



The Role of *Pesantren* in Creating Prophetic-Based Child-Friendly Education

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ABSTRACT:

Islamic boarding schools are important in creating a child-friendly educational environment. Creating an educational environment for Islamic boarding schools that is peaceful, comfortable, conducive, friendly, and far from various acts of violence is a necessity that cannot be negotiated anymore. The principles of creating child-friendly education refer to the Child Protection Act Number 17 of 2016 and PPPA Ministerial Regulation Number 8 of 2014, which all contain the principles of protecting children. These principles are (1) non-discrimination, (2) prioritizing children's needs, (3) paying attention to children's rights in the form of the right to live, grow and develop according to their physical and psychological development, (4) Fourth, respect for ideas, thoughts, and children's opinions. As a religious institution that is attached to the values of civility and high politeness, Islamic boarding schools carry prophetic perennial values of both the Qur'an and the hadith of the Prophet as the main foundation in the development of child-friendly education, which originates from the noble personalities of the prophets and apostles, namely the formation of faith is balanced with the strengthening of noble character.

Keywords: Islamic Boarding Schools, Friendly Education, Children, Prophetic

INTRODUCTION

Prophetic-Based Child-Friendly Education

Prophetic has a prophetic meaning, an inherent trait in God's messengers, prophets, and messengers since ancient times [1, 10]. Specifically, the nature of the Prophet has the characteristics of being the best and ideal human being in all respects. Individually he has extraordinary spiritual competence because of his closeness to the Creator. The nature of prophethood became a symbol of the vanguard in various social changes in his era. The Prophet also has the noble duty of guiding his people towards commendable character and behavior according to God's way [3]. God's representatives on this earth always maintain the consistency of the values of the struggle against various acts of injustice, oppression, neglect of human rights, resistance to unjust power, and various acts of violating sins Allah prohibits. Prophetic have an educational value base that comes from the noble personality of the prophets and apostles. The primary mission of these God's messengers is to return human beings to their holy nature, namely the formation of faith, which is balanced by the strengthening of noble character. Education as a process of internalizing knowledge necessitates the formation of a complete human being. It requires a touch of religious values to give birth to a generation with prophetic character.

According to Said Ismail Ali, the Educational Method in the Qur'an is mapped into 5 (five) parts that are connected [5]. The educational methods from the perspective of the Qur'an are: (1) laying the foundation of faith in the form of faith in God, faith in God's angels, faith in the holy books revealed to His messengers, faith in prophets and apostles, faith in God's provisions, and faith in the last day; (2) making the Qur'an the basic foundation of faith; (3) the basics of education in the Qur'an include respecting reason, honoring humans, understanding instincts, paying attention to social needs, forming noble behavior, and contextualizing the times; (4) learning methods and strategies in the Qur'an, namely science in the optics of the Qur'an, orders to learn and teach science, and the dimensions of education as a means of worship such as prayer, fasting, zakat, and pilgrimage, (5) the obligation to learn the Qur'an and teach it by making the Qur'an a foundational source of education balanced with learning new knowledge (anticipatory education) that is oriented towards the future [8].

Al-Quran Verses on Child-Friendly Education

As a large house of theological and philosophical references, the Qur'an necessitates perennial prophetic values that emphasize the identity of revelation as divine knowledge that has been passed down since the beginning of the presence of His prophets and messengers [2, 9]. Muhajir specifically revealed the verses of the Qur'an which discuss children's education. Educating pious children is the goal of worldly education which is

directly integrated with the teaching of the hereafter. This can be traced in the Qur'an Surah al-Kahf 18: 18. Children can cause a person to fall into the abyss of hypocrisy. Al-Quran Surah al-Munafikun 63: 9 reinforces this opinion. Children can cause the emergence of criminal acts, such as poverty which can lead to the removal of children's right to life (killing). Allah forbids these grave sins, as He says in the Qur'an Surah al-Anam 6: 137, 140, and 151. This is also confirmed in the Qur'an Surah al-Isra 17: 31.

Parents have absolute responsibility for the education of their children and guide them from time to time with full attention sprinkled with affection that is continuously poured out as described in the Qur'an Surah al-Taghabun 64: 14. Parents instill noble moral seeds as provisions the child sails the ocean of life with various tough challenges as a test to determine the quality of identity as the best servant of Allah. Allah has described all the beauty of the noble messages of guiding verses for parents in educating their children according to the spirit of the Qur'an as described in the Qur'an Surah Lukman 31: 12-19.

Implicitly the Islamic Religious Education learning method in the Qur'an consists of wide varieties as a means of communication for conveying educational messages [12, 17]. These methods include the *tilawat* method, *tazkiyah* (purification of the soul), *talim al-Kitab*, *talim al-Hikmah* (learning with wisdom), and *yuallimukum ma lam takunutalamun* (learning something that is not yet known), problem-solving methods, rationalist communication methods (dialogical-rationalist), theological communication methods (dialogical-theological), psychological communication methods (dialogical-psychological), methods of giving advice (*mawizah*), and intuitive communication methods (dialogical-intuitive). The Islamic Religious Education learning methods contained in the Qur'an are used as a basis for the formation of child-friendly education as described below [20, 22]:

First, the methods of educating children through *tilawat* (reciting verses), the *tazkiyah* method (purification of the soul), the *talim al-Kitab* method (learning the Qur'an), the *talim al-Hikmah* method (learning with wisdom), and the *yuallimukum ma lam takunutalamun* method (learning something that is not yet known) are expressed in the Qur'an Surah al-Baqarah verse 2: 151. The content of the meaning of "*tilawat or yatlu alayhim ayatih*" is in Tafsir al-Tabari: *Jami al-Bayan an Tawil ay al-Quran* by Imam Abu Jafar Muhammad ibn Jarir al-Tabari provides information about strengthening faith in the unseen as a form of maintaining one's beliefs through the contextualization of faith education values originating from the Qur'an [15, 16]. These supernatural elements include life, death, and a place to return after living in the world. Apart from that, belief in the unseen also requires the existence of miraculous events that are difficult for the human mind to reach (miracles), signs of Allah's existence, evidence as proof of Allah's power, and examples from His messengers, including verses of the Qur'an. The greatest pleasure is the messenger of the Prophet Muhammad, perfected by making the *Kaaba* the *qibla* of Muslims worldwide [12, 13]. Cleansing the soul accompanied by controlling it is understood as the meaning of "*tazkiyah*". Cleansing the soul in the context of Fiqh science can be done through communication media with fellow human beings (*silaturahmi*) as a form of kinship and friendship. Another medium is by doing *zakat* as a form of caring for fellow human beings and purifying oneself from sin. Teaching the Qur'an or "*wa Yuallimukum al-Kitaba*" (teaching you the book of the Qur'an) means teaching them the laws contained in the Qur'an in the form of wisdom from the – of the Prophet Muhammad and knowledge of Fiqh. As for the interpretation of "*yuallimukum ma lam takunutalamun*," it means teaching the stories of the prophets and messengers of Allah, stories of the former peoples, and news of events that were not known at all before.

Second, the method of educating children through problem-solving. This is as stated in the verse of the Qur'an Surah al-Maidah 5: 27-31. According to Tafsir al-Jami al-Ahkam al-Quran by Abu Abd Allah Muhammad ibn Ahmad al-Ansary al-Qurtubi the meaning of Allah's words: "tell they are the story of the two sons of Adam (Habil and Qabil)". Imam al-Qurtubi said, based on the word of Allah, if the Jews want to kill you, O Muhammad, know that before this, someone had been killed, namely Qabil, who killed his own brother, Habil. This story entertained the prophet when he carried out the rigors of trials while carrying out his *da'wah* mission in the Medina period. The method of solving the problem in verse above is found in the sacrifice of the two sons of Adam for determining the best decision that is left directly to Allah in deciding the prospective companion of his two sons. Habil presented the results of his farm in the form of goats. As for Qabil, he sacrificed his agricultural produce. Allah accepted Habil's sacrifice, and he had the right to marry a woman named Qabil's sister Iqlimiya. As for Qabil, he was married to Habil's sibling named Layudha. The feud continued until Qabil killed Habil. Before the killing, Qabil had said to his brother, "Why do you want to kill me? Don't you know that Allah has chosen my sacrifice? Allah chose my sacrifice because of my *taqwa*. I always keep my conduct on the path of righteousness. Isn't it only the sacrifices of those who are pious that Allah accepts?" Ibn Atiyah said: *Ady ibn Tabith* and others said: "the sacrifice of the pious of the Muslims is prayer." The second method of solving the problem is the solution that Allah presented to Qabil to bury his brother's body. Allah showed two crows fighting, and one of them was killed. The surviving crows bury their dead brothers. Qabil then took the same action over his brother's body. He buried Habil's body like the behavior shown by the two crows.

Third, the method of educating children through rationalist communication (dialogical-rationalist). This method is disclosed in the Qur'an Surah Hud verses 42-46. Al-Imam Shawkany, the author of Tafsir Fath al-Qadir al-Jami bayna Fanna al-Riwayat wa al-Dirayat min Ilmi al-Tafsir explains the interpretation of Q.S. Hud 11:42-46. As stated in Q.S. Hud 11: 42, Allah says, "and the ark sailed on them in waves like a desert. Then Prophet Nuh As called his son (Right)". There is a dialogue between father and son. As for Noah's son, he became a hypocrite, while his father thought he was a believer. This happens because of the strong bond of affection between father and son. The commentators argue that Noah's son Kanan was in a different place from his people, so he was not included in the group of people who participated in the ark ("climb you all into it"). The father invites his son to join in on the ship so he can be saved from the great flood that hit the whole world. But Kanan refused, saying he would take refuge in a high mountain. Prophet Nuh emphasized to his son that nothing protects today from Allah's punishment except those who He loves. Kanan was eventually among those who drowned. Anyone who is poured out on him affection by Allah, then he is among those who are pitied. They are cared for, protected, and guaranteed a respected life.

Fourth, the method of educating children through theological communication (dialogical-theological) is as stated in the Qur'an Surah al-Safat 102-107. Al-Ustaz al-Duktur Wahbat al-Zuhaili in Tafsir al-Munir explains the interpretation of Q.S. al-Safat 37: 102-107 regarding the theological dialogue

between the Prophet Ibrahim As and his son Prophet Ismail As. The dialogue contains communication between the two that describes the severity of God's test to the Prophet Abraham to slaughter his son Ismail. Every event fragment leaves tightness in the chest of anyone who lives up to the story so that it is enshrined in the Qur'an as the greatest greatness of faith in the history of the prophets and apostles. This is the most powerful reason why Prophet Ibrahim AS was nicknamed the master of the teachings of monotheism. The Qur'an bears witness that the child who was sacrificed in the slaughter was Ismail. Prophet Ibrahim agreed with his son while advising him to remain steadfast, willing to be sacrificed to follow God's commands through dreams presented for three consecutive nights and to be strong in accepting the will of destiny written for his son. When the procession of slaughter took place, God replaced him with a fat, bigger lamb to reward his sincerity and acceptance of God's commands. In the future, this event will become the argument that anyone who makes a vow from among the Muslims must sacrifice a goat by slaughtering it. The story of this slaughter serves as a lesson as an event of the toughest test of faith that really happened in the past and is timeless to emulate throughout the ages. Then the value of one's sincerity appears after passing the test. Ismail became the best patron for these people in his patience to undergo sacrifice and loyalty to keep his promise to his father. "And tell (Muhammad) the story of Isma'il in the Book (the Qur'an). He is a man who truly keeps his word, and he is a prophet and messenger." (Q.S. Maryam 19: 54).

Fifth, the method of educating children through psychological communication (dialogical-psychological) is described in the Qur'an Surah Yusuf verses 4-5. Al-Imam al-Jalil al-Hafiz Imad al-Din Abi al-Fida Ismail ibn Kathir al-Dimashqi, in Tafsir al-Quran al-Azim, cites the opinion of Ibn Abbas that the dreams of the prophets are revelations. Scholars of interpretation corroborated the meaning of this dream. The 11 (eleven) brothers of the Prophet Yusuf implied the meaning of the eleven stars shown to him in the dream. The sun and moon mean the father and mother of the Prophet Yusuf As. The interpretation of this dream was finally proven when the Prophet begged his parents to occupy his throne, and he and eleven other brothers paid homage in front of him.

Regarding the dream he had, the Prophet Yusuf told his father. The Prophet Shuayb, Yusuf's father, advised him not to tell the dream to eleven of his other brothers, bearing in mind the fear of the emergence of bad intentions that could occur due to the jealousy of his brothers. This is in line with God's word: "do not tell your brothers the dream you had in your sleep, then they will plot to destroy you." According to his father's narrative, the meaning of Yusuf's dream is that he will become highly respected, has a noble position among humans, and receives a special gift from Allah SWT. Hiding dreams is a tradition taught by the prophets to protect one's safety from bad things that can happen due to the envy of those who hear them. Someone is expected to hide the joy of the good news God presents through dreams before it happens and becomes a reality.

Sixth, the method of educating children through giving advice (*mawizah*) is found in Surah Lukman verses 12-19. Lukman begins advising his son in the form of the obligation to avoid associating partners with Allah. The essence of the advice here is monotheistic education and the oneness of Allah as the highest material in Islamic teachings. In the following advice, Lukman emphasizes the obligation of a filial son to his parents except for things that can lead to prohibition and sin. Children must respect and have a good relationship with both parents despite their different beliefs. Quraish Shihab quotes Imam Tabatabai's opinion that a child treats his parents well only for worldly matters.

Lukman al-Hakim gave advice eternally remembered in the Qur'an as a prophetic-based model of child education that inspires all parents on earth. Educational material given to children is a provision to live harmoniously with religious guidance. Lukman al-Hakim's teachings became the pillars of religion. The material is in the form of faith (tawhid), sharia (fiqh), and morals (etiquette, behavior, character, and noble ethics). These three things become the main elements of the teachings contained in the Qur'an. Lukman educates his son with love as a characteristic of the noble behavior of pious people who are aware that their sons and daughters will continue the relay of struggle and fulfill the dreams and hopes of their parents that have not been achieved in their lifetime.

Seventh, the method of educating children through intuitive communication (dialogical-intuitive) is found in the Qur'an Surah Maryam verses 27-33. Takwil Allah's words: "So Mary brought the child (Isa As.) to her people by carrying him." Allah SWT said: "When Isa said that to his mother, Maryam became calm and surrendered to Allah, then he brought her to his people." As narrated by Ibn Humayd, he said: "Salamah told us from Ibn Ishaq someone whose honesty is not doubted, the story comes from Wahab ibn Munabbih, he said: Maryam forgot about the sadness and fear she felt after the angel came to deliver the news that she will give birth to a Prophet named Isa As. When the mother and her son conversed, it was proven that God's promise was true (on Jesus' miracle). Maryam returned his son to his people (the Children of Israel). When his people denounced him while saying harshly to Maryam by accusing him of committing adultery, Maryam told her people that her baby (Isa As.) would answer and talk to them directly. His people said: "how can we talk to a small child who is still a baby in the arms?". Prophet Isa As. said: "Verily I am a servant of Allah, He gave me the Bible (the Bible), and He made me a prophet. And He made me a blessed person wherever I am and ordered me to (establish) prayer and (pay) zakat as long as I live. And devoted to my mother, and He did not make me arrogant and wretched. And peace may be bestowed upon me, on the day I was born, on the day I die, and on the day I am raised to life again."

Hadiths of Prophet Muhammad Saw on Child-Friendly Education

Child-friendly education in the hadiths of Muhammad can be traced through an excellent understanding of educational hadiths [26]. The ideal quotation of hadith always uses interpretive, referential, and contextual. This ideal standard, according to Amrulloh [6], can eliminate misunderstandings about the hadith being studied while transmitting a scholar's understanding of the educational hadith quotient when used as a reference in his writings. On this basis, the process of presenting educational hadiths that have a harmonious meaning with child-friendly education forms a hadith-quoting typology that cannot ignore the name of the hadith collector (*mukharrij*) or the name of the last narrator, the title of the hadith book, the volume of the hadith book,

and the hadith number. Before further reviewing the hadith on child-friendly education, we should discuss educational methods according to *nabawiyyah* from an educational perspective.

According to Prophet Muhammad, the educational method is based on Said Ismail Ali's research in his work entitled: *Al-Nabawiyyah: Rukyat Tarbawiyyah* (Nabawi Educational Perspective). It consists of 5 (five) types of educational methods that align with the teachings of the leaders of the prophets and apostles, namely: first, Prophet Muhammad as a source of education. Second, the educational model taught by *Rasulullah* in the form of *tawhid* or faith education, calls or *da'wah* towards goodness and truth, striving in the way of Allah, making the Prophet Muhammad's personality a role model in leadership, including as a mirror of life behavior, perfect Muslim personality development, formation of people in one leadership, and the formation of the foundation of the family.

Furthermore, the educational method according to Prophet Muhammad is based on the Book of *Nabawi Sunna* by Said Ismail Ali [25]. In the third part, it contains the main points and educational principles of the Prophet Muhammad, namely in the form of the Prophet's educational tradition as the formation of civilization, placing human beings following their nature, the tradition of *rihlah* learning science from experts/*ulama*, the formation of the Muslim person, education to love the motherland for strengthening the people, the Prophet as a role model of the highest moral behavior, adorning himself with the glory of knowledge, forming a generation of Muslims who are strong both in intellectual and physical strength and dedicating full attention to education for women. Fourth, the learning methods and strategies of the Prophet Muhammad, namely through stories, good examples, giving examples or examples (*ibrah*) of various past and future historical events and events based on information from the scriptures and the Prophet's hadith, preparing various learning tools that support the success of learning itself, the mind and spirit must always be kept clean, communicate to generate optimism, be systematic and holistic in explaining knowledge, and use methods or strategies that all learners easily understand.

Fifth, Prophet Muhammad's teachings focus on the importance of religious education, the requirements for studying the traditions of the Prophet, the manners of learning, methods, and strategies for studying, and learning how to communicate and get along with friends while studying the Prophet Muhammad. *Nabawiyyah* must become a science that is always maintained, especially in this modern era.

Studying and teaching the *hadiths* of the Prophet, especially those that have relevance to child-friendly educational hadiths, can be done by categorizing the supporting pillars of the Islamic religion itself, namely hadiths about belief or faith, hadiths about *fiqh*, and hadiths that are directly related to morals, ethics, *adab*, and noble character. The following are examples of hadiths that comply with the 3 (three) elements mentioned above.

The Role of Islamic Boarding Schools in Creating Child-Friendly Schools

The creation of child-friendly schools in Islamic boarding schools or educational units managed under the auspices of Islamic boarding school foundations starts from friendly behavior. Friendly can be understood as behavior that appears outwardly kind and sweet in speech or attitude towards anyone and likes to hang out (converse) with close friends. A child-friendly environment is an environment that can fulfill the rights and various needs of children to grow and develop [21]. The indicators are regional commitment, civil rights, freedom for children, environment, family, and alternative care. In addition, basic health and welfare rights, education, special protection rights, culture, and infrastructure. The aim is to create a conducive learning environment (conducive learning community) so that children can learn effectively in an atmosphere that provides security and rewards without threats. Child-friendly education in a boarding school environment can be realized through the participation of all parties hand in hand with one another. Policy design through national-scale government programs can actually be implemented in local areas such as educational institutions, schools, madrasas, orphanages, learning centers, early childhood education, and even Islamic boarding schools.

Law of the Republic of Indonesia Number 20 of 2003 concerning the national education system Articles 8 and 9 reads: "the community has the right to participate in the planning, implementation, supervision, and evaluation of educational programs, and the community is obliged to provide resource support in the implementation of education." Society has a role in education that can be categorized based on four things, namely based on interests, functions, demographics, and psychographics. Education belongs to the people. This confirms that the people have the right and responsibility to organize their own education centers in line with their local wisdom. In the next phase, we label this educational model born based on an agreement between community groups as community-based education. This clearly shows that the community must participate in various educational policies and programs.

The synergy in implementing community-based governance within the educational tri-center environment can create a child-friendly education model born from the participation of the community as a whole. In this way, a critical perspective on education (critical pedagogy) can be developed, not just relying on a conservative and liberal perspective. Government and community relations can be carried out through partnerships so that society is transformed and must describe equality to form the democratization of education. Through the pattern of connectivity partnerships between the school and the community, this can become a communication channel for diffusion and dissemination between the two.

Violence against children in the name of religion is indeed often encountered. It has finally become a common sight, starting in the family environment, schools, and Islamic boarding schools to the community. In Islamic teachings, punishment is indeed used as a *wasilah* to educate, just like the punishment the husband gives to the wife who commits disobedience. Not much different in the teachings of Fiqh, for example, in the book *Sulam al-Tawfiq* (The ladder to reach the truth studded with happiness; strung using a neat chain of transmission), parents are obliged to order their children, both boys, and girls, to carry out pray when he is seven years old, and beat him as if he will make him leave the prayer when he is even ten years old. Likewise, it is obligatory to prohibit all actions that are forbidden and teach lessons on things that are obligatory for her when she reaches

puberty (women), including problems with menstruation (*haidl*), childbirth (*nifās*), and *istihādlah* (blood that keeps coming out without stopping at all). When the child is an adult (*balīgh*) then the responsibility of the parents is considered to have fallen and has become the child's responsibility.

The creation of child-friendly schools in Islamic boarding schools has begun to receive attention since the issuance of the Child-Friendly School Development Policy Number 8 of 2014 by the Assistant Deputy for Fulfillment of Children's Education Rights Deputy for Growth and Development of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia. This is as explained in the policy document for developing child-friendly schools. The minimum service standards for Islamic boarding schools follow the minimum service standards for formal education, such as basic education, secondary education, and upper education (TK/RA, SD/MI, SMP/MTs, SMA/MAK).

According to Ahmad Baedowi, the creation of child-friendly schools in Islamic boarding schools, as quoted by Sukendar, an alumnus of Flinders University, Australia, can be carried out through learning a culture of peace that educational institutions specifically design. Teaching a culture of peace in schools and Islamic boarding schools is proportionally designed through various considerations, such as the integration of acculturation of various cultural and ethnic diversity values into the curriculum program, curriculum documents, syllabi, including lesson plans. Various learning approaches that are instilled through teacher pedagogy equipped with learning design skills filled with the values of cultural and ethnic diversity have the aim that students can accentuate cultural diversity in their respective living environments with a positive response. Of course, the process of internalizing learning based on cultural and ethnic diversity is expected to be able to negate the monopoly of a single interpretation of the truth about how to view nature, humans, and life which in the future becomes a model of thinking (*habit of mind*) to ways of acting that can be built in the paradigm of students' thinking as a product of (output) learning.

In contrast, in his writings, Adam James Fenton postulates a thesis that the process of hundreds of years of Islamization in Indonesia gave birth to various progressive-transformative dynamics of change in social life. The formation of a group of guardians of traditional ideology and adherents of textualist Islam became the forerunner of the violent action movement. Even though it was sown since the Padri War era in West Sumatra, until now, in the modern era, the seeds of "violence and terror" continue to be the way of life in religion by "certain groups." The need to take a role initiated by the younger generation in building a "room for dialogue" about Islam and democracy broadly can be a solution to breaking the recruitment chain of various radicalism movements and acts of terrorism.

Another reason for the need for friendly education implemented in Islamic boarding schools in recent decades is the emergence of the label "radicalism in religion." Nuhri M. Nuh examines the factors for the emergence of radicalism in the field of religion, including: first, the issue of competence in understanding religion that has not yet been established. Second, the impact of various phenomena of acts of social justice in society which are interpreted differently by some parties. Third, the economic crash gave birth to poverty. Fourth, the chain effect of political defeats transforms into prolonged grudges, thus becoming a reason to justify acts of violence. Fifth, social inequality is caused by the prosperity or success of others. Furthermore, according to Nuhri M. Nuh, if religious radicalism is linked to Islamic boarding schools, it can be categorized into two types: (1) the pesantren is a branch of the pesantren whose country is the basis of fundamentalist Islam. Furthermore, in part (2), the curriculum developed by the pesantren was inspired by key figures of religious movements with textualist-scripturalistic "jihadist" thinking, such as Sayyid Qutb, Hasan Albanna, and others.

Meanwhile, Usama Sayyid al-Azhary wrote in the final chapter of his book "Radical Islam: A Critical Examination of Radicalism from the Muslim Brotherhood to ISIS," according to him the perpetrators of acts of violence and terror do not have friendly principles of thinking towards fellow human beings [20]. Usama Sayyid al-Azhary said that there are ten principles that those who adhere to radical views do not have. The ten rules that they do not use include: first, carrying out scientific procedures that are good and correct when parsing a problem, including juxtaposing the arguments of both the Qur'an and Al-Hadith. Second, when studying or researching to dig into the law, we must refrain from bringing the initial knowledge that has been awakened into our minds. Make the arguments as a roadmap to understanding the substance of the content in it. Third, avoid concluding the meaning of verses that contradict its main aims (*maqāṣid*) and their universality. Fourth, respecting tradition (*turāts*) used as a starting point in thinking and acting, especially in religion. Fifth, the law-making method (*istimbāt*) is often used as a guideline by the best Islamic scholars who always prioritize the common good [4].

As for the ten rules that those who adhere to the sixth part of radicalism do not have, they must understand revelation well, understand methodology as an analytical knife to understand it and understand the reality of the condition of society appropriately and wisely. Seventh, various thoughts written both Fiqh, thoughts, ideas, to legal conclusions (*istimbāt*) may not be used as a reference because they are stated in a psychologically depressed condition that allows them to violate the general conditions agreed upon by the majority of scholars, such as products of thoughts or works written in prison, etc. Eighth, Matters related to the common good (*maṣlahat*) or dangers that might threaten (*mafsadat*) may not be used as objects of *ijtihād* unless they truly master *maqāṣid shari'ah* in full. Ninth, if there is a lack of understanding of the *maqāṣid shari'ah* and the –s of Allah, it will lead to wrong and fatal conclusions. Tenth, the history of the prophet to the various traces of historical events that occurred in it, including various periods, certainly has its own rules, which in Ibn Khaldun's language are referred to as the inner side of history, which are undoubtedly different from the real situation at the time they occurred and are sometimes not written down in historical records, so it is not can be used as a reference to conclusions in making a law.

Nurrohman noted the views of several pesantren leaders in Tasikmalaya, Garut, and Cianjur, describing their perceptions of jihad, violence, and power [2]. The thinking of the kiai illustrates that jihad with a pen is actually far more important, especially in the modern era like today. It is very unfortunate if there are still thoughts of jihad through violence, for example, suicide bombings and terrorizing places of entertainment and places of worship of other religions. The diversity of kiai's thoughts and understandings regarding the problem of dealing with deviant religious sects, ways to deal with

immorality, and their perception of the injustice of those in power is the second conclusion that Nurrohman came to. The third optic from the results of this study found that some pesantren administrators still approve of acts of violence in the struggle for political power to legitimize ideals that align with fundamentalist Islamic political ideals. Child-friendly Islamic boarding schools exist to erode various stigmas that may still be entrenched in the minds of many parties due to the aridity of thought or the absence of valid information about the various models of Islamic boarding schools and their traditions which are different from each other even in terms of quantity the numbers have reached hundreds or even thousands and continue to grow various cutting-edge developments in various fields of expertise to keep up with the times [1].

In response to the views mentioned above, the role of Islamic boarding schools has a very strategic contribution related to the creation of friendly educational institutions, far from acts of violence and avoiding the growth of the seeds of terrorism from conception to action. Islamic boarding schools need to establish friendly Islamic boarding schools that can be implemented within the scope of governance of the Islamic boarding schools themselves so that the spectrum extends to formal education units under the auspices of the *pesantren* management. Initially, Islamic boarding schools can design a Friendly Islamic Boarding School Program (PRA) through the adoption of the Indonesian Child Protection Commission (KPAI) model and the Ministry of Women's Empowerment and Child Protection (KPPPA). The next stage of program implementation begins with exploring cooperation with the above government agencies. Formal educational institutions are directly involved in preparing a friendly education model because together with students as direct objects, they are also students in formal institutions managed by Islamic boarding schools.

The development of indicators and variables for child-friendly educational institutions based on area, region, or environment, as described by Mami Hajaroh, et al., at least requires the fulfillment of 5 (five) basic principles that educators must carry out and school principals to supervisors. These variables and indicators include: (1) learning patterns that are designed to be centered on students or children, (2) creating a child-friendly environment or ecology, (3) cultivating parenting characters in every activity related to service to children are included outside the classroom, (4) at least all elements in educational institutions provide freedom for students to develop a spirit of democratic participation in various activity programs held by schools, and (5) view the importance of the principle of inclusiveness as an integral part of the values state based on Pancasila.

Inclusiveness is expected to be able to string together and unite every fragment of a child's perspective on understanding differences in ethnicity, race, gender, including religion that he adheres to as well as other people's into one whole personal structure that is inclusive in responding to the differences in life that the child encounters. Moreover, every child is expected to grow and develop an understanding of the various differences around him, which will enable the profile of Indonesian children to be born in the future who are always tolerant and open to any differences found in real social life [6, 9].

The development of child-friendly Islamic boarding schools based on world policies based on mutual agreement of countries that are members of Unicef and has been ratified by the Ministry of Women's Empowerment and Child Protection has become a national policy through PPPA Ministerial Regulation Number 8 of 2014 [18]. Educational institutions, both formal and non-formal, including Islamic boarding schools, can implement the policies outlined in the Ministerial Regulation. Developing friendly education programs through centralized and integrated interpretation of policies and environmental considerations allows this pattern to develop in Islamic boarding schools [7]. The development of the area-based school or Islamic boarding school policies and the support of quality resources requires synchronization between elements within the internal organization of the institution [24]. The Islamic boarding school area as an educational environment supports the growth and development of children physiologically and psychologically with the support of centralized education and boarding services in one regulation that *pesantren* caregivers have outlined as visionary leaders moving in one car to achieve the vision, mission, goals and significant goals of education including in determining the execution of various policies in it.

The child-friendly *pesantren* program is similar to the child-friendly school program. The meeting point of these two programs is creating an educational environment that is peaceful, comfortable, conducive, friendly, and without violence. The principles of program development refer to Child Protection Law Number 23 of 2002, Child Protection Law Number 35 of 2014, Child Protection Law Number 17 of 2016, and PPPA Ministerial Regulation Number 8 of 2014 which all contain principles -the principle of protection of children. The principles are (1) non-discrimination (2) prioritizing the needs of children, (3) paying attention to children's rights in the form of the right to live, grow and develop according to their physical and psychological development, (4) respecting the ideas, thoughts, and opinions of children.

Law Number 18 of 2019 concerning Islamic Boarding Schools as a form of accommodating students' contribution takes part in building the nation and the country. This large participation must always be well cared for and balanced with strengthening religious values, national character, and the formation of noble character. As we all understand, the central role of Islamic boarding schools in developing this nation is through simultaneous education, *da'wah*, and community empowerment [10, 19]. Based on the considerations above, it is necessary for the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia as the person in charge as well as a stakeholder in the protection of Indonesian children in collaboration with the Ministry of Religion to provide full support for the creation of child-friendly Islamic boarding schools in remote parts of the country. The spirit of child-friendly Islamic boarding schools is in line with the spirit of the 1945 Law Article 28 B (2), which states clearly that every child born on Indonesian soil has equal rights to live a life. It is also reaffirmed in Law Number 35 of 2014, a change from Law Number 23 of 2002 concerning Child Protection as previously described [23].

The realization of the reality of child-friendly *pesantren* above requires the support of various parties, especially among observers of *pesantren* in general, so that in the future Islamic boarding schools originating from this country become a world cultural heritage and become a "role model" of management of religious-based education that integrates and accommodates the values of - child protection values are world standard human rights as stated in the UNICEF document. Although the management of child-friendly Islamic boarding schools is faced with various external and internal challenges, the minimum standards for managing *pesantren* according to minimum standard services must continue to be disseminated, programmed,

implemented, evaluated, and improved together in line with the indicators set by UNICEF, KPPAI, KPAI, Ministry of Education and Culture, and Ministry of Religion.

In the future, Islamic boarding schools will no longer be ignorant of various educational management malpractices, which are still being visualized in various news media today [11]. The need for minimum management standards for Islamic boarding schools is very urgent to be brought to policymakers in this country to become a national standard. Despite the presence of Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education, Minister of Religion Regulation Number 13 of 2014 concerning Islamic Religious Education, and Law Number 18 of 2019 concerning Islamic Boarding Schools, have not fully answered the needs of Islamic boarding schools in the field for the certainty of equal access to services [12, 14].

The issuance of various policies should be able to answer various field needs to resolve the problems faced, including making wiser decisions considering that Islamic boarding schools are educational institutions with their own characteristics, culture, and different governance. Moreover, daily the number is growing rapidly in terms of quantity and various efforts to improve quality in various lines to answer the community's need for the importance of Islamic religious and religious education that is relevant along with the changing times that cannot be avoided.

CONCLUSION

Child-friendly education in Islamic boarding schools can be created through learning a culture of peace designed explicitly by educational institutions. Teaching a culture of peace in schools and Islamic boarding schools is proportionally designed through various considerations, such as the integration of acculturation of various cultural and ethnic diversity values into the curriculum program, curriculum documents, syllabi, including lesson plans. Various learning approaches that are instilled through teacher pedagogy equipped with learning design skills filled with the values of cultural and ethnic diversity have the aim that students can accentuate cultural diversity in their respective living environments with a positive response. Of course, the process of internalizing learning based on cultural and ethnic diversity is expected to be able to negate the monopoly of a single interpretation of the truth about how to view nature, humans, and life which in the future becomes a model of thinking (habit of mind) to ways of acting that can be built in the paradigm of students' thinking as a product of (output) learning.

The role of Islamic boarding schools has a very strategic contribution related to creating friendly educational institutions, away from acts of violence and avoiding the growth of the seeds of terrorism from conception to action. Islamic boarding schools need to establish friendly Islamic boarding schools that can be implemented within the scope of governance of the Islamic boarding schools themselves so that the spectrum extends to formal education units under the auspices of the pesantren management. Initially, Islamic boarding schools can design a Friendly Islamic Boarding School Program (PRA) through the adoption of the Indonesian Child Protection Commission (KPAI) model and the Ministry of Women's Empowerment and Child Protection (KPPPA). The next stage of program implementation begins with exploring cooperation with the above government agencies. Formal educational institutions are directly involved in preparing a friendly education model because together with students as direct objects, they are also students in formal institutions managed by Islamic boarding schools.

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