



BOARDING SCHOOL MANAGEMENT IN DEVELOPING CHILD-FRIENDLY EDUCATION

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ABSTRACT

Child-friendly education is a crucial issue in the management of Islamic educational institutions, including Islamic boarding schools (*pesantren*), given the complexity of the relationships between care, learning, and the lives of students in a boarding system. This study aims to describe the management of Islamic boarding schools in developing child-friendly education at the Alhayatul Islamiyah Kedungkandang Islamic Boarding School in Malang City. The study employed a qualitative approach with a case study design. The subjects included the boarding school's caretakers, administrators, *ustadz/ustadzah* (Islamic teachers), and students who were selected purposively. Data collection techniques were conducted through observation, in-depth interviews, and documentation studies. Data analysis employed an interactive model encompassing data reduction, data presentation, and conclusion drawing, with data validity maintained through triangulation of sources and techniques. The results indicate that Islamic boarding school management in developing child-friendly education is carried out through planning child-protection-oriented care programs, implementing humanistic parenting patterns, strengthening educator professionalism, and continuous monitoring and evaluation. This study concludes that the success of child-friendly education in Islamic boarding schools is largely determined by managerial commitment, the exemplary behavior of caregivers, and an institutional culture that upholds Islamic and humanitarian values.

ABSTRAK

Pendidikan ramah anak menjadi isu penting dalam pengelolaan lembaga pendidikan Islam, termasuk pesantren, mengingat kompleksitas relasi pengasuhan, pembelajaran, dan kehidupan santri dalam sistem berasrama. Penelitian ini bertujuan untuk mendeskripsikan manajemen pesantren dalam membangun pendidikan ramah anak di Pondok Pesantren Alhayatul Islamiyah Kedungkandang Kota Malang. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian meliputi pengasuh pesantren, pengurus, *ustadz/ustadzah*, dan santri yang dipilih secara purposive. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan studi dokumentasi. Analisis data menggunakan model interaktif yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan, dengan keabsahan data dijaga melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa manajemen pesantren dalam membangun pendidikan ramah anak dilakukan melalui perencanaan program kepengasuhan yang berorientasi pada perlindungan anak, penerapan pola pengasuhan humanis, penguatan profesionalisme pendidik, serta pengawasan dan evaluasi berkelanjutan. Penelitian ini menyimpulkan bahwa keberhasilan pendidikan ramah anak di pesantren sangat ditentukan oleh komitmen manajerial, keteladanan pengasuh, dan budaya kelembagaan yang menjunjung tinggi nilai-nilai keislaman dan kemanusiaan.

Kata kunci: Manajemen Pesantren, Pendidikan Ramah Anak, Kepengasuhan, Pesantren

PENDAHULUAN

As the oldest Islamic educational institutions in Indonesia, Islamic boarding schools (Pesantren) play a strategic role in shaping the character, morals, and personality of their students through an integrated educational system that encompasses learning, nurturing, and fostering a life in the boarding school ([Madjid, 2010](#)). In the contemporary educational context, Islamic boarding schools are not only required to uphold the tradition of Islamic scholarship but also to provide an education system that ensures the protection, welfare, and fulfillment of children's rights ([Badrun, 2024](#); [Hasibuan, 2026](#)). This aligns with the child-friendly education paradigm, which emphasizes the creation of a safe, inclusive learning environment that respects the dignity of students ([KPPPA, 2014](#)).

Child-friendly education in Islamic boarding schools (Pesantren) differs from that in non-boarding institutions, given the intensity of interaction between students, caregivers, and administrators, occurring 24/7. Communal and hierarchical parenting styles often serve as a strength in fostering discipline, but at the same time, they can potentially lead to parenting practices that are less sensitive to children's psychological and developmental aspects if not managed professionally ([Mustofa, 2018](#); [Yaqien, 2019](#)). Therefore, Islamic boarding school management plays a key role in ensuring that the care and education systems align with the principles of child-friendly education ([Qomar, 2007](#)).

Alhayatul Islamiyah Islamic Boarding School, located in Kedungkandang District, Malang City, is one of the Islamic boarding schools that manages formal and non-formal education with an integrated care system. This boarding school manages students from diverse social backgrounds and characters, and implements a development model that integrates Islamic values, discipline, and character building. In practice, this boarding school demonstrates systematic efforts to build a safe and conducive educational environment through establishing rules and regulations, fostering students' religious knowledge, and involving various elements of the boarding school in the student care process ([Nasrin et al., 2025](#)).

However, implementing child-friendly education in Islamic boarding schools is not without various managerial challenges, such as the diverse backgrounds of students, the complexity of the relationship between caregivers and students, and the need to balance discipline and the protection of children's rights. These conditions require a pesantren management system capable of planning, organizing, implementing, and evaluating student care in a sustainable manner based on humanistic values ([Abdullah, 2018](#); [Qomar, 2007](#)).

The thoughts of Muhammad In'am Esha emphasize that Islamic boarding schools are dynamic socio-religious systems, so their management must be able to adapt to social changes without abandoning the basic values of Islamic boarding schools ([Esha, 2015](#); [Mufidah et al., 2025](#); [Khayati, 2025](#)). Meanwhile, Nurul Yaqien emphasizes the importance of transforming Islamic boarding school management towards a santri-centered approach, where education is not only oriented towards structural compliance, but also towards developing the potential and welfare of students. Both views reinforce the urgency of studying Islamic boarding school management in building child-friendly education ([Hidayat et al., 2024](#); [Yaqien, 2019](#)).

Despite the growing attention to child-friendly education in Indonesia, previous studies indicate that its implementation in Islamic boarding schools (Pesantren) has not been fully optimal and often remains normative rather than operational. Several studies highlight that child protection principles are frequently articulated at the policy level, but their translation into daily caregiving practices still varies significantly across institutions ([KPPPA, 2014](#); [Mufidah et al., 2025](#)). In many cases, the strong tradition of discipline and authority within

pesantren may unintentionally limit students' participation, emotional expression, and psychological well-being if not balanced with a humanistic and child-centered approach. Furthermore, research also shows that the management aspect—particularly in planning, organizing, and evaluating caregiving systems—has not been systematically aligned with child-friendly education indicators ([Abdullah, 2018](#); [Qomar, 2007](#); [Sayyi et al., 2025](#)). This gap highlights the urgency of conducting in-depth studies on how pesantren management can effectively integrate child-friendly principles into their institutional practices. Therefore, examining the management of Islamic boarding schools in developing child-friendly education becomes crucial, not only to bridge the gap between policy and practice but also to ensure that pesantren remain relevant as educational institutions that uphold both Islamic values and the holistic well-being of students.

Based on this background, this study aims to examine in-depth the management of Islamic boarding schools (pesantren) in developing child-friendly education at the Alhayatul Islamiyah Islamic Boarding School in Kedungkandang, Malang City. This study focuses on strategies for planning, organizing, implementing, and evaluating student care, as well as the roles of caregivers and mentors in creating a safe, humane, and sustainable educational environment. The results of this study are expected to provide theoretical contributions to the development of Islamic education management and serve as a practical reference for other Islamic boarding schools in implementing child-friendly education in a contextual and applicable manner.

RESEARCH METHOD

This research uses a qualitative approach with a case study design to gain a deeper understanding of Islamic boarding school management in developing child-friendly education. The research was conducted at the Alhayatul Islamiyah Islamic Boarding School in Kedungkandang, Malang City. The research subjects were selected purposively, including the boarding school's caretakers, administrators, ustadz/ustadzah (Islamic teachers), and students directly involved in the practice of care and educational management. This approach was chosen because it allows for a contextual and comprehensive exploration of the social realities, values, and managerial practices of Islamic boarding schools ([Moleong, 2019](#); [Sugiyono, 2019](#)).

Data collection was conducted through participant observation, in-depth interviews, and documentation studies. Data were analyzed using an interactive analysis model that encompasses data reduction, data presentation, and conclusion drawing ([Sugiyono, 2019](#)). Data validity was maintained through triangulation of sources and techniques, as well as member checking with informants ([Sukmadinata, 2017](#)). This method was deemed relevant for producing a valid and in-depth description of the implementation of Islamic boarding school management in developing child-friendly education.

RESULT AND DISCUSSION

Parenting Strategies and Polytheism in Building Child-Friendly Education

Based on observations and interviews conducted at the Alhayatul Islamiyah Islamic Boarding School, the parenting and non-polytheism strategies used in developing child-friendly education demonstrate a holistic, humanistic approach grounded in Islamic values of rahmatan lil 'alamin (Mercy for the universe). Child-friendly education is not positioned as a mere supplementary program, but rather as the spirit that animates the entire process of parenting, learning, and social life of students within the Islamic boarding school environment.

The parenting strategy is based on the principle of compassion (Rahmah) as the primary foundation in educating students. Observations show that caregivers view students not simply

as students, but as a trust that must be cared for with love and empathy, especially considering the students' diverse backgrounds, ranging from orphans, abandoned children, to children with less than conducive psychological experiences in their families. This principle of *rahmah* is reflected in the way caregivers interact, communicate, and respond to students' behavior, where an emotional approach is prioritized over a coercive approach. Compassion is understood not as a form of neglect, but as a strong foundation for building a sense of security, trust, and closeness between students and caregivers.



Figure 1. Warm interaction between the teacher and the students

In practice, the value of compassion is reinforced through exemplary behavior (*Uswah hasanah*) demonstrated by caregivers and students. Observations in Islamic boarding schools (*pesantren*) show that caregivers and students strive to be real examples in attitude, speech, discipline, and social awareness. This exemplary behavior is a key strategy in character education, because students learn not only from what is taught, but also from what they see and experience every day. Caregivers realize that implementing child-friendly education will lose its meaning if it does not begin with educators who are friendly, fair, and respect the dignity of students. Thus, *uswah hasanah* functions as a hidden curriculum that is highly effective in shaping students' behavior and values ([Nurul & Purnomo, 2024](#); [Khayati, 2025](#)).



Figure 2. Ustadzah gives an exemplary example

Parenting strategies are also realized through the implementation of non-violent discipline, a hallmark of child-friendly education at the Alhayatul Islamiyah Islamic Boarding School. Based on interviews, caregivers and teachers do not use physical punishment to

enforce discipline, but instead apply logical consequences agreed upon and understood by the students. This approach is based on the religious understanding that violence is not an effective solution in education, and refers to the example of the Prophet Muhammad (Peace be upon him), who prioritized gentleness and wisdom. Logical consequences are applied as a means of learning responsibility, not as a form of retaliation, so that students can understand their mistakes and consciously improve their behavior ([Kisbiyanto, 2025](#)).

Furthermore, the parenting and non-musyrifan strategies are strengthened through 24-hour psychological and social support for students. Observations indicate a multi-layered support system involving caregivers, musyrif/musyrifah (Supervisors), room leaders, room supervisors, and guidance and counseling (BK) teachers at the school ([Mustofa, 2018](#)). The musyrif and musyrifah are the closest figures to the students in their daily lives, thus playing a strategic role in early detection of their emotional, social, and behavioral conditions ([Idris et al., 2023](#)). Intense coordination between the Islamic boarding school and the school ensures that any student issues are addressed comprehensively and sustainably, both academically and psychologically.



Figure 3. Musyrif accompanies students in dormitory activities

The role of the musyrif and musyrifah in child-friendly education strategies extends beyond supervision to serving as companions, mentors, and substitute parental figures within the Islamic boarding school environment. Observations show that the musyrif and musyrifah play an active role in building emotional bonds with students, overseeing daily routines, and serving as a channel for confiding and providing a resource when students face personal challenges. Strengthening the musyrif's role makes caregiving in Islamic boarding schools personal and responsive to students' needs, thus creating a safe and comfortable educational environment ([Hasan, 2025](#)).

Parenting and non-discipline strategies are also integrated into the students' social lives, both inside and outside the Islamic boarding school. Child-friendly values are instilled through social habits, such as student involvement in social activities around the Islamic boarding school ([Hasibuan, 2026](#)). Observations show that students are involved in community activities, thus learning to socialize, appreciate differences, and develop social empathy. The integration of child-friendly values into social life strengthens the students' character as individuals who are not only religious but also possess a high level of social sensitivity.

To maintain the sustainability of this strategy, the Islamic boarding school implements integrated coordination and synergy in parenting practices through regular meetings and

coordination. Evaluation of parenting practices and idolatry is not conducted in a rigid or formalistic manner, but rather integrated into the dynamics of daily Islamic boarding school management. Any field findings, whether related to student behavior or parenting patterns, are discussed collectively in coordination forums, providing material for reflection and collective improvement. Evaluation is viewed as a means of strengthening a child-friendly culture, not as a repressive control tool ([Mufidah et al., 2025](#)).

Overall, the parenting and non-discipline strategies at the Alhayatul Islamiyah Islamic Boarding School demonstrate that child-friendly education is built through a combination of compassion, role models, non-violent discipline, psychosocial support, and ongoing coordination. This strategy is not only oriented towards shaping student behavior, but also towards creating a safe, humane, and equitable Islamic boarding school education ecosystem, thereby supporting students' academic, spiritual, emotional, and social growth. Child-friendly education planning is carried out through the integration of the value of mercy into Islamic boarding school policies, the development of a non-violent parenting program, and alignment with the Child-Friendly Islamic Boarding School guidelines ([Madjid, 2010](#)). This planning demonstrates a value-based management approach that places student welfare as the primary focus.

Meanwhile, organization is carried out through a clear division of roles between the caretaker, the musyrif/musyrifah (Supervisor), the guidance and counseling teacher, and the pesantren leadership. This structure allows for intensive coordination and a rapid response to the students' needs. This model demonstrates participatory and collaborative management characteristics. Therefore, the author includes a table of findings and implementation of child-friendly parenting strategies.

Table 1. Findings and Implementation of Child-Friendly Parenting Strategies

No.	Research Findings	Forms of Implementation in Islamic Boarding Schools
1.	Compassion-based parenting (rahmah)	Humanistic approach, empathetic communication, non-discriminatory treatment, fulfillment of students' emotional needs, integration of the value of mercy in policies and Child-Friendly Islamic Boarding School Programs
2.	Exemplary behavior (uswah hasanah) in parenting	Leaders, caregivers, and musyrif are examples of friendly, patient, and fair attitudes; instilling values through real examples in everyday life
3.	Non-violent discipline	Implementation of logical consequences, educational dialogue, exemplary disciplined behavior, Islamic boarding school policies that reject physical and verbal violence
4.	Psychological and social support for students	24-hour monitoring by the musyrif and room supervisor, coordination with the BK teacher, personal approach, and involvement of students in social activities in the community.

5.	Strengthening the role of musyrif/musyrifah	Musyrif/musyrifah as the main companion of the students, mediator of care, recorder of behavioral changes, and liaison between the Islamic boarding school and the school
6.	Strengthening the capacity of caregivers and musyrif	Child-friendly parenting training, collaboration with professional facilitators, regular internal coaching, and integrated evaluation in Islamic boarding school management
7.	Integration of child-friendly values in social life	Involvement of students in community activities, experience-based social learning, and safe and educational social interaction support.
8.	Coordination and synergy of care	Regular coordination meetings, cross-unit communication (caregivers, musyrif, BK teachers, foundations), clear division of roles, and quick response to student problems.

Implementation of Learning Curriculum in Building Child-Friendly Education

Based on field research at the Alhayatul Islamiyah Islamic Boarding School, it was found that the implementation of the curriculum to build child-friendly education is carried out comprehensively, systematically, and sustainably. The curriculum is not understood solely as an academic document, but rather as a framework of educational values and practices integrated with the care, leadership, and cultural systems of the Islamic boarding school ([Idris et al., 2023](#)). The research findings indicate that the curriculum serves as a strategic instrument in ensuring the fulfillment of children's rights, the creation of a sense of security and comfort, and the holistic development of students' potential.

The implementation of a child-friendly curriculum begins with the integration of child-friendly values into the Islamic boarding school curriculum. The values of compassion (rahmah), exemplary behavior (Uswah hasanah), intergenerational respect, and the principle of non-violence are not placed as additional programs, but are internalized into the goals, processes, and culture of Islamic boarding school learning ([Muhaimin., 2014](#)). Islamic boarding school leaders play a key role in ensuring that these values are incorporated into the curriculum and understood by all members of the boarding school community, from teachers and caregivers, to students (musyrif/musyrifah), and students (santri) ([Sayyi et al., 2025](#)). The curriculum is directed at producing students who excel not only academically and religiously, but also emotionally, socially, and spiritually.



Figure 4. Pict Child Friendly Class Atmosphere

Research findings also indicate curriculum adjustments to the Ministry of Religious Affairs' Child-Friendly Islamic Boarding School (PRA) Guidelines. The PRA Guidelines are positioned as a formal reference that reinforces long-standing Islamic boarding school values. These adjustments are reflected in learning planning, parenting patterns, and Islamic boarding school policies, which emphasize the principles of non-violence, the fulfillment of children's rights, and the creation of a safe learning environment ([KPPPA, 2014](#)). The PRA Guidelines are integrated through institutional deliberations and regular meetings, thus becoming part of the Islamic boarding school planning system, rather than a stand-alone policy.

Furthermore, the research found that educators' exemplary behavior in the learning process is a key element in the successful implementation of a child-friendly curriculum. Teachers, caregivers, and Islamic boarding school leaders are positioned as role models who directly influence the learning climate. Exemplary behavior is manifested through politeness, patience, fairness, and empathetic and dialogical communication ([Nurul, M., & Purnomo, 2024](#)). In learning practices, educators avoid authoritarian and repressive approaches and prioritize persuasive approaches. This exemplary behavior serves as a hidden curriculum that effectively shapes students' character and fosters a sense of security in the learning process.

Other findings indicate the integration of formal and informal Islamic boarding school curricula as an effort to strengthen child-friendly education. Learning in the madrasah is directly linked to guidance in the dormitory and Islamic boarding school activities. Child-friendly values taught in the classroom are reinforced through the students' daily practices under the care of their guardians and musyrif/musyrifah (Religious mentors). Coordination between guidance counselors, homeroom teachers, guardians, and musyriefs allows for comprehensive monitoring of students' development, both academically and psychologically, enabling consistent support.



Figure 5. Classroom activities + dormitory when students study outside the classroom

Furthermore, the study found that curriculum development based on coaching and mentoring is a hallmark of the implementation of child-friendly education at this Islamic boarding school. The curriculum is designed to support 24-hour student support through the involvement of various elements of the Islamic boarding school. This support focuses not only on academic achievement but also on the students' emotional, social, and mental well-being. The curriculum is adaptive to the students' needs, supported by regular evaluation and coordination to adjust the learning and parenting approaches.

The research also demonstrates the importance of disseminating a child-friendly curriculum to all members of the Islamic boarding school community. This dissemination is carried out continuously through institutional meetings, foundation meetings, teacher and caretaker training, and coordination between educational units. This dissemination is not ceremonial, but rather aimed at fostering a collective awareness that child-friendly education is a shared responsibility. The impact is evident in more humane and communicative daily interactions between educators and students.

The next finding relates to teacher training and development as an effort to increase educator capacity in implementing a child-friendly curriculum. Islamic boarding schools actively conduct internal development and collaborate with external parties, including national and international organizations such as UNICEF. This training strengthens teachers' understanding of the psychological and social needs of students and encourages the implementation of empathetic learning approaches that respect students' diverse backgrounds.

The research also found that curriculum evaluation is conducted continuously and integrated into the institution's regular coordination and meetings. Evaluations not only assess the achievement of learning materials but also assess the learning environment, teacher-student interactions, and the consistency of the implementation of child-friendly values. Evaluations are conducted in stages, from the institution level to the Islamic boarding school as a whole, providing a means for reflection and continuous improvement in curriculum implementation.

Finally, observations indicate that developing infrastructure to support a child-friendly curriculum is an integral part of implementing child-friendly education. Infrastructure is understood not only as physical facilities, but also as a safe and supportive learning environment. The arrangement of classrooms, dormitories, and the Islamic boarding school environment is designed to prevent violence and seniority, as well as to facilitate the supervision and mentoring of students.

Overall, the research findings indicate that the implementation of the learning curriculum in building child-friendly education at the Alhayatul Islamiyah Islamic Boarding School is holistic and integrated. The curriculum serves as a strategic instrument that integrates Islamic values, the principles of Child-Friendly Islamic Boarding Schools, and humanistic parenting practices. This implementation not only strengthens the academic and religious qualities of students but also builds character, psychological well-being, and students' readiness to live in a civilized and just society. The curriculum implementation integrates formal and non-formal learning with child-friendly values. The role models of educators serve as a hidden curriculum that strengthens the internalization of values. This approach reflects humanistic learning management that emphasizes healthy educational relationships.

Below, the author includes a table of findings regarding the Implementation of the Learning Curriculum in Building Child-Friendly Education.

Table 2. Findings of the Implementation of the Learning Curriculum in Building Child-Friendly Education

No.	Research Findings	Forms of Implementation in Islamic Boarding Schools
1.	Integration of Child-Friendly Values into the Islamic Boarding School Curriculum	Child-friendly values are systematically internalized into the Islamic boarding school curriculum as part of its educational objectives, encompassing both formal and non-formal learning. The principles of compassion (rahmah), exemplary educators, and respect for children's rights form the pedagogical foundations applied in the learning and care of students.
2.	Curriculum Adjustment to the Ministry of Religion's Child-Friendly Islamic Boarding School Guidelines	The Islamic boarding school curriculum is aligned with the Ministry of Religious Affairs' Child-Friendly Islamic Boarding School Guidelines, which serve as a formal reference for strengthening the principles of nonviolence, fulfilling children's rights, and creating a safe and comfortable learning environment. This adjustment is implemented through a boarding school policy that binds all boarding school members.
3.	Strengthening Educators' Exemplary Behavior in the Learning Process	The role model of educators is positioned as a primary pedagogical instrument in the implementation of a child-friendly curriculum. Teachers and caregivers demonstrate polite, empathetic, fair, and humane attitudes in learning interactions, so that child-friendly values are internalized through the hidden curriculum.
4.	Integration of Formal and Non-Formal Islamic Boarding School Curriculum	The formal curriculum in madrasas and the non-formal curriculum in Islamic boarding schools are integrated synergistically so that child-friendly values are consistently applied in classroom learning and in the care and activities of students in the dormitories. Coordination between educators and caregivers ensures the continuity of holistic

		development of students.
5.	Curriculum Development Based on Coaching and Mentoring	The curriculum was developed as a comprehensive guidance and mentoring tool for students, encompassing cognitive, spiritual, emotional, and social aspects. This mentoring is provided through the involvement of guidance counselors, caretakers, and mentors, as well as intensive coordination between the school and the dormitory.
6.	Socialization of Child-Friendly Curriculum to All Islamic Boarding School Residents	The socialization of the child-friendly curriculum is carried out continuously through institutional meetings, foundation coordination, and teacher and caregiver development. This socialization aims to build collective awareness so that the child-friendly curriculum is understood and implemented as part of the Islamic boarding school's educational culture.
7.	Teacher Training and Development in Implementing Child-Friendly Curriculum	Islamic boarding schools conduct ongoing teacher training and development, both through internal coaching and collaboration with external parties. This training aims to improve educators' capacity to implement a dialogic, empathetic, and sensitive learning approach to the psychological needs of students.
8.	Continuous Curriculum Evaluation	Evaluation of the child-friendly curriculum is conducted in an integrative and participatory manner through regular institutional meetings and inter-unit coordination. The evaluation covers academic, pedagogical, and psychosocial aspects of students to ensure alignment between policies, learning practices, and the educational goals of the Islamic boarding school.
9.	Development of Infrastructure to Support Child-Friendly Curriculum	Infrastructure development is positioned as a strategic support for a child-friendly curriculum, including the arrangement of safe and comfortable learning spaces, dormitories, and Islamic boarding school environments. Infrastructure supports optimal and humane learning, care, and mentoring for students.

Evaluation in Building Child-Friendly Education

Based on the analysis of interview, observation, and documentation data, this study found that the evaluation of caregivers and musyrif/musyrifah at the Alhayatul Islamiyah Islamic Boarding School has unique characteristics that support the development of sustainable child-friendly education. Evaluation is not positioned as a mere formal administrative activity, but rather as a reflective, participatory, and contextual process integrated into daily caregiving practices. The research findings indicate that evaluation functions not only to assess performance but also as a strategy to strengthen a child-friendly culture within the Islamic boarding school environment.

The first finding indicates that evaluation of parenting and polytheism is implemented through an integrated evaluation mechanism within the institution's regular coordination and meetings. Evaluations are not scheduled separately or incidentally, but rather are embedded in each coordination forum involving caregivers, musyrif/musyrifah (Leaders), administrators, Islamic boarding school leaders, and the Child-Friendly Islamic Boarding School Program coordinator. In these forums, various dynamics of student parenting, including those related to discipline, psychological conditions, and social relations, are discussed openly and collectively. This integrated evaluation model enables Islamic boarding schools to respond to student issues quickly and effectively, while simultaneously strengthening communication and synergy between elements of the parenting process. Evaluations are not directed at finding individual fault, but rather serve as a space for dialogue and collective learning oriented toward continuous improvement.



Figure 6. Parent/teacher meeting and evaluation discussion

The second finding reveals that the evaluation of the guardians and musyribs at the Alhayatul Islamiyah Islamic Boarding School is reflective, based on field findings and daily mentoring. The musyribs/musyrifahs and room supervisors play a strategic role in directly observing the development of students 24/7, covering aspects of behavior, emotions, health, and social dynamics within the dormitory environment. Each field finding emerging from daily mentoring serves as important evaluation material for the guardians in adjusting their parenting approach. Evaluation is conducted early and preventatively, so that student problems are not allowed to develop into larger conflicts. This approach is reinforced through persuasive communication and personal dialogue with students, where the guardians prioritize understanding the root of the problem over imposing punishment. These findings indicate that evaluation at the Islamic boarding school is humanistic and oriented towards the protection and well-being of students.

The third finding indicates that evaluation of parenting and child-friendly practices serves as a strategic tool in strengthening a child-friendly culture. Evaluation is understood as part of the process of internalizing the values of compassion, role modeling, and child protection in daily parenting practices. Through dialogue and participatory evaluation, caregivers and children's parents are encouraged to reflect on their parenting practices and determine whether they align with the principles of child-friendly education or whether they require improvement. Evaluation also serves as a means of collective learning that fosters a collaborative and supportive work environment. Every problem is positioned as a shared responsibility, rather than an individual failure, thus fostering a sense of security for caregivers

and children's parents to share their experiences, challenges, and needs for further support.

Overall, the findings of this study indicate that the evaluation of caregivers and musyrif at the Alhayatul Islamiyah Islamic Boarding School is an integrated, contextual, and ongoing process. Evaluation serves not only as a control instrument but also as a strategy for fostering, strengthening capacity, and internalizing child-friendly values (Abdullah, 2018;Qomar, 2007). Through reflective and participatory evaluation, the Islamic boarding school has succeeded in building a care system that is responsive to the needs of students and strengthens collective commitment to realizing child-friendly education that focuses on the holistic growth and development of students. Evaluation is conducted in an integrated manner through routine meetings and daily mentoring (Mustofa, 2018). Evaluation is reflective, dialogical, and non-blaming, but rather oriented towards continuous improvement. This model strengthens a child-friendly institutional culture. Below the author includes a table of findings regarding the Evaluation of Caregivers and Musyrif in Building Child-Friendly Education.

Table 3. Findings of the Evaluation of Caregivers and Musyrif in Building Child-Friendly Education

No.	Research Findings	Forms of Implementation in Islamic Boarding Schools	Functions in Child Friendly Education
1.	Integrated Evaluation in Coordination and Routine Meetings	Evaluations are conducted contextually during regular meetings of Islamic boarding schools, formal institutions, and foundations without a specific agenda. Each finding is discussed jointly by the caretaker, musyrif/musyrifah (religious leader), administrators, and the pesantren leadership.	Strengthening communication, accelerating follow-up on student issues, and maintaining consistent child-friendly parenting.
2.	Field Findings-Based Evaluation and Daily Assistance	The evaluation is based on direct observation by the guardian and musyrif/musyrifah of the condition of the students for 24 hours, including emotional, social and disciplinary aspects, and is followed up persuasively and preventively.	Enables a fast, humane, and targeted response to the needs of students and prevents the emergence of more complex problems.

3. Evaluation as a Means of Strengthening Child-Friendly Culture	Evaluation is conducted reflectively and dialogically as collective learning, without a culture of blame, to ensure the internalization of the values of compassion, role modeling, and child protection.	Strengthening a child-friendly culture in a sustainable manner and making evaluation an instrument for fostering shared values and commitments.
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Thus Based on the findings, the child-friendly Islamic boarding school management model at the Alhayatul Islamiyah Islamic Boarding School can be categorized as a humanistic-participatory model. This model integrates classical management functions with the Islamic values of rahmatan lil 'alamin (mercy for the universe), thus creating a safe, just, and civilized educational ecosystem. This research's contribution lies in strengthening the concept of child protection-based Islamic education management in the context of boarding schools.

CONCLUSION

Based on the research results, it can be concluded that Islamic boarding school management plays a strategic role in developing child-friendly education through planning, implementation, and supervision of care integrated with Islamic values. The managerial practices implemented at Alhayatul Islamiyah Islamic Boarding School demonstrate an institutional commitment to creating a safe, humane learning environment that is oriented toward protecting and developing the students' potential holistically. This research confirms that child-friendly education in Islamic boarding schools relies not only on formal policies but also on the exemplary behavior of caregivers, the professionalism of educators, and a pesantren culture that supports healthy educational relationships. These findings are expected to serve as a reference for pesantren managers and other Islamic educational institutions in developing educational management models that are responsive to children's rights and needs.

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