

IMPLEMENTATION OF CHILD-FRIENDLY CARE IN PESANTREN IN INDONESIA

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Abstract

In the pesantren, Kyai has high legitimacy regarding the pesantren's policies, especially in the program and process of caring for students (santri). This research aims to describe implementing child-friendly care in four pesantren in Indonesia with different typologies, namely PP. An-Nur 2 Al-Murtadlo, Al-Rifa'ie Modern Pondok, PP. Pesantren Rakyat Al-Amin, and Pesantren Tahfidz Al-Qur'an PP. As-Syadzili. Analyzing the suitability of the implementation of child-friendly care with the latest regulations, the Decree of the Director General of Education, Ministry of Religion No. 1262 of 2024, and identifying factors that support and hinder the implementation of child-friendly care in pesantren. For this purpose, this research uses a multiple-case study method with replica logic. Four pesantrens were selected as samples by considering the diversity of types. Data was collected through observation, in-depth interviews with Kyai, managers, infrastructure, santri, and analysis of related documents. The data were analyzed using pattern matching and cross-case synthesis techniques. The research results show that implementing child-friendly care in the four pesantrens is optimal and following the indicators in the Technical Instructions. The management patterns of pesantren are organized, with different models that are based on the needs and resources of each pesantren.

Keyword: *Implementation, Child Friendly Care, Pesantren*

Abstrak

Di lingkungan pesantren, Kyai memiliki legitimasi yang tinggi terhadap kebijakan pesantren, terutama dalam program dan proses pengasuhan santri. Penelitian ini bertujuan untuk mendeskripsikan penerapan pengasuhan ramah anak di empat pesantren di Indonesia dengan tipologi yang berbeda, yaitu PP. An-Nur 2 Al-Murtadlo, Pondok Modern Al-Rifa'ie, PP. Pesantren Rakyat Al-Amin, dan Pesantren Tahfidz Al-Qur'an PP. As-Syadzili. Penelitian ini bertujuan untuk menganalisis kesesuaian penerapan pengasuhan ramah anak dengan regulasi terkini, yaitu Keputusan Direktur Jenderal Pendidikan, Kementerian Agama No. 1262 Tahun 2024, dan

mengidentifikasi faktor yang mendukung dan menghambat penerapan pengasuhan ramah anak di pesantren. Untuk tujuan tersebut, penelitian ini menggunakan metode studi kasus ganda dengan logika replikasi. Empat pesantren dipilih sebagai sampel dengan mempertimbangkan keberagaman tipe. Pengumpulan data dilakukan melalui observasi, wawancara mendalam dengan Kyai, pengelola, sarana prasarana, santri, dan analisis dokumen terkait. Data dianalisis menggunakan teknik pencocokan pola dan sintesis lintas kasus. Hasil penelitian menunjukkan bahwa penerapan pola asuh ramah anak di keempat pesantren sudah optimal dan sesuai dengan indikator yang ada dalam Petunjuk Teknis. Pola pengelolaan pesantren disusun dengan model yang berbeda-beda yang disesuaikan dengan kebutuhan dan sumber daya masing-masing pesantren.

Kata Kunci: Implementasi, Pengasuhan Ramah Anak, Pesantren

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A. Introduction

Pesantren have played an important role in Islamic education and have a long history in Indonesia, which, according to reports by Abdurrahman (2020), has allegedly existed in Java since the 10th century. Apart from religious education, Pesantren also plays a role in nurturing students from an early age (Baharun & Adhimah, 2019). If we look at the numbers, according to 2023 data recorded by the Ministry of Religion, *santri* in Indonesia is around 4.8 million. The majority are dominated by students at the *wustho* (middle) and *ulya* (upper) levels in the age range of 12–18 years (Kemenag, 2023c). Of that number, 20.2% (970,541) were in East Java Province, and 84.7% (822,137) lived in pesantren’s dormitories (Kemenag, 2023b).

Apart from *Santri*, referring to Law Number 18 of 2019 concerning pesantren, four other components must be present in pesantren, namely *Kyai* (caretaker), dormitory (*pondok*), place of worship (mosque), and recitation of the *Kitab Kuning*, or *dirasah Islamiyah* (UU Tentang Pesantren, 2019). These four components are closely related to the upbringing of students in Islamic boarding schools. *Kyai* (including *Nyai*) is the highest authority in pesantren, especially in their own environment (*wilayah khasah*) (Samsu et al., 2021). According to him, this is Faisal et al. (2022) because *Kyai* has cultural, social, political, and economic legitimacy in Pesantren and is the main reference for *Santri*. Even so, *Kyai* tends to be democratic and uses participatory decision-making (Hafidh et al., 2022). Meanwhile, in providing dormitory facilities and places of worship, Pesantren must

pay attention to many factors, including environmental, social, and economic aspects (Bakri, 2021). Cottages must be environmentally friendly and also child-friendly. According to data from the Ministry of Religion for 2023, only 1.35% (84,606) of dormitories were damaged out of a total of 6,266,590 boarding school dormitories; only 3.5% (149,181) of *Santri* study rooms were damaged out of a total of 4,217,741 study rooms; and only 8.5% (19,863) of mosques damaged Pesantren from 232,573 mosques (Kemenag, 2023a).

In the aspects of recitation and learning as well as curriculum development, Pesantren in Indonesia tends to be open to development (Budiharso & Suharto, 2022). Especially in terms of integrating religious studies with science and the latest technology. Mas'ud et al. (2019) note the evolution of the development of Pesantren in Indonesia to face the global challenges that Pesantren's students really need. Related to this, Pesantren also takes advantage of many opportunities to improve the competence of teachers and *ustadz*. In East Java, the Religious Education Development Institution (LPPD) since 2019 has provided 4,860 scholarships in collaboration with 20 universities, 19 *Ma'had Aly*, and even Al-Azhar University. From this program, 90 undergraduates have graduated from Al-Azhar, 950 *Ma'had Aly* undergraduates, 2,640 bachelor's degrees, 1,100 master's degrees, and 80 doctorates (LPPD, 2024).

These facts show that Pesantren has actually made efforts to provide institutions that suit the needs of students, both in terms of facilities, management, teaching, and recitation aspects. Because these functions are important factors that should, in theory, be able to form a child-friendly environment (Muafiah et al., 2022). However, Muafiah noted that the second-highest number of cases of violence and harassment in Pesantren were reported after cases in universities in 2022. These include cases in Bandung with 12 female students as victims, in Jombang where the perpetrator was the pesantren's leader, and cases of violence that killed female students in Ponorogo. From 2023 to 2024, there will be a lot of similar cases reported, most recently, among others, harassment by pesantren's owners against female students in Sukabumi (Syahdan Alamsyah, 2024), sexual harassment in Banjarbaru (Polres Banjarbaru, 2024), abuse of fellow students that killed one student in Kediri (Raja Eben Lumbanrau, 2024), and harassment of female students against juniors in Cilegon (Liputan6, 2024).

Several analytical narratives state that there has been an increase in the number of cases reported and published. The report Komnas Perempuan (2023a) that violence and harassment in Pesantren in 2022 increased drastically (308.3%, from 12 to 37 cases) compared to the previous year. It was recorded that 42% of the victims were aged between 18 and 24 years, and 8.2% of the perpetrators were

people who should be protectors and role models. Including teachers, lecturers, and religious figures (Komnas Perempuan, 2023b). Globally, the International Center for Research on Women (ICRW) reports that around 30% of adolescent girls aged 15 to 19 experience emotional, sexual, and physical violence (Christina Juan, 2017).

In fact, child protection in Indonesia has been ideal since the 1945 Constitution stated, "Every child has the right to survive, grow, and develop and has the right to protection from violence and discrimination" (Undang-Undang Dasar, 1945). Likewise, the 2019 Law on Pesantren emphasizes the provision of facilities for students by paying attention to various aspects to support a child-friendly environment in Pesantren (UU Tentang Pesantren, 2019). For this reason, the Indonesian Ministry of Religion and the Ministry of PPPA have, since 2021, established a joint commitment to realize the mandate of this law. Finally, the Indonesian Ministry of Religion issued PMA 73 of 2022 concerning the prevention and handling of sexual violence in educational units and Decree of the Director General of Education 1262 of 2024 concerning technical instructions for child-friendly care in Pesantren.

The Director General's Decree contains seven chapters that regulate how care must be carried out by *Kyai*, caregivers, administrators, and teachers at pesantren. This includes – in detail – regulating the fulfillment of students' basic rights, such as identity, food, clothing, access to learning, facilities, health services, social relationships, involvement, and time management. Procedures for protecting children in care at pesantren, resources needed, monitoring, evaluation, and reporting (PRA, 2024). The realization of Pesantren with child-friendly care must involve all parties and be handled in a structured and systematic manner. It is necessary to promote education regarding the rights of students as foster children in pesantren before then confirming this with supervision from the Ministry of Religion through this regulation (Rohani Budi Prihatin, 2024).

Therefore, the position of government regulations and how they are monitored and implemented are very important to creating a child-friendly environment (Jansson et al., 2022), including care in the pesantren environment. This can be seen from several studies that have been carried out regarding child-friendly pesantren, which have not yet examined the regulations, supervision, and implementation. These include research by Muafiah (2022) that reports on the business of four Pesantren in Ponorogo and Magetan, research by Albert and Sesmiarni (2022) that reveals strategies for establishing child-friendly pesantren, research by Nurlaela et al. (2023) that describes overcoming violence through child-friendly pesantren's programs, research by Evingrum (2023) and Anam et al.

(2023) that reports on outreach and socialization of child-friendly pesantren's programs in Madiun and Jombang.

As can be seen from several of these studies, there has been no research or policy analysis that describes the implementation of government regulations regarding child-friendly care in pesantren. There was a study conducted by Natsir and Zulmuqim (2023) that evaluated the implementation of child-friendly programs in 23 pesantren in West Sumatra using the context, input, process, and product (CIPP) evaluation model. However, Natsir and Zulmuqim only saw from the perspective of the program implementation team in each pesantren and had not photographed the latest regulations (Decree of the Director General of Education, Ministry of Religion 1262 of 2024).

In contrast to several previous studies, this paper makes the latest regulations the main policy subject in the author's research. This is based on two important questions, namely how to implement technical instructions for child-friendly care in Pesantren and what the pattern of implementation is in four different pesantren. So this article aims to photograph the implementation of the latest regulations regarding child-friendly care in Indonesia and create an overview of the technical patterns implemented in four Pesantren with different typologies (*pesantren salaf, pesantren modern, pesantren rakyat, and pesantren wisata*).

B. Method

This research uses a collective case study design (multiple case studies) which is applied in several different sites using replica logic (Creswell, 2016). This research was conducted at four Pesantren with different typologies, namely: PP. As-Syadzili Malang (*pesantren salaf*), PP. Al-Rifaie Malang (*pesantren modern*), PP. An-Nur 2 Al-Murtadlo Malang (*pesantren wisata*), and PP. Al-Amin Malang (*pesantren rakyat*). Researchers observed the community in pesantren, starting from *Kyai/Nyai* (caregivers), teachers (*ustadz*), and Santri. Apart from that, researchers also observed the environment and learning activities in pesantren, starting from the curriculum, activities, and programs to the real condition of the facilities. This is based on an instrument developed from child-friendly parenting indicators following the Decree of the Director General of Education number 1262 of 2024.

Analysis, as stated by Ridder (2017) and Abdurrahman (2024), is used to identify patterns of implementation of child-friendly care following the regulations in question, then look for relationships and mechanisms and compare the patterns developed in the four pesantren, as well as confirm them with a theoretical framework. Therefore, following the technique of Yin (2018), the author uses the pattern matching technique to describe the implementation and the cross-case

synthesis technique to map the differences in implementation at the four Pesantrens sites with different *typologies*.

C. Results and Discussion

1. Implementation of Child-Friendly Care in Pesantren

a. Santri Dignity and Identity

Among the various traditions carried out in pesantren, there is one interesting thing related to the identity of the students, namely the matter of changing names. In the majority of pesantren, the names of the students are not changed by the *Kyai* or caregivers. *Santri* continues to use the names listed on their official documents, such as Resident Identity Cards (Kartu Tanda Penduduk) and Family Cards (Kartu Keluarga). However, there are two Pesantren that have different traditions in this regard, namely Pondok Modern Al-Rifaie and PP An-Nur 2 Al-Murtadlo. In both pesantren, *Kyai*, or caregivers, have the authority to change the names of students for various reasons.

One of the most common reasons is because the students are *muallaf* (new converts to Islam). In the process of converting to Islam, a person usually chooses a new name that reflects their Islamic identity. In pesantren, *Kyai* or caregivers can help with this process by giving them new names that follow Islamic teachings. Another reason underlying the name change is the tradition of *tabarrukan*, namely hoping for blessings from the *Kyai*, or caregiver. In this tradition, students believe that by using the name from *Kyai*, or caregiver, they will receive an abundance of blessings and glory.

It should be noted that even though the students' names are changed at the pesantren, the change does not affect their official identity document data, such as KTP and KK. The names listed in the document remain the students' real names. This tradition of changing names in Pesantren reflects the diversity of cultures and beliefs that exist in Indonesia. The majority of Pesantren respect the students' real identities by not changing their names. On the other hand, there are several Pesantren that have unique traditions for changing names, which are based on various spiritual and cultural reasons.

In today's digital era, data security and privacy are increasingly important issues. This also applies to pesantren, where the accuracy and confidentiality of student data are major concerns. Pesantren have a responsibility to ensure that student identity data is well maintained and not misused. One of the important steps taken by Pesantren is to ensure the accuracy of student data. This data includes full name, date of birth, address, and other information listed in official documents such

as the Resident Identity Card (KTP) and Family Card (KK). Pesantren needs to verify this data periodically to ensure its correctness.

Apart from that, Pesantren also has a commitment to maintaining the confidentiality of student data. This data may not be shared with other parties without the consent of the student concerned. Pesantren usually implements a strict security system to protect student data, such as using strong passwords and limiting access to that data. Pesantren also needs to utilize technology to maintain the security of student data. One way that can be done is by storing student data on a secure and encrypted pesantren's website. This will help prevent unauthorized data access.

As part of efforts to maintain the security of student data, Pesantren also encourages students who have reached the age of 18 to make KTPs. A KTP is an important document that can be used for various purposes, such as opening a bank account, registering for a job, and participating in other activities. Pesantren's commitment to maintaining the integrity and security of student data is proof of their responsibility towards the students entrusted to them. By implementing the right steps, Pesantren can ensure that student data is well-maintained and protected from misuse.

b. Food, Clothing, and Privacy of *Santri*

In pesantren, students are not only taught religious knowledge and general knowledge but are also trained in aspects of independence, including fulfilling basic needs. In all pesantrens, students actually receive nutritious food three times a day. Senior students, who are usually over 18 years old and are usually called *Santri khidmah*, *abdi pesantren*, or *Santri abdi dalem*, they help chefs from outside the pesantren prepare food, by cutting raw materials, cooking, and presenting it to other students. Apart from training independence, this activity also fosters a sense of family and a spirit of mutual cooperation between students.

The curriculum at Pesantren is not only focused on formal religious and academic lessons. Seeing the phenomenon of many students coming from underprivileged families, PP. Pesantren Rakyat has a special curriculum that focuses on cultivating life skills. The students here are not only involved in cooking and preparing food but also in various other skills such as animal husbandry, farming, sewing, and trading. It is hoped that these skills will provide provisions for the students to earn a living and live independently after they graduate from pesantren.

In terms of ensuring privacy, every student in Pesantren is required to have a private cupboard that can be locked. Although sometimes the key is lost or damaged, Some Pesantren has control and improvement programs every year. This aims to maintain the privacy and security of their belongings. In PP. At Pesantren

Rakyat, students are even given the freedom to bring or make their own cupboards. This gives the students a sense of ownership and responsibility for their belongings. Apart from that, to maintain privacy between male and female students, separating male and female dormitories in all Pesantren is an obligation. In fact, not only dormitories but also school facilities are separated. This is to maintain norms and religion, and it also aims to create a conducive learning environment and avoid unwanted things.

c. Access to Learning Activities and Facilities

Behind its sturdy walls, Pesantren stores a wealth of traditions and noble values that have been passed down from generation to generation. More than just a place for religious education, pesantren are transformed into a microcosm that fosters character, independence, and a sense of brotherhood between students. In Pesantren, the learning process is not only focused on the classroom and textbooks. The students are exposed to various real-life experiences that support their learning and self-development. Various extracurricular activities, ranging from religious, such as the *Tahfidz Qur'an* and calligraphy, to non-religious, such as scouting, sports, and martial arts, provide a platform for students to explore their interests and talents.

Each pesantren has a shop or cooperative that provides various learning needs for students, such as notebooks, stationery, textbooks, and yellow books. Even though sometimes it's not complete, this makes it easier for students to get the learning equipment they need without having to leave the pesantren environment. Apart from that, although there are no students with disabilities in these four pesantren, several pesantren are starting to open themselves up to accepting students with special needs (disabled students). Efforts are starting to be made to provide special facilities and assistance to help disabled students participate in learning and daily activities at pesantren.

Teaching staff at Pesantren do not only come from internal pesantren. Collaboration with external parties to provide tutors in certain fields is carried out to ensure that students receive a quality and comprehensive education. These tutors, apart from having expertise in their field, also understand the values and traditions of Pesantren, so they can guide students more effectively.

In terms of the availability of internet connection facilities, in most Pesantren, their use is more focused on office administration and learning support. Students are generally not permitted to use smartphones, laptops, or computers personally, except in the context of learning supervised by the teacher. This aims to minimize distractions and help students focus on the learning process and character development.

Regular evaluation meetings are held at all pesantren to assess the progress of students and the effectiveness of the pesantren's programs. Joint meetings usually involve various parties, such as foundation members, school principals, pesantren administrators, teacher councils, and even student representatives. However, for regular routine meetings, they are usually held specifically by pesantren administrators only. At Pondok Modern Al-Rifa'ie, there is a special education directorate led by an education director to handle this matter in a more structured and directed manner.

Even though parents are not directly involved in making educational policies at Pesantren, their communication and suggestions are still appreciated. Pesantren usually open communication channels for parents, such as through contact books, online applications, or directly conveying it to caregivers and pesantren administrators. This is done to build mutual trust and cooperation between the pesantren and parents in educating and guiding the students. However, most Pesantren do not regularly hold meetings with parents and guardians or open special groups. This is intended so as not to complicate the management of pesantren.

d. Access to Health Services

Health and cleanliness are fundamental aspects of pesantren life. During busy learning and worship, students need a balanced nutritional intake, a clean environment, and easy access to health services. The four Pesantren studied showed a strong commitment to maintaining the health and cleanliness of their students through various structured programs and policies.

All Pesantren studied provide health facilities for students, ranging from simple clinics to collaboration with hospitals. PP An-Nur 2 Al-Murtadlo has its own clinic, which is capable of serving 7 thousand students, both male and female. This clinic is equipped with professional medical personnel and adequate equipment to handle various health complaints from students. Apart from that, this pesantren also collaborates with Mitra Delima Hospital to provide more complete health services for its students. Meanwhile, PP. Pesantren Rakyat, even though it does not have its own clinic, collaborates with two doctors around the pesantren to ensure easy access to health care for its students. Every student who seeks treatment at the doctor's clinic is free, showing the pesantren's commitment to reducing the burden of health costs on its students.

The four Pesantren have staff and medical personnel who are specifically responsible for the health of the students. This administrator is responsible for supervising the health program, monitoring the health condition of the students, and coordinating with medical personnel. Apart from that, the four Pesantren also

have a regular inspection program for the conditions of the Pesantren and students. This examination includes physical health checks, environmental cleanliness, and the provision of first aid. Apart from that, the four Pesantren try to provide students with daily needs such as soap, shampoo, toothpaste, and toothbrushes through Pesantren or cooperatives. This aims to ensure that students have easy access to personal hygiene products.

More than that, the four Pesantren also provide education and outreach on clean and healthy living to their students. This counseling includes education about the importance of maintaining personal and environmental cleanliness, healthy eating patterns, and reproductive health. In some pesantren, there are even regulations that prohibit students from smoking to maintain their health. The four pesantren also carry out community service cleaning (*ro'an*) for their students in the pesantren environment. This aims to foster a sense of responsibility and awareness among students about maintaining the cleanliness of the environment in which they live. For this purpose, Pesantren also provides adequate cleaning equipment, such as brooms, mops, rubbish bins, and final waste disposal sites. This equipment is placed in various corners of the pesantren to make it easier for students to maintain a clean environment.

e. Social Relations and Arrangements of *Santri* Dormitory

Pesantren strives to ensure communication and build relationships between students and their parents and families. The four Pesantren studied demonstrated their commitment to providing adequate time and facilities to help students stay connected with their families. The four Pesantren provide time and facilities for communication between students and their parents. This can be done by telephone, WA chat, video call, or direct visit to the pesantren. Apart from that, Pesantren also provides special times for visits by guardians of students, where parents can visit their children at the Pesantren and exchange news.

Pesantren also provides some vacation time that students can use to be taken home. Such as semester holidays, the end of the academic year, *Ramadhan* holidays, or others according to the regulations at each pesantren. This allows students to reunite with their families and spend time together at home. The pesantren's efforts to establish communication and build connectivity between students and their families can also be seen in the provision of special room facilities or areas in the pesantren which are used to meet with the families of students who come to visit. In PP. An-Nur 2 Bululawang, there is even a guest house that can be used by students' families who want to stay overnight during their visit.

In maintaining good communication between students, pesantren that have quite a lot of students, such as Pondok Modern Al-Rifa'ie and PP. An-Nur 2 Al-

Murtadlo, enforce separation between senior and junior students. This is done to maintain order and security in the pesantren environment. Dormitories for senior and junior students are separated, so they can focus on learning and activities appropriate to their age and maturity level. In each dormitory and room, there is a tutor or room caretaker who is usually taken from a senior student who is already teaching (teacher or *Ustadz*) and appointed by the caretaker. These mentors and caregivers are tasked with helping the students in various ways, such as guiding them in their studies, teaching them about the norms and values of the pesantren, and helping them solve the problems they face.

In the pesantren environment, unique and distinctive communication patterns exist, including in these four pesantren. The use of words and addresses that, at first glance, seem rude or demeaning is part of their culture and traditions. This does not mean there is harassment or bullying, but rather a form of close communication and friendship between students. Local traditions and wisdom color their interactions. The use of these words is not intended to offend or hurt, but rather as a form of humor and to build closeness between students.

More than that, this tradition also trains students' mentality to withstand criticism and build mental resilience. They learn to accept criticism gracefully and not get offended easily. However, it is important to remember that context and non-verbal communication play an important role in understanding the meaning behind words. Misunderstandings can occur if you only look at them from a literal perspective. On the other hand, education and awareness about polite communication and mutual respect are still instilled in pesantrens. Dialogue and open communication between students can help avoid misunderstandings and build more positive relationships.

f. Santri's Participation and Rest Time

One clear proof of the participation and development of students' talents is the existence of a pesantren management board structure. In the four Pesantren studied, the management board structure consists of senior students over the age of 18 years. The existence of this council is a forum for students to voice their aspirations, contribute to the management of the pesantren, and develop their talents. The Islamic Boarding School Management Council is a forum for students to participate in various activities and decision-making at the pesantren. They are involved in compiling pesantren programs, assisting in organizing activities, and providing input to administrators. Pondok Modern Al-Rifa'ie places the management of the *Santri* element as a technical unit of the education directorate. This shows the pesantren's commitment to providing a wider space for students to participate in educational management.

The four Pesantren accommodate student association organizations, including regional organizations (*Organisasi Daerah*). The existence of this organization provides space for students to develop their interests and talents, as well as build a sense of responsibility and leadership. In terms of specialization and talent development, this is also a main concern in the four pesantren. Each pesantren has a different focus on talent development according to their vision and mission. PP. An-Nur 2 Al-Murtadlo provides more opportunities in the field of *Kitab Kuning*, Pondok Modern Al-Rifa'ie in achievement in formal schools, PPTQ As-Syadzili 4 in the field of Tahfidz Al-Qur'an, and PP. Pesantren Takyat Al-Amin in the field of life skills and independence. However, Pesantren also pays attention to adequate rest time for all students.

g. Regulations in Pesantren

The four Pesantren studied have and enforce regulations that are binding on all students. This regulation was created to create a conducive and orderly pesantren environment so that the learning and teaching processes can run optimally. These regulations cover various aspects of life in pesantren, from waking up times to class rules to dress etiquette. The students are required to comply with these regulations in order to maintain order and discipline for themselves and all students in the pesantren.

Imposing sanctions on students who violate the rules is inevitable. However, the four Pesantren studied have the principle that the sanctions given must not hurt or degrade the dignity of the students. The sanctions given are usually educational and coaching in nature, such as verbal warnings, additional assignments, or prohibitions on participating in certain activities. The goal is to help students understand their mistakes and learn not to repeat them in the future. Before imposing sanctions, pesantren administrators usually first carry out an education and dialogue process with students who violate the rules. This is done to understand the reasons behind the violation and help students learn from their mistakes.

2. Patterns and Typologies of Child-Friendly Parenting in Pesantren

a. Procedures for Protecting Students in Care

Pesantren, as educational institutions that accommodate children from various backgrounds, have a responsibility to create a safe and conducive environment for them. This is in line with the principles of children's rights and efforts to create a child-friendly in pesantren. Even though the four Pesantren studied do not yet have special child-friendly care management or teams, internalization of the values of child-friendly care procedures has been carried out. This can be seen from the policies and regulations that apply in each pesantren, such

as the prohibition of physical and verbal violence, as well as the emphasis on open communication and mutual respect.

The four Pesantren show a commitment to developing a conducive environment that is far from various forms of violence. Efforts made include: (1) providing education to students, teachers, and staff about children's rights and how to prevent violence. At the Al-Rifa'ie Modern Pondok, for example, there has been counseling from the Ministry of PPPA, there is a child-friendly banner, and seminars have been held. (2) Pesantren carry out supervision and monitoring of students' activities to ensure that they do not experience violence. (3) Pesantren has procedures for handling cases of violence that occur in the Pesantren environment. Pesantren is also open to collaborating with related parties in responding if violence occurs at Pesantren. This can be done by collaborating with child protection agencies, psychologists, and the authorities.

b. Supporting Resources

The four Pesantren have advantages in terms of mentoring their students. They provide mentors who have knowledge and experience in childcare procedures. The supervisors at this pesantren generally consist of teachers who are experienced in educating and guiding students. They are assisted by administrators who come from senior students, the majority of whom are over 18 years old, so that they have enough maturity to be role models for junior students. In PP. An-Nur 2 Al-Murtadlo and Pondok Modern Al-Rifa'ie, several senior students are appointed as heads or room caretakers who act as deputy caretakers and 24-hour safety guides in the dormitory.

The four pesantren have adequate and child-friendly facilities and infrastructure. These facilities and infrastructure are designed to support the teaching and learning process and care for students. The four Pesantren have a healthy and safe environment. This can be seen in buildings that meet standards, have easy access, and are inclusive of activities with the community. Pesantren are open and inclusive of the surrounding community, allowing for positive interaction and collaboration. In terms of completeness of facilities, PP. An-Nur 2 Al-Murtadlo, which was designed as a tourist pesantren (*pesantren wisata*), and Pondok Modern Al-Rifa'ie have more complete facilities compared to other pesantrens.

The boys' dormitory is separated from the girls' dormitory to maintain the privacy of the students. Each room has a door that ensures students' privacy. All bathrooms and toilets are located in the dormitory area or building for the convenience and comfort of students. All Pesantren have adequate mosques or prayer rooms for the religious activities of the students. The four Pesantren have a library room, a playroom or area, and a consultation room, such as an office, for

students who need guidance and direction related to academic, personal, or spiritual matters. This facility is provided to support the teaching and learning process and students' self-development. However, not all pesantren have adequate facilities to deal with disasters. Only a few buildings have APAR, such as in formal school buildings belonging to pesantren.

The four Pesantren have financial management with various funding sources. The majority of funds come from student education funds. Except PP. Pesantren Rakyat Al-Amin has different sources of funding, namely from the *Kyai* themselves and external donors. This is done because all education costs are free. Meanwhile, in terms of networking, the four Pesantren have built strong networks with various parties, such as educational institutions, civil society organizations, and government agencies. This is done to improve the quality of education and the learning and care processes of students in Pesantren.

c. Monitoring, Evaluation and Reports

The four Pesantren implement a comprehensive monitoring and evaluation system to ensure the effectiveness of the teaching and learning process and the care of students. The scope of monitoring includes (1) the condition of the students, which includes aspects of their physical, mental, emotional, and spiritual health, to ensure their overall welfare and development. (2) Quality of education, namely monitoring the quality of teaching, curriculum, and learning methods to ensure the effectiveness of the teaching and learning process. (3) Infrastructure and environmental conditions, namely monitoring the condition of infrastructure, facilities, and the environment to ensure security, comfort, and conduciveness for students. (4) The results of care, namely monitoring the impact of pesantren care on the character, values, and morals of students.

Evaluations are usually carried out periodically to assess student progress and program effectiveness and identify areas that need improvement. Daily Activity Evaluation is carried out to assess the implementation of pesantren daily activities, such as teaching and learning activities, religious activities, and extracurricular activities. Evaluation of learning outcomes: assess students' learning outcomes through tests, exams, and other assessments to measure their achievements. Evaluation of learning barriers to identify the obstacles faced by students in the learning process and find solutions to overcome them.

D. Conclusion

This research succeeded in photographing the implementation of child-friendly care in Pesantren in Malang Regency based on the latest regulations in the Decree of the Director General of Education, Ministry of Religion No. 1262 in 2024.

Research data was obtained from four pesantrens. The results of the research show that the four pesantren have organized management with different patterns in each pesantren. The four Pesantren are open and have collaborated with various related parties to implement child-friendly care. However, this research has several weaknesses because it is not very in-depth in exploring the views of caregivers, managers, and administrators regarding child-friendly care. Apart from only focusing on four pesantren in Malang Regency. Therefore, more in-depth and comprehensive research is needed using an ethnographic or phenomenological approach to get a more complete picture of the implementation of child-friendly care in pesantren.

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