



## CHILD-FRIENDLY MADRASAS WITH HUMANISTIC-BASED EDUCATION

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### **Abstract:**

The teaching and learning process at child-friendly madrasas ensures that children's rights are fulfilled. A democratic learning environment based on children's rights, where the learning process is also tailored to the child's abilities and interests. In addition, child-friendly madrasas offer the learners freedom. Since all rules created by educational institutions require student participation, this context refers to the freedom of students to articulate their thoughts and realize their full potential. This study attempts to characterize child-friendly madrasas in the context of freedom of learning. This study uses a library-based research methodology that utilizes books and scholarly articles on the subject of child-friendly madrasas. In order to create child-friendly schools, educational institutions must ensure that the teaching and learning process takes place in a safe and pleasant environment. In terms of gender sensitivity, there is no gender discrimination. Added to this are democratic participation and a healthy, safe and secure environment.

**Keywords:** **Child-Friendly Madrasas, Children's Rights, Freedom of Learning**

### **Abstrak**

Madrasah ramah anak adalah suatu proses belajar mengajar yang memberikan jaminan kepada anak dalam pemenuhan hak anak. Lingkungan belajar yang demokratis berdasarkan hak-hal anak, dimana proses belajar belajar juga disesuaikan dengan bakat dan minat anak. Selain itu Sekolah ramah anak juga memberikan kemerdekaan kepada peserta dalam belajar. Karena semua tata tertib yang dibuat oleh lembaga pendidikan harus melibatkan partisipasi peserta didik. Kemerdekaan yang dimaksud dalam konteks ini adalah kebebasan peserta didik dalam mengekspresikan gagasannya dan juga kebebasan peserta dalam mengembangkan segala potensi diri yang dimilikinya. Penelitian ini bertujuan untuk mendeskripsikan sekolah ramah anak dalam konteks kebebasan belajar. Penelitian ini menggunakan pendekatan library research yang menggunakan buku-buku dan literatur yang berkaitan konsep

sekolah ramah anak. Dalam mewujudkan sekolah ramah anak maka lembaga pendidikan terkait harus memastikan bahwa proses belajar mengajar berjalan dengan suasana aman dan nyaman. Dalam hal sensitivitas gender maka tidak ada

diskriminasi berdasarkan jenis kelamin. Selain itu adanya partisipasi demokrasi, lingkungan sehat, aman dan protektif.

**Kata Kunci: Hak Anak, Kebebasan belajar, Madrasah Ramah Anak**

## A. Introduction

Law No. 20 of 2003 on The National Education System aims to contribute to the development of healthy, intelligent, cheerful, and noble Indonesian children. The Convention on the Rights of the Child emphasizes that education aims to help students develop their personality, talents, and mental and physical abilities to reach their maximum potential. The two regulations are committed to cultivating attitudes, protecting human rights in social reality, and instilling a sense of responsibility, harmony, tolerance, gender equality and respect for the environment<sup>1</sup>.

A child-friendly madrasah program is required to create learning that provides children freedom (Baharun, Wibowo). An educator is responsible for considering how to construct a child-friendly madrasa, where the madrasa is not only a place of learning but also a place for children to play and where they can interact with others without fear or discrimination. For all children to experience justice, the government enacted a policy in the form of child-friendly schools, with the goal that children born with normal and those with special needs will receive equal treatment, resulting in global prosperity. Educational institutions must therefore implement child-friendly school programming<sup>2</sup>.

Based on some of the earlier statements. Therefore, it is necessary to explore in depth the humanistic education theory in light of the nation's cultural roots to formulate several instruments that can be used to implement child-friendly madrasa education programs that incorporate humanist education theory. As is well-known, education plays a vital role in nation-building. This research is fascinating because

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<sup>1</sup> Anak Agung Istri Ari Atu Dewi, "Protection of Children ' S Rights : Efforts To Prevent Child" 7, no. November (2022): 645–53.

<sup>2</sup> Amrina Amrina et al., "Sekolah Ramah Anak, Tantangan Dan Peluangnya Dalam Pembentukan Karakter Siswa Di Era Globalisasi," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (2022): 6803–12, <https://doi.org/10.31004/obsesi.v6i6.2130>.

it analyzes and provides insight into child-friendly education in educational institutions.

In this study, "Child-Friendly Madrasa" refers to education that can implement methods, models, materials, and strategies in learning that provide space and guarantees for students' self-actualization, exploration, and potential development. Therefore, child-friendly madrasas are crucial for enabling children to maximize their potential.

## **B. Research Methods**

This research utilizes library research methods, notably library research. In gathering valid data as research material, the author analyzes relevant written materials, books, journals, and literature as the subject of discussion. Therefore, according to Muhadjir, the most crucial stage is to gather information from various related documents. This study divides the data sources into two categories: primary data, which includes books and articles on child-friendly education and secondary data, which includes an understanding of child-friendly education laws, which are then analyzed to provide an overview of child-friendly education in Islamic educational institutions.

## **C. Results and Discussion**

### **1. Child-Friendly Madrasah Policy**

Not only do child-friendly madrasas provide learning facilities and infrastructure, but the essential factor is the dedication of the madrasas to the implementation of a child-friendly madrasah program which involves the direct or indirect participation of students in formulating school rules. The Child-Friendly Madrasa Program is crucial because educators and fellow students continue to commit frequent acts of violence against children. The child-friendly madrasa program is an integral component of the educational process. According to Nawawi as in Intan, the madrasas' educational procedure is also a family education component.

In addition, countries that have ratified the Convention on the Rights of the Child have been advised of the vital importance of education, discipline, skills, learning, dignity, and self-confidence for community life. The fundamental concept

of education must be connected to child-friendly madrasa. Therefore, the policy of child-friendly madrasas must be made aware of the learning process in Islamic educational institutions. Thus, it is clear that school life bridges family education and community education for children. Children are taught in educational institutions to have the knowledge, skills, and expertise to manage their physical and social environments<sup>3</sup>.

Indicators for implementing child-friendly schools include child development, inclusive schools, effective schools, a comfortable environment, an open system, regulations regarding the implementation of child-friendly schools, learning implementation plans adapted to children's needs, and the availability of facilities.

## 2. Patterns and Principles of Child-Friendly Madrasas

The child-friendly madrasa program, also known as child-friendly schools, has been promoted for a long time as one of the programs in the world of education that focuses on ensuring children's rights to receive a decent and participatory education. Improving the quality of education in madrasas requires cooperation from teachers, principals, parents, and the community to develop child-friendly madrasas, which motivate students to alter their way of thinking and behaving by incorporating Islamic values. Child-friendly Madrasas aim to provide students with a safe, clean, healthy, and caring environment by supporting an enjoyable, child-friendly school environment and culture. The implementation of child-friendly madrasas must adhere to the following fundamental principles:

- a. Freedom of Learning, allowing students to experience their right to education without discrimination by granting them freedom of learning.
- b. Making students the main educational actors ensures that all educational policies prioritize their interests.
- c. Developing schools that respect the needs and dignity of students as individuals who must grow.
- d. Management must be conducted openly and honestly.

## 3. School and Education for Children

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<sup>3</sup> Intan Nuyulis Naeni Puspitasari, "Menuju Sekolah Ramah Anak Holistik-Integratif Melalui Learning Organization," *Jurnal Pendidikan Dan Pembelajaran Dasar* Vol. 9 Nom (2017).

School is a process of altering behavior, gaining knowledge, and gaining life experience so that students mature in their reasoning and behavior. Therefore, education is a necessity that every individual must possess, and it can be pursued through formal, non-formal, and informal channels. Education in a family environment (non-formal) plays a crucial role because the educational process children experience for the first time begins in the family environment. In addition, formal channels, such as educational institutions or colleges, can be utilized to obtain an education.

Family education is a learning process that occurs in small-scale communities. In other words, the family is born into and a part of the community, which will progressively release these children as they reach adulthood. The family is a universal social institution with the functions of supervision and social, educational, and religious protection.

#### 4. Humanistic Learning Theory

Humanistic learning theory is an approach to education based on the belief that humans, as God's creations, can sustain and enhance the quality of life. Humanistic learning theory defines learning as a person's cognitive, emotional, and interpersonal development. In the teaching and learning process, humans must continue to learn until the end of their lives to accomplish their objectives. Therefore, the learning process in the family environment plays a vital role in a child's academic success.

Humanism provides a large space for students to learn regardless of place or time, to humanize individuals through self-actualization and learn with others. Additionally, interaction patterns will support improved academic achievement. Humanist education, where actualization is the key to organizing education.

In humanistic learning theory, the human concept should determine its existence independently. In this situation, it is crucial that responsibility be applied to the communication aspect, and there is support from the encircling environment for constructing a better learning process and demonstrating effective and efficient results by putting compassion first<sup>4</sup>.

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<sup>4</sup> Abd Kadir, "Teori Belajar Humanistik Dalam Meningkatkan Prestasi Belajar Siswa," *Jurnal Pedagogik* Vol 04 (2017).

Therefore, the educational process must be presented to the community as the central focus of education, and all aspects of the educational process, including the learning process, must be conducted to maximize the development of human potential. In response to this fact, a humanistic learning theory was developed. According to Labaso and Hestiana in Reni Sasmita, humanistic learning theory emphasizes moral development to maximize students' potential<sup>5</sup>.

## 5. Learning Design

In addition, the early phases of implementing child-friendly madrasas in the teaching and learning process, particularly developmentally appropriate learning models. The following are the child-friendly learning model in humanistic education theory:

- a. Humanist in Class is an educational model created on three principles: self-awareness as a process of change, recognition of self-concept and identity, and unification of consciousness and thoughts.
- b. Active Learning is a paradigm of education that requires mental and physical engagement. Consequently, when learning is active, students perform the majority of the task. They acquire knowledge and apply that knowledge. This learning model constantly assists students in applying various methods or strategies<sup>6</sup>.
- c. This learning model, Quantum Learning, emphasises learning models that alter the various interactions, relationships, and inspiration in the learning environment. Quantum learning generally emphasizes the growth of cognitive and emotional potential.
- d. In child-friendly madrasas and humanistic learning theory, the Child-Friendly Teaching Model (CFTM) is one of the learning models that can be implemented. Effective, inventive, innovative, and effective teaching.<sup>7</sup>

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<sup>5</sup> Labaso and Hestiana, "Pengembangan Teori Pembelajaran Humanisme Menurut Jurgen Habermas Serta Relevansinya Dalam Pendidikan Islam," *Jurnal Pendidikan Islam Anak Usia Dini*, 2021.

<sup>6</sup> Nasution and Suyadi, "Pembelajaran Pendidikan Agama Islam Humanistik Dengan Pendekatan Active Learning Di SDN Nugopuro Gowok," *Jurnal Pendidikan Agama Islam*, 2020.

<sup>7</sup> Fahmi, "Implementasi Program Sekolah Ramah Anak Dalam Proses Pembelajaran," *Jurnal Visionary*, 2021.

## D. Conclusion

Based on the discussion, it is clear that, according to the humanistic learning theory, child-friendly madrasas can allow students to explore and grow to their full potential. Humanistic learning theory and child-friendly madrasas have a close relationship in education. The child-friendly Madrasah program is consistent with humanistic learning theory, wherein the learning process prioritizes the safety and comfort of students so they can develop their full potential, or in humanistic education theory, this is referred to as humanizing humans. By humanist learning theory, the learning process in child-friendly madrasas must consider students' learning styles, learning methodologies, and models.

The child-friendly madrasa program is one of the best programs for implementing the educational process that protects children's rights so that children feel treated fairly and respect their rights. In addition, this friendly madrasah program will allow it to provide children with excellent character education. If the character of the younger generation is formed, the nation's future development will be built up indirectly.

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