

## Child-Friendly Education Model for Violence Prevention in Islamic Boarding Schools

\*Ach. Sayyi<sup>1</sup>, Abdul Azis Muslimin<sup>2</sup>, Afandi<sup>3</sup>, Imaniyatul Fithriyah<sup>4</sup>, Shahibul Muttaqien Al-Manduriy<sup>5</sup>, Abdul Salam Hamood Ghaleb Alanesi<sup>6</sup>

<sup>1,5</sup>Institut Agama Islam (IAI) Al-Khairat, Jl. Raya Palengaan No.2, Pamekasan, East Java, Indonesia

<sup>2</sup>Universitas Islam Negeri (UIN) Alauddin Makasar, Jl. Sultan Alauddin No.63, Gowa, South Sulawesi, Indonesia

<sup>3</sup>Sekolah Tinggi Ilmu Tarbiyah (STIT)Al Ibrohimy Bangkalan, Jl. Raya Galis No.03, Bangkalan, East Java, Indonesia

<sup>4</sup>Universitas Islam Negeri (UIN) Madura, Jl. Raya Panglegur No.Km. 4, Pamekasan, East Java, Indonesia

<sup>6</sup>An Najah University, Buroa, Togdheer, Somaliland, Somalia

\*sayyid.achmad17@gmail.com

**ABSTRACT:** *This study originates from the rise in violence within faith-based educational institutions, especially Islamic boarding schools (Pesantren). This highlights the urgent need to develop educational approaches that prioritize child protection. Islamic Boarding School have significant cultural and spiritual authority, giving them the potential to pioneer child-friendly education principles. This research aims to formulate and examine a child-friendly Islamic education model for violence prevention at Islamic Boarding School. A qualitative case study approach was used. Data were collected through in-depth interviews, participatory observation, and document analysis. Analysis involved data description and categorization, thematic analysis and pattern recognition, theoretical interpretation, critical evaluation, model construction, validation, testing for credibility, and synthesis. Findings show the child-friendly Islamic Boarding School model is shaped by institutional policies like a “No Bullying” regulation. It also features ethical-spiritual values such as isthar (respect), tawadhu’ (humility), and pangabekti (devotion). Character habituation happens through riyadlah and mujahadah activities. Digital innovation, via the Ma’lumat Santri application, strengthens participatory supervision that involves parents. This model reduces violence, reinforces character education, and enriches Islamic education theory based on humanistic values.*

Penelitian ini bertolak dari meningkatnya kasus kekerasan di lembaga pendidikan keagamaan, khususnya Pesantren, yang menimbulkan urgensi untuk mengembangkan pendekatan edukatif yang berorientasi pada perlindungan anak. Pesantren, sebagai lembaga pendidikan Islam yang memiliki otoritas kultural dan spiritual yang kuat, berpotensi menjadi pelopor

<sup>2</sup>  orcid id: <http://orcid.org/0009-0007-6161-3707>

<sup>5</sup>  orcid id: <http://orcid.org/0000-0003-0628-1950>

dalam menginternalisasikan prinsip pendidikan ramah anak. Tujuan penelitian ini adalah merumuskan dan mengkaji model pendidikan Pesantren ramah anak dalam rangka pencegahan kekerasan di Pesantren. Dengan menggunakan pendekatan kualitatif berbasis studi kasus, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Analisis dilakukan dengan cara deskripsi dan kategorisasi data, analisis tematik dan identifikasi pola, interpretasi teoritis (integrasi deskriptif-kritis), evaluasi kritis dan konstruksi model, validasi dan uji kredibilitas, dan terakhir sintesis dan kesimpulan. Hasil penelitian mengungkapkan bahwa model Pesantren ramah anak terbentuk melalui kebijakan kelembagaan “*No Bullying*”, internalisasi nilai-nilai etik-spiritual seperti *isthar*, *tawadlu*’, *pangabekti*, dan pembiasaan melalui kegiatan *riyadlah* serta *mujahadah*. Selain itu, inovasi digital melalui aplikasi Ma’lūmat Santri memperkuat sistem pengawasan berbasis partisipasi orang tua. Model ini menunjukkan efektivitas dalam menurunkan potensi kekerasan, memperkuat pendidikan karakter, serta memperkaya wacana teoritis pendidikan Islam berbasis nilai kemanusiaan. Kontribusi utama riset ini terletak pada formulasi model pendidikan berbasis nilai transformatif yang adaptif terhadap dinamika pendidikan abad 21 dan tantangan era Society 5.0.

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

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## I. INTRODUCTION

Violence against children in educational institutions is a global issue that requires serious attention. UNESCO reports that more than one-third of students worldwide experience physical, verbal, or psychological violence in educational settings (Unesco, 2024). This violence has a negative impact on children's psychological well-being and academic development (Fry et al., 2018). Chung (2023) emphasized that religious-based educational institutions, such as Islamic boarding schools, are not immune to this problem, especially because of their hierarchical structure and closed system, which can make it difficult to detect and handle cases of violence. Bin Mohamad et al. (2024) also emphasized that violence in education not only hinders children's emotional growth and development, but also violates children's basic rights, which are guaranteed in the Convention on the Rights of the Child. The most commonly reported types of violence include sexual, physical, psychological violence, and bullying (Idris et al., 2023). These data show that educational institutions, including Islamic boarding schools, are not yet completely safe places for children (Abdurrohim et al., 2024). In the context of Islamic boarding schools, violence is often difficult to detect due to a culture that normalizes violence as a form of discipline, as well as limited access to information for students (Riyadi et al., 2024). In addition, the absence of an effective complaint mechanism makes students reluctant to report incidents of violence (Billah et al., 2024). This is a big challenge for all parties involved in creating a child-friendly education system and ensuring comprehensive protection for students.

*Pesantren*, as a traditional Islamic educational institution, has an important role in the formation of the character and morals of students. However, several studies show that

there are still violent practices in the educational process in Islamic Boarding School (Rozi et al., 2025), which is often considered as part of a discipline or tradition (Porat et al., 2024). This is contrary to Islamic values, which emphasize compassion and respect for human dignity (Ilham et al., 2023). The tradition of violence in Islamic boarding schools not only has an impact on the mental health of students, but also damages the image of Islamic boarding schools as Islamic educational institutions that uphold humanitarian values (Wahono et al., 2023). Therefore, it is necessary to reorient the educational paradigm in Islamic boarding schools from a repressive approach to a more humanistic and educational approach. Child-friendly education is a strategic alternative that can bridge the traditional values of Islamic boarding schools with the principles of child protection.

The child-friendly Islamic boarding school model emphasizes the principle of respect for children's rights, active participation of students, and a safe and supportive environment. The implementation of this model aims to create an education system that is more adaptive to children's development needs and supports holistic growth and development (Idris et al., 2023). Recent research also shows that this approach can improve the quality of interactions between caregivers and students and reduce levels of violence in the Islamic boarding school environment (Rozi et al., 2025). This concept is in line with the principles of Islamic education, which emphasize noble morals, compassion, and protection of the weak (Abdurrohim et al., 2024). Thus, the child-friendly Islamic boarding school model is an important innovation in renewing the Islamic education system in the contemporary era.

The urgency of implementing child-friendly Islamic boarding schools is also inseparable from the dynamics of society in the Society 5.0 era, which demands a balance between sophisticated technology and humanitarian values (Izzati et al., 2023). The logical relationship between Society 5.0 and violence in Islamic boarding schools lies in the human-centered transformation of education. Society 5.0 encourages Islamic Boarding School to reaffirm humanitarian and Islamic moral values in every educational practice, and innovate educational management through technology and social reform to eliminate violence. Thus, its relevance is both humanitarian and educational, with humanitarian values serving as the foundation, and innovation as the method of realization. In this context, education must be able to produce individuals who are not only intellectually capable but also emotionally and spiritually mature (Choeroni & Anwar, 2024). Islamic boarding schools as centers of character education have a great responsibility to prepare future generations who are competitive and have high empathy. (Ulya & Zafi, 2021). Child-friendly models can be a strategic instrument in realizing this, because they encourage the formation of a learning environment that is fun, safe, and supports the social and emotional development of students. With this approach, Islamic boarding schools can take a more active role in responding to the global challenges of education in the digital era.

Literature shows that a child-centered educational approach has proven effective in creating an inclusive and participatory learning environment (Herdiana & Munir, 2023). Within the framework of Islamic education, this principle can be integrated through the concepts of *tarbiyah* and *ta'dib*, which emphasize comprehensive development of children's physical, intellectual, and spiritual abilities (Gianistika et al., 2025). This concept requires teachers or kiai to not only be teachers, but also loving and morally responsible guides. This strengthens the argument that a child-friendly approach is not something foreign to Islamic tradition, but rather an actualization of Islamic values in

the context of modern education. Therefore, the integration between the child-centered approach and Islamic values needs to be encouraged more widely in Islamic boarding schools.

Theoretical studies on violence in education highlight that violence often occurs in authoritarian education systems that emphasize absolute obedience without dialogue (Muhibbuthabry et al., 2024). In the context of Islamic boarding schools, a strong hierarchical structure sometimes closes off the space for communication between students and teachers (Arifin et al., 2024). Therefore, reforming the structure of power relations in Islamic boarding schools is important to prevent violence from occurring (Nur et al., 2024). Child-friendly Islamic boarding schools offer a new, more dialogical and egalitarian framework of relations, where students are given space to voice their opinions and are involved in the decision-making process related to their daily lives. This transformation is important to create a healthy and democratic educational climate in the Islamic boarding school environment.

However, the implementation of the child-friendly Islamic boarding school model still faces a number of challenges. Among them are cultural resistance to change, lack of training for caregivers, and the lack of specific regulations governing child protection in Islamic boarding school environments. For this reason, collaborative efforts are needed between the government, civil society organizations, academics, and Islamic boarding school communities in formulating policies and programs that support this transformation (Rahman & Maulana, 2024). These interventions should include increasing human resource capacity, developing a child rights-based curriculum, and providing a complaint mechanism that is easily accessible and safe for students. With adequate support, child-friendly Islamic boarding schools can become a model of Islamic education that is competitive and relevant to the challenges of the times.

Thus, this study is important to develop a child-friendly Islamic boarding school education model that is applicable and contextual, especially in its efforts to prevent violence against students at the Islamic Boarding School. The focus of the study will be directed at identifying forms of violence, analyzing causal factors, and formulating prevention strategies based on Islamic values and the principles of child-friendly education. It is hoped that the results of this study can provide significant contributions to the development of educational policies and practices in Islamic boarding schools and become a reference in the formation of a more inclusive and humane Islamic education system in the era of Society 5.0.

In the literature review, a number of previous studies have raised the theme of violence in educational institutions, both from legal, social, and educational perspectives. For example, a study by Abdurrohim et al. (2024) found that verbal and physical violence still often occurs in traditional Islamic boarding schools, which is caused by weak supervision and minimal child protection regulations. Meanwhile, Riyadi et al. (2024) emphasize the importance of child rights literacy among caregivers as a preventive measure. This research is different because it not only analyzes violence as a phenomenon, but also develops a systemic model based on Islamic values and child-friendly principles that can be applied directly in Islamic boarding schools.

Furthermore, several studies such as those conducted by Corburn et al. (2021); Idris et al. (2023) have attempted to offer a curative approach to violence based on internal counseling and mediation. However, this approach tends to be reactive and has not touched on deeper preventive aspects. This study offers a contribution in the form of a

violence prevention model design that integrates aspects of Islamic character education, strengthening institutional structures, and increasing the participation of students in supervision and decision-making. Thus, the position of this study is a complement and an update to previous studies that focus more on the impact or handling of violence cases.

This study also takes a strategic position by highlighting the local context of the boarding school, which has not been studied in depth in scientific research. This contextual approach allows the research results to have greater relevance and acceptance in the field, while opening up opportunities for model replication in other Islamic boarding schools with similar characteristics. This study also answers the gap in the literature related to the formulation of a holistic Islamic education model, based on children's rights, and adaptive to the challenges of education in the digital era, especially in the Islamic boarding school environment.

## II. METHOD

This study uses a qualitative approach with a case study type because it aims to deeply understand the social and cultural realities in the context of implementing the child-friendly Islamic boarding school model at Islamic Boarding Schools (Muafiah et al., 2022). A qualitative approach was chosen to explore the meanings, experiences, and perspectives of the relevant parties, such as caregivers, students, and Islamic boarding school managers (Ikhwan et al., 2021). Case studies allow researchers to intensively analyze the internal dynamics of institutions as well as the historical and cultural contexts that influence educational practices (Nurfaisal et al., 2024). This approach is also relevant for exploring patterns of social interaction and value systems that underlie violent practices and prevention strategies in Islamic boarding school environments, which cannot be explained quantitatively.

Data collection techniques were carried out through participant observation, in-depth interviews, and documentation studies. Observations were conducted to understand daily interaction patterns in Islamic boarding schools, while in-depth interviews were conducted with Islamic boarding school leaders, *ustadz/kiai*, students, and other related parties to obtain data that is rich in meaning and interpretation. Documentation studies were used to examine the internal regulations of Islamic boarding schools, incident records, and existing child protection policies (Riyadi et al., 2024). The data obtained were analyzed using thematic analysis techniques, namely identifying the main patterns or themes from field data related to forms of violence, institutional responses, and prevention strategies. The process involved several stages: 1) familiarizing the data through repeated reading of interview transcripts and observation notes; 2) generating initial codes by labeling important statements related to forms of violence, institutional responses, and child-friendly practices; 3) searching for themes by grouping similar codes into broader categories such as forms of violence, institutional responses, and prevention strategies; 4) reviewing themes to ensure consistency and accuracy; 5) defining and naming the final themes; and 6) interpreting the themes to construct a conceptual model of child-friendly Islamic Boarding School education.

To ensure the validity and credibility of the data, several validation techniques were employed. Data triangulation was conducted by comparing information obtained from different sources (students, teachers, and Islamic Boarding School leaders) and different methods (interviews, observations, and documents). Member checking was used by

confirming the accuracy of the interpreted data and themes with selected participants, ensuring that their perspectives were represented correctly. Peer debriefing involved discussing emerging themes and interpretations with academic peers or supervisors to minimize researcher bias. Additionally, prolonged engagement in the field helped the researcher build trust with participants and gain a deeper understanding of the Islamic Boarding School context, while thick description was applied in reporting to convey the social setting and participants' experiences in detail. The analysis was conducted inductively to build a comprehensive understanding of the practices and potential for child-friendly educational transformation in Islamic boarding schools (Kushnir, 2025).

### III. RESULT AND DISCUSSION

The phenomenon of violence in religious educational institutions such as Islamic boarding schools cannot be viewed as an individual case alone, but reflects a complex systemic problem. This study reveals the dynamics of violence in the context of social structure, Islamic boarding school culture, and the normative framework of Islam. Using a qualitative approach, the data obtained shows that violence in Islamic boarding schools is not simply the result of deviant behavior, but is often institutionalized in the form of disciplinary practices and dominant power relations structures. Therefore, the discussion of these findings focuses on three main aspects: first, identification of forms of child-friendly Islamic boarding schools; second, prevention strategies based on Islamic values and child-friendly education principles; and third, challenges and opportunities in implementing the child-friendly Islamic boarding school model. Each section is examined with a comprehensive theoretical approach to strengthen the argumentative basis and its practical relevance.

#### Identification of Child-Friendly Boarding School Forms

The form of child-friendly Islamic boarding schools reflects the transformation of the paradigm of Islamic education that prioritizes compassion (*rahmah*), protection, and respect for children's rights in an authentic and meaningful learning environment. Islamic Boarding School initiated this transformation through a holistic parenting approach and local cultural values such as *isthar* (deep love), *andhap asor* (*tawadlu*), and *pangabekti* (serving the kiai and the Islamic boarding school with the hope of getting blessings). These values form a social habitus that prioritizes mutual respect, humility, and sincere devotion to teachers, parents, and the Islamic boarding school environment (Idris et al., 2023). One of its main characteristics is the implementation of a "No Bullying" policy, which is emphasized through internal regulations and reinforced by a systematic coaching program and training for Islamic boarding school administrators.

This model is also implemented through the active role of the Kiai and the Islamic Boarding School administrators in maintaining equal and humanistic relations with the students. For example, the Islamic Boarding School supervisor routinely visits the students' dormitories every Friday in a monitoring program called "Educational Friday". In this activity, every dynamic of the students' lives is observed, recorded, and analyzed together. Findings in the form of harsh words, deviant actions, or social relationship problems are then conveyed online to the students' guardians through the "*Ma'lūmat Santri*" information system, a digital-based application as an innovation in managing communication and reporting.

Another characteristic of child-friendly Islamic boarding schools is the instillation of integrative Islamic values and the formation of moral awareness of students through a spiritual and cultural approach. Activities such as *riyadlah* (spiritual training), *mujahadah* (seriousness in learning and worship), and *tazkiyatun nafs* (self-purification) are an integral part of the unwritten curriculum that educates character with a contemplative and transformative approach. The results of Luqmana et al. (2023) research also show that the development of an Android-based student monitoring application that allows parents to monitor student activities in real time, including violations and achievements, in order to improve communication between the Islamic boarding school and the students' guardians. This approach differs from the repressive disciplinary model and replaces it with character building through consistent inculcation of values and spirituality. It was proved by the observation done in Islamic Boarding School Puncak Darrussalam that when a student fails to complete homework, the teacher provides feedback, asks about learning challenges, and helps plan improvement.

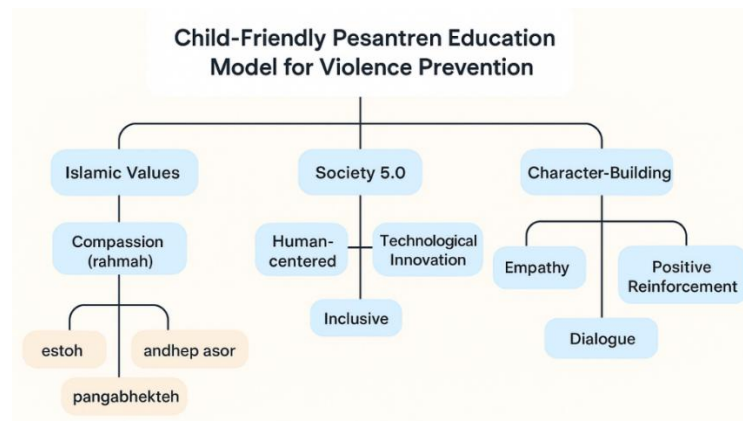
In addition, the Islamic boarding school implements an internal reporting system where each student is personally mentored by the Islamic boarding school administrators. This forms a participatory monitoring network, preventing verbal and physical violence (Billah et al., 2024). The involvement of the Kiai in this process strengthens moral control because the figure of the Kiai in the eyes of the students is considered a source of authoritative and loving role models. A study by Zafi et al. (2024) confirms that the presence of a compassionate, authoritative figure is key to building a violence-free educational climate.

The application of the principles of child-friendly Islamic boarding schools in the context of Islamic education shows the integration of Islamic values and a child-rights-based approach as regulated in the Convention on the Rights of the Child by UNICEF (2019). This approach is not merely symbolic, but is implemented through a curriculum that allows students to participate in decision-making that affects their daily lives, access to protection, and fulfillment of psychosocial needs (Idris et al., 2023). This concept emphasizes the importance of respecting the dignity of children and guaranteeing their rights in educational environments, including in traditional contexts such as Islamic boarding schools. In the realm of Islamic education, this principle challenges the authoritarian parenting pattern and culture of harsh discipline that are still found in some Islamic boarding schools. Therefore, the child-friendly Islamic boarding school education model opens up a productive dialogue space between Islamic values and human rights, making Islamic boarding schools not only institutions that reproduce religious values, but also strategic actors in child protection.

The transformation of the Islamic boarding school education paradigm in a child-friendly framework can also be analyzed through the perspective of Carl Rogers' humanistic theory in Prajoko & Abrori (2021). In this approach, individuals are seen as having the potential for self-actualization that develops optimally in an environment that supports openness, acceptance, and self-confidence. In Islamic boarding schools, this is translated into learning practices that avoid harsh punishment and replace it with a dialogical and empathetic approach. The habituation of social values such as deliberation, mutual cooperation, and collective responsibility becomes a pedagogical mechanism that encourages the development of the *santri's* personality as a whole (Nurhayati, 2022). Thus, the structure of Islamic boarding school education has shifted from a dominant approach to a learner-centered approach. This context shows that the

reform of Islamic boarding school education does not actually eliminate old values, but rather reconstructs power relations into educational relations that liberate and mature.

Furthermore, the changes in the Islamic Boarding School education model must be read in the context of the challenges and opportunities of the Society 5.0 era. Islamic Boarding School that are able to combine local wisdom values with sophisticated technology will become Islamic educational institutions that are relevant to the dynamics of the times. Innovations such as student monitoring applications, digital-based learning, and online discussion forums expand the horizons of value-based and technology-based education simultaneously (Afif et al., 2023). On the other hand, commitment to character values and spirituality remains the main foundation in educating a generation that is ethical and globally competitive (As'ari et al., 2024). In this model, Islamic boarding schools are not only moral fortresses, but also social incubators that prepare students to become agents of change in the midst of a digital society. Thus, child-friendly Islamic boarding schools are not only a solution to institutional violence, but also a model of future Islamic education that is adaptive, ethical, and contextual.



**Figure 1.** Identification of child-friendly boarding school forms

### Strategy for Preventing Violence in Education at Islamic Boarding School

The strategy for preventing violence at Islamic Boarding School shows a holistic approach through synergy between institutional regulations and the transformation of the Islamic boarding school culture. The “No Bullying” policy is implemented systematically and consistently, not only as a written regulation but also as an ethos of living together that is instilled since the beginning of students entering the Islamic boarding school. Socialization of the values of compassion, strengthening morals, and respect for children's rights is carried out through various educational media and routine dialogues between administrators, *ustadz*, and *santri*, it proved by the result of observation when student fights with a friend the teacher mediates dialogue, helps both reflect on feelings and consequences, and guides reconciliation this can Build empathy, emotional regulation, and conflict-resolution skills and Students rebuild relationships and learn peaceful problem-solving. This implementation is in line with the national program of the Ministry of Religion in Zahid (2024), which aims to strengthen the policy of preventing violence against children in religious educational institutions through the formation of a task force for preventing violence and preparing SOPs for handling cases. Furthermore, the existence of a special legal instrument that regulates the protection of children in Islamic boarding school environments, as urged by many

groups (Aunullah et al., 2024), becomes an important foundation for the realization of a safe and child-friendly educational environment.

The role of the kiai as a central figure in the life of the Islamic Boarding School plays a key role in preventing violence. With high moral authority and prestige, the kiai becomes a role model in forming a peaceful and respectful Islamic Boarding School culture. The kiai not only conveys the prohibition of violence verbally, but also exemplifies it through daily interactions that are full of compassion, justice, and simplicity. Albert Bandura's social learning theory, in Nurjamilah (2024), states that authoritative models or figures are very influential in the process of internalizing values and behavior. In this context, the kiai plays a role as an agent of cultural change, who is able to transform Islamic values of mercy and justice into real actions in relations between students. This finding is reinforced by research that shows how the authority of the kiai is very important in forming the attitude of humility of students (Suhardi et al., 2024).

The educational Friday coaching strategy is an important innovation in preventing violence based on active monitoring. Through routine visits by the coaching team to each dormitory, Islamic boarding schools can detect early various social symptoms that have the potential to become sources of violence. The results of these observations are not only used internally, but are also communicated to the guardians of students through the *Ma'lūmat Santri* application, so that collaboration is created between Islamic boarding schools and parents in fostering. This approach demonstrates the use of digital technology as a participatory and transparent tool in building an education system based on social accountability. This step is in line with the principles of community-based education and openness of public information, as regulated in Government Regulation No. 57 of 2021 concerning National Education Standards (Aslamiyah et al., 2022).

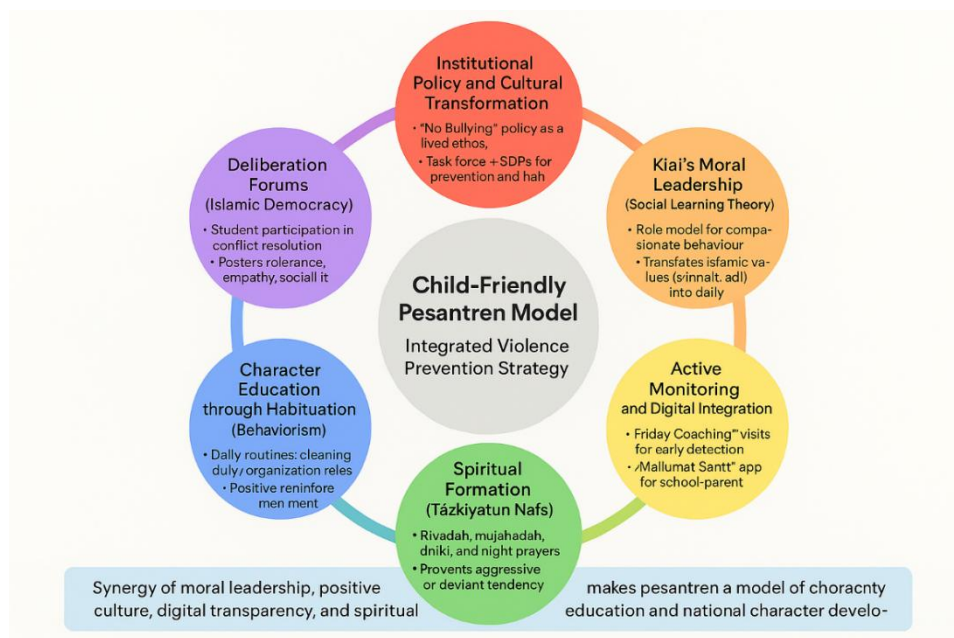
In addition to the structural and participatory approaches, the strategy for preventing violence in this Islamic boarding school also utilizes a spiritual approach through *riyadlah* and *mujahadah* activities. Students are invited to reflect and cleanse their souls from bad traits such as envy, arrogance, and violence. The value of *tazkiyatun nafs* (purification of the soul) is seen as a strong preventive step to build a peaceful and empathetic character. This activity is carried out in a structured manner in the form of joint dhikr, night prayers, and the study of Sufism books. From the perspective of Islamic education, this spiritual activity is an effective means of self-control and the formation of a gentle and responsible personality (Anwar et al., 2025). As revealed in other studies, the practice of *riyadhah* and *mujahadah* has been proven to form religious character and reduce the tendency for deviant behavior among students (Bassar & Hasanah, 2020).

Character education through habituation is also an important pillar in the strategy of preventing violence. Islamic boarding schools build a culture of togetherness, responsibility, and discipline through daily activities such as cleaning duty, night guard responsibilities, and intra-student organizations. This practice is a real application of B.F. Skinner's behaviorist theory, which emphasizes the formation of behavior through positive reinforcement (Yuli et al., 2024). Students who demonstrate good behavior will be given symbolic or verbal rewards, while violations will be dealt with through educational guidance, not physical punishment. This behavioristic approach has long been used in the Islamic boarding school education system and has proven effective in instilling noble moral values (Muhja & Wijaya, 2024). Good habits that are repeated

continuously will form the character of students who are accustomed to living in an atmosphere of peace, order, and mutual respect (Alwi et al., 2022).

The deliberation forums that are routinely held in Islamic boarding schools also serve as a democratic and educational conflict resolution mechanism. In this forum, students are given space to convey complaints, suggestions, and solve problems together with administrators and *ustadz*. This process not only resolves conflicts peacefully but also educates students about the importance of deliberation, tolerance, and empathy. This forum serves as a forum for internalizing the values of Islamic democracy and respect for differences, which are very important in forming a culture of peace in the Islamic boarding school environment. This is in line with the principles of child-friendly education as regulated in Permendikbud No. 82 of 2015, which emphasizes the importance of active participation of children in the education process and decision-making (Suwandi & Supriyatno, 2021). Previous studies also revealed that deliberation forums in Islamic boarding schools are able to develop democratic attitudes and social sensitivity among students (Hilmansah et al., 2024).

Thus, the strategy for preventing violence at Islamic Boarding School does not rely on a single approach, but rather integrates religious, cultural, psychological, and technological aspects. This approach proves that Islamic boarding schools are able to develop a value-based Islamic education model that is responsive to the challenges of violence in the world of education. The synergy between the exemplary behavior of the *kiai*, the habituation of positive behavior, the spiritual approach, and the active involvement of families and digital technology shows that Islamic boarding schools can be pioneers of child-friendly education in the era of Society 5.0. This is not only a solution to the various cases of violence that are rampant in educational institutions, but also an important contribution of Islamic boarding schools to the development of national character based on Islamic values that are *rahmatan lil alamin*.



**Figure 2.** Strategy for preventing violence in education at Islamic Boarding School

## Challenges and Opportunities in Implementing Child-Friendly Boarding School Models

The implementation of the child-friendly Islamic boarding school model faces significant structural and cultural challenges. One of the main obstacles is resistance to changes in the educational paradigm, especially in Islamic boarding school environments that still rigidly uphold traditional values. Some caregivers and *ustadz* still consider that forms of harsh discipline are effective methods in shaping the character of students. This paradigm is an obstacle in the implementation of child-friendly educational values that reject all forms of violence. In addition, the lack of training and capacity of educators in understanding inclusive and psychological educational approaches also slows down the adaptation process of this new model. This phenomenon shows that changes towards a more humanistic education require a comprehensive approach, including training for educators and caregivers of Islamic boarding schools. Study by Wantu et al. (2023); Yousif et al. (2021) underlines the importance of training and strengthening the capacity of educators in understanding inclusive and psychological education approaches. Without this paradigm shift and capacity building, the implementation of the child-friendly Islamic boarding school model will face significant obstacles.

Another significant challenge is the suboptimal system for reporting violence that is safe and reliable for students. The culture of silence and fear of reporting is still strongly embedded in the Islamic Boarding School community because of the unequal power relations between students and caregivers. This is reinforced by Foucault's theory of power in (Almas, 2024), which states that institutions such as schools or Islamic boarding schools often become arenas of symbolic domination, where power is practiced subtly through strict rules and supervision. Therefore, technological innovations such as the *Ma'lūmat Santri* application are an opportunity to create a more open and safe reporting channel for students. However, the success of implementing this technology is highly dependent on the support and commitment of all elements of the Islamic boarding school, including caregivers and educators, to create an environment that supports reporting and protection for students. As'ari et al. (2024); Oktaviani et al. (2024) shows that the use of technology in reporting systems can increase transparency and accountability in handling cases of violence in Islamic boarding schools.

In addition to internal factors, external challenges also come from the lack of policy integration between the Ministry of Religion and child protection institutions in formulating operational standards for preventing violence in Islamic boarding schools. Although the Islamic Boarding School Law No. 18 of 2019 has provided formal recognition of the existence of Islamic boarding schools, the aspect of child protection has not been regulated in detail and operationally. In fact, collaboration between state institutions and Islamic boarding schools is very much needed to create a safe and conducive learning environment. Decree of the Minister of Religion Number 91 of 2025, which contains the Roadmap for the Child-Friendly Islamic Boarding School Development Program, is a positive initial step (Kemenag, 2025), but its implementation requires strong synergy between various parties. Abdurrohim et al. (2024); Mariyati et al. (2025) emphasizes the importance of policy coordination and integration between the Ministry of Religion and child protection institutions to create effective operational standards in preventing violence in Islamic boarding schools.

On the other hand, there is a great opportunity to integrate local values of Islamic boarding schools with global principles of child-friendly education. The typical values of Islamic boarding schools, such as *tawadhu'*, *andhap asor*, *isthar*, and *pangabekti*, are cultural assets that can be revitalized within the framework of character education based on compassion and empathy (Jakandar et al., 2025). This concept is in line with the theory of social-emotional learning (SEL), which emphasizes the importance of developing social and emotional competencies as a foundation for prosocial and violence-free behavior (Raisch et al., 2024). Pratiwi et al. (2024) shows that the integration of local values with the SEL approach can increase the effectiveness of character education in Islamic boarding schools. Thus, Islamic boarding schools have the potential to become an educational model that combines local wisdom with modern educational principles that are oriented towards the protection and development of children.

The role of the Kiai as a central figure in Islamic boarding schools also provides a strategic opportunity in mainstreaming a child-friendly culture. In the context of transformational theory as explained Aziz et al. (2024); Yoserizal et al. (2024), Kiai can function as agents of change who not only inspire spiritually, but also form a progressive and humanistic institutional culture (Idris et al., 2023). This finding reinforces the importance of transformational leadership training for Islamic boarding school administrators to be able to adapt to the challenges of the times. Dian et al. (2024); Nur et al. (2024) shows that the transformational leadership of the Kiai can increase the effectiveness of the implementation of the child-friendly Islamic boarding school model. Thus, strengthening the leadership capacity of the Kiai is key to creating an Islamic boarding school environment that supports the protection and development of children.

The implementation of a child-friendly model also opens up opportunities to strengthen the Islamic Boarding School curriculum, which not only focuses on religious knowledge but also on aspects of mental health, children's rights, and anti-violence education. This integration can be done through the development of subjects on social *fiqh*, interaction etiquette, and contemporary Islamic psychology studies. Thus, Islamic Boarding School can play a role as a holistic educational institution, not only fostering spirituality, but also the mental and social well-being of students. Kutsiyah (2020); Munjiat et al. (2025); Zuhri & Syamsi (2023) emphasize the importance of developing a curriculum that includes these aspects to support the implementation of an adaptive, inclusive Islamic Boarding School model based on social religious values and child-friendly Islamic Boarding School. This will strengthen the role of Islamic Boarding School in producing a generation that is not only religious, but also has high social awareness and empathy.

Within the framework of Society 5.0, Islamic boarding schools also have a great opportunity to utilize digital technology to build an inclusive education system that is responsive to children about their rights. Online reporting applications, e-learning platforms, and online discussion forums between students can be used as media to channel aspirations and educate children about their rights. This refers to the concept of a human-centered society in Society 5.0, which prioritizes technology for human welfare. Happyana et al. (2025); Idris et al. (2023); Wardi et al. (2025) show that the use of digital technology in Islamic boarding school education can improve accessibility and quality of education, and support the implementation of a child-friendly Islamic boarding school model. Thus, the integration of technology in the Islamic boarding

school education system is a strategic step in facing challenges and taking advantage of opportunities in the digital era.

By combining the local cultural capital of Islamic boarding schools, the transformational leadership of the Kiai, and technological innovation, the implementation of the child-friendly Islamic boarding school model is not only possible to implement but also has the potential to become a superior Islamic education model in the digital era. Therefore, the formation of strict regulations, increasing the capacity of educators, and strengthening the participation of parents and the community are important elements in supporting the sustainability of this model. Study by (Abdurrohman et al. (2024); Arif et al. (2024); Billah et al. (2024). Overall, it emphasizes the importance of collaboration between various parties in creating a safe, inclusive, and child-friendly Islamic Boarding School environment. Thus, Islamic Boarding School can transform into an adaptive, ethical, and contextual educational institution in accordance with the demands of the times.

**Table 1. Child-friendly Islamic boarding school model in the context of society 5.0**

Model Aspects	Main Findings	Implications Educational
Educational Paradigm	There is still an assumption that harsh discipline is effective for educating.	There needs to be a redefinition of the educational approach based on compassion and non-violence.
Educator Competence	Minimal training on psychological and inclusive approaches.	Educator capacity must be improved through training and certification.
Reporting System	Students are afraid to report due to unequal power relations.	Digital reporting technology (e.g., <i>Ma'lūmat Santri</i> ) can encourage transparency.
Local Values of Islamic Boarding Schools	Values such as <i>tawadhu'</i> and <i>isthar</i> have not been integrated into child-friendly practices.	Local values can be the foundation of the character and prosocial behavior of students.
Kiai Leadership	The role of Kiai has not been directed towards child-friendly cultural transformation.	<i>Kiai</i> have the potential to be agents of change based on transformational leadership.
Integrated curriculum	The curriculum has not touched on children's rights and mental well-being.	The curriculum needs to integrate contemporary Islamic social and psychological <i>fiqh</i> .
Technological Innovation	Technology has not been used optimally for child protection	The use of e-learning and digital reporting supports the principles of Society 5.0.
Policies and Regulations	Synchronization between institutions is still weak.	Technical regulations are needed to support the operationalization of child-friendly Islamic boarding schools.

The results of this study confirm that the child-friendly Islamic boarding school model is a new paradigm that places the protection and fulfillment of children's rights as a basic principle in organizing Islamic boarding school education. This model is built on the integration of Islamic boarding school cultural values, such as *isthar*, *tawadlu'*, *pangabekti*, *istiqamah*, *mujahadah*, and *tazkiyatun-nafs*, with the global principles of non-violent education and social-emotional learning. The findings show that the success

of this model is greatly influenced by the transformation of Islamic boarding school leadership, especially the role of the Kiai as an agent of change who applies the principles of transformational leadership. In addition, technological innovations such as violence reporting applications, Islamic boarding school *Ma'lūmat Santri* application platforms, and digital discussion forums have proven effective in supporting a transparent, participatory, and child protection-based monitoring system.

However, structural and cultural challenges such as resistance to paradigm shifts, imbalances in power relations, and suboptimal regulations and synergy between institutions are still serious obstacles. Therefore, the child-friendly Islamic boarding school model needs to be developed systematically through a value-based approach, strengthening institutional capacity, and synergistic policy integration between the state and Islamic boarding schools to create an inclusive, humanistic, and adaptive Islamic education environment for the development of the times.

#### IV. CONCLUSION

Based on the results of the research and discussion, it can be concluded that the implementation of the child-friendly Islamic boarding school model at Puncak Darussalam Pamekasan represents a systemic transformation integrating Islamic values with the principles of child-friendly education. This model goes beyond formal regulations such as the “No Bullying” policy and is deeply rooted in the local cultural values of the Islamic Boarding School, including *isthar* (deep love for others), *tawadlu'* (humility), *pangabekti* (sincere service), *istiqamah* (consistency), *mujahadah* (striving for self-improvement), and *tazkiyatun nafs* (spiritual purification). Empirical findings indicate that this model has led to a significant decrease in verbal and physical violence, as observed through dormitory reports and interviews with students and caregivers. The approach has also led to positive behavioural changes among students, including increased empathy, self-discipline, and respect for peers and teachers. The role of the kiai and caregivers as moral exemplars and cultural reformers has been central in building an educational ecosystem characterized by compassion, justice, and mutual respect. Furthermore, routine coaching activities every Friday (“Educational Friday”) and the use of the digital *Ma'lūmat Santri* application have improved monitoring accuracy and communication between the Islamic Boarding School and students’ guardians, enabling early detection and intervention in potential conflict situations. These innovations demonstrate how Islamic Boarding School can integrate spiritual guidance with digital participation, in line with the Society 5.0 paradigm. However, the model still encounters challenges such as cultural resistance to change, limited trained human resources, and insufficient inter-institutional policy alignment. Despite these obstacles, significant opportunities exist through the revitalization of Islamic Boarding School values, transformational leadership of the kiai, and technological innovation in management and education. Overall, this study concludes that the Child-Friendly Islamic Boarding School Model has proven effective in reducing violence, enhancing character formation, and strengthening school–parent collaboration. It can thus serve as a prototype for Islamic education reform that is more humanistic, just, and adaptive to contemporary challenges. Sustainable implementation, however, requires strong support from the government, society, and academia to reinforce its normative, structural, and cultural foundations across other Islamic Boarding School in Indonesia.

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