

Implementation of Child-Friendly School in the Perspective of Islamic Religious Education in Elementary Schools

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Abstract

Background : Cases of physical and non-physical violence against children in schools are increasing, violating legal, social, cultural, and religious norms. In response, the Ministry of Education and Culture launched the *Child-Friendly School* initiative to create an educational environment prioritizing safety, comfort, and inclusivity. Islamic religious education aligns with this initiative by emphasizing moral behavior, respect, and prohibiting harmful actions such as bullying and discrimination.

Research objectives: This study aims to formulate the concept of implementing child-friendly schools from the perspective of Islamic religious education in elementary schools in North Kalimantan.

Methods: Using a qualitative descriptive method, data were collected through observations, interviews, and documentation involving 10 school principals, 15 Islamic religious education (PAI) teachers, and 30 students from elementary schools in Bulungan, Tarakan, and Tana Tidung regions. The findings reveal six main elements: (1) conducive and religious learning atmosphere, (2) adequate facilities, (3) exemplary and quality teachers, (4) integration of local cultural content in the curriculum, (5) a safe and peaceful school environment, and (6) active involvement of parents and school committees.

Conclusion: A combination of Islamic teachings and local cultural wisdom fosters a holistic child-friendly school model. The integration of Islamic values with child-friendly school principals enhances inclusivity and emotional well-being. This study introduces a context-specific integration of religious and cultural values into child-friendly school frameworks. Theoretically, it expands the understanding of child-friendly education through an Islamic perspective. Practically, it offers actionable guidelines for sustainable implementation. Socially, it emphasizes collaboration between schools, parents, and communities.

Keywords: Child-friendly School, Islamic Religious Education, Elementary Schools



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Introduction

Nowadays, there have been many cases of violence in education. Based on KPAI data in 2018, violence in schools under the pretext of disciplining became a trend in education cases from April to July 2018, totaling 33 cases. Of the 33 cases handled by KPAI, the highest cases were child victims of violence (bullying) as many as 13 cases (39%). Then, followed by cases of children victims of policies as many as 10 cases (30.30%), children dropping out of school and expelled from school as many as 5 cases (15%), extortion in schools as many as 2 cases (6.60%), not allowed to take exams as many as 2 cases (6.60%), and school sealing as many as 1 case (3.30%) (Indonesian Child Protection Commission, 2018). Types of violations that occurred in the school environment are not only physical violence, according to Susanto (2018) other forms of violence are: (a) Psychic violence, which is a form of violence that injures someone psychologically such as looking sarcastically, silencing, ostracizing, looking condescendingly, glaring, sneering, and others; (b) Verbal violence, which is violence in the form of words such as cursing, insulting, nicknaming, shouting, humiliating in public, accusing, cheering, rejecting, and others; (c) Symbolic violence, namely violence in the form of symbols or images such as pictures that symbolize violence in textbooks, pictures that symbolize pornography, discrimination, and others; (d) Sexual violence, namely actions in a sexual form such as holding, squeezing sensitive parts, and others; (e) Cyber violence, namely violence that occurs using cyber media including demeaning, spreading gossip (hoaxes) on internet social networks.

Cases of violence committed against students are not only committed by older people but also by peers. This shows the decline of morals or character that occurs in society. Schools have an important role in fostering and shaping a superior personality in children without violence. According to Law No. 35 of 2014 on the amendment of Law No. 23 of 2002 on Child Protection, article 9 paragraph 1 explicitly states (a) every child has the right to protection in education units from sexual crimes and violence committed by educators, education personnel, fellow students, and or other parties. While article 54 confirms that "children in and around the education unit must receive protection from physical, psychological violence, sexual crimes and other crimes committed by educators, education personnel, fellow students, and or other parties.

Schools should provide the best services for children so that children can grow, develop, and participate in education safely, and comfortably without discrimination and intimidation of coercion or violence. The government has sought various programs to continue to advance education, one of which is the child-friendly school program. Child-friendly school is an open school concept, implementing learning that pays attention to the psychological development of students by developing learning habits following the natural conditions and psychology of children (Kristanto, Khasanah, I., & Karmila, M, 2011).

To resolve the problem of child abuse in schools, there needs to be a fundamental change in the education system. Child-friendly education, which adopts a non-violent approach to discipline, is the right solution. By applying the five principles suggested by KPAI, we can ensure that every child gets a quality and safe education. In various aspects of life, violence against children is not justified, especially in the context of Islam, children are a gift that must be educated and nurtured with love because Islam is a religion that is rahmatan lil'alam.

Islamic religious education is committed to implementing a humanistic approach in the learning process, especially in educating children. This concept is in line with the principle of child-friendly schools. Al-Ghazali emphasized that child-friendly education will facilitate the development of learners into intellectually, spiritually, and socially balanced individuals, by the goals of Islamic education (Sodiq, M.J, 2017). Child-friendly education can be carried out

through habituation, exemplary, and educational stories that are tailored to the stages of development, so that school programs that are friendly, safe, comfortable, and fun can protect children from violence and discrimination (Novrita Sari and Ivan Muhammad Agung, 2015).

Islamic Religious Education through Child Friendly School programs will be an effective, persuasive, and suggestive communication medium for children in implementing school programs. (Na'mah. L, 2017). Child-friendly education can be carried out through habituation, exemplary, and educational stories that are tailored to the stages of development, so that a friendly, safe, comfortable, and fun school program can protect children from violence and discrimination (Novrita Sari and Ivan Muhammad Agung, 2015). Islamic Religious Education through Child-Friendly School programs will be an effective, persuasive, and suggestive communication medium for children in implementing school programs (Na'mah. L, 2017).

Therefore, the child will grow not only in intelligence, but also in developing other personality qualities. Child-friendly schools prioritize the protection of children's rights and guide the development of children's talents, interests, and abilities, all of which prepare children for the next life. The cultivation of behavioral attitudes that are full of responsibility, mutual respect, appreciation, and compact cooperation, is expected to produce children who are smart in thinking, emotionally intelligent, and religious and spiritual intelligence (Yosada, K. R., & Kurniati, A, 2019).

After children get their rights, a safe and comfortable school is realized, which allows children to be free to be creative, achieve in the learning process, and be independent in making decisions. Based on the above problems, this paper aims to determine the implementation of child-friendly school programs in Elementary Education Schools in the perspective of Islamic religious education in North Kalimantan.

Methods

This research uses a qualitative descriptive approach in the form of written or spoken words from the people and behaviors studied (Lexy, 2020). this type of research is called educational research which is the development of Islamic educational thought. That is, a study that examines and examines the development of thought discourse on educational issues. However, because the focus of the study is Islamic educational institutions (schools or universities) that can be traced at the field level, this type of research is field research (Sugiyono, 2021). This study employs a qualitative descriptive approach to examine the implementation of child-friendly schools from the perspective of Islamic religious education in elementary schools in North Kalimantan, specifically in Bulungan, Tarakan, and Tana Tidung. Primary data were collected through observations, interviews, and documentation involving 10 school principals, 15 Islamic religious education (PAI) teachers, and 30 students. Meanwhile, secondary data were obtained from reports, books, articles, newsletters, websites, and virtual videos. The data analysis process involved data reduction, data display, verification, and triangulation, ensuring the reliability and validity of the findings. Triangulation was conducted by comparing results from interviews, observations, and documentation to ensure consistency. This methodological approach provides a systematic and credible foundation for understanding the integration of Islamic values and child-friendly school principles in creating a safe, inclusive, and nurturing learning environment.

Results and Discussion

A child-friendly school is an ideal learning environment where every child feels safe, comfortable, and protected. A child-friendly school is a place where children can optimally develop their potential, intellectually, emotionally, and socially. Child-friendly schools are also a solid foundation in building a young generation with character, noble character, and ready to face the challenges of the future (Mami Hajroh, 2017). Child-Friendly Schools (SRA) in North Kalimantan were socialized and declared in 2019, but due to the COVID-19 pandemic outbreak, the implementation did not run optimally because of the sudden appeal for the Learning From Home (BDR) program. Child-friendly schools have been implemented in several elementary schools (SD) to high schools (SMA) in North Kalimantan. However, in its initial implementation, several schools were selected as pilot projects in its implementation in each region in North Kalimantan in 2019 by identifying and verifying elementary schools that will become a reference for other schools to be able to develop a child-friendly education model.

The implementation of child-friendly schools (SRA) is a response to all regions in Indonesia, there are 34 provinces that have now declared and implemented Child-Friendly Schools, one of which is North Kalimantan Province. North Kalimantan is a province that was previously part of East Kalimantan Province. Based on various considerations and pressure from various parties for northern Kalimantan to be independent in multiple aspects, the Province of North Kalimantan was formed.

North Kalimantan (Kaltara) is the newest province in Indonesia. Formed in 2012, the province is located in the northern part of Borneo Island and covers an area of 75,467 km² (BPS Kaltara, 2017). The province borders East Kalimantan Province to the south, the Malaysian states of Sabah and Sarawak to the north and west, respectively, and the Celebes Sea to the south. Kaltara has five administrative regions: four districts (Bulungan, Malinau, Nunukan, Tana Tidung) and one city (Tarakan) (see Table 1). Malinau has the largest area (40,088 km²) and Tarakan has the smallest (250 km²), while 13 percent of its territory is sea. The province consists of 40 sub-districts and 482 villages and has a population of approximately 666,333 people. The largest population is in Tarakan (244,185 people) and the smallest is in Tana Tidung (23,497 people) (BPS, Kementerian PPN, UNFPA 2013).

In terms of educational institutions, about two-thirds (64 percent) of all schools in North Kalimantan are primary schools, and most of these (87 percent) are public schools. The province has 467 primary schools and four special schools. Bulungan district has the most schools, as well as the most primary schools (Table 1). Of the 9,000 teachers in North Kalimantan, 56 percent are primary school teachers.

Kabupaten	Total sekolah			Sekolah Dasar			Sekolah Luar Biasa		
	Negeri & Swasta	Negeri	Swasta	Negeri & Swasta	Negeri	Swasta	Negeri & Swasta	Negeri	Swasta
Bulungan	223	200	23	139	131	8	1	1	0
Nunukan	200	178	22	132	124	8	1	1	0
Malinau	165	155	10	105	102	3	1	1	0
Tarakan	105	66	39	63	47	16	1	1	0
Tana Tidung	40	39	1	28	27	1	0	0	0
Total	733	638	95	467	431	36	4	4	0

Table 1: School distribution in North Kalimantan

Source: DAPODIK, 2018

Child-Friendly Schools in North Kalimantan for Elementary School (SD) level both public and private have implemented Child Friendly Schools. Bulungan District is the initiator of the Child Friendly School which is led by SDN 006 Tanjung Selor and has received a Child-Friendly School visit and charter from the Minister of Women's Empowerment and Child Protection (PPPA) in 2019. The implementation of Child-Friendly Schools in Bulungan will only begin in 2022. As for the implementation of Child-Friendly School at the elementary school level in Tarakan City, it has been running in various elementary schools in 2022, researchers took samples at SDN 014 and SDIT Al Mustaqim 2, while for Child-Friendly Schools in Tana Tidung Regency, namely SDN 001 Tana Tidung which was declared in 2019 and will only run in 2022.

The Implementation of Child-Friendly Schools in the Perspective of Islamic Religious Education in Elementary Schools in North Kalimantan

Child-Friendly School in North Kalimantan in its implementation certainly cannot be separated from various factors both internal and external. The implementation of Child-Friendly Schools in North Kalimantan aims to create a healthy, safe, comfortable, calm, and beautiful school setting based on the environment as well as guaranteeing, fulfilling, and respecting children's rights and protecting children from violence, discrimination, and other mistreatment both physically and psychologically.

Child-Friendly School as formulated by Agus Yulianto (2016) shows that SRA is an education that prioritizes a friendly, safe, comfortable, and loving learning environment that is very influential in the development and formation of children's character without discrimination. In connection with this, the school environment must strive for a school atmosphere and climate that can encourage students to explore their abilities and potential with a feeling of calm and happiness without violence, intimidation, and discrimination.

The child-friendly school program is a program that provides children's rights at school, including comfort, safety, and freedom of expression. The child-friendly school program is based on the 3Ps, namely provision, protection, and participation. Provision is providing what is needed by a child at school. Protection is providing children with protection from danger, threats, and acts of violence. Meanwhile, participation is giving children the freedom to express and express their opinions. Students can learn comfortably, safely, and without pressure or coercion from the teacher. In implementing a child-friendly program, there are several standards that must be met by schools, among others: a) Every student can enjoy their rights in education without discrimination based on disability, gender, ethnicity, type of intelligence, religion and parental background. b) Every student has the freedom to express their views on science and technology, arts and culture. c) Having teachers and education personnel who are able to facilitate students' talents, interests and types of intelligence. d) Having a safe, comfortable, friendly, healthy and clean, green school environment and infrastructure, with

building construction that meets SNI standards. e) Having a school work program that considers aspects of student personality growth. f) Having a student safety work program from home to school and safety at school. g) Every school community has a high awareness of the risks of natural disasters, social disasters, violence (bullying) and other threats to students. h) The availability of student organizations that are oriented towards student development and character. i) Harmonious cooperation between family, school and community. j) Ensuring the existence of complete facilities also supports the realization of child-friendly schools. Especially the inclusion facilities for students with disabilities can make it easier for students to do activities at school safely and comfortably (Elinda Sitepu, et.all, 2023).

The implementation of Child-Friendly Schools has been going quite well in North Kalimantan. Elementary school 006 Tanjung Selor, SDN 014 Tarakan, SDIT Al Mustaqim 2 Tarakan dan SDN 001 Tana Tidung as a pilot project has now implemented various steps and efforts to create a Child-Friendly School.

"in 2019-2020, Child-friendly schools in North Kalimantan have now been implemented, starting from the existence of regional regulations on child-friendly schools then the rules are applied in schools by making various program plans, starting from the socialization of child-friendly school programs to parents and teachers, then declared by signing the integrity facts as a form of support for the implementation of child-friendly schools. Conducting various child-friendly school campaign efforts by placing child-friendly billboards and posters throughout the school environment so that child-friendly schools can become a shared awareness" (Principal Interview, 2023).

Not only that, education services also make children feel comfortable in the learning process as much as possible. We also educate and teach our students how they can be comfortable in participating in teaching and learning activities and implement a school system based on literacy through a 15-minute reading program before starting lessons. This has been implemented since a few years ago. If schools do not get attention and a touch of innovation, then children will feel bored with the process they receive. No matter how good the teaching pattern and methodology used by educators, a beautiful, comfortable, and child-friendly school environment will not run well without innovation from a teacher, both innovation in oneself as an educator who educates wholeheartedly and with conscience is also able to innovate the school climate as one of the places missed by all students.

In more detail, in the Regulation of the Minister of Women's Empowerment and Child Protection No. 8/2014, SRA is a formal, non-formal, and informal education unit that is safe, clean and healthy, caring and cultured environment, able to guarantee, fulfill, respect children's rights and protect children from violence, discrimination and other mistreatment and support children's participation, especially in planning, policy, learning, supervision, and complaints mechanisms related to the fulfillment of children's rights and protection in education.

"Child-Friendly Schools is currently very important to be implemented. Seeing various acts of violence against children in educational institutions that have occurred not only in the form of physical violence but also psychological violence such as the rampant acts of bullying,

making fun of with harsh and dirty words, and even intimidating to end up decreasing the learning power of the bullied victim and decreasing self-confidence in a child. Whereas clearly in Islam, these actions are reprehensible and strictly prohibited in religion. The implementation of child-friendly schools is certainly not easy, because the home environment as madrsatul ula (primary education) in the family also supports the success or failure of child-friendly schools in schools” (Interview with Islamic Religious Education Teacher, 2023).

Child-friendly education offers a systematic and well-organized learning process, providing opportunities for learners to grow optimally. With a warm atmosphere and genuine care, the school becomes a safe and fun place for children, just as parents expect (Shunhaji, 2019). A Child-Friendly School is a place of learning specifically designed for children. Here, children feel safe, comfortable, and valued. The school has clear rules to protect children from harm, such as violence or bullying. In addition, children are invited to participate in school activities, so they feel like an important part of the school community (Deputy of Child Development, 2015).

Various cases of verbal violence in the school environment that are often committed by children to their peers are a form of imitation from their parents at home and the surrounding environment. Because children are great imitators. Therefore, parents also need to habituate the use of child-friendly language at home and limit and supervise children's socialization in their environment, so that child-friendly schools can run well. Moreover, the rapid pace of technology today that gives children confidence in the use of gadgets also contributes greatly to the moral degradation of today's generation by imitating the speech of various online gamers who cannot be separated from harsh words.

This is in line with the research findings of Nazwa Mustika, et.al (2022) that the frequency of harsh words spoken by children aged 6-12 years is increasingly concerning due to the factor of online games played by children, especially without parental control and supervision both at home and in the surrounding environment. Children who like to play online games both at home and in internet cafes with all forms of gameplay cannot be separated from the overflow of harsh words that also escape the monitoring of parents and their social environment so that children so easily express harsh words which are certainly a stimulus from their opponents when there is a defeat in online gameplay, this if left unchecked will become a habit and culture that is considered commonplace by children if not handled properly.

If parents and teachers synergize in providing good education to children together, a golden generation of Indonesia will be born who are not only individually pious but also socially pious in daily life and in social media. Nevertheless, teachers continue to strive to teach kindness to children and teach various good practices to always be friendly to anyone, both among peers and to teachers and parents.

For the creation of child-friendly schools, teachers are given training on how to implement child-friendly schools and what are the processes and stages that need to be done in grounding of child-friendly schools in North Kalimantan. The child-friendly school program is designed so that children can feel at home, comfortable and happy at school, free from various physical and psychological violence from both teachers and students' peers. It is

sometimes difficult to counter verbal violence because it has become a culture in a certain society, however, as an educator, we are tasked with disciplining various harsh words by providing understanding and education to students. Teachers are also urged to be able to provide good, polite and courteous language, and to be patient in dealing with various types of children with compassionate parenting. Teachers and parents are role models who are always honored and imitated by the child, because children are great imitators. Therefore, if we want our children to be friendly and have good manners, we as parents and teachers must provide good examples and role models for them.

The importance of anti-violence and anti-discrimination policies is undisputed because the attitude of non-violence in schools is one of the determining factors in shaping schools that ensure children's well-being (school wellbeing), male and female students feel well at school if a teacher can create a safe and comfortable environment without violence or harassment (Audhil Lohre, 2010). Violence on any basis is not justified, either in the name of humanity or religion itself, because religion is present basically to humanize humans.

“Education is not only a means of inheritance of knowledge from teacher to student but also a means inheritance of culture and value and education of love. Education is the way to humanize human beings. In good practice regarding the child-friendly school program, it has now been implemented by forming a child-friendly school task force team that involves various parties from teachers, committees, parents, and students. Parents also support various policies that have been programmed by the school. Then there are various character-building programs for children at school by providing various examples to students to be able to appreciate and respect others, uphold tolerance and differences, and teach children to be able to speak and behave politely to each other and their teachers by referring to the 5 S culture (Smile, Greeting, Greeting, Polite, and Friendly) (Interview with Islamic Religious Education Teacher, 2023).

As an integral part of the national education system, Child-Friendly Schools are committed to creating a learning environment that is conducive to the holistic growth and development of children, by facilitating active learning and balanced potential development, so that they can become individuals who are faithful, noble, intelligent, skilled, and ready to face future challenges (Munirah, 2015).

The principles of Child Friendly Schools in Indonesia as stated in the Minister of Women's Empowerment Regulation No. 8/2014 include: *First, nondiscrimination*: guaranteeing every child the opportunity to enjoy the right to education without discrimination based on disability, gender, ethnicity, religion, and parental background. *Second, the best interests of the child*: which is always the main consideration in all decisions and actions taken by education managers and organizers related to students. *Third, life, survival and development*: creating an environment that respects the dignity of the child and ensures the holistic and integrated development of each child. *Fourth, respect for children's views*: this includes respecting children's right to express their views in all matters affecting children in the school environment. *Fifth, good management*: this ensures transparency, accountability, participation, information disclosure and the rule of law in the education unit (Hajaroh, M., Rukiyati, Purwastuti, L. A., & Saptono, B, 2017).

The implementation of child-friendly schools (SRA) requires commitment from schools that want to realize SRA. This means that all elements in the school must be committed to working together in the success of the SRA program, not only the principal, educators, and education personnel, but commitment from parents, the surrounding community, and students is also needed. Student participation both directly and indirectly in SRA is empowered in the preparation of rules or other school policies.

In implementing child-friendly schools, there are several components that must be considered, namely: *First, the child-friendly policy aspect.* A child-friendly school must have clear rules to ensure that every child feels safe, happy and gets their rights (Fitriani, 2016). The comprehensive process of children's education is directed at developing the character of individuals who are confident, respectful, and responsible. Achieving this goal requires strong synergy between the government, stakeholders, and all components of education in the learning environment. (Munirah, 2015). *Second, child-friendly learning is a learning process that places children at the center of attention, treats them fairly and compassionately, and creates a fun and safe learning environment.* The goal is to foster mutual love, respect, and tolerance in children (Khusnul Khotimah, 2017). *Third, the assessment of children's learning outcomes must be in line with children's rights.* Child Friendly Schools apply the principle of authentic assessment which emphasizes direct data collection on the process and results of student learning in all aspects of competence. This approach involves students actively to ensure the effectiveness of the learning process (S. Adiarto, et.al, 2020). *Fourth, the school will conduct special training for all teaching and education personnel.* This training aims to ensure that every individual in the school, including teachers, administrative staff, and cleaners, has the same understanding of children's rights. Thus, all parties can work together to optimally fulfill children's needs (Endah Sulistyowati, 2012). *Fifth, the school is equipped with facilities and infrastructure that support an effective and enjoyable learning process.* Starting from a safe and comfortable building structure to supporting facilities such as a library, UKS room, and sound box. All of this aims to create a conducive learning environment for every student (K. R. Yosada & A. Kurniati, 2019). The sixth principle, Child-Friendly Schools encourages active participation of students. The school involves students in the decision-making process related to school policies, given that all school policies aim to fulfill the best interests of students. Teachers act as facilitators by providing space for students to participate and express their opinions. *Seventh, Teachers do have the main responsibility at school, but the role of parents is crucial in supporting children's learning process.* Education at home is the foundation for children's success at school. Parents' full support of the education program will foster a spirit of learning, discipline, and a high sense of responsibility in children (S. Aulia, & Z. Meutia, 2021).

The implementation of child-friendly schools in the perspective of Islamic religious education in elementary schools in North Kalimantan has been well implemented, various good practice activities of child-friendly schools have been carried out by declaring child-friendly schools, conducting socialization of child-friendly schools to teachers, students, and parents to jointly succeed and support child-friendly school programs.

Islamic Religious Education as a Basis for Strengthening Child-Friendly Schools

Education is an important aspect of improving the quality of human resources. Because basically, education aims to form a nation that is resilient, competitive, noble, moral, tolerant, cooperative, patriotic, dynamically developing, science and technology-oriented. Individuals with Islamic character are those who always try to do various good things towards God Almighty, themselves, the environment, other people, the nation, and the state (Sri Swartini, 2017). Islamic character can be formed through a learning process that is carried out continuously at home, school, and in the surrounding environment.

"The ultimate goal of the education process at school is to form students who are characterized, intelligent, have social sensitivity, mutual respect, skillful, polite and responsible. Not only that, children are encouraged to do zuhur prayer at school and other fard prayers when they are at home." (Principal Interview, 2023).

Basically, the first education received by a child comes from the family. A good family will set a good example for the child's development process both in terms of speech and behavior. Because in their infancy, children usually record what they hear and what they see in their environment. Within the scope of the school, character building can be done in many ways, including the activities of smiles, greetings, greetings, courtesy, and respect.

"Islamic education can be used as a basis for strengthening child-friendly schools. Because child-friendly schools are in line with Islamic values because they contain various praiseworthy actions, prohibiting people from insulting each other, making fun of each other, and even physical touches that can lead to acts of violence and discrimination (bullying) both in the real world and the virtual world." (Interview with Islamic Religious Education Teacher, 2023).

Child Friendly-Schools, as an integral part of the national education system, are in line with the goal of forming individuals who are faithful, noble, intelligent, and skilled. Islamic education, as an important component of national education, has a strong legal, religious, and psychological foundation to achieve this goal. Islamic education uses various methods to instill religious values in students. In addition to teaching theory, this education also emphasizes direct practice in everyday life. The goal is that students not only understand the teachings of Islam cognitively but also live it in their hearts and practice it in their actions (Nursaadah, 2021).

Through learning Islamic Religious Education, students are expected to have attitudes and behaviors that reflect a good Muslim, such as faith, piety, noble character, and have various life skills. In the context of child-friendly schools, the objectives of Islamic religious education are more emphasized: *First, strengthening faith and piety*. By increasing religious knowledge, performing worship, and getting used to good behavior. *Second, Character development*. Forming students into religious, noble individuals who have the ability to practice religious and social values in daily life.

However, the reality is that the task of a teacher is not easy without good cooperation between parents and teachers in the process of education to children. Every child is born unique with their own talents and interests. Not infrequently some children are quiet and active even hyperactive in class which of course as a teacher must have extra patience in

dealing with such children. When children make mistakes such as making fun of their friends or are rather difficult to invite to pray dhuha or zuhur at school, then as an Islamic Religious Education teacher, the first thing to do is to advise by giving examples of stories in Islam and inviting children to commit not to repeat the same mistakes.

In Islam, giving sanctions for a mistake made by a child is a manifestation of education and teaching to children to always be able to do good and worship Allah, fellow humans and the universe. This is as the Prophet's Word regarding the order for parents to teach their children to pray when they are seven years old. From Amar bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah (saw) said which translation: *"Tell your children to pray from the time they are seven years old. Beat them if they neglect it when they are ten years old, and separate their beds"*. (HR. Abu Daud).

The process of disciplining students should be done in a way that is more mentally and attitudinally educational by avoiding violence against students (Awwaliyatun Ni'mah, 2023). As is the case with what teachers at SDN 006 Bulungan, SDN 014 Tarakan, SDIT Al Mustaqim Tarakan, and SDN 001 Tana Tidung do to students is evidence that the process of character building can be done in all aspects of learning. Physical violence such as punishment for sun drying, running around the field, and even push-ups have been replaced with actions that are more educational for students, students are able to absorb learning materials at school with a sense of comfort and security. In the process of student complaints to the school, it is carried out systematically and has been well prepared.

"Imposing punishment on students who are hyperactive is reasonable, but in the process of giving punishment, of course, it is based on giving more educative punishments such as giving assignments to make various creative crafts from various used plastic materials while still providing assistance or giving assignments to make short stories or draw" (Interview with Islamic Religious Education teacher, 2023).

The role of Islamic Religious Education teachers in shaping student character at SDN 006 Bulungan, SDN 014 Tarakan, SDIT Al Mustaqim 2 Tarakan and SDN 001 Tana Tidung is carried out by instilling the value of discipline in children when learning in class and outside the classroom. In the classroom, students are taught to be disciplined in doing the tasks given by the teacher individually or in groups. This is done to train the attitude of responsibility and cooperation between students, make a schedule for cleaning pickets and adhan pickets and become prayer leaders among students. In addition, students are given responsibility in PKS activities, namely reprimanding and recording students who arrive late and are not orderly in wearing school uniforms. That way, it will educate students in having a sense of responsibility and discipline. An Islamic Religious Education teacher is able to become a second parent at school while providing a good role model.

The assistance provided by Islamic Religious Education teachers is not limited to providing religious materials, but is able to convey religious values in the form of daily practice. By istiqomah inviting students to always do good and get closer to Allah SWT. Because if the worship that is carried out every day is good and orderly, it will automatically have a positive impact on the attitude of children in learning.

“The role of PAI teachers in implementing child-friendly schools has a very important role. PAI teachers basically aim to be able to form students who have individual and social diversion, as well as forge their mentality to become worship experts who are always disciplined in performing the five daily prayers.” (Interview with Islamic Religious Education teacher, 2023).

Islamic Education teachers always invite students to orderly worship is a reflection of student character building in religious and responsible values. As an Islamic Religious Education teacher believes that carrying out all the commands that Allah SWT has conveyed through the Quran and the hadith history of the Prophet Muhammad SAW has become the imperative of every Muslim. These basics are always emphasized to students at school. The role of the Islamic Religious Education teacher who then seeks to develop the character of students, especially directing the morals of students so that they can control themselves from negative things and get closer to Allah SWT. Like reminding to pray in congregation and respecting elders. In addition, the Islamic Religious Education teacher also sets an example by not reprimanding students who make mistakes in public, namely by advising them privately, thus students will feel confident and have mutual respect. The attitude of Islamic Religious Education teachers who are open to students is believed to be able to be a form of approach that gives positive results to children's development.

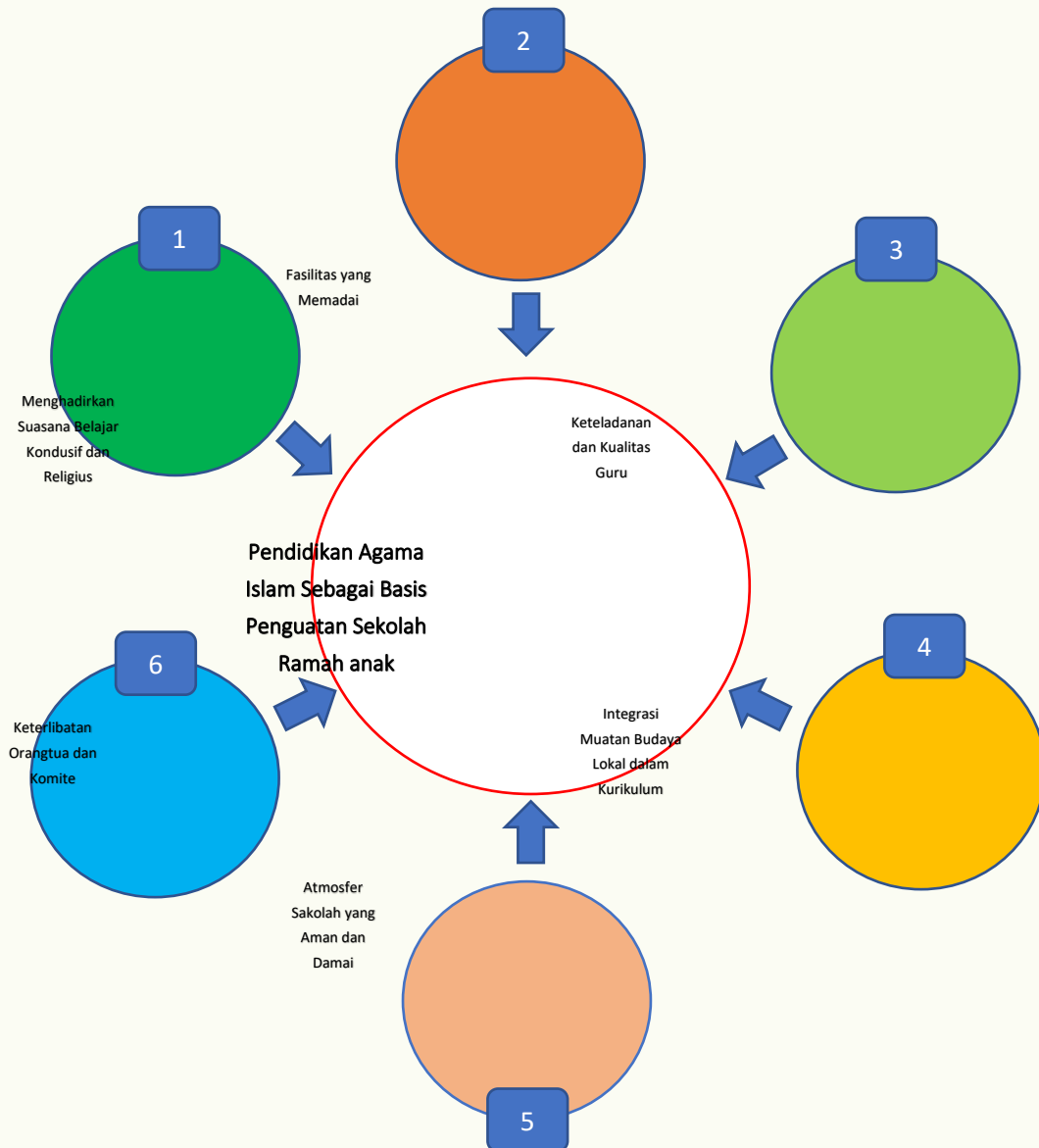
Learning delivered by an Islamic Religious Education teacher continues to be given, both in the classroom and outside the classroom. Because basically teachers are the main key to the success of education in schools, especially in the formation of student character. This is because Islamic Religious Education teachers are in direct contact with students so that they can provide examples of good behavior to students. In the perspective of Islamic education, teachers are positioned as people who are *alim* and *uswah* so that Islamic Religious Education teachers are required to have pious deeds as an actualization of their knowledge (Ngainun Naim, 2016). Controlling the attitude of an Islamic Religious Education teacher in advising students relates to the child's response to the advice given, being able to control between firm and gentle attitudes will be the key to students accepting whether or not any advice is given. Islamic Religious Education teachers are able to act as educators, tutors, leaders, mentors, motivators, coordinators, evaluators in the process of forming student character. One of its roles is as an educator and mentor (Muhammad Ilham, 2021).

Directing students to things that have a positive impact on spiritual and intellectual development has been taken by Islamic Religious Education teachers at SDN 006 Bulungan, SDN 014 Tarakan, SDIT Al Mustaqim Tarakan and SDN 001 Tana Tidung well. For example, one of the consequences that students must accept when committing an offense is to be told to read the Quran with the hope that children will become accustomed to reading the holy verses of the Quran and smooth their reading in *tajweed* law. As Allah says in Q.S Ali Imran (3) verse 104:

Translation: *“And let there be among you a group of people who call to virtue, enjoin the kindness and prevent from the badness, they are the lucky ones”*. The verse explains that as human beings, we are obliged to invite others to do good in order to have good behavior that does not deviate from religious norms. Islamic Religious Education teachers in addition to

teaching and educating must also be able to oversee the development of students so that they are not influenced by things that are not good and get a full planting of values in accordance with Islamic law (Afi Panawi, 2023). Thus, the role of Islamic Religious Education teachers in shaping character through the Child-Friendly School program at SDN 006 Bulungan, SDN 014 Tarakan, SDIT Al Mustaqim Tarakan and SDN 001 Tana Tidung is by: *First*, being firm without demeaning; *Second*, establishing two-way communication; *Third*, always conveying with positive language; *Fourth*, being able to see each student as a unique child so that they can be developed into students with character. Through this role, the Islamic Religious Education teacher instills character in students as well as an attitude of responsibility for oneself and for others.

Based on the above, the formulation of the grand design of the concept of Islamic education as a basis for strengthening child-friendly schools in elementary schools in North Kalimantan is: *First, presenting a conducive and religious learning atmosphere*. A conducive and religious learning atmosphere is important in the successful implementation of child-friendly schools. So PAI teachers have an important role to create a safe and pleasant learning climate for children and are able to build a religious atmosphere where children can form individual and social diversities. *Second, adequate facilities*. Adequate facilities are an important component in the creation of child-friendly learning, with various learning facilities that are comfortable and safe so that the learning process can run well. *Third, exemplary and teacher quality*. The exemplary and quality of teachers in education is needed in the succession of child-friendly programs. Teachers must set an example for students in their speech and behavior because teachers are role models for children at school. Teachers must be equipped with various trainings to better understand the various characters and typologies of children's intelligence. *Fourth, the integration of local cultural content in the curriculum*. Every child is born and comes with their own local culture. Therefore, the integration of local cultural content in the curriculum is an alternative in building the character of diversity for students to be able to appreciate and respect differences. *Fifth, a safe and peaceful school atmosphere*. A safe and peaceful school atmosphere is the condition of the school environment where all members of the school community feel comfortable, protected and valued. All parties, from students, teachers, staff and parents, can interact positively without fear or worry. *Sixth, parent and committee involvement*. The involvement of parents and school committees is an important pillar in realizing a successful child-friendly school. Their active participation not only provides moral support, but also tangible contributions in creating a safe, comfortable and conducive learning environment for children's growth and development. For more details, please refer to the following picture:



By applying the grand design concept above, the implementation of child-friendly schools in the perspective of Islamic religious education in elementary schools in North Kalimantan can be carried out properly and in accordance with the needs and rights of children so as to create humanist and anti-discrimination learning, the realization of students who are morally good, love to worship, and have intellectual, emotional and spiritual intelligence in sustaining future survival.

Conclusion

The implementation of child-friendly schools in the perspective of Islamic religious education in primary schools in North Kalimantan has enormous potential to create a holistic and meaningful learning environment for students. The concept of child-friendly schools that

emphasize protection, fulfillment of children's rights, and development of their potential is in line with the values taught in Islam. Islamic religious education as the basis for strengthening child-friendly schools is the right step to create a young generation that is faithful, noble, and has the competencies needed to face the future. Therefore, PAI teachers become core values as role models to present and create a conducive and religious learning atmosphere with various practices of Islamic values which are certainly in line with the concepts and programs of child-friendly schools in order to produce students who are individually and socially righteous.

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