

## ***Internalization of Humanist-Religious Education in Child-Friendly Madrasahs in Indonesia***

**Imam Subqi<sup>1\*</sup>, Rahmat Hariyadi<sup>1</sup>, Badrus Zaman<sup>1</sup>, Sutrisno<sup>2</sup>**

<sup>1</sup>Universitas Islam Negeri Salatiga, Salatiga, Indonesia

<sup>2</sup>Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

\*email: [imamsubqi@uinsalatiga.ac.id](mailto:imamsubqi@uinsalatiga.ac.id)

DOI: <https://doi.org/10.31603/tarbiyatuna.v13i2.7297>



### **ABSTRACT**

**Article Info:**

Submitted:

08/07/2022

Revised:

08/10/2022

Published:

31/12/2022

*The large number of violence cases in educational institutions by educators to students or by student to student as the result of the lack of sense of humanity makes education unfriendly. Therefore, an orientation in instilling humanist-religious education is needed. The objective of this study is to explore the internalization of humanist-religious education through planning, implementation, and evaluation of child-friendly madrasah (Islamic school). First, the planning of humanist-religious education internalization can be formulated in forms of socialization on children rights and protection, mapping of madrasah condition, preparation of related policies, and child-friendly madrasah team organization. Second, the process of humanist-religious education internalization can be done through customization and exemplary. Last, the evaluation components of humanist-religious education in child-friendly madrasah include context evaluation, inputs, process, and products. The result: this study can be used as the reference for madrasah policies.*

**Keywords:** *Child-friendly Madrasah; Education; Humanist-religious*

### **ABSTRAK**

Banyaknya kasus kekerasan di lembaga pendidikan yang dilakukan oleh pendidik kepada peserta didik atau oleh peserta didik kepada peserta didik sebagai akibat dari kurangnya rasa kemanusiaan membuat pendidikan menjadi tidak ramah. Oleh karena itu, diperlukan orientasi dalam menanamkan pendidikan humanis-religius. Tujuan dari penelitian ini adalah untuk mengeksplorasi internalisasi pendidikan humanis-agama melalui perencanaan, pelaksanaan, dan evaluasi madrasah ramah anak (madrasah). Pertama, perencanaan internalisasi pendidikan humanis-agama dapat dirumuskan dalam bentuk sosialisasi hak dan perlindungan anak, pemetaan kondisi madrasah, penyusunan kebijakan terkait, dan organisasi tim madrasah ramah anak. Kedua, proses internalisasi pendidikan humanis-keagamaan dapat dilakukan melalui penyesuaian dan keteladanan. Terakhir, komponen evaluasi pendidikan humanis-keagamaan di madrasah ramah anak meliputi evaluasi konteks, input, proses, dan produk. Hasilnya: penelitian ini dapat dijadikan acuan kebijakan madrasah.

**Kata-kata Kunci:** *Madrasah Ramah Anak; Pendidikan; Humanis-religius*

## 1. INTRODUCTION

Historically, education in madrasah aims at the integration of Islamic science and general education so that the Law of National education System year 2003 instructs madrasah education to fulfill the community need of science and technology development dynamics (Muniroh & Muhyadi, 2017; Dewantara dkk., 2019). The number of madrasah gains to fulfill the need of education in Indonesia. According to the data of The Ministry of Religious Affairs, in 2020 there were 82,418 madrasahs from primary to secondary education (Kementerian Agama, 2021). Many madrasahs have not been able to be managed well. As the result, the governance and quality of the education are still far from the expectation.

The positive impact of madrasahs is that they participates in fulfilling the mandate of the Law of National Education System to educate the children of the nation. However there are still violence acts in Islamic Educational Institution, both verbal and non verbal, which are done by the educators and the students (Jumari., 2020) (Kandedes, 2020) (Witanti, 2016). It can be seen from the cases that Islamic educational institutions have not responded the phenomenon well although it has been going on for quite a long time, even until now (Aisyiah, 2016).

Data of complaints received by the Indonesian Child Protection Commission (KPAI) in 2018 explains that violence cases at school were 72% physical violence, 9% psychological violence, 4% financial violence, and 2% sexual violence. In 2017 there were 116 cases of violence committed against children, while in 2019 there was also a video of violence between fellow students in Banyuwangi, where initially a student was teased by a friend and one of the students kicked him from behind (Siti Fai'iz Fauziah, 2021). Meanwhile, based on KPAI data regarding cases of sexual violence against children in 2019 in educational institutions, there were 21 cases and 123 children as victims (Kandedes, 2020).

Madrasahs as Islamic educational institutions should be able to help their students achieve their educational goals. However, madrasahs have not been fully able to realize this optimally for various reasons (Andriyan & Trihantoyo, 2021) (Campbell, 2020). UNICEF data from research shows that 80% of schools or madrasahs are still prone to violence committed by educators (Hasibuan & Rahmawati, 2019) (Fry et al., 2018). This condition is a concern in the world of education, where education should provide a comfortable space for students for the learning process (Hajaroh et al., 2021).

Education is a place for the process of knowledge transfer. Students need a friendly place without violence either by teachers to students or by students to students (Murtaza, 2011). Child-friendly madrasahs will provide protection for children with a safe, clean, healthy, loving, and cultured environment that can guarantee the fulfillment of children's rights and protection from violence and discrimination (Lian et al., 2018), (Widowati et al., 2019). Child-friendly madrasahs do not build new places but make

children comfortable and guarantee the fulfillment and protection of their rights (Sriyanti Rahmatunnisa, 2021).

In realizing its implementation, child-friendly madrasas have six components: (1) a written commitment regarding child-friendly madrasas, (2) a friendly learning process, (3) educators and education staff having knowledge on children's rights, (4) fulfilled facilities and infrastructure, (5) participation from the community, both leaders and parties who have concern for child-friendly madrasas (Indraswati et al., 2020), (Kurniyawan et al., 2020), (Alfina & Anwar, 2020). There are still very few madrasahs that respond or implement child-friendly madrasas, which is an indicator that education in madrasas is not fully friendly to the learning process, especially in basic education.

As a humanist religious education, child-friendly madrasahs can be a space for children's growth and development with a friendly learning process in accordance with the rights that children have (Armedyatama, 2021). Humanist education theory is based on humanizing humans, where education is considered successful if students can understand the conditions of their own environment and can actualize themselves in the life to come (Armedyatama, 2021). Humanist education that specifically studies humans and focuses on human behaviour was developed since the 1950s (Nasution & Suyadi, 2020). From this education, students are directed to be able to understand their environment well.

Several studies that are relevant to this study are Hibana, Sodik A. Kuntoro, and Sutrisno, who explain that the development of humanist-religious education in the learning process requires adequate facilities so that learning is comfortable and enjoyable. Humanist-religious education in madrasas requires a conducive environment and applies religious values and a humanist-oriented madrasah vision (Hibana et al., 2015). Sunhaji explains, madrasas already had a strategic role in the role of social humanism and need time to position them as educational institutions that are equal in the law so that Law No. 2 of 1989 appeared (Sunhaji, 2017). Furthermore, Dyah Indraswati's research reveals that adequate components are needed, such as special training, especially for teaching staff, to fulfill children's rights and to be able to synergize policy makers and school committees (Indraswati et al., 2020). Indah Mentari Ramadanti Putri and Rini Iswari explain that there is a good collaboration between the school and parents through WhatsApp social media to create child-friendly schools (Mentari et al., 2021).

From some of these studies, none of them has focused on the internalization of religious-humanist education. In addition, there are still cases of violence and bullying among students as well as deviant behaviour in the Madrasah Ibtidaiyah Negeri 2 Semarang which should not have happened because students have eight hours in the madrasa environment so they need a sense of comfort to avoid violence and bullying which will have an impact on their psychological development. Madrasahs must be able

to protect and guard as referred to in the National Education System Law of 2003, article 1, concerning the fulfillment of children's rights to education and the Child Protection Law number 35 of 2014.

## 2. METHOD

This study used descriptive analysis with a qualitative phenomenological approach which results were directed in the form of written words from the respondents (John W. Creswell, 2014). The focus was on the internalization of humanist-religious education at Madrasah Ibtidaiyah Negeri 2 Semarang Regency in 2021. Data collection techniques were divided into two: primary and secondary. Primary data was obtained by using participant observation and interviews. The interviews were conducted purposively involving the principal, two vice principals, one counselor, ten educators, one member of the parent committee, and fifteen students. The resource persons were selected from those considered to have knowledge related to information or to be involved in the process of humanist-religious education and child-friendly madrasah. This study recruited participants such as school principals, educators, counseling guidance (BK) teachers, students, and anyone involved in these educational institutions, including school committees (Suryabrata, 2011) (Albi Anggito, 2018).

This research was conducted in three stages: (1) Pre-field. This stage is carried out before collecting data. It starts from pre-research observations in the field, finding problems and research focus, small discussions with teachers and principal of madrasa about child-friendly madrasahs at MIN 2 Semarang. (2) Field work. This stage is an implementation process starting from data collection in accordance with the focus of the problem and research objectives through interviews, observations, and documentation of the internalization of humanist-religious education in Madrasahs. (3) Data analysis. According to Miles and Huberman, data analysis refers to interactive activities that are carried out continuously until they are completed or there are no more relevant data findings at the next stage (Huberman, 2014) (Sugiyono, 2016).

## 3. RESULTS AND DISCUSSION

Humanist-religious education that emphasizes on humanity values and integrates various needs and aspirations of life in individual development can improve students' self-ability by referring to the dimensions of knowledge, faith, religious practice, experience, and Islamic appreciation. The aspect of individual independence as the main characteristic in the growth and development of students builds a life full of independence. Madrasah Ibtidaiyah Negeri 2 Semarang Regency, which is geographically located in Krajan Hamlet, RT 5 RW 3 Dopleng Village, Semarang Regency is one of the madrasahs that has implemented child-friendly education. There are three main respects

that madrasahs do in realizing child-friendly madrasah, starting from planning, implementing, and evaluating which involve various components.

#### **a. Planning of Internalizing Humanist-religious Education in Child-friendly Madrasahs**

Child-friendly madrasah-based humanist-religious education at MIN 2 Semarang Regency refers to the vision and mission, curriculum, and learning plans (intra-curricular and extracurricular) that have been established so that all academic settings can be interrelated. This planning is carried out by all those involved in learning, such as the head of the madrasah, educators, education staff, and students, through the habituation of madrasahs and exemplary educators.

MIN 2 of Semarang Regency, as a child-friendly madrasah, has prepared a good plan in responding to the various problems it faces, such as moral problems, deviant behavior, and acts of violence among students. Answering this question, MIN 2 of Semarang Regency prepared a humanist-religious education plan based on child-friendly madrasahs that includes (1) conducting outreach on the fulfillment of children's rights and child protection, (2) providing space for students to express opinions, (3) initial mapping of madrasah conditions, (4) formulating a child-friendly madrasah policy, and (5) form a child-friendly madrasah team.

The five series of plans that have been prepared for MIN 2 of Semarang Regency show that outreach to all parties involved in education, including parents, will make them understand more about the importance of fulfilling children's rights and protecting them. On the other hand, students have been given space to express opinions as a form of openness so that madrasahs are able to formulate maps, identify needs, and prepare those that have not been met. Madrasah policy and the child-friendly madrasah facilitation team are also the most important part in achieving the goal.

#### **b. The Implementation of Humanist-religious Education in Child-friendly Madrasahs**

In the learning conducted, Madrasah Ibtidaiyah Negeri 2 of Semarang Regency has implemented child-friendly madrasahs as described by the KPAI criteria with six components consisting of (1) written commitments from madrasahs related to policies that are in accordance with child-friendly madrasahs, (2) the learning process done in a friendly manner, starting from the planning summarized in the Lesson Plans to learning evaluation, (3) educators and education staff are given special training to master child-friendly madrasahs and children's rights, (4) participation of community or stakeholders who still have a correlation with madrasahs (madrasah committee), (5) student participation, in this case students must be able to work together to create a child-friendly madrasah, and (6) the availability of adequate facilities and infrastructure for the needs of achieving child-friendly madrasah (Putri & Akmal, 2019);(Mentari et al., 2021) as presented in [figure 1](#).

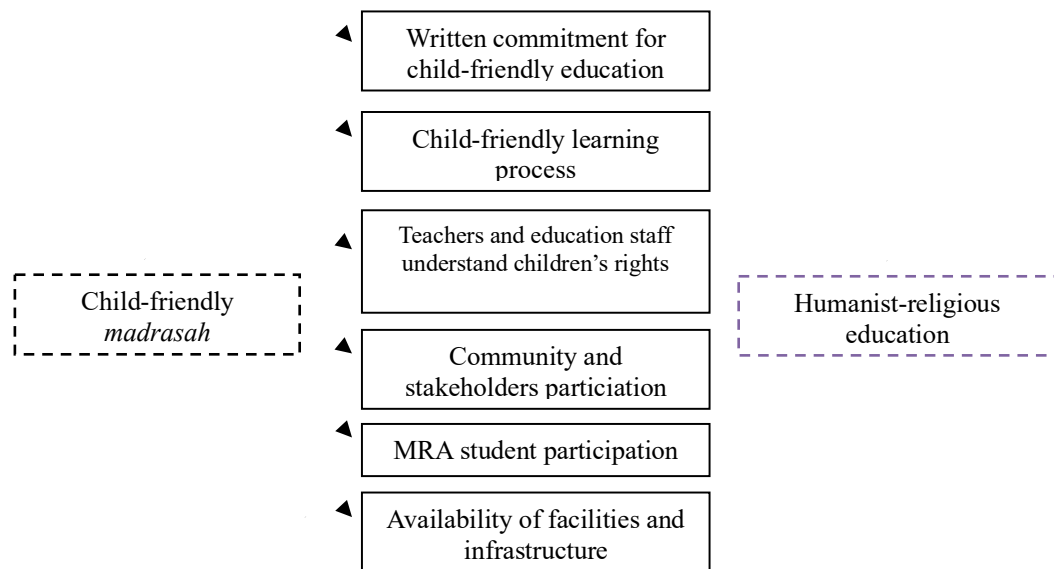


figure1. Components of Child-friendly School/Madrasah

From the six components, MIN 2 of Semarang Regency has implemented a child-friendly madrasah which is manifested in integrated humanist-religious education in accordance with the guidelines provided by the Ministry of Women's Empowerment and Child Protection and KPAI (Indonesia Children Protection Commission). This can be seen in the madrasah child-friendly component scheme through humanist-religious education in MIN 2 of Semarang Regency

### 1) Written Commitment Related to Policies of Child-friendly Madrasahs

In implementing child-friendly madrasahs, MIN 2 of Semarang Regency has made a written joint commitment signed by madrasah policy makers, madrasah heads, teachers, and educational staff, as well as the entire madrasah academic community to make an integrity pact in the form of a statement of commitment to organize child-friendly madrasah. The integrity pact was signed in January 2018.

The madrasah has also formed a child-friendly madrasah team consisting of leaders, teachers, and educational staff, who have developed a set of child-friendly madrasah guidelines. This is supported by madrasah policies, including activity programs in madrasahs that there should be no violence either committed by educators against students or students against students. This commitment is realized through outreach to all parties of MIN 2 of Semarang Regency. The campaign and socialization of child-friendly madrasahs are carried out by MIN 2 of Semarang Regency through posters, social media, and in every activity forum at the madrasah. The poster made is an appeal to all academic community, especially those related to students, not to commit acts of violence in order to create humane learning.

## 2) Humanist-religious Learning Process in Child-friendly Madrasahs

The process of internalizing religious-humanist education at MIN 2 Semarang Regency is done through habituation and example from educators.

The method used by MIN 2 of Semarang Regency in instilling humanist-religious education in a systematic pattern to shape students' personalities in a sustainable manner includes (1) Instilling a sense of concern for students so that they are accustomed to paying attention to environmental cleanliness, either by disposing wastes properly or by keeping the school environment clean; (2) getting used to having a sense of caring for others (students) by getting used to praying for students who are sick; (3) having concern for *ukhuwah* (brotherhood) among fellow students by getting used to greeting each other, both fellow students and educators (academic community); and (4) getting used to helping each other in various activities at the madrasa, both in class and extracurricular activities.

This habituation has been able to instill religious-humanist education which continues to be done repeatedly and in collaboration with parents of students to achieve a synergistic habituation program. The personal development of students can be carried out as explained in the results of Moh Ahsanulhaq's research, which revealed that educators are able to form religious characters with habitual patterns such as smiling and greetings, clean living patterns, even child discipline (Ahsanulhaq, 2019). The habituation given by Madrasah Ibtidaiyah 2 of Semarang Regency is also directed at academic culture or activities that have been systematically patterned so that students will have humanist-religious characters (Asman et al., 2021).

From habituating to instilling humanist-religious education requires a continuous process of stimulation with habituation to grow and teach something good. There are three ways of forming character through habituation. They are moral knowing, moral feeling and loving, moral acting and exemplary from the surrounding (moral modeling) (Litz & Kerig, 2019).

This humanist-religious education is able to instill a sense of empathy through a student-centered learning approach. Through humanist education, students are able to develop themselves according to their potential. Students at MIN 2 of Semarang Regency have been directed to habituation, both inside and outside the classroom, including caring for the environment, studying, serving the madrasah, school motto, discipline, caring for friends through praying together (if someone is sick) and concerning *ukhuwah* by greeting each other.

The habit instilled by Madrasah Ibtidaiyah Negeri 2 of Semarang Regency leads to three main respects: moral knowing, moral feelings and moral actions loving, and moral modeling, each of which has several activities that have been applied in madrasahs as can be explained in more detail in the [table 1](#).

Table 1 Internalization of Humanist-religious Education

Strategies	Habituation
<i>Moral Knowing</i>	Environment Care Learning Madrasah Bhakti (social work) Slogan Pamflet Discipline Care of sick friends (praying) Concern about <i>ukhuwah</i> (fraternity)
<i>Moral feeling and Moral loving in action</i>	Clean Friday Friday Good Deeds Madrasah Bhakti (social work) Belum terlambat untuk madrasah Praying for sick friends Greeting (greeting and shaking hands)
<i>Moral modelling</i>	Teacher modelling Staff modeling Student modelling

Exemplary becomes an important part in instilling humanist-religious education in Madrasah Ibtidaiyah Negeri 2 of Semarang Regency. Educators as centers of exemplary of behavior in madrasahs can be used as examples for their students in the speech, good attitude, and good deeds. Real examples for students will be used as a benchmark for behavior and personality, far from actions that are considered to violate religion, norms, and values such as violence between students such as brawls, bullying, and things that students are not allowed to do.

Exemplary cannot be done only in madrasahs, but there is collaboration with parents of students so that what has been programmed can be integrated with family because the time allocated by madrasahs is mostly still outside of madrasahs. Therefore, every educator at MIN 2 of Semarang Regency is a role model for the students. Some of the ways that educators apply include the use of social media (groups) to find out the condition of students, students who do not go to madrasahs, students who are sick; to provide information related to madrasah assignments; and to give religious advice so that students become closer with educators.

Exemplary given by an educator is basically to strengthen the moral of students. Therefore, in building student character, good cooperation is needed among the madrasah, family and community. Therefore, a good attitude showed by educators must be able to provide life values for students in the future and be able to provide quality learning.

In the learning process, child-friendly madrasahs focus on educators to lead students to achieve educational goals. The learning process is the educator responsi-



bility, which in this case must refer to the policies provided by the madrasah so that there are no deviations from the vision and mission of MIN 2 of Semarang Regency. Educators, in applying teaching materials, no longer give special treatment or no longer distinguish gender, race, culture, ethnicity, economic status, and origin. Educators will prioritize students' competencies of the subject given.

With the learning process at MIN 2 of Semarang Regency, students feel happy in following each subject without any fear or anxiety. With this fun learning, students can be active and creative, and they do not feel unconfident. The learning process is very effective with varied and innovative learning models. Every educator can organize learning activities and appreciate the potential of students to develop.

Humanist education can integrate various needs, life goals, individual development, and it is able to improve self-ability (Braicu et al. 2019). Individual independence is the main characteristic of humanist education, where students can build a good life, both individually and in society with five criteria. Madrasah Ibtidaiyah Negeri 2 of Semarang Regency uses the following approach: (1) freedom, which means feeling safe and independent, away from fear in actualizing one's potential, which refers to values or norms and laws; (2) with creativity students are trained to be creative in creating something new, such as ideas to work, in supporting the learning process; (3) collaboration means that students can work together with their friends, and they are also able to work together; (4) honesty means that students are directed to have honesty values such as being honest in paying what they buy in the canteen; and (5) Self-actualization, where students are directed to be able to reveal their own potential so that they can be prevented from learning difficulties issues.

The five criteria for humanist education at MIN 2 of Semarang Regency: individual freedom, creativity, cooperation, honesty, and student self-actualization are the most important parts in realizing educational goal, which is developing students' self-potential, where MIN 2 of Semarang Regency seeks to achieve these goals through child-friendly madrasah and humanist-religious education.

Meanwhile, in the context of student religious development, Madrasah Ibtidaiyah Negeri 2 of Semarang Regency applies five basic values of religious education: (1) the dimension of knowledge, where every student of Madrasah Ibtidaiyah Negeri 2 of Semarang Regency has insight related to the subject matter of religious teachings, both *mahdhah* worship or other matters. Every educator is at least able to lead students to further improve religious knowledge; 2) the dimension of faith, which is a belief that every student of Madrasah Ibtidaiyah Negeri 2 of Semarang Regency must have concerning faith (pillars of faith); (3) the dimension of religious practice, in this case the students of Madrasah Ibtidaiyah Negeri 2 of Semarang Regency are expected to be able to practice worship and practice religious values. To strengthen this religious material, each student is invited to practice prayer and other

religious practices, both at school and at home; (4) the practical dimension, each student is directed to have good morals in everyday life, both in the relationship between students and with other people; and (5) the dimension of religious appreciation, the ability that students at Madrasah Ibtidaiyah Negeri 2 of Semarang Regency must have to understand everything that is done in religious activities.

### **3) Training of Children's Rights for Teachers and Education Staff**

In implementing child-friendly madrasahs, Madrasah Ibtidaiyah Negeri 2 of Semarang Regency has held child-friendly coaching in order to provide insight for teachers and education staff to understand children's rights so that these rights can be obtained by students, both at school and at home.

To strengthen the knowledge of teachers and education staff about children's rights and friendly madrasahs, MIN 2 of Semarang Regency involves several elements, including (1) BABINSA, who once a month visit the madrasah to provide understanding and insight about the importance of a friendly madrasah during the ceremony by suggesting the madrasah academic community especially students to avoid juvenile delinquency, bullying, drugs, and other things that are considered to violate religious and legal norms in Indonesia; (2) training of friendly teachers and education staff, with an understanding of the importance of friendly education, children's rights, compassion for children, and guidance services for children, with friendly learning without violence, both by educators towards students and fellow students (3) practical training simulating the material that has been obtained so that it can be practiced at MIN 2 of Semarang Regency. A teacher and education staff can have knowledge and recognize the potential and attitudes of students who are friendly without violence, such as intimidation, and can recognize the potential of students that lead to violence.

### **4) Adequate Facilities and Infrastructures**

The infrastructure provided by Madrasah Ibtidaiyah Negeri 2 of Semarang Regency in supporting Child-Friendly Madrasahs has been prepared in several ways, such as guidance and counseling consultation rooms for children with problems. Furthermore, related to health facilities, a UKS room has been provided where students who experience health problems such as stomachaches, headaches, and so on are given good health services. Madrasah Ibtidaiyah Negeri 2 of Semarang Regency has provided a comfortable learning space, both in class and outside the classroom. This proves that the learning process at Madrasah Ibtidaiyah Negeri 2 of Semarang Regency makes teachers and students feel comfortable. Meanwhile, other facilities have also been provided in such a way, including a play laboratory and a friendly canteen.

### **5) Children's Participation**

As part of children's participation in creating child-friendly madrasahs, there are three activities done at Madrasah Ibtidaiyah Negeri 2 Semarang Regency. (1) The

provision of complaint services that is intended to anticipate any incident of violence such as bullying or brawls between students. (2) Each student is given space to form an anti-violence community. This process is still accompanied by each home-room teacher because at Madrasah Ibtidaiyah Negeri 2 of Semarang Regency, students of the lower grades still need comprehensive assistance. (3) Each student is given the opportunity to take part in extracurricular activities to strengthen the learning process in classes that students like, including activities of *kitabah*, scouting, and *Pencak Silat* martial art.

The participation of students in strengthening child-friendly madrasahs supports the achievement of a friendly learning process without violence, both physical and non-physical. Students are the most important part in creating a humanist-religious learning atmosphere at MIN 2 of Semarang Regency.

#### **6) Participation of various Community Elements**

Madrasah Ibtidaiyah Negeri 2 of Semarang Regency has collaborated with several institutions and community leaders, including police officers, village officials, Islamic boarding schools and UPGRIS (University of PGRI) Semarang, to strengthen the programs that have been prepared by the madrasah. The strategic role of BABINSA (police officer) is controlling students through lessons on avoiding behavior that violates the norms or laws implemented in Indonesia, especially in educational institutions, so as to achieve a friendly, calm, and peaceful educational process in the madrasah environment. Village officials are able to encourage student enthusiasm for learning, for example, when the village head visits the madrasah to support a comfortable madrasah environment.

#### **c. The Evaluation of Humanist-religious Education in Madrasah Ibtidaiyah (Islamic Primary School)**

The measurement of the success rate of the internalizing religious-humanist education in child-friendly madrasahs at MIN 2 of Semarang Regency includes four components. They are context evaluation, input, process, and product. This refers to the CIPP evaluation model developed by Daniel L. Stufflebeam that basically evaluation is a consideration material in making a decision, in this case is a child-friendly madrasah.

Contexts evaluation is intended to view the real condition of the environment, the needs, objectives, and problem faced in organizing child-friendly madrasah. Child-friendly madrasah in MIN 2 of Semarang Regency is initiated by the Office of Women's Empowerment and Child Protection and Family Planning of Semarang Regency, where the number of violence against women reaches 112 cases and violence against children reaches 41 cases.

The results of the internalization of humanist-religious education based on child-friendly madrasah are as follows: (1) Suggestion evaluation, from the implementation of strategies, budgeting, to the scheduling of the programs of child-friendly mad-

rasah in MIN 2 of Semarang Regency. All that involve in the program, from the head of the madrasah, teachers, students, and parents are given training on children's rights. The madrasah also has provided all necessities, including facilities and infrastructures. (2) Process evaluation sees how the process of internalizing humanist-religious education in MIN 2 of Semarang Regency is. In the implementation, there are two things that have been done, habituation and exemplary. (3) Product evaluation is more directed at the setting of operational goals and success criteria to be achieved. From the implementation of habituation and exemplary, students can behave politely both with fellow students and with teachers, and have a more humanist-religious nature. Among the humanist-religious characters are piety, honest, discipline, polite, obeying teachers and parents, helpful, responsible, loyal, courageous, and patient.

#### **4. CONCLUSION**

This study finds three important things. First, the vision and mission, curriculum, and learning plans (intracurricular and extracurricular) have been determined. Humanist-religious education in child-friendly madrasah at MIN 2 of Semarang Regency ensures that all academic settings are mutually exclusive. The planning includes outreach about children rights and protection, opportunity for students to express their opinions, mapping the initial condition of madrasahs, setting child-friendly madrasa policies, and forming a child-friendly madrasah team. Second, the internalization of humanist-religious education at Madrasah Ibtidaiyah Negeri 2 Semarang Regency is done through habituation and exemplary which includes written commitment, learning process carried out in a friendly manner, creativity, cooperation, honesty, and self-actualization. Third, there is a development of teachers and education staff. The findings of this study can help madrasahs, educators, and education managers internalize humanist-religious education to prevent violence by habituation and example. Child-friendly Madrasahs in basic education develop educators. Future studies can examine how high school students internalize humanist-religious teaching.

#### **5. ACKNOWLEDGEMENTS**

We thank all those who have supported in research and journal article assignments in the PAI Institutional Transformation Study course at the PAI Doctoral Program at UIN Salatiga. Thank you to lecturers of the course, Prof. Dr. Sutrisno, M.Ag., Dr. Rahmat Hariyadi, M.Pd. Thank you to Head of MIN 2 of Semarang Regency, Dwi Mardiyanto, M.Pd., and teachers and students of MIN 2 of Semarang Regency.

## 6. REFERENCES

- Ahsanul Khaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1), 24–25. <https://doi.org/https://doi.org/10.24176/jpp.v2i1.4312>
- Aisyiah, U. (2016). Revitalisasi Madrasah untuk Menghadapi Tantangan Globalisasi. *Tarbiyatuna*, 7(1), 94–102.
- Albi Anggito, J. S. (2018). *Metodologi penelitian kualitatif*. Jejak Sukabumi.
- Alfina, A., & Anwar, R. N. (2020). Manajemen Sekolah Ramah Anak PAUD Inklusi. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 4(1), 36–47. <https://doi.org/10.33650/al-tanzim.v4i1.975>
- Andriyan, D., & Trihantoyo, S. (2021). Pengelolaan sekolah ramah anak untuk meningkatkan karakter siswa. *Jurnal Inspirasi Manajemen Pendidikan*, 09(03).
- Armedyatama, F. (2021). Teori Belajar Humanistik dan Implikasinya dalam Mata Pelajaran Pendidikan Agama Islam. *An-Nuha*, 1(1), 11–18. <https://doi.org/10.24036/annuha.v1i1.12>
- Asman, A., Suyadi, S., & Huda, M. (2021). Character Education as Brain Education: Spiritual Neuroscience Studies in Islamic Education. *Jurnal Tarbiyatuna*, 12(2), 77–86. <https://doi.org/10.31603/tarbiyatuna.v12i2.4278>
- Braicu, Cornelia, Mihail Buse, Constantin Busuioc, Rares Drula, Diana Gulei, Lajos Raduly, Alexandru Rusu, Alexandru Irimie, Atanas G. Atanasov, and Ondrej Slaby. 2019. “A Comprehensive Review on MAPK: A Promising Therapeutic Target in Cancer.” *Cancers* 11(10):1618.
- Campbell, A. M. (2020). An increasing risk of family violence during the Covid-19 pandemic: Strengthening community collaborations to save lives. *Forensic Science International: Reports*, 2(April), 100089. <https://doi.org/10.1016/j.fsir.2020.100089>
- Dewantara, J. A., Suhendar, I. F., Rosyid, R., & Atmaja, T. S. (2019). Pancasila as Ideology and Characteristics Civic Education in Indonesia. *International Journal for Educational and Vocational Studies*, 1(5), 400–405. <https://doi.org/10.29103/ijevs.v1i5.1617>
- Fry, D., Fang, X., Elliott, S., Casey, T., Zheng, X., Li, J., Florian, L., & McCluskey, G. (2018). The relationships between violence in childhood and educational outcomes: A global systematic review and meta-analysis. *Child Abuse and Neglect*, 75(January), 6–28. <https://doi.org/10.1016/j.chiabu.2017.06.021>
- Hajaroh, M., Rukiyati, Purwastuti, L. A., & Nurhayati, R. (2021). Development of the evaluation instrument of the child-friendly school policy in elementary schools. *International Journal of Instruction*, 14(3), 327–340. <https://doi.org/10.29333/iji.2021.14319a>
- Hasibuan, A. T., & Rahmawati, R. (2019). Sekolah Ramah Anak Era Revolusi Industri 4.0 di SD Muhammadiyah Pajangan 2 Berbah Yogyakarta. *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, 11(01), 49–76. <https://doi.org/10.14421/al-bidayah.v11i01.180>
- Hibana, H., Kuntoro, S. A., & Sutrisno, S. (2015). Pengembangan Pendidikan Humanis Religius di Madrasah. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*,

- 3(1), 19–30. <https://doi.org/10.21831/jppfa.v3i1.5922>
- Huberman, M. . M. and. (2014). *Qualitative Data Analysis*. Sage Publication.
- Indraswati, D., Widodo, A., Rahmatih, A. N., Maulyda, M. A., & Erfan, M. (2020). Implementasi Sekolah Ramah Anak Dan Keluarga di SDN 2 Hegarsari, Sdn Kaligintung, dan SDN 1 Sangkawana. *JKKP (Jurnal Kesejahteraan Keluarga Dan Pendidikan)*, 7(01), 51–62. <https://doi.org/10.21009/jkkp.071.05>
- John W. Creswell. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Vicki Knight (ed.); 4th ed.). SAGE Publications, Inc.
- Jumari., S. (2020). *Evaluasi Program Pendidikan Madrasah Ramah Anak: Tinjauan Teoretis Dan Praktis Berbasis CIPP*. Adanu Abinata.
- Kandedes, I. (2020). Kekerasan terhadap anak di masa pandemi. *Jurnal Harkat: Media Komunikasi Gender*, 16(1), 1–9. <https://doi.org/10.15408/harkat.v16i1.16020>
- Kementerian Agama. (2021). *Data Statistik Pendidikan Islam*. Kemenag.
- Kurniyawan, M. D., Sultoni, S., & Sunandar, A. (2020). Manajemen Sekolah Ramah Anak. *Jurnal Administrasi Dan Manajemen Pendidikan*, 3(2), 192–198. <https://doi.org/10.17977/um027v3i22020p192>
- Lian, B., Kristiawan, M., & Fitriya, R. (2018). Giving creativity room to students through the friendly school’s program. *International Journal of Scientific and Technology Research*, 7(7), 1–7. <https://doi.org/10.31219/osf.io/zebpd>
- Litz, B. T., & Kerig, P. K. (2019). Introduction to the Special Issue on Moral Injury: Conceptual Challenges, Methodological Issues, and Clinical Applications. *Journal of Traumatic Stress*, 32(3), 341–349. <https://doi.org/10.1002/jts.22405>
- Mentari, I., Putri, R., & Iswari, R. (2021). Sekolah Ramah Anak: Kerja Sama Sekolah dan Orang Tua Siswa di SMP Negeri 26 Semarang. *Solidarity: Journal of Education, Society and Culture*, 10(1), 49–58.
- Muniroh, J., & Muhyadi, M. (2017). Manajemen pendidik dan tenaga kependidikan di Madrasah Aliyah Negeri Kota Yogyakarta. *Jurnal Akuntabilitas Manajemen Pendidikan*, 5(2), 161. <https://doi.org/10.21831/amp.v5i2.8050>
- Murtaza, K. F. (2011). Developing Child Friendly Environment in Early Childhood Education Classrooms in Pakistan. *International Journal of Academic Research in Business and Social Sciences*, 1(3), 11. <https://doi.org/10.6007/ijarbss.v1i3.52>
- Nasution, H. A., & Suyadi, S. (2020). Pembelajaran Pendidikan Agama Islam Humanistik dengan Pendekatan Active Learning di SDN Nugopuro Gowok. *Jurnal Pendidikan Agama Islam*, 17(1), 31–42. <https://doi.org/10.14421/jpai.2020.171-03>
- Putri, A., & Akmal, A. (2019). Sekolah Ramah Anak: Tantangan dan Implikasinya Terhadap Pemenuhan Hak Anak. *Journal of Civic Education*, 2(4), 228–235. <https://doi.org/10.24036/jce.v2i4.190>
- Siti Fai'iz Fauziah, S. (2021). Kompetensi Sosial Guru dan Pengaruhnya Terhadap Sikap Sosial Siswa di Madrasah Tsanawiyah Salafiyah Syafiiyah Seblak Diwtek Jombang. *EDUDEENA: Journal of Islamic Religious Education*, 4(1), 11–20.
- Sriyanti Rahmatunnisa, F. H. (2021). Hubungan Antara Kegiatan Outingc Lass dengan Kemampuan Kognitif Materi Makhluk Hidup di Sekolah Ramah Anak. *Jurnal Pemikiran Dan Penelitian Pendidikan Dasar*, 5(1), 12–25.

<https://doi.org/https://doi.org/10.52266/el-muhbib.v5i1.613>

Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. PT Alfabet.

Sunhaji. (2017). Between social humanism and social mobilization: The dual role of Madrasah in the landscape of Indonesian Islamic education. *Journal of Indonesian Islam*, 11(1), 125–144. <https://doi.org/10.15642/JIIS.2017.11.1.125-144>

Suryabrata, S. (2011). *Metodologi Penelitian* (1st ed.). Rajawali Pers.

Widowati, E., Hendriyani, R., & Nugroho, E. (2019). Development of Child Friendly Educative Game Model As Method to Prevent Violence Against Children in School. *KnE Social Sciences*, 2019, 167–176. <https://doi.org/10.18502/kss.v3i18.4710>

Witanti, F. N. (2016). Revitalisasi Madrasah Sebagai Lembaga Pendidikan Integratif-Alternatif. *Tarbiyatuna*, 7(1), 82–93.



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/)

---