Child-Friendly Islamic Boarding School (CFIBS): Realizing Humanistic Goals of Islamic Education

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ABSTRACT: Child-Friendly Islamic Boarding Schools (CFIBS) have emerged as a forum for realizing Islamic education's humanistic goals, especially in educating and caring for students. Proper and correct education and upbringing dramatically determine the quality of individuals who are not only intellectually intelligent but also have noble attitudes and behaviour. This study aims to analyze the model of protecting children from violence carried out by the IMMIM Islamic Boarding School and the Nahdlatul 'Ulam Makassar Islamic Boarding School from the perspective of Islamic Education. Qualitative methods, field approaches were used, and data were obtained through comprehensive observation, in-depth interviews and supported by literature studies. Inductive data analysis techniques and source triangulation as data validity. The research results show that the two Islamic boarding schools have implemented a model of child protection in various ways, such as parenting and accompaniment (musyrif), curriculum and learning processes, facilities and infrastructure, public services, regulation, and problem-solving. Although implementing the Child-Friendly Islamic Boarding School program at the IMMIM and Nahdlatul 'Ulam Islamic Boarding Schools was successful, it needed to be more by the guidelines. This study contributes to developing a Child-Friendly Islamic Boarding School model.

Keywords: Islamic Boarding School, Child Friendly, Islamic Education, Humanistic Goals.

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I. INTRODUCTION

Islamic Boarding Schools have existed in Indonesia since pre-colonial times (Franklin, 2020); (Anshori, Prasojo, & Muhtifah, 2021). These educational institutions aim to produce future scholars among Muslim students (Latif & Hafid, 2021). Although these schools currently play a significant role in the national education system under the Ministry of Religious Affairs (Isbah, 2020), there is a common perception among the general public that Islamic education is associated with backwardness, stagnation, and underdevelopment (Sabic-El-Rayess, 2020); (Saada & Magadlah, 2020). This perception stems from the economic and educational underdevelopment of Muslims in Third World countries (Rifai, 2021). Furthermore, there has been a growing dichotomous and black-and-white mindset among some Muslims, such as Islam versus non-Islam, East versus West, and religious knowledge versus secular knowledge (Sahin, 2018). Also, Western media has often portrayed these schools as breeding grounds for radicalism and Islamic militancy (Idris, Willya, Wekke, & Mokodenseho, 2020); (Sodiq & Astuti, 2019), especially after their alleged involvement in the Bali bombing incident in 2002 (Vergani, Barton, & Wahid, 2022). This international mass media perception often lacks a sufficient understanding (Akmansyah & Nurnazli, 2020) of the significant role that Islamic Boarding Schools play in fostering national intelligence (Yumitro, Kurniawati, Saiman, & Haffsari, 2019) as well as nurturing a spirit of courage, resilience, sacrifice for the nation or state, and nationalism (Rahman, 2022).

Islamic Boarding Schools offer a dual service (Ma’arif, Zuana, & Sirojuddin, 2022), providing both Islamic and school education through their distinctive programs (Pramitha, 2021). These schools have become popular, although their management often faces the challenge of prioritizing between their general school programs and Islamic boarding school programs (Hasmayni, Siregar, & Aziz, 2019); (Purwanto, Mukharrom, Chotimah, & Sanaky, 2020). This dual service is highly valued by the community to prepare future human resources competent in science and technology (Robinson, 2020), balanced with steadfastness, faith, and devotion to Allah SWT (Hidayah, 2021). This is relevant to finding strategies to address the problems of the national education system and restore moral and intellectual values in society (Hefner, 2019); (Hastasari, Setiawan, & Aw, 2022); (Anam, Degeng, Murtadho, & Kuswandi, 2019). There is no harm in incorporating the Islamic boarding school education system into the national system because, according to Majid (d. 2005), as cited by (Wati & Suriani, 2019), the Islamic boarding school system is believed to embody the authenticity of Indonesia, emphasizing moral character and local culture.

According to (Wahid, 2001), Islamic boarding schools are unique compared to other educational institutions in terms of their infrastructure and educational system. These schools play a significant role in society, fostering education, economic and social...
development, and peaceful religious preaching that prioritizes diversity (Anggadwita, Dana, Ramadani, & Ramadan, 2021). (Azra, 2002) stated that they provide education and religious services and contribute to social, cultural, and economic development within the community. Moreover, historically, they have been at the forefront of the fight against colonialism and defending Indonesia's independence (Zaini, 2015).

The main objectives of Islamic boarding school include (1) preparation of students to master Islamic knowledge (tafaqquh fi al-din), with the hope of producing future scholars and contributing to the intellectual development of Indonesian society; (2) engaging in religious preaching to spread Islam; (3) serving as a fortress of defence for Muslims in the field of morals. Considering the complex social problems in society, the community's needs are diverse (Arifin, 2022), especially in the era of global influence, where information is instantly accessible (Setiawan & Rasyidi, 2020). This is a challenge that Islamic boarding school educational institutions should address. Based on the social dynamics of society today, these schools can produce individuals with strong character, high knowledge, and skills through their educational system.

Various studies have mentioned that Islamic boarding schools are gaining favour in society (Taufikin, 2021) as parents consider sending their children to these institutions (Zuhri, Amin, & Maspan, 2022). Modern Islamic boarding schools that combine religious knowledge with general education have also emerged as competitors or alternatives to public schools (Ahmad, Alam, & Rachmadhani, 2021). The high participation of students and the growing number of Islamic boarding schools, as well as the importance of instilling religious values, morals, and ethics, are driving factors for the formulation of the Child-Friendly Islamic Boarding School (CFIBS) program. In the context of preventing violence and providing protection to students in boarding school, the Ministry of Women's Empowerment and Child Protection has established the CFIBS model in five regions, namely South Kalimantan, South Sulawesi, East Java, North Sumatra, and Banten. This model was based on guidelines issued in 2019, focusing on strengthening the roles of parents, teachers, caregivers, and students.

Islamic boarding schools are expected to have guidelines for parenting and guidance, evaluation programs for handling complaints/issues, evaluation of parenting implementation activities, and regular efforts to improve the quality of learning (Alimashariyanto, Sarib, & Mokodenseho, 2022). Moreover, they should establish rules and mechanisms for handling child-related issues professionally. Bullying behaviour can harm character formation and may result in conflicts when not addressed with integrated supervision and guidance. Therefore, the CFIBS developed by the Ministry of Women's Empowerment and Child Protection protects children from violence and radicalism in boarding schools (Kementerian PPPA, 2022). This program is promoted in response to cases of violence against children in Islamic boarding schools.

Considering the issue of violence against children, alternative solutions are needed. Implementing Child-Friendly education is crucial, as it upholds the principle of avoiding violence in educating/disciplining children. The Indonesian Child Protection Commission proposed five regulations for Child-Friendly Schools, namely anti-discrimination, prioritizing the interests and survival of children, respecting child's perspectives, and promoting sound and efficient management (KPAI R.N, 2023).

Islamic Education is committed to implementing its educational system with a humane approach that includes the active participation of children in the learning process.
According to Al-Ghazali, and quoted by (Alramdhan, 2022), Child-Friendly education fosters the development of students into well-rounded individuals through habituation, exemplification, and educational stories tailored to their developmental stages. Therefore, a Child-Friendly, safe, comfortable, and enjoyable school program can protect children from violence and discrimination (Iftitah & Siswanto, 2020). Child-Friendly School program in Islamic Education is a practical, persuasive, and impactful communication medium for children, enabling them to effectively implement school programs (Jumari & Suwandi, 2020).

This study was conducted in two Islamic boarding schools in South Sulawesi, namely Nahdlatul 'Ulum and IMMIM, focusing on the efforts of Child Protection against violence. These schools were selected based on their significance in instilling moderate religious values, character, and morals in students. This was also driven by the large number of boarding schools nationally in Indonesia and the significant participation of students in boarding schools, society, nation, and state. Cases of violence against children, including those in boarding schools, are among the concerns addressed in this study.

II. METHOD

This research was conducted at the Islamic boarding schools IMMIM and Nahdlatul 'Ulum Makassar from May to August 2022. This type of research is qualitative, using a field research approach, namely analysis whose object is about symptoms or events that occur in community groups. A qualitative approach is used with a descriptive-analytical method (Kyngäsi, 2020);(Siedlecki, 2020), and data is obtained through comprehensive observation, in-depth interviews, and literature studies (Mey, 2022). Primary data was obtained directly through in-depth interviews with informants, such as school principals, teachers and staff. Meanwhile, secondary data comes from books, journal articles, and articles published in electronic media relevant to the research focus. This study aims to examine the model of protecting children from violence implemented by schools, with particular emphasis on the perspective of Islamic Education. This study examines the various components of child protection implemented in Islamic boarding schools, including care and assistance (kemusyrifan), curriculum and learning processes, facilities and infrastructure, public services, and regulation and problem-solving.

Research data were analyzed using inductive data analysis techniques. Inductive data analysis is concluding specific facts, and then general conclusions are drawn. The steps for data analysis consist of three series of activities simultaneously, namely data reduction, data presentation, and drawing conclusions or verification (Huberman & Miles, 2002). Testing the validity of the data is done so that the data obtained is scientific. The technique of checking the validity of the data in this study was carried out by triangulation. This technique checks the validity of data that uses data other than data to check or compare data (Natow, 2020). In particular, source triangulation is used, which is done by comparing the data obtained through interviews between one piece of information and another. This is done to determine the causes of differences in views, opinions, or thoughts.

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III. RESULT AND DISCUSSION

Child-Friendly Islamic Boarding School (CFIBS) in Islamic Education Perspective

Islamic education is an effort to provide guidance, direction, and empowerment to students, enabling individuals to understand and practice the teachings of religion in real life (Idris & Mokodenseho, 2021). In this context, it aims to cultivate individuals with noble characters, strong morals, and beneficial societal contributions. Islamic education teaches students about good manners (akhlaqul karimah) and accurate understanding. Furthermore, it is hoped that students will internalize the attitudes and behaviours of a believer by being mindful, virtuous, physically and mentally healthy, independent, creative, wise, responsible, and knowledgeable.

In Child-Friendly Schools in Islamic education, education objectives are based on several factors. Firstly, it aims to develop correct and appropriate beliefs (aqidah) through knowledge, the practice of worship, and the habituation of good attitudes and behaviours, thereby increasing the value of piety towards Allah. Secondly, it intends to cultivate religious and virtuous students who are knowledgeable and practice spiritual and social values in the family, school, and society (Manshur, 2020).

Islamic education is expected to produce intellectually competent students (Supriyatno & Ubabuddin, 2020). Hence the spirit of education needs to be ingrained in the teachers (Essex, Alexiadou, & Zwozdiak-Myers, 2021);(Qoyyimah, Singh, Exley, Doherty, & Agustiawan, 2020). In the context of Child-Friendly Schools, there are several efforts that Islamic education is expected to undertake. Firstly, it changes the paradigm from teaching to educating. The attitude and behaviour of teachers imbued with the spirit of education play a crucial role in guiding students to become individuals with noble personalities throughout their lives. This aligns with one of the characteristics of a Child-Friendly School, where the driving force of an educator's soul is always eager to provide guidance and direction and nurture students to mature physically and mentally. Secondly, humanistic Islamic education demonstrates Islam is a peaceful, non-violent religion that applies to all humanity. Humanistic Islamic education with a dialogical approach provides space for students to practice their faith with a commitment to respect the followers of other religions (Idris et al., 2021);(Mokodenseho & Wekke, 2017). Thirdly, the habituation of inclusive attitudes means that Islamic Education teachers are obliged to instil in students the acceptance of all existing differences, especially those related to religion (Wekke, Mokodenseho, & Rahman, 2018);(Wekke & Mokodenseho, 2017);(Wekke & Mokodenseho, 2018). Solidarity among followers of different religions, ideologies, and beliefs cultivates awareness to respect and appreciate the diversity in society.

Overview of the Implementation of CFIBS Program at IMMIM and Nahdlatul 'Ulum Islamic Boarding School in Makassar

In 2021, the IMMIM Islamic Boarding School in Makassar launched the "Child-Friendly IMMIM Islamic Boarding School" movement to combat bullying and violence. As part of this initiative, an educational film titled "Stop Bullying" was premiered for the students, demonstrating the support of the school for the anti-bullying movement. The e-learning facility of the boarding school played a crucial role in providing a platform for students to report complaints related to bullying while ensuring the complainant's confidentiality and safeguarding them from the negative consequences of their report. This indicates the information will only be known to

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authorized leaders who will handle the complaint properly to create a boarding school environment free from violence, be it from students, teachers, or mentors (IMMIM, 2022b).

Several factors support the implementation of character education at IMMIM Islamic Boarding School. First, care-taking and mentoring (kemusyrifan). One of the parties involved in shaping the student's character is the wali thalib (mentor), who acts as a parent figure during their stay at boarding school. Unlike teachers who are only responsible during class hours, mentors are obligated to accompany students from before dawn prayer until they go to sleep and take care of their physical and mental health (Firdaus, 2022).

In shaping character, mentors are responsible for instilling positive values and ensuring that students perform the five daily prayers in the congregation and read and memorize the Qur'an daily. Furthermore, matters such as independence, cooperation, and mutual respect must be developed in the boarding school environment. Therefore, mentors are expected to understand the individual character of each student (Nashihin, 2017). Also stated that their nature could be influenced by differences in origin, economic background, and social background of parents. Therefore, pedagogical skills are essential for mentors in boarding schools. Moreover, knowledge of educational psychology is necessary to understand child development (Ikhwan & Yuniana, 2022).

Educating students with love, care, and respect, as well as creating a sense of security, helps them grow into individuals who always show affection and respect toward others (Ameth, 2022);(Wortham, Love-Jones, Peters, Morris, & García-Huidobro, 2020);(Anderson et al., 2020);(Birhan, Shiferaw, Amsalu, Tamiru, & Tiruye, 2021). When mentors prioritize punishment for students who are considered problematic, it can create similar behaviour toward others. Generally, the mentoring aspects for students at IMMIM are not much different from regular schools. However, since it is an Islamic boarding school-based educational institution, there are additional distinctive management aspects, such as the discipline of students implemented 24 hours a day and independent teaching by conducting activities according to the school's rules (Firdaus, 2022). The mentor is responsible for caring for and educating students in boarding houses. The class guardians and teachers are accountable for the classroom, while education administrators monitor the students' condition. Therefore, IMMIM students are constantly under supervision (Ameth, 2022). In addition, a special team provides moral guidance through muhadarah (Islamic lecture and discussion) to enhance students' potential, character, and creativity (Firdaus, 2022).

Second, the curriculum and learning process. Education activities at IMMIM encompass both general and Islamic school education. Public school education is a routine program conducted in the morning within the classrooms. It is based on schedules at all levels that refer to the national curriculum and is integrated between the Ministry of Education and Culture and the Ministry of Religious Affairs curriculum. Meanwhile, Islamic boarding school education is a schooling and learning program that equips students with in-depth religious knowledge. This is managed by a particular division, namely the head of the Islamic boarding school division (equivalent to the head of the school/madrasah). The curriculum is an Islamic boarding school-based internal, containing religious studies (tafsir, hadith, fiqh

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Implementing CFIBS at IMMIM Islamic Boarding School is not achieved by creating a specific subject but by incorporating its value into every issue. For example, in the Fiqh subject for grade 1 of MTs, in the core components, it is explained that K-1 appreciates and lives according to their religion. Meanwhile, K-2 demonstrates honest, responsible, caring (tolerant, cooperative), polite, and confident behaviour when effectively interacting with the social and natural environment. In conclusion, the teaching of wasathiah in Islam reinforces the importance of being just, balanced, beneficial, proportional, and moderate for its followers (Bakir & Othman, 2017); (Yanuarti & Fadila, 2022). Similarly, the importance of tasamuh and tathawwur wal ibtikar was explained in the tayamum material. Tawazun is the principle of balance in practising Islamic teachings in various aspects of life. This balance guides people to consider the elements of the afterlife and the world when practising religion. This is because humans often become indifferent to the aspect of the world when they only think of the afterlife. The lack of balance means performing purification is not only limited to obedience in performing mahdhah worship to Allah, but also includes ghairu mahdhah worship that directly relates to human life and the environment (Syahid, 2022); (Idris, Mokodenseho, Willya, & Otta, 2022a); (Idris, Mokodenseho, Willya, & Otta, 2022b).

Furthermore, there is a command to live a healthy life and preserve the environment through purification. Tathawwur wal ibtikar is a dynamic and innovative principle that encourages openness to change with the evolution of time for the benefit of humanity. This principle instils a positive attitude in humans towards any form of change as part of the sunnatullah (Idris et al., 2022a). By following this principle, the students can actively contribute to human life and the environment's health through purification.

Thirdly, facilities and infrastructure. The implementation of CFIBS includes facilities and infrastructure in Islamic boarding schools, such as buildings that fulfil CFIBS criteria, dormitories or boarding houses, mosques, libraries, clinics, student shops, labs (multimedia, computer, physics, chemistry, biology, language, and social studies), rooms (counselling, administration, skills, sports, dining), a post office, toilets, kitchen, warehouse, fields, and parking lots (Mubarak, 2022).

Fourthly, public services. In September 2019, the Public Health Center in Makassar and the Promotion of Health and Behavioral Sciences (PKIP FKM UNHAS) intern students conducted a Health Screening activity at the Male IMMIM Islamic Boarding School in Makassar. This activity was carried out in class VII C, with 31 students. Health screening is a health service that aims to detect students with health problems early on. Hence they can be treated promptly. This includes checking nutritional status through anthropometric measurements, sensory acuity (vision and hearing), dental and oral health, reproductive health, blood pressure, and physical fitness (FKM Unhas, 2019). In November 2021, the MAS of Male IMMIM Islamic Boarding School received a visit from the Moncongloe Public Health Center to improve community health (IMMIM, 2021). The checks carried out included general health check-ups, dental and oral health evaluation, determination of nutritional status, and health education. This aimed to enhance students' knowledge and awareness about the significance of maintaining good health during the pandemic. The school also organized a health education program at Campus 2 Moncongloe, Maros, which all

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Tahfidz Ulya and Wustha students attended. The material presented during the program introduced various skin disease types.

In 2021, the Minister of Public Works and Housing of Indonesia inaugurated the IMMIM Islamic Boarding School Apartment. This is part of the ministry's commitment to supporting the improvement of high-quality and morally upright human resources and assisting students in obtaining suitable accommodations during the learning process. The apartment consists of a two-story tower with a building area of 1,128 m² on 2,135 m² of land, accommodating 136 people. Moreover, it is equipped with clean water, electricity, 68 beds, 68 wardrobes, toilets, bathrooms, washing areas, ablution areas, and a power supply unit (Kementerian PUPR, 2021).

The Santri Association (ISPIM) also conducts regular Friday cleaning sessions, where all students work together to clean up the environment. This activity is carried out every Friday, a student day off (IMMIM, 2022a). In Islam, cleanliness is considered part of faith (Ahmad et al., 2021). Hence students are always taught to prioritize cleanliness. Furthermore, the Junior High School male boarding school carried out a food-sharing activity with children of the At-Tin Orphanage and Nur Huda Orphanage on October 13, 2021. Several students participated in this activity, helping and fostering social caring while maintaining relationships (IMMIM, 2022b);(IMMIM, 2022c). This activity is highly recommended in Islamic teaching due to its many benefits (Zauro, Saad, & Sawandi, 2020);(Laffan & Dolan, 2020);(Jamal, Yaccob, Bartikowski, & Slater, 2019).

Fifthly, the regulations and problem-solving approaches. The implementation of a 24-hour student development pattern is aimed at fostering morality. Under this pattern, students reside in dormitories, allowing dormitory teachers and supervisors to monitor their behaviour and guide them according to Islamic morals. Moreover, it eases schools to instil moral values in their students. Therefore, an ideal boarding school must apply a 24-hour development pattern. At IMMIM Islamic Boarding School, this system is particularly effective as the supervisors live close to the students' dormitories, enabling them to monitor even the slightest movement of the students. This fosters emotional closeness between supervisors and students, creating an environment where students comfortably express their desires or problems without hesitation (Mubarak, 2022). As a result, the boarding school environment becomes conducive and safe for all students.

Similarly, in collaboration with the Ministry of Religious Affairs, the Ministry of Women's Empowerment and Child Protection has selected Nahdlatul 'Ulum Islamic Boarding School as a CFIBS model based on the assessment results in five districts in South Sulawesi. This choice was made after the socialization, training, and human resource development phase, followed by direct assessment and evaluation within an Islamic boarding school. The high incidence of violence against children has prompted the Ministry of Women's Empowerment and Child Protection to initiate a Child-Friendly concept. Violence against children should be eliminated or minimized, as every child has the right to grow and develop without experiencing violence. There is a crucial need to align this perception among government agencies, Islamic boarding schools, and the ministry to ensure they are on the same page. It is also essential to strengthen the existing human resources, ensuring no stigma of violence, squalor, or radicalism.

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Several factors support the implementation of the CFIBS program in Nahdlatul 'Ulum. 

First, care-taking and mentoring (kemusyirifan). The operation was initiated by building MA and MTs in 2002. The number of teachers at the time was relatively small compared to the current number, which is quite substantial and consists of graduates with Bachelor's and Master's degrees. In addition to teachers and madrasah heads involved as instructors, some leaders are responsible for the Islamic education learning process. The Head of Nahdlatul 'Ulum Islamic Boarding School holds a higher status than the supervisors, teachers, and madrasah heads. Their primary responsibility is to provide encouragement and direction to the students regarding their purpose for studying in school.

Second, the curriculum and learning process. Although Nahdlatul 'Ulum Islamic Boarding School is managed with modern management and educational systems, it still upholds the values and traditions typically taught in traditional Islamic boarding schools. For example, the yellow book is taught using Arabic as the medium of instruction for topics such as hadith, tauhid, tafsir, moral teachings, and more. However, this practice will not be followed on Friday nights, as students will be directed to study together, led by one student selected by the supervisor. New students are taught the yellow book entitled Akhlaqul lil Banin to cultivate their morality.

At Nahdlatul 'Ulum Islamic Boarding School, in addition to religious materials adapted to the curriculum set by the Ministry of Religious Affairs, such as al-Qur'an Hadith, Aqeedah Akhlaq, Fiqh, SKI, and Arabic language, the field of religious studies is supplemented with Usul Fiqh, Khat Calligraphy, Nahwu Sharaf, and al-Qur'an specifically for the MTs. Religious studies are primarily taught in the Madrasah Aliyah Program Diniyah Formal level to produce potential ulama who understand religious sciences, such as al-Qur'an, logic, tauhid, tafsir, tarikh, hadith, tasawuf (sufism morals), fiqh, usul fiqh, falak, nahwu sharf, arudhi, and balaghah. In order to develop the talents and interests of students, these boarding schools offer a range of self-development programs. These include preaching, religious studies and leadership training through OP3NU, activation of Arabic and English languages, Qur'an recitation, calligraphy, scouting, dance, and drum band. The school also offers sports programs like futsal, table tennis, volleyball, and badminton and specialized programs for preachers, journalists, book surgery, and wall magazines. In addition, opportunities are provided for students to acquire sewing and embroidery skills.

Thirdly, the implementation of a CFIBS includes the provision of facilities and infrastructure that meet its criteria. These include buildings, such as dormitories or boarding houses (including tahfidz dormitories and low-cost flats), mosques, prayer rooms (specifically for female students), libraries, classrooms (for MI, MTs, MA), teacher's offices (for MTs and MA), and school leaders' office. Other CFIBS facilities are laboratories (for science and computer), meeting halls, a mini market, a water depot, operational vehicles, rooms (for administration, skills, guests, leadership, and security), toilets, a canteen, and a sports field.

Fourthly, boarding schools provide public services to their students, especially during the COVID-19 pandemic. Face-to-face learning during the pandemic has proven challenging and nearly impossible in many cases due to the emergence of new clusters of COVID-19 cases in educational institutions, including boarding schools. Therefore, the government has tightened regulations for online learning during the pandemic. However, Nahdlatul 'Ulum boarding school has continued to strive even though the DOI: https://doi.org/10.35723/ajie.v7i1.382
chances of obtaining permission for online learning are slim. Online learning can be conducted through coordination and collaboration. This coordination and collaboration were carried out after thorough and intensive preparation concerning the internal health protocols that needed to be fulfilled. The administrative support provided by the school serves as a reference for various parties to observe the seriousness of the preparation and the completeness of internal resources in boarding schools for virtual education. Despite the ongoing threat of COVID-19, the opinions and surveys from students' parents still reinforce the desire for online learning in boarding schools. The combined potential and energy of the school community serve as an internal assurance of their readiness to implement online learning. With unwavering determination, serious efforts, cooperation and solidarity, fortified by intense coordination, a spirit of resilience, and a belief in the strict implementation of health protocols, virtual learning has yielded positive results in Nahdlatul 'Ulum boarding school. This educational institution in South Sulawesi has worked diligently to provide online learning and has demonstrated that it can overcome the fears and concerns of many people (Said, 2022).

Another form of community service carried out by the Nahdlatul 'Ulum Islamic Boarding School is the Additional Program (da'i and da'iyyah as well as da'wah club) which is precisely part of the da'wah strategy. OP3NU organizes this annual program (Nahdlatul 'Ulum Islamic Boarding School Student Organization). The increased time availability allows administrators to mentor students better and support coaches in fostering student morals. OP3NU management provides ethical propaganda materials that align with students' morals. In addition, the school also manage waqf assets, such as the Aminah Mart mini market business unit, to generate productivity and provide convenient access for the boarding school community to meet their daily needs. The management and utilization of waqf proceeds can serve as a model for productive waqf and contribute to advancing education, particularly in supporting underprivileged students and the operational activities of Islamic boarding schools (Beta, 2022).

**Fifth**, regulation and problem-solving. Islamic boarding school regulations can also serve as a da'wah strategy in fostering students' morals. With this regulation, students are unconsciously instilled with a sense of responsibility toward positive actions (Said, 2022). As Indonesia's largest and oldest Islamic educational institution, Islamic boarding schools have produced numerous outstanding generations and played a significant role in the nation's history. Various regulations have been issued to strengthen Islamic boarding schools' position as religious-based educational institutions. However, this does not guarantee government oversight for the approximately 37 thousand schools registered with the Indonesian Ministry of Religion as of June 2022. Therefore, the data on children attending Islamic boarding schools are minimal. The principles of CFIBS refer to the Convention on the Rights of Child (CRC), which include non-discrimination, prioritizing the best interests of the child, the right to growth, development, and survival, active participation or listening to the voices of children, as well as a commitment to prevent violence against children. According to (Tarazi, 1995), Islam is a Child-Friendly religion. This can be seen in several verses of the Qur'an and hadith that serve as the basis of religious law in the development of CFIBS. For instance, Surah an-Nisa verse 9 of the Qur'an emphasizes the parental obligation to raise spiritually and socially strong offspring (grandchildren).
IMMIM and Nahdlatul 'Ulam Islamic Boarding School have strived to produce independent generations based on faith, piety, and good morals. Implementing CFIBS in these two Islamic Boarding Schools involves a 24-hour education system integrating religious and general knowledge in dormitories and schools. According to (Ilyasin, 2020), scientific integration in Islamic boarding schools is critical, as it helps the graduates to develop into intellectuals with Muslim personalities. In this context, IMMIM Islamic Boarding School (Wekke, 2018) and Nahdlatul 'Ulam employ classical teaching methods, which are supported by modern techniques, such as deliberation (discussion), memorization, and scientific rihlah (study tours). Furthermore, strict rules and supervision from administrators are also positive values to safeguard students from behaviour that contradicts Islamic teachings. Therefore, strict indirect rules and 24-hour supervision can foster or guide students' behaviour and morals in a positive direction.

Although the IMMIM and Nahdlatul 'Ulam Islamic Boarding School can be said to implement CFIBS, further development is necessary to ensure that all CFIBS indicators are genuinely met. These indicators were developed to measure achievements and consist of four components: the internal policies that support the realization of CFIBS, educators and education personnel, infrastructure and the creation of a conducive atmosphere for students, and services required by students.

The Role of CFIBS as an Effort to Protect Children from Violence

Islamic boarding schools are community-based institutions established by individuals, foundations, Islamic social organizations, or communities to nurture children to excel in various fields to create quality, noble, and prosperous generations (Fauzi, Fahrudin, & Abdussalam, 2022). These institutions must prioritize fulfilling children's rights and special protection for them to grow and develop normally. This means that the establishment of Islamic boarding schools should be able to accommodate the development, aspirations, and needs of children students), as the Child Protection Act guarantees their rights, including access to education, worship, healthcare, basic needs and nutritious food, freedom of expression and opinions, opportunities for rest, play and socializing, as well as protection from violence.

In developing CFIBS, it is crucial to establish internal policies that cover the organization and work procedures, service standards, and discipline. In addition, educators and education staff, in providing services to students, should prioritize their rights and be supported with the necessary facilities and infrastructure, such as teaching and learning rooms, media resources, clinics, cottages or dormitories, libraries, mosques or prayer rooms, dining room, kitchen, playground, as well as a canteen. The development of CFIBS requires commitment and awareness, financial support, and patience. However, it should be implemented in stages and continuously, with the support of all Islamic boarding school leaders, teaching and educational staff, students, parents, and the wider community.

Islamic boarding schools are part of educational institutions that significantly contribute to the development of children in the nation (Wekke, 2016). According to the Indonesian Ministry of Religion's Director General of Education, long before Indonesia gained independence until June 2021, there were 32,2018 Islamic boarding schools with 4,353,982 students and 399,490 teachers and education staff. Interestingly, Islamic boarding schools operate independently without government control, and each institution has a unique curriculum. The Kitab Kuning is the primary

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source of religious knowledge studied besides the Al-Qur'an and hadith. Despite their classic impression, graduates of Islamic boarding schools have been proven to excel in various professions, both in Indonesia's public and private sectors. Furthermore, the system of these schools goes beyond educating and teaching according to the applied curriculum, as it also instils independence in students through personality formation, morals, and discipline in worship, which the administrators and caregivers directly supervise.

Generally, students in Islamic boarding school fall within the age range of children. According to the 2002 Child Protection Act, as amended in the 1945 Constitution, Article 28b, Paragraph 2, "Every child has the right to survival, growth, and development, and to receive protection from violence and discrimination." In addition, Law Number 35 of 2014 focuses on Amendments to Child Protection Law. Therefore, Islamic boarding schools should also be educational institutions that comply with the law.

Being friendly toward students is not recent in the Islamic boarding school environment. Since its inception, schools have incorporated it into the process of live interaction by religious norms and cultural demands. The model of Islamic boarding schools in Indonesia is quite diverse, including formal and informal ones affiliated with the Indonesian Ministry of Religion or the Indonesian Ministry of Education and Culture, as well as Salafi, modern, and Islamic boarding schools that integrate various approaches. This diversity also creates non-uniformity and differentiation in implementing Child-Friendly activities in each Islamic boarding school.

The CFIBS program aims to transform Islamic boarding schools into ideal educational institutions that promote children's development and provide an environment free from violence and discrimination while ensuring cleanliness, healthiness, inclusivity, and comfort. The ultimate goal is to produce a generation of alums who are intelligent, religious, moral, and capable of responding to global challenges. In this context, schools, in providing education, prioritize the level of needs and rights of children through parenting without violence, intimidation, and discrimination. This approach will nurture and develop individual students who are faithful, pious, intelligent, superior, healthy, competitive, and with noble character. The CFIBS program serves as a solution to various complex challenges, ranging from developing good, strong, and independent character to problems that threaten the nation's integrity and global competition. It is a concrete step in ensuring the fulfilment of children's rights for optimal growth and development. This includes eliminating discrimination and violence against them, as stated in the CRC (UNICEF, 2018) and its explanation in Child Protection Act. Moreover, a proper understanding of the CFIBS concept is also synonymous with using the term.

The fulfilment of the student's rights, especially with regards to their right to receive education and guidance in the context of personal development, includes their right to rest and take advantage of free time, interact with fellow students, engage in play, have recreation, and be creative based on their interests, talents, and level of intelligence for self-development. Furthermore, the students have the right to access health services according to their physical, mental, spiritual, and social needs and the right to be heard, receive, seek, and provide information based on their intelligence level and age for self-development. The students also have the right to access basic needs, such as food and protection from violence, while in an Islamic boarding school.
To fulfill these rights and protect students, it is essential to ensure access to education, healthcare, recreation, libraries, worship services, and basic needs, such as food and drink and compliant services.

Moreover, it is necessary to prepare internal policies for Islamic boarding schools that support the realization of CFIBS. These policies may include organizational policies and work procedures for Islamic boarding schools, service standard policies, and rules of conduct. In addition, the preparation of educators and education staff is crucial, along with the provision of facilities in the form of buildings, offices, teaching and learning rooms, as well as learning support facilities, such as dormitories, libraries, mosques, recreation buildings, clinics, complaint rooms, dining rooms, and kitchen rooms. With the development of CFIBS, which prepares policies, educators and educational staff, facilities, and infrastructure, it is hoped that students will feel at home and ready to learn. This can consequently enrich students' learning experiences, increase learning achievement, channel their talents, interests, and hobbies optimally, facilitate self-actualization, meet their nutritional needs, promote positive socialization with the broader community, create a fear-free and pressure-free environment, as well as provide avenues for expressing their aspirations, voices, opinions, desires, and needs.

Establishing these two Islamic boarding schools as CFIBS has had a positive impact. The students now feel a sense of belonging in Islamic boarding schools, and the hierarchical power dynamics between seniors and juniors have been reduced. Sanctions for student violations primarily focus on providing advice that directs them to self-improvement.

IV. CONCLUSION

IMMIM and Nahdlatul 'Ulum Islamic Boarding School have fulfilled their roles in protecting students from violence by implementing Child-Friendly programs through caretaking/mentoring (kemusyrifan), curriculum, infrastructure, public services, and handling. This shows that the implementation of this program has been effective, although some areas require improvement to meet the CFIBS technical guidelines. Therefore, it is recommended that Islamic Boarding School leaders be directed to gradually and continuously become CFIBS by implementing internal policies, such as improving infrastructure to support education, worship, playgrounds, necessities like health, food, and drink, as well as student complaint rooms. Moreover, it is crucial to have educators and educational staff who prioritize children's rights and provide services with compassion. Islamic education is responsible for producing intellectually qualified students with noble characters. This study contributes to the development of the CFIBS model.

V. REFERENCES


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