasizes gentleness, understanding, and appreciation of each child's potential, is highly consistent with the principles of a child-friendly school. The madrasah's efforts to integrate government policy with religious values demonstrate that the Child-Friendly School program can be implemented contextually in accordance with the institution's character.

Strategies for Strengthening Policy Implementation

This study recommends several strategies to strengthen the implementation of the Child-Friendly School policy. First, regular training for teachers on Islamic-based positive discipline approaches should be established as an annual agenda. Second, the madrasah can develop partnerships with child protection agencies or local NGOs to enhance human resource capacity and provide supporting facilities. Third, strengthening communication with parents through WhatsApp groups and other online platforms can serve as an alternative to ensure that program information is evenly distributed. Fourth, periodic evaluations using clear indicators should be conducted to assess the success level of the program and formulate improvement measures.

Fifth, integrating child-friendly values into the school curriculum, particularly within Islamic education subjects, will help students internalize positive behaviors from an early age. This can be achieved through storytelling, thematic learning, and modeling compassionate behavior in daily school activities. Teachers play a pivotal role in shaping students' character; thus, aligning curricular content with the values of empathy, justice, and respect is essential.

Sixth, madrasahs should establish a dedicated task force or internal team responsible for monitoring the implementation of the Child-Friendly School program. This team could include representatives from teachers, school management, parents, and student councils to ensure a holistic and participatory approach. Their role would encompass both program oversight and the facilitation of responsive interventions when challenges arise.

Finally, a broader cultural shift within the school community is necessary to ensure sustainability. This requires not only procedural compliance but also a genuine transformation in mindset. The success of the Child-Friendly School policy lies in cultivating a shared commitment among all stakeholders to uphold children's rights and dignity as mandated both by national education policy and Islamic ethical teachings.

D. Conclusion

"The findings of this study indicate that Madrasah Ibtidaiyah Darul Huda has undertaken various systematic efforts in implementing the Child-Friendly School policy. These measures include the development of anti-violence policy documents, teacher training, the establishment of a task force, and the dissemination of the program to parents. The implementation of this policy reflects the institution's commitment to adapting national child protection regulations within the framework of Islamic values rooted in rahmatan lil 'alamin."

Nevertheless, the implementation of the policy still faces several significant challenges, including differing perceptions among senior teachers regarding non-violent disciplinary approaches, limited supporting facilities such as counseling rooms, and fluctuating levels of parental participation in parenting programs. These factors indicate that the success of the policy does not rely solely on the availability of formal regulations, but also on the internalization of a supportive school culture and consistent leadership from the madrasah.

This study provides empirical contributions to the growing body of literature on the implementation of Child-Friendly School policies in Islamic educational institutions, while also emphasizing the importance of a contextual approach that integrates local religious values with national policies. To ensure the sustainability and effectiveness of the policy, several strategic recommendations are proposed. First, madrasahs should organize regular training for all teachers on positive disciplinary approaches grounded in Islamic

values. Second, local governments and partner institutions are expected to support the provision of counseling rooms, safe play areas, and child protection educational materials. Third, innovative communication strategies with parents through online media and regular meetings are essential to ensure equal dissemination of parenting program information. Fourth, periodic evaluations with measurable indicators must be conducted to monitor program achievements and formulate necessary adjustments. Fifth, the internalization of the principle of rahmatan lil 'alamin should remain the core foundation of a child-friendly madrasah culture.

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