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## Development Model of Child-Friendly Management in Islamic Boarding Schools (Pesantren)

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### Abstract

*This study aims to examine and formulate a model of family-based child-friendly pesantren (Islamic boarding school) management at three pesantren: Daarul Mutaqien Parung, Darunnajah Cipining, and Sahid Gunung Menyan Bogor. These pesantren demonstrate a strong commitment to creating a safe, humanistic, and violence-free educational environment, both physically and verbally. The approach used includes participatory and integrative patterns by involving all stakeholders in the planning, organization, implementation, and evaluation of policies and educational as well as caregiving programs. This research adopts a qualitative approach with a case study design. Data collection methods include observation, questionnaires, interviews, and document analysis. The data analysis techniques consist of data collection, data reduction, data display, conclusion drawing, and verification. Data validity was ensured through credibility, transferability, dependability, and confirmability. The findings of this study indicate that planning based on Islamic values, strengthening the caregiving role, and synergy between pesantren and families are key factors in preventing violence against students. Clear organizational structures, strict supervision through monitoring systems and CCTV, and active parental involvement further enhance the effectiveness of child-friendly pesantren implementation. This study offers a model of child-friendly pesantren management that can serve as a reference in developing a more inclusive Islamic education system that prioritizes the protection of children's rights.*

**Keywords:** Pesantren Management, Child-Friendly, Islamic Education, Caregiving, Family, Violence Prevention.

### Introduction

Pesantren are the oldest educational institutions in Indonesia. These institutions have successfully attracted public interest as a preferred choice for children's education. According to data from the Ministry of Religious Affairs of the Republic of Indonesia released in December 2023, there are 42,300 pesantren across the country, with approximately 4.9 million active students (santri) and 370,000 *kyai and ustadz* (Islamic scholars and teachers) (*Data on Pesantren in Indonesia*, 2023). Initially, pesantren only provided Islamic religious education; however, in response to changing times, they have expanded to include various skill-based programs to prepare students for the future. This development cannot be separated from the influence of the three founders of Gontor Islamic Boarding School, known as the Trimurti (Zarkasyi & . Abdulloh Syukri, 2005). The Trimurti envisioned a synthesis between conventional and modern educational systems.

The pesantren's journey to becoming a quality Islamic educational institution has deep historical roots. As the oldest and most distinctive educational institution in Indonesia, pesantren continue

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to undergo transformation. Today, modern pesantren have emerged with various renewed characteristics. Many of these pesantren adopt the Gontor system, but new innovations are also emerging, particularly in fields such as science, agribusiness, entrepreneurship, and others. Currently, some pesantren are making efforts to integrate the traditional pesantren education system with international educational standards.

Despite being one of the most appealing educational institutions to the public, pesantren still face significant limitations in human resources, which hinder the delivery of quality education. According to data published on the PD Pontren website, of the total 462,000 teaching personnel in pesantren consisting of kyai and ustadz/ustadzah—287,000 educators have not yet obtained a bachelor's degree (S-1). Weak pesantren management ranks as the next pressing issue that requires immediate improvement (*Data Pesantren Di Indonesia*, 2024).

Another major challenge currently faced by pesantren is the handling of behavioral and moral issues among students (santri), teachers, dormitory supervisors, and the pesantren community at large. In recent years, cases of violence, harassment, and bullying in pesantren have frequently made headlines. According to CNN (2022), there were at least three student deaths in pesantren within the same year, caused by peer altercations and abuse by senior students. Referring to data released by Komnas Perempuan, KPAI, and the Ministry of Women's Empowerment and Child Protection (PPPA), pesantren ranked second in the number of sexual violence cases between January and December 2024.

The Indonesian Teachers' Union Federation (FSGI), during the 2023 National Education Day commemoration, released data on sexual violence in educational institutions from January to April 2023. The data revealed 15 cases of sexual violence in both schools and pesantren. FSGI found that 46.67% of the cases occurred at the elementary level (SD/MI), 13.33% at the junior high level (SMP), 7.67% at vocational high schools (SMK), and 33.33% at pesantren. In light of these cases, pesantren must urgently implement reform as a preventive and corrective measure.

The concept of a child-friendly pesantren has been promoted as a solution by the Minister of Religious Affairs of the Republic of Indonesia. According to Miftahul Jinan (2022), a child-friendly pesantren is one that is safe, clean, and healthy, environmentally conscious, guarantees children's rights, protects them from violence and discrimination, and supports their participation in education, supervision, and grievance mechanisms. Furthermore, in creating a child-friendly environment, it is essential to foster a culture of mutual respect and compassion among students, teachers, and all members of the pesantren community, thereby promoting harmonious social relationships.

The Ministry of Religious Affairs, through the Directorate General of Islamic Education, has established technical guidelines for child-friendly caregiving in pesantren under Decree No. 1262 of 2024. These technical guidelines serve as a reference for caregivers, administrators, educators, and educational personnel in creating a nurturing environment that supports children's holistic development. The guidelines aim to foster caregiving practices that emphasize religious education while addressing children's emotional, psychological, and physical needs. This decree is expected to contribute to the emergence of a management model for child-friendly pesantren that enhances the quality of education in Indonesia.

To conduct a more in-depth study on the development of child-friendly pesantren management in Indonesia, three pesantren with such management models were selected, one of which has

received an award from the Ministry of Women's Empowerment and Child Protection (KPPPA). The implementation of child-friendly pesantren management at Pondok Pesantren Darul Muttaqien, Darunnajah, and Sahid in Bogor presents a valuable case for further exploration. The central role of the kyai, active participation of the teaching staff, and the distinctive features of each pesantren are among the key aspects to be examined.

Pondok Pesantren Darul Muttaqien in Parung, Bogor, is one of the leading examples of a child-friendly pesantren in West Java. This was evidenced in 2019 when the pesantren received a Child-Friendly Pesantren Award from the Ministry of Women's Empowerment and Child Protection (KPPPA). Established in 1988, the pesantren is committed to a clean, eco-friendly, and student-friendly environment. Programs such as tree planting and the "1000 Trash Bins" initiative are among its flagship projects. Currently, the pesantren accommodates around 3,000 students.

The education program at Darul Muttaqien follows the TMI (Tarbiyatul Muallimien wal Muallimat Al-Islamiah) model, equivalent to the levels of Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA). In 1994, Darul Muttaqien established a Raudhatul Athfal (RA), followed in 1999 by the establishment of an Integrated Islamic Primary School (SDIT). Responding to community needs for dynamic and modern education, the pesantren opened an Integrated Islamic Junior High School (SMPIT) in 2007.

Pondok Pesantren Darunnajah, located in Cipining, Bogor, is also recognized as a pesantren with a child-friendly management model. Its curriculum at the Tarbiyatul Mu'allimin wa al-Mu'allimat al-Islamiah level combines elements from the Modern Islamic Boarding School Darussalam Gontor, the national curriculum, and the traditional Salafiyah pesantren system. The teaching system is classical, employing student-centered methodologies that keep pace with developments in educational theory and teaching methodologies. These pesantren not only provide academic instruction but also equip students with life skills and foster a safe, inclusive, and supportive learning environment.

This study seeks to explore the characteristics and principles of child-friendly management planning, its contributions to preventing violence in pesantren, the organizational strategies used, and the supporting and inhibiting factors that affect its effectiveness. It also examines the dynamics of implementing child-friendly pesantren models in the socio-cultural context of pesantren, and how these models can be replicated or adapted by other pesantren. Finally, the study investigates the effectiveness of supervisory mechanisms in preventing violence and aims to formulate an ideal monitoring model. The results of this research will help shape a new managerial framework for student caregiving and education in pesantren.

## **History of Pesantren**

Pesantren has a long-standing history in Indonesian education. Historically, pesantren has been one of the most resilient institutions in resisting colonialism in Indonesia. A pesantren is typically a compound located separately from surrounding communities. Its components generally include the residence of the kyai (religious leader), a prayer house or mosque which functions as the educational center, a teaching facility (madrasah or school), and dormitories for the santri (students) (Achmad, Muchaddam Fahham, 2020). Pesantren education is known as a tradition-based educational system (Syah & Iswanti, 2023). This traditionalist view is upheld by scholars as a stream of thought and ideological principle that must be preserved.

The journey of pesantren has significantly shaped the Indonesian education landscape. One of

its main functions is to serve as a moral and religious stronghold for the community. The values embraced are not only derived from the Qur'an and Sunnah but also from classical Islamic texts (*kitab kuning*), resulting in a comprehensive understanding of Islam. Pesantren, in essence, not only reflect Islamic values but also embody indigenous Indonesian authenticity. This is because even before the arrival of Islam in Indonesia, similar institutions already existed. Islam merely continued, preserved, and Islamized them. Therefore, pesantren are a product of the acculturation of Hindu-Buddhist and Islamic cultures that evolved into the dynamic institutions we see today (Majid, 2023).

Over time, pesantren have evolved to adapt to the changing era, giving rise to what is known as modern pesantren. The emergence of modern pesantren was pioneered by the Trimurti, the three founding brothers of Gontor, as an *ijtihad* or renewal effort (Muhammad Husein Sanusi, 2016). They aimed to integrate the traditional pesantren system with the conventional education system, which was initially viewed as unorthodox. Both traditional and modern pesantren are Islamic educational institutions with a shared objective: the development of human resources.

Traditional pesantren primarily focus on teaching religious sciences through classical Islamic texts with the goal of producing scholars (*ulama*) who will inherit the prophetic mission and continue the Islamic struggle. Meanwhile, modern pesantren combine the national curriculum (general knowledge) with the pesantren's religious curriculum to prepare future generations who are both religiously grounded and capable of contributing to society, the nation, and the world (Suradi, 2018). As the times progress, pesantren have continued to transform. While modern pesantren previously focused on Arabic and English language instruction, today many also provide basic skills in entrepreneurship, technology, agribusiness, agrotechnology, and even integrate international curricula with traditional Islamic teachings.

The enactment of the National Education System Law (UU Sisdiknas) No. 20 of 2003 and Government Regulation No. 55 of 2007, which officially positioned pesantren as equal to other educational institutions, is a tangible form of government support. This milestone resulted from public participation, critical discussions, and a lengthy process involving various stakeholders including government representatives, education experts, religious leaders, and pesantren figures. This achievement reflects the fruits of Indonesia's democratic process. However, challenges remain particularly the need to improve the quality of pesantren education systems for the future (Supangat & Halimi, 2017).

### **Pesantren Education Management**

Pesantren (Islamic boarding schools) have their own unique characteristics in terms of management. Unlike formal schools where education is limited to certain hours, pesantren operate continuously for twenty-four hours a day under strict discipline and regulations. This intensive environment is designed to align with the pesantren's core mission: to produce santri (students) as agents of change (Diding Nurdin & Bambang Ismaya, 2018).

The key to successful pesantren management lies in the leadership of the *kyai* (Islamic cleric) and caretakers. The pesantren system cannot function effectively without the strong leadership of a *kyai*. Ideally, a *kyai* must possess the following traits: (1) *naydah*, meaning competence, authority, and charisma; (2) *kifayah*, the ability to solve various issues; (3) *wara'*, meaning integrity and moral cleanliness; and (4) deep knowledge (*'ilm*) (Ramayulis, 2017). These values reflect the principles of Islamic management, namely sincerity, honesty, trustworthiness, justice, responsibility, dynamism, practicality, and flexibility.

In principle, pesantren education management shares similarities with general school management, comprising planning, organizing, implementing, and evaluating. Traditional pesantren often have less structured management systems than modern pesantren. However, both types share a common goal: to produce graduates who are devout and knowledgeable in religious sciences for the benefit of society. Modern pesantren respond to contemporary challenges through curriculum reform, integrating religious and general knowledge to cultivate well-rounded individuals with strong faith and balanced intellectual capacity.

Abdurrahman Wahid (2001) proposed a comprehensive curriculum for pesantren that includes: (1) integrated programs combining religious and secular studies aimed at enhancing curriculum quality across educational levels; (2) technical skills programs to develop santri's practical competencies and foster new worldviews; (3) community outreach programs that train students in specific skill areas to be applied in real-world engagement; and (4) community development programs to produce agents of social transformation based on available resources and local needs.

Infrastructure and facilities play a crucial role in pesantren education. These resources are intended to support teaching and learning processes, making education more effective and efficient (Afid Burhanuddin, 2022). They must facilitate a conducive learning environment, encompassing both physical elements (buildings, classrooms, etc.) and non-physical ones (emotional, social, spiritual, and intellectual support systems) (Doni Juni Priansa, 2020). Essentially, pesantren education management involves organizing and coordinating human and non-human resources to achieve institutional educational goals efficiently and effectively. The four fundamental managerial function planning, organizing, leading, and controlling must be strategically implemented to foster institutional improvement and development.

### **Implementation and Management of Child-Friendly Pesantren**

The implementation and management of child-friendly pesantren should be based on three main aspects: (1) the Islamic perspective on child-rearing; (2) child rights-based and child protection approaches; and (3) child-friendly pesantren management strategies. From an Islamic viewpoint, the Qur'an and Hadith frequently mention various terms for children, such as *al-walad*, *al-aulad*, *al-ibn*, *al-banin*, *al-ghulam*, and *at-thifl* (e.g., QS Al-Balad: 3; QS At-Taghabun: 14–15; QS Al-Anfal: 28; QS Luqman: 13; QS Al-Kahfi: 46; QS Maryam: 7). These terminologies affirm the significance of children in Islam as part of the continuity of human life.

Al-Ghazali likened a child's soul to a blank page, ready to be inscribed with moral values. He emphasized two educational approaches: (1) habitual exemplary conduct from parents; and (2) the active teaching of virtues to children (Ghazali, 2023). Parental control is essential to ensure children's well-being in this world and the hereafter (Saifudin Ansori, Jakarta) and Abidin et al., (2022). Given their limited capacity, many parents entrust pesantren with their children's education and upbringing. Pesantren are not only expected to provide religious knowledge but also to shape the students' character and behavior.

A child-rights and protection-based approach should adhere to universal norms and legal standards governing children's rights (Raissa Lestari, 2017). These include recognition of children's rights, best interests of the child, non-discrimination, protection rights, and child participation. These principles must be incorporated into pesantren's parenting strategies. Pesantren promote noble values such as humility (*tawadhu*), compassion (*tarahum*), justice (*ta'adul*), mutual advice (*tawashou*), tolerance (*tasamuh*), balance (*tawazun*), and moderation

(*tawasuth*), in line with Islamic teachings of *rahmatan lil-'alamin* and national values of the Republic of Indonesia. These values are imparted through education, da'wah, exemplary conduct, and community empowerment (Panut et al., 2021).

According to the Technical Guidelines for Child Care in Pesantren ( Directorate General of Islamic Education, Regulation No. 1262/20243), the responsibility for santri care is shared between parents and pesantren. Proper care must ensure children's basic rights and provide a nurturing environment for their physical, mental, social, and moral development. Child-friendly pesantren management should align with the Pedoman Pesantren Ramah Anak (2022), inspired by the UN Convention on the Rights of the Child, ratified by Indonesia in 1990. Law No. 23/2002 and its amendment (Law No. 35/2014) emphasize protection for children in educational settings from physical, psychological, sexual abuse, and other forms of violence by educators, staff, peers, or others. Protection responsibilities are shared among educators, staff, government officials, and the broader community (Setyaningsih, D, 2022).

The implementation of this framework can create a safe, conducive, and joyful learning environment, allowing santri to thrive academically and personally (Albert dan Zulfiani Sesmiarni, 2022). Pesantren management consists of two levels: internal (institutional) and external (governmental). Internally, pesantren establish child-friendly policies, while externally, government agencies provide legal, technical, and policy support to ensure the program's success.

## Methodology

### Research Context

This research was conducted at three Islamic boarding schools (*pesantren*): Darul Muttaqien Parung, Darunnajah Cipining, and Pesantren Modern Sahid, all located in Bogor Regency, Indonesia. The study examines the child-friendly pesantren management model based on family involvement in each institution. It focuses on five key questions:

1. What are the characteristics and fundamental principles of planning in the child-friendly pesantren management model, and how do they contribute to violence prevention in the pesantren?
2. What organizational strategies are employed in the child-friendly pesantren management, and what are the supporting and inhibiting factors affecting their effectiveness?
3. How does the implementation of the child-friendly pesantren model interact with the social and cultural context of pesantren, and can this model be replicated or transformed for other pesantren?
4. How effective are the monitoring mechanisms in preventing violence in pesantren, and what constitutes an ideal supervisory model based on field findings?
5. How can the evaluation results of the implementation of the child-friendly pesantren management model be used to develop a new managerial framework for the care and education of *santri* (students) in pesantren?

### Qualitative Approach

This study adopts a qualitative research approach using a case study design. It focuses on the quality and essence of the research object (Creswell, J. W, 2018), grounded in a post-positivist

paradigm. The research was conducted in a natural setting, where the researcher served as the primary instrument. The investigation emphasized the identity, actions, social interactions, influential factors, and behavioral dynamics within the pesantren environment. The case study method explores a phenomenon within a bounded system over time by collecting detailed, in-depth data from multiple credible sources (Fauzi et al., 2024). The researcher also presents *emic* perspectives, capturing the voices and interpretations of the participants.

### **Key Informants**

Key informants in this study were selected based on three criteria: (1) possessing deep and broad knowledge of the studied issue and holding a significant role within the pesantren's social and organizational environment; (2) able to share information openly and communicatively; and (3) selected purposively. Key informants included pesantren leaders, school principals, and heads of student care. These individuals were considered capable of providing valuable insights into the implementation of the child-friendly pesantren management model based on family involvement.

### **Data Collection**

Data were collected through observation, questionnaires, interviews, and documentation study.

1. Observation was conducted using a participatory method, guided by two sets of observation guidelines. The first focused on the physical condition and facilities relevant to the study, referring to related documents and archives. The second observed activities related to quality culture, cross-validating findings with interview data.
2. Questionnaires served as supporting data and were distributed prior to interviews. They included open- and closed-ended questions based on a 4-point Likert scale to avoid neutral responses. Indicators included tangibles, reliability, responsiveness, assurance, and empathy.
3. Interviews were used to gather detailed information from key informants regarding pesantren policies, infrastructure, coaching and training, case management, disciplinary actions, and the role of parents and guardians in the pesantren system.
4. Document analysis involved reviewing notes, transcripts, letters, books, magazines, personal records, institutional documentation (e.g., foundation legal documents, educational activity records, and facility inventories), and digital sources (e.g., websites, servers, flash drives). These documents helped describe activities and individual participation within the pesantren's social setting. Data were collected directly from the three pesantren sites.

### **Data Analysis Techniques**

Data analysis was conducted to systematically organize field notes, interviews, and other data to enhance the researcher's understanding and generate findings for others. The goal was to discover meaning by thoroughly reading transcripts, synthesizing information, analyzing data patterns, and categorizing it based on events, typologies, and themes.

The analysis followed the steps of:

1. Data Collection
2. Data Reduction
3. Data Display

#### 4. Conclusion Drawing and Verification

##### **Data Verification**

Triangulation was employed to ensure data validity, assess data sources, and strengthen the researcher's understanding of the observed phenomena. Both technique and source triangulation were applied. Technique triangulation included participatory observation, in-depth interviews, and document analysis, while source triangulation involved in-depth interviews with multiple key informants. The criteria for trustworthiness in this study were based on credibility, transferability, dependability, and confirmability (Zahara Tussoleha Rony, 2017).

##### **Results**

##### **Characteristics and Fundamental Principles of Planning a Child-Friendly Pesantren Management Model**

Pesantren Darul Mutaqien, Darunnajah, and Sahid share similar characteristics in planning their child-friendly pesantren management models. These three pesantren have established strict policies prohibiting any form of violence within their institutions. These policies are binding and are enforced by the pesantren leadership, communicated to the teaching staff and student administrators. Such policies reflect the pesantren's strong commitment to becoming child-friendly educational institutions. Additionally, these pesantren invest in human resources by requiring all teachers to attend training programs organized by the pesantren in the form of seminars or workshops. These programs aim to enhance the capacity and competence of the teaching staff, as highly competent educators are essential to providing quality education.

The planning foundation of the child-friendly pesantren management model in all three institutions is grounded in shared principles of Islamic and humanitarian values, in alignment with applicable national laws. These principles are reflected in both academic and non-academic educational programs that promote anti-discrimination, as well as the physical, spiritual, moral, and mental well-being of students. Teachers are expected to instill Islamic values and awareness of the importance of tolerance, forgiveness, sympathy, and empathy.

Regarding the curriculum, these pesantren offer both religious and general education. The integration of both aims to prepare students as problem solvers with strong faith who can respond to contemporary challenges. Religious subjects include Qur'an, Hadith, Tafsir, Fiqh, Usul al-Fiqh, Islamic History, Tawhid, and other Islamic sciences. Each pesantren's educational objectives are reflected in its vision: Pesantren Darul Mutaqien emphasizes developing an excellent generation through integrated Islamic education; Pesantren Darunnajah is committed to producing knowledgeable, faithful, and devout individuals with leadership and entrepreneurial skills; and Pesantren Sahid focuses on shaping a superior generation grounded in Islamic values, faith, and science and technology.

##### **Organizational Strategies in Managing Child-Friendly Pesantren**

The three pesantren implement organizational structuring strategies, dividing management into two domains: the madrasa (academic) and the boarding school (non-academic/caretaking). The madrasa handles academic responsibilities, while the caretaking unit manages discipline and extracurricular activities. Darul Mutaqien and Darunnajah have student organizations that interact directly with students, whereas Sahid does not, to avoid potential violence between senior and junior students. Instead, Sahid places teachers in dormitories for direct supervision.

Supporting factors include full institutional support, adequate facilities, a strong Islamic

educational atmosphere, and involvement from parents and alumni. Challenges include the large number of students, which makes intensive supervision difficult; lingering seniority culture; and limited digital infrastructure.

### **Dynamics of Implementation in the Socio-Cultural Context of Pesantren**

The implementation dynamics in the three pesantren occur both inside and outside the classroom. These mutually influence each other. In class, students study subjects such as Qur'an, Tafsir, Fiqh, Usul al-Fiqh, Islamic History, Aqidah, and Akhlak, which promote positive character development. These values are expected to be applied in daily life. Outside the classroom, students are shaped through rules and programs under the caretaking division. Darul Mutaqien and Darunnajah empower student organizations to manage and ensure the success of pesantren programs, instilling values such as leadership, responsibility, sense of belonging, sincerity, and being a role model. Sahid emphasizes teacher supervision in the dorms. Counseling, 24-hour character building, and extracurricular talent development programs strengthen the child-friendly model.

Darul Mutaqien and Darunnajah collaborate with parents through socialization, two-way communication, Islamic holiday celebrations, and report card distribution. These efforts aim to align perceptions of education and clarify roles. Two-way communication occurs during parent visits or via informal channels. Sahid uniquely conducts satisfaction surveys and involves parents in decision-making to strengthen collaboration. All three pesantren provide conducive physical and non-physical learning environments, including classrooms, dormitories, mosques, teacher housing, health clinics, and emotional, intellectual, and spiritual spaces.

### **Effectiveness of Supervision Mechanisms to Prevent Violence**

The effectiveness of supervision mechanisms at Darul Mutaqien, Darunnajah, and Sahid involves policy enforcement, integrated management systems, direct and indirect supervision, and parent engagement. Policies include rules, prohibitions, rewards, and punishments regarding violence. Leaders consistently remind teachers and administrators to refrain from violence and detect early warning signs. Supervision is carried out by pesantren staff and supported by CCTV. Parents are also involved, particularly during students' time at home, to maintain pesantren values. Each pesantren has procedures for handling verbal and non-verbal violence cases.

### **Evaluation Results of the Implementation of the Child-Friendly Management Model**

All three pesantren conduct daily evaluations covering academic and non-academic aspects. Academic evaluations are conducted through formal assessments by the madrasa, while non-academic evaluations are managed by caretakers and student organizations. These evaluations inform improvements and are reported to leadership for follow-up actions such as training, program adjustments, and facility upgrades.

### **Discussion**

The findings indicate that the child-friendly pesantren management model is distinguished by its organizational structure, policy direction, character development strategies, and collaboration between pesantren and families. Pesantren Darul Mutaqien, Darunnajah, and Sahid uphold humanistic Islamic values and emphasize child protection in their implementation, aligning with the implementation stage's critical role in realizing planned goals (Alwi et al., 2023).

This aligns with educational management theory (Mustari, 2017), where all three pesantren

integrate the managerial functions of planning, organizing, implementing, and evaluating. These functions are key to successful educational delivery (Badrin, 2024). The findings reinforce William n Dunn, (2017) view that policy formulation should be rooted in problem identification, solution formulation, implementation, and continuous evaluation. Each pesantren tailors this model to its unique context.

In planning, the pesantren demonstrate a strong commitment to anti-violence values by adopting juridical and normative policies, particularly referencing Law No. 23 of 2002 on Child Protection and Dirjen Pendis Decree No. 1262/2024. This reflects how faith-based institutions can respond contextually and participatively to state regulations (Albert dan Zulfiani Sesmiarni, 2022). In organizing, all three pesantren apply a structural model separating academic and caretaking responsibilities. This approach aligns with classical management principles on division of labor (Fadila et al., 2020). Darunnajah optimizes its student organization (OSDC), while Sahid avoids such organizations to prevent excessive seniority.

In implementation, all pesantren emphasize persuasive character-building, integrative curricula (national, salafiyah, and Gontor models), and embedding akhlaq values into everyday life. This holistic approach enables pesantren to produce graduates with broad perspectives and strong moral foundations (Doni Juni Priansa, 2020). In supervision and evaluation, modern tools such as CCTV and data-driven evaluation show a serious effort toward evidence-based policy management (Afid Burhanuddin, 2022). Supervision ensures consistency between plans and implementation.

The child-friendly pesantren model emphasizes synergy between institutional education and family values. The educational triad—family, school, and community is foundational to fostering cognitive, moral, and emotional development. Effective communication strengthens institutional capacity and supports holistic program development (Cil & Dotger, 2017) and (Cil & Dotger, 2017), while also reinforcing parental spiritual development (A. Samad et al., 2023). This model is highly replicable across other pesantren in Indonesia, with contextual adjustments. Its basis in Islamic values, family involvement, and structured institutional control offers a new direction for inclusive, child-friendly Islamic education.

## **Conclusion**

This study concludes that the family-based child-friendly pesantren management model implemented at Darul Mutaqien Parung, Darunnajah Cipining, and Sahid Gunung Menyan integrates Islamic values, child protection regulations, and participatory approaches. Its success is built upon four pillars: value- and law-based planning, functional structural organization, character- and role-model-based implementation, and systematic, data-driven supervision. Each pesantren displays unique managerial patterns participatory (Darul Mutaqien and Sahid) and integrative (Darunnajah) yet all show strong synergy between pesantren, families, and communities. This model proves effective in preventing violence against students and enhancing character education quality in Islamic boarding schools.

## **Recommendations**

1. For Islamic Boarding Schools, it is necessary to formulate formal anti-violence policies based on family with the principle of child protection, which includes an explicit prohibition of violence, a safe reporting mechanism, and educational and non-discriminatory sanctions. Islamic Boarding Schools should also create contemporary programs by considering the characteristics and needs of today's students.

2. It is necessary to strengthen the academic and caregiving structure by increasing the capacity of human resources through training in child development psychology, conflict management, and empathetic communication for all ustadz/ustadzah and dormitory guardians and strengthen relationships with families through contemporary programs.

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