

Child-Friendly Islamic Boarding Schools: A Conceptual Study of Islamic Education Strategies in the Prevention of Violence Against Children

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Abstract

Pesantren as the oldest Islamic educational institution in Indonesia has a strategic role in shaping the character, morals, and personality of students. Therefore, Islamic boarding schools have a great responsibility in ensuring the fulfillment of children's rights, including the right to a sense of security, protection from violence, and a healthy and inclusive learning environment. The purpose of this research is to explore, analyze, and systematize various literature, both from classical and contemporary sources, that discuss child protection, education management, and Islamic values that are relevant in building a safe, inclusive, and well-oriented educational environment for students. The research method used is a qualitative method with a library research approach using descriptive-analytical analysis, through the review of literature in the form of books, journals, scientific articles, and policy documents related to the concept of child-friendly education that is not inseparable from the leadership of kiai and teachers, internal regulations in the form of codes of ethics and discipline, parental involvement, and healthy spatial design. is an important element in creating a conducive pesantren climate. As a literature research, this study makes a conceptual contribution in enriching the academic discourse on child-friendly pesantren as well as being a normative reference for the development of child-friendly pesantren policies.

Abstrak

Pesantren sebagai lembaga pendidikan Islam tertua di Indonesia memiliki peran strategis dalam membentuk karakter, moral, dan kepribadian peserta didik. Oleh karena itu, pesantren memiliki tanggung jawab besar dalam menjamin terpenuhinya hak-hak anak, termasuk hak atas rasa aman, perlindungan dari kekerasan, serta lingkungan belajar yang sehat dan inklusif. Tujuan penelitian ini adalah untuk menggali, menganalisis, dan mensistematisasi berbagai literatur, baik dari sumber klasik maupun kontemporer, yang membahas perlindungan anak, manajemen pendidikan, serta nilai-nilai keislaman yang relevan dalam membangun lingkungan pendidikan yang aman, inklusif, dan berorientasi pada kepentingan terbaik peserta didik. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan library research menggunakan analisis deskriptif-analitis, melalui penelaahan literatur berupa buku, jurnal, artikel ilmiah, serta dokumen kebijakan yang berkaitan dengan konsep pendidikan ramah anak tidak terlepas dari kepemimpinan kiai dan guru, regulasi internal berupa kode etik serta tata tertib, keterlibatan orang tua, serta desain tata ruang yang sehat, menjadi elemen penting dalam menciptakan iklim pesantren yang kondusif. Sebagai penelitian kepustakaan, studi ini memberikan kontribusi konseptual dalam memperkaya wacana akademik mengenai pesantren ramah anak, sekaligus dapat menjadi rujukan normatif bagi pengembangan kebijakan pesantren ramah anak.

Kata kunci:

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INTRODUCTION

The Indonesian Education Monitoring Network submitted data on Violence Cases in Educational Institutions in 2024 which showed that as many as 36 percent or 206 cases occurred in religious-based educational institutions, with details in madrasas as many as 16 percent or 92 cases and Islamic boarding schools as many as 20 percent or 114 cases. If you look at the scene of the incident, boarding schools and Islamic boarding schools have 15 percent or 86 cases of violence that occur in dormitories or Islamic boarding schools. The types of violence that occurred included sexual violence as much as 42 percent or 241 cases, bullying as much as 31 percent or 178 cases, psychological violence as much as 11 percent or 63 cases, physical violence as much as 10 percent or 57 cases, and discriminatory policies as much as 6 percent or 34 cases. Victims of violence are dominated by women, in cases of sexual violence as many as 556 people and in cases of bullying as many as 470 people. Meanwhile, men, in sexual violence cases as many as 17 people and bullying cases as many as 103 people. Among them are cases of violence that occurred in 2024. In February, a case of physical violence occurred at the Al Haniffiyah Islamic Boarding School, Kediri, East Java, which resulted in the death of a student. This case was carried out by fellow students, to be precise the upperclass. In September, a case of physical violence occurred at a boarding school in Sukoharjo, Central Java, which resulted in the death of a student. This case was carried out by fellow senior students. The case of sexual violence occurred at the Madrasatul Qur'an Hasyim Asy'ari Islamic Boarding School in Bantaeng, South Sulawesi, in November 2024. This case resulted in the death of a student. Then in December 2024, a case of physical violence occurred to a student at the Darusy Syahadah Islamic Boarding School, Boyolali, Central Java. This violence was carried out by the brother of the Kulliyatul Muallimin Tahfizhul Qur'an student and resulted in a student suffering serious burns on the lower thigh ('Kaleidoskop 2024').

This practice is often considered part of the method of education, even though it is contrary to the principles of Islamic education that emphasize compassion and respect for children. In addition, caregivers' and ustadz's understanding of child-friendly approaches is still limited (Apologia, Mas'od, Masykuri, Hidayati, & Putra, 2024; Holil, Muhibbin, & Hasan, 2025; Sunardianta, Prasojo, Yuliarto, & Firmansyah, 2024; Vebrianto, Budiawan, Thahir, & Hamzah, 2025). Most still adhere to the traditional pattern of discipline that is synonymous with violence, under the pretext of practicing discipline or patience (Gauci & Sander, 2024). This condition is exacerbated by the lack of internal regulations for Islamic boarding schools that clearly regulate violence prevention, reporting systems, and protection mechanisms for students (Khayati, 2025). As a result, cases of violence are often not revealed or even normalized as commonplace. Environmental and cultural factors also strengthen this problem (Fikri, Suharijadi, & Samson, 2025; Gokcekuyu, 2023). Some people still view corporal punishment as something natural in educating children, so Islamic Boarding Schools do not get enough encouragement to transform towards more child-friendly education. In fact, the long-term impact of violent practices is very serious, ranging from psychological trauma,

decreased motivation to learn, to the loss of children's trust in Islamic educational institutions (Daulay, Haidir, & Firmansyah, 2024; Mukhoiyaroh, Mujiono, & Mukaromah, 2025; Sholihah, Cholil, & Ningsih, 2024).

Research on child-friendly Islamic Boarding Schools and prevention of violence against children has been conducted by a number of academics with various points of view (Ma`arif et al., 2025; Paisun, Maskuri, & Mistar, 2025). Research conducted by Fitrianto et. al., this research shows that there is still a gap between the ideals of Islamic values that emphasize compassion and educational practices in Islamic boarding schools which sometimes use a harsh approach (Arif, Aziz, & Abdurakhmonovich, 2024; Muhlis, Wardi, Baiquni, Septiadi, & Mansurnoor, 2025). These findings affirm the importance of transforming the Islamic Boarding Schools education paradigm towards a more humanistic and child-friendly direction (Fitrianto, Layalin, & Ahmad, 2025). Another study by Baharun et. al., the results of his research found that some Islamic boarding schools have tried to create internal regulations that protect students from physical and psychological violence (Baharun, Sholihah, & Imam, n.d.). However, implementation still faces serious challenges, especially related to limited human resources, traditional discipline culture, and lack of policy socialization. Meanwhile, research by Nurhasanah examines the concept of compassion-based Islamic pedagogy through the principles of *ta'dib* and *tarbiyah* as an alternative to a non-violent approach in Islamic boarding schools. This research emphasizes that the roots of the Islamic educational tradition actually provide a strong epistemological foundation to prevent the practice of violence against children (Nurhasan, Aini, & Sain, 2025). By returning Islamic Boarding Schools to authentic Islamic values, education can run by emphasizing moral development, respect for children's dignity, and protection of the rights of students.

From some of these previous researches, it can be concluded that the study of child-friendly Islamic Boarding Schools has discussed aspects of practice, policy, and Islamic pedagogical foundations. However, research that integrates these three aspects into a strategic conceptual framework based on the epistemology of Islamic education is still rare. This opens up space for more in-depth research on contextual and comprehensive Islamic education strategies in preventing child violence in Islamic boarding schools.

The novelty of this research lies in the shift in perspective from a normative-moralistic approach to an institutional approach that is systemic and transformative in efforts to prevent violence against children in the pesantren environment. In contrast to previous research which generally emphasized the ethical aspects of parenting or instilling Islamic values individually, this study positions pesantren as a social system and educational organization that has an internal structure, culture, and regulatory mechanism. Thus, the prevention of violence is not understood solely as a problem of deviation in individual behavior, but as an issue of institutional governance that demands the reconstruction of policies, power relations, and educational practices. This approach offers a new conceptual framework for the development of child-friendly

pesantren as an adaptive Islamic education paradigm that is adaptive, equitable, and responsive to social dynamics and demands for the protection of children's rights.

RESEARCH METHODS

The methodology of this research uses a qualitative approach with a library research approach, because the main focus of the study is to analyze the concept and strategy of Islamic education in the prevention of child violence in Islamic boarding schools through literature review (Creswell & Poth, 2016). This approach was chosen to examine in depth the relevant ideas, theories, and results of previous research, so that a strategic conceptual framework based on the epistemology of Islamic education can be formulated. The data sources in this literature research consist of primary and secondary literature. Primary literature includes scientific works on Islamic education, the concept of *tarbiyah* related to child protection. Meanwhile, secondary literature is in the form of journal articles, research reports, books, and policy documents related to child-friendly Islamic boarding schools. The selection of sources is carried out purposively, taking into account the relevance, authorial authority, and up-to-date data (Hasnunidah, 2017).

The data collection technique is carried out by means of documentation, namely studying, recording, and classifying various literature that has a connection with the issue of child-friendly Islamic Boarding Schools issues. The collected data is then analyzed using the content analysis method, which is to critically read the content of the literature, identify important themes, and find patterns and relationships between concepts. This analysis is also complemented by a comparative approach, to see similarities and differences in views between researchers regarding the prevention of violence in Islamic boarding schools. The validity of the study is maintained by the principle of literature triangulation, which is comparing various reference sources to avoid interpretation bias (Sugiyono, 2017). In addition, this study uses the theoretical framework of Islamic education as an analysis instrument, so that each data can be positioned in the context of Islamic epistemology that emphasizes the value of compassion, protection, and respect for children.

RESEARCH RESULTS AND DISCUSSION

Results

Children of Islamic Perspective

When viewed in terms of growth, a child can be likened to a tree that grows from small seedlings (Grossnickle & MacDonald, 2018). These seedlings will only develop well if they receive proper care, are planted in fertile soil, are fertilized, and are surrounded by a conducive climate and environment. This analogy that children, from birth to adulthood, need serious attention from their parents, educators, and social environment in order to grow up to be physically, mentally, and spiritually healthy. Early childhood, especially the age range of 0 to 6 years, is known as the golden age, which is the most dynamic period of development in human life. In this phase, children experience very rapid brain growth, significantly developed motor skills, and the formation of basic characters that will affect their behavior in the future (Neugnot-

Cerioli & Laurenty, 2024). All forms of stimulation, whether in the form of formal, informal, or non-formal education, will leave a deep mark on children. On the other hand, neglect or misparenting during this period can have long-term impacts in the form of learning difficulties, emotional disturbances, and even problems in the formation of self-identity.

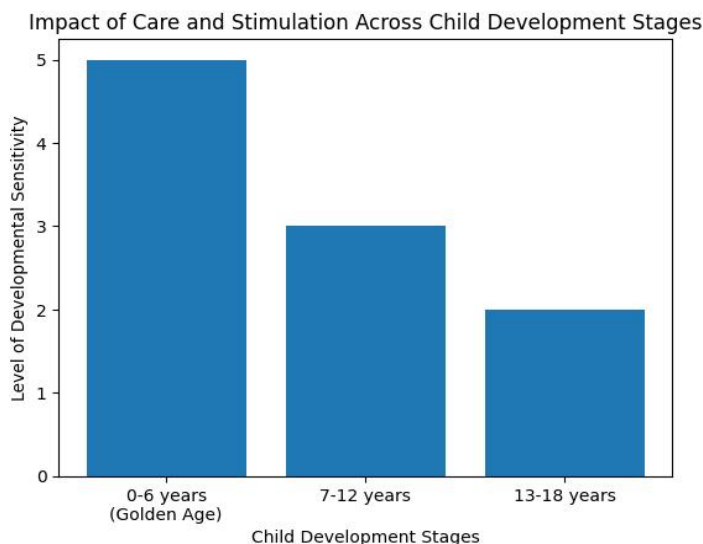


Chart 1. Child development stages

The shadow of a child's golden age will continue to carry over into adulthood, even continuing into old age. That investment in children's education from an early age is not just an academic issue, but concerns the quality of the nation's future generations (Ullah, Bhaumik, Salman, Ahmad, & Awan, 2025). Therefore, the study of children is not only important from the perspective of developmental psychology, but also from a social, cultural, and educational perspective. In the realm of Islamic education, attention to children is even seen as a great mandate attached to parents and society, because children are entrusted by God who must be protected by nature (Nazalia & Fitria, 2024). Thus, talking about children means talking about the future, so that all efforts to understand, care for, and educate them become a collective responsibility that cannot be ignored.

Children's behavior cannot be understood in isolation, but is always formed through interaction with their environment. Children do not live in a vacuum, but rather in a dynamic social network full of structural and cultural determinations that shape their mindsets, emotions, and behaviors (Ali, 2025). Thus, the child must be seen as a unique entity as well as a special social phenomenon, whose existence is not only related to aspects of individual development, but also has broader social significance. In social construction, children are positioned as an important part of family and community life. Children's presence is often interpreted in a diverse and multidimensional way, ranging from psychological, socio-economic, to religious aspects (Million, Schamun, & Fegter,

2024). Some people view children as future assets, a symbol of the sustainability of the lineage, or a guarantee of well-being in old age. From a sociocultural point of view, children are also perceived as a manifestation of social status and a symbol of the success of biological reproduction. Meanwhile, from a religious perspective, especially Islam, the existence of children is seen as one of the essential purposes of marriage, namely maintaining the continuity of offspring (*hifz al-nasl*).

The study of children in Islamic literature has received significant attention from classical and contemporary scholars. Al-Ghazālī, through his work *Ayyuhā al-Walad*, emphasized the urgency of children's education from an early age. He illustrated the development of children with the analogy of a tree, when it is young, the trunk of a tree is easy to shape in the desired direction, but when it has grown up, it is difficult to change its shape (Al-Ghazālī, 1959). In line with that, 'Abdullāh Nashīḥ 'Ulwān in his work *Tarbiyat al-Awlād fī al-Islām* more systematically elaborates on the dimension of children's education in an Islamic perspective. He explained the development process of children starting from the prenatal phase (from the womb), infancy, childhood, adolescence, to adulthood. Furthermore, 'Ulwān emphasizes the responsibility of parents in providing a comprehensive education that includes spiritual, moral, emotional, and social aspects ('Ulwān, 19). Thus, Islamic literature places children not only as objects of upbringing, but also as subjects who have a strategic role in the continuity of civilization and the sustainability of religious values.

Naturally, children everywhere have the same basic nature as creatures who are in the process of growth and development. However, from an Islamic perspective, children acquire a much more complex meaning, encompassing socio-cultural as well as physical-spiritual dimensions. This is based on the intensity of the Qur'an and the Hadith of the Prophet PBUH on the issue of children, which positions them as a mandate that must be maintained, as well as a fitnah (test) that demands great responsibility from parents. Marriage in the Islamic view is not just to gain prestige, old age guarantees, or increase in social status, but more than that, namely to preserve offspring (*hifz al-nasl*) as one of the main purposes of the *Shari'ah*. In the context of education, parents' responsibility to children has a very wide scope, especially in forming morals, beliefs, and correct worship practices. The concept of pious children, *birr al-wāliḍayn*, and *the sakinah family, mawaddah wa raḥmah* are normative values inherent in the practice of parenting in Muslim families.

In addition to the role of parents in the family environment and teachers in educational institutions, the state through the government has a fundamental responsibility in efforts to prevent violence against children and protect their rights. Government involvement is not only normative, but also structural through the provision of regulations, policies, and legal instruments that aim to ensure the fulfillment of children's rights to welfare, security, and peace in their lives. The guarantee of protection is manifested in various legal products and public policies that are systematically designed to ensure that children are positioned as subjects who have human rights that must be protected, not just passive objects of protection. Thus, the

existence of government regulations is not only reactive in cracking down on cases of child violence, but also preventive in creating a child-friendly social, educational, and legal ecosystem.

The Urgency of Child-Friendly Islamic Boarding Schools

The orientation of child-friendly Islamic Boarding Schools is an urgent need that must be realized immediately, considering the increasing prevalence of cases of violence and sexual harassment against children that have emerged in recent times (Noor, Farhan, Asif, Ahmed, & Walli, 2025). In principle, no Islamic Boarding Schools wants violence or sexual harassment in their environment. The Islamic education curriculum in Islamic boarding schools has also never contained legitimacy for such violent practices (Noor et al., 2025). However, the dynamics of social change, technological developments, and the increasingly open culture of society that tends to be permissive and free have encouraged a shift in social behavior, including among children and adolescents. This condition requires Islamic boarding schools as Islamic educational institutions to anticipate and respond to this social transformation by making comprehensive improvements. One of the strategic steps that needs to be taken is the development of a child-friendly Islamic Boarding Schools model, which not only emphasizes the formal education aspect, but also ensures the protection, respect for dignity, and a safe environment for the growth and development of students in accordance with Islamic values.



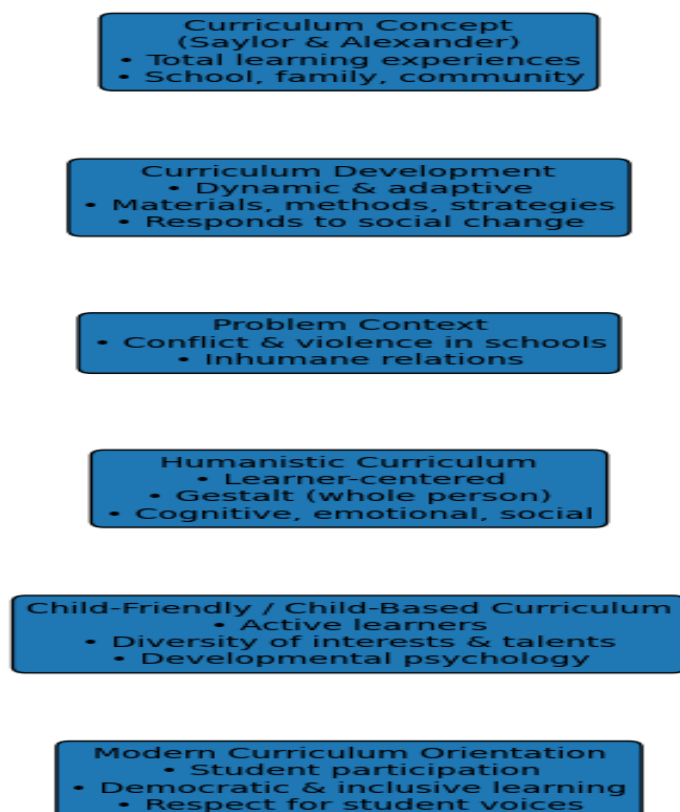
Figure 1. Child-Friendly Islamic Boarding School Illustration

The creation of a child-friendly Islamic Boarding Schools climate does not have to be done by eliminating or reducing elements that have become an integral part of the Islamic Boarding Schools system. The concept of a child-friendly Islamic Boarding Schools is based on respect for the dignity and human values that are naturally inherent in every child. Thus, every aspect of education implementation – whether curriculum, management of Islamic boarding schools or madrasas, internal organization, or the provision of infrastructure and spatial planning – should be comprehensively designed to reflect human values and ensure respect for children's rights.

Furthermore, the interaction between *kiai*, ustaz/ustazah, staff, and students needs to be built on the basis of a humanistic approach, so that the educational process is not only oriented to the transfer of knowledge, but also to the formation of the character and personality of the students. Teachers or ustaz, in this context, play a role not only as teachers, but also as moral and spiritual father figures who provide examples, guidance, and emotional support for students. The role of parents is no less important, because their support in the education process at home will strengthen the continuity of learning and create synergy between the family environment and the Islamic Boarding Schools.

Development of Child-Based Humanistic Curriculum

Saylor and William M. Alexander defined curriculum as the sum total of school's efforts to influence learning, whether in the classroom, on the playground, or out of school (America (Organization), Health, & Educators, 2024). That the curriculum is not only limited to the scope of the school with teachers as the central actor, but also covers all learning experiences experienced by students, both in the classroom, outside the classroom, and outside the school environment. Thus, the curriculum is understood as a set of planned experiences that involve collaboration between different educational environments, including the role of family and community. In the family context, for example, the educational process takes place through the interaction of parents as the first educator with the child as a student, so that the child's learning experience cannot be separated from the influence of parenting and the values instilled in the family.



Charts 2. Framework of Humanistic Curriculum Orientation

Furthermore, curriculum development is seen as a dynamic process, namely adjusting and updating the curriculum so that it is always relevant to the times and social changes in society (Badu, Djafri, & Nasution, 2025). This requires continuous innovation, both in terms of materials, methods, and learning strategies, so that the curriculum is able to answer the needs of students as well as the challenges faced by the global community.

If an educational institution is often colored by conflict, violence, and anarchic behavior, then it reflects the existence of human relations that are less humane in the school environment. Such conditions show the need for comprehensive improvement efforts, one of which is through the development of a curriculum oriented towards humanistic values. The humanistic curriculum was born from the thinking of humanistic education experts who are based on the concept of personalized education or individual-centered education (Wang, 2024). This approach places learners as the main subject in the educational process, with the belief that every child has the potential, ability, and power to develop optimally. Within this framework, education is seen not only as a process of knowledge transfer, but also as an effort to form a whole individual. Humanist educators adhere to the Gestalt principle which emphasizes that the individual is a whole person. This means that education is not only directed at the development of physical and intellectual aspects, but also includes the social, emotional, and affective dimensions of students. Thus, the humanistic curriculum serves to create a more inclusive, participatory, and oriented educational climate for the formation of the whole human being, as well as an effective strategy to prevent the birth of a culture of violence and anarchism in the school environment.

In the concept of child-friendly schools, the curriculum developed tends to be oriented towards a child-centered curriculum or a child-based curriculum. This paradigm is in line with modern educational thinking that places children not just as passive objects in the learning process, but as active subjects with needs, interests, and characteristics of psychological development. Thus, the curriculum is designed to provide a wider space for the diversity of children's interests, talents, and cultural backgrounds, so that learning becomes more contextual, relevant, and meaningful. This change in orientation also revises the traditional view that tends to place the curriculum as a means of teaching material in a rigid manner, where teachers and subjects are the center of attention. The child-based approach emphasizes that students are the main actors in education, so the curriculum must be designed according to their developmental needs (Fauzia, 2025). This orientation is heavily influenced by recent discoveries in the field of psychology, especially developmental psychology, which emphasizes the importance of paying attention to the cognitive, affective, and social-emotional aspects of children in an integrated manner.

The school was established with the main goal of educating children, namely guiding them in the process of growth and development so that they are able to become adult individuals who are able to face various life problems in accordance with the goals and ideals of the nation. Thus, children are a central factor that must be the main

consideration in every curriculum formulation. Curriculum improvement and reform can only be effective if there is a deep understanding of the characteristics of children, both as individuals and as part of a social group. The perspective of modern education, the curriculum is designed in such a way as to provide wider opportunities for students to participate actively. Students are no longer positioned as passive recipients of knowledge, but are involved in the decision-making process about what to learn and how to strategize to achieve learning goals. This involvement allows children to work together in groups, develop social skills, while fostering critical attitudes and responsibility.

Furthermore, respect for students' opinions is an integral part of the modern curriculum. Every child's point of view is considered, so that the school functions as a learning community that reflects democratic social life. In this context, human relationships are seen as a very important aspect, because through healthy and humanistic interactions, students can practice their rights and obligations as members of society.

Organization and Spatial Layout of Child-Friendly Islamic Boarding Schools

In the context of the establishment of child-friendly Islamic boarding schools. The existence of a well-managed Islamic boarding school organization is a fundamental prerequisite for realizing child protection, especially in preventing violence and sexual harassment in the educational environment. As a formal educational organization as well as a religious institution, Islamic Boarding Schools consists of various elements that are interrelated, namely *kiai* or Islamic Boarding Schools leaders, *ustaz/ustazah*, education staff, and students. Structurally, Islamic Boarding Schools are under the auspices of higher agencies, such as the Ministry of Religion or related regional offices, which have the functions of regulation, supervision, and guidance on the course of the education and parenting process in Islamic Boarding Schools. An effective Islamic Boarding Schools organization requires a proportionate division of duties, functions, and responsibilities and in accordance with the competence and authority of each personnel. This is in line with the principles of education management which emphasizes the importance of coordination and collaboration between elements of Islamic boarding schools to achieve the goals that have been set. Synergistic cooperation makes each personnel have a significant role in creating a safe, comfortable, and child-friendly educational atmosphere. The analogy of interconnected organs illustrates that the dysfunction of one part will have an impact on the entire system, as well as the organization of Islamic boarding schools.

Table 1. Elements of Forming Child-Friendly Islamic Boarding Schools and Their Contribution to Child Protection

Key Aspects	Key Components	Functions and Roles	Contribution to Child-Friendly Islamic Boarding Schools
Organizational Structure of	Kiai/Islamic Boarding School	Managing the education, nurturing,	Creating a coordinated system

Child-Friendly Islamic Boarding Schools: A Conceptual Study of Islamic Education Strategies in the Prevention of Violence Against Children

Islamic Boarding Schools	Leaders, Ustaz/Ustazah, Education Personnel, Students	and coaching of students in an integrated manner according to competence and authority	to ensure the safety, comfort, and protection of children
External Oversight Agencies	Ministry of Religious Affairs and related agencies	Regulation, supervision, and guidance for the implementation of education and parenting	Ensuring accountability, compliance with child protection standards, and the prevention of deviations
Facilities and Infrastructure	Play, sports, rest facilities	Supporting the physical, social, and psychological development of students	Supporting children's welfare as an integral part of the education process
Social Communication Spaces	Pesantren meeting room – parents	Communication media between ustaz, students, and families	Strengthening parental involvement and parenting transparency
Security Policy	High fence, tight gate, surveillance system	Physical protection from external threats	If it is excessive, it has the potential to limit social interaction and does not automatically prevent internal violence
Child Assistance	Intensive teacher mentoring	Fulfillment of basic needs and supervision of children's activities	Prevent violence and harassment, especially in private spaces such as toilets

Facilities, facilities, infrastructure, and spatial layout of Islamic boarding schools need to be designed in an integrated manner to support the creation of a conducive and child-friendly educational climate. The availability of adequate play, sports, and rest facilities is an important element in supporting the physical, social, and psychological development of students. Similarly, Islamic boarding school canteens that are managed with hygiene standards and provide healthy menus contribute to the health and welfare of students as an integral part of the educational process (Babashahi et al., 2021). In addition, the provision of meeting rooms that can be used flexibly by ustaz, students, and parents has a strategic role in building effective communication between Islamic Boarding Schools and families. However, in practice, there are still Islamic boarding schools that prioritize security aspects excessively, for example with high wall fences, heavily guarded gates, and a surveillance system that limits interaction between parents and the Islamic boarding school. Even though this pattern is widely applied by Islamic boarding schools labeled "superior" or "international" for the reason of maintaining security, empirical facts show that cases of violence and sexual abuse against children

can still occur in the Islamic Boarding Schools environment, even by teachers and education personnel.

For early childhood, intensive assistance from teachers is an important and relevant step to ensure the fulfillment of children's basic needs while in the Islamic Boarding Schools environment. The assistance includes various aspects, including simple activities such as accompanying children to the toilet, which at the same time serves as a preventive effort against the potential for violence or sexual harassment. This is based on empirical findings, where a number of cases of harassment in educational institutions occur precisely in private spaces such as toilets. With the direct involvement of teachers in the mentoring process, the potential risk can be significantly minimized.

In addition to the supervision aspect, the spatial design of the Islamic Boarding Schools also has a substantial contribution to the creation of a child-friendly environment. Spatial design needs to consider environmental health elements, including adequate air circulation, sufficient natural and artificial lighting, and the proportion of room area that is appropriate to the number of students. A comfortable and supportive space atmosphere makes children feel safe and have an emotional attachment to their learning environment. Thus, good spatial planning and management not only has an impact on physical health, but also has positive implications for the psychological and sociological aspects of children. Overall, the integration between teacher mentoring and spatial management contributes to the formation of a child-friendly educational climate in Islamic boarding schools.

School Management and Teacher Code of Ethics

Management is essentially an education management system that includes a series of main functions, namely planning, organizing, actuating, and controlling (Qomar, 2007). These four functions should be carried out in an integrated and simultaneous manner in every educational activity, so as to create a holistic managerial process. In addition, management also includes administrative and leadership aspects which function as the main driver in ensuring the regularity and effectiveness of education delivery.

In the context of the development of child-friendly Islamic boarding schools, all managerial components are required to integrate universal human values while paying special attention to the existence and interests of children as the main subject of education. The orientation of education management in this case emphasizes collaboration, coordination, and synergistic work processes to achieve optimal educational goals. Furthermore, an effective managerial approach requires a systemic perspective and quality assurance, where available resources are used efficiently and productively to create a safe, inclusive, and child-friendly educational environment.

Thus, the management of child-friendly Islamic Boarding Schools places the main attention on respect for the dignity and human values inherent in students, which are implemented through various managerial activities in a systematic and integrated manner. The level of partiality of a Islamic Boarding Schools towards children can be

measured through the extent of students' involvement in various educational activities, by placing children not just as learning objects, but as active and participatory subjects.

The sustainability of the implementation of child-friendly Islamic Boarding Schools management is highly dependent on the quality of leadership of the head of the Islamic Boarding Schools or madrasah, as well as the strategic role of teachers in carrying out managerial functions. From the perspective of educational leadership, Islamic Boarding Schools management is essentially an effort to answer the fundamental question of how an education administrator, with his or her capacity, is able to apply the principles of *tut wuri handayani*, *ing madyo mangun karso*, and *ing ngarso sung tulodo* in the process of achieving educational goals (Badrun, 2024). In other words, the effectiveness of Islamic Boarding Schools leadership lies in its ability to move, motivate, and influence all elements of education to work more productively, accompanied by example and continuous supervision. Therefore, success-oriented education management requires mastery of leadership theory and practice, as well as a strong willingness to implement such knowledge consistently in the operational context of educational institutions.

The head of the Islamic Boarding Schools or madrasah, as the leader of the educational institution, has a strategic role in initiating and directing cooperation with teachers through the establishment of internal regulations in the form of a teacher's code of conduct and Islamic Boarding Schools rules. The two instruments are a form of written agreement that functions as normative guidelines as well as behavioral signs for Islamic boarding school heads, teachers, and students in maintaining integrity, professionalism, and academic manners. With this regulation, every individual in the educational environment is directed to act in accordance with mutually agreed moral and ethical standards.

Furthermore, the imposition of sanctions for violations of the code of ethics and the rules of Islamic boarding schools is a proportionate social control mechanism, where the severity of the sanctions is adjusted to the level of mistakes committed. The initial knowledge and understanding provided to institutional managers, teachers, and students regarding the substance of the code of ethics and rules of conduct is expected to be able to function as a preventive effort against actions that have the potential to violate the rules. In addition, transparency about the consequences that will be received if a violation occurs also provides legal certainty, increases normative awareness, and fosters collective discipline in order to create an educational climate in Islamic Boarding Schools that is orderly, safe, and oriented towards the formation of student character.

Communication of Teachers, Parents and Children

Communication, from a scientific perspective, can be understood as a process of exchanging meanings that aims to achieve a common understanding between the parties involved (Opstoel et al., 2024). This process not only includes the delivery of messages from the sender to the recipient, but also includes the ability of both parties to interpret, understand, and respond appropriately to the message. In the context of educational cooperation, communication is a fundamental instrument that ensures clarity of

objectives, coordination of actions, and the integration of efforts between the parties involved. If communication is not established effectively in the implementation of educational cooperation, then the consequences that arise are misunderstandings, irregularities, and even disharmony, where each individual or group involved does not know exactly what is being done or what is expected by the other party. Thus, constructive communication plays a role as the main foundation for the creation of synergy and effectiveness in achieving educational goals.

Communication between teachers, parents, and students is a fundamental element that needs to be developed from the beginning of the educational process. The modern educational paradigm no longer positions Islamic Boarding Schools as an isolated institution with rigid boundaries between teachers and parents, but rather emphasizes the importance of open communication between the three parties. The community-oriented education model requires continuous synergy between Islamic Boarding Schools, families, and students to create a holistic and participatory learning environment (Hakim, Kodir, & Haron, 2025). In this framework, open communication is not only understood as a means of information exchange, but also as a medium to build trust, strengthen collaboration, and increase mutual responsibility in supporting children's development (Campbell, 2026; Lapasere, Julianti, Herlina, Rizal, & Guci, 2025). This awareness is what encourages the birth of participatory forums such as the Islamic Boarding School Committee, which functions as a bridge between the Islamic Boarding Schools and parents in optimizing the quality of education delivery.

The intensity of communication between the Islamic boarding school, parents, and students has a significant role in strengthening cooperation while minimizing the potential for violence and sexual abuse against children. Case studies on sexual violence and harassment that have emerged in a number of educational institutions show that weak communication between stakeholders is one of the main causative factors. In many cases, perpetrators from educators or education personnel tend to hide their actions, while institutional managers often choose to protect the institution's image by covering up the incident (Pusvitasari & Zarkasyi, 2024; Utama & Salim, 2024). On the other hand, victims as students often feel afraid or reluctant to reveal their traumatic experiences to their parents. Such conditions make cases of sexual violence and harassment tightly closed and difficult to reveal. Therefore, open communication between all parties is an important prerequisite in building a child-friendly Islamic Boarding Schools climate and as a preventive measure against the emergence of deviant behavior.

In addition, effective communication between parents and children in the family environment must also be instilled from an early age. Parents are required to know who their children interact with and what activities they do, but at the same time maintain a balance so as not to be too protective. An overprotective attitude actually has the potential to damage the emotional relationship between children and parents. If children grow up in a healthy social environment with good peers, it will make a positive contribution to the formation of their character and personality in the future.

Discussion

From a social perspective, childhood is generally understood as a developmental phase that is synonymous with play activities and interactions with peers and their environment (Corsaro & Everitt, 2023). In the context of education, the role of parents is very decisive in shaping the basics of children's education in the family environment, while teachers have the main responsibility in directing children's development in educational institutions. If the three main elements in the triangle of children's communities namely the social environment, family, and educational institutions are able to synergize harmoniously, then efforts to protect and shape children's character can run optimally (Renanthy, 2025). This is important considering that the role of the government in the issue of child protection focuses more on aspects of regulation, handling, and legal protection, while parents, teachers, and the community hold key positions in forming the foundation of children's morals, ethics, and character from an early age.

In a religious perspective, especially Islam, the phenomenon of child delinquency cannot be seen as something that arises spontaneously, but is closely related to internal family factors (Renanthy, 2025). Islam emphasizes that every child is born in a state of fitrah, which is a condition of innate purity that is free from sin and inherited errors. The parental factor has a fundamental role in directing the development of nature, both towards the path of faith and vice versa. This is in line with the hadith of the Prophet Muhammad PBUH which states that every human being is born in a state of fitrah, then it is his parents who make him a Jew, a Christian, or a Magi. This hadith emphasizes the importance of the role of parents as the main agent in the formation of children's religious orientation and morality.

In line with the perspective of developmental psychology, the Islamic view also emphasizes that children's education from an early age is a crucial phase that is very decisive for the formation of personality and character in adulthood. Therefore, parental responsibility is not only limited to providing for physical needs, but also includes comprehensive attention, care, guidance, and affection. This is affirmed in the words of Allah SWT in QS. Al-Baqarah (2): 233, which underlines the obligation of parents to give full attention to the growth and development of children. Thus, the combination of the principles of fitrah, family roles, and spiritual responsibility affirms that early childhood education is the main foundation in building a generation of faith, morals, and noble personalities.

Child protection policies must essentially be a fundamental foundation that is comprehensively understood by all stakeholders in educational institutions (Glantz, 2025). This understanding includes the roles and responsibilities of the head of the Islamic boarding school, teachers, education staff, and support staff in carrying out the functions of coaching, teaching, and protecting students. The implementation of this policy is not only limited to the fulfillment of children's rights, but also includes the obligation of each party to actively participate in preventing and handling cases related to violations of children's rights in the educational environment. However, in practice,

legal awareness related to child protection policies is often still poorly socialized and not fully understood by educators. This condition has an impact on the weak supervision of student behavior, both in the classroom and in the educational environment in general. The lack of internalization of child protection policies shows that there is a gap between normative regulations and practical implementation in the field, which can ultimately weaken efforts to create a safe, inclusive, and child-friendly educational environment.

CONCLUSION

This study concludes that the management of child-friendly Islamic boarding schools constitutes an educational paradigm that systematically prioritizes the dignity and rights of children in all dimensions of institutional governance. The realization of this paradigm depends on the integration of teacher mentoring, healthy and supportive spatial design, effective leadership, and the enforcement of clear internal regulations, including codes of ethics and discipline. Furthermore, open and participatory communication among Islamic boarding schools, parents, and students is essential in strengthening preventive efforts against violence and sexual harassment, while simultaneously supporting children's holistic development. The findings also indicate that the success of child-friendly Islamic boarding schools requires collaborative synergy among families, communities, and government institutions, acknowledging that children's education is shaped not only by formal schooling but also by their broader social and spiritual environments. From an Islamic perspective, the concept of fitrah reinforces the moral and religious responsibility of parents and educators to nurture values of faith, compassion, and protection from an early age. Therefore, consistent legal awareness and the effective implementation of child protection policies are key determinants in creating a safe, inclusive educational environment and in fostering the comprehensive character development of students.

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