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IMPLEMENTATION OF THE CHILD-FRIENDLY MADRASAH PROGRAM IN PAI LEARNING TO ENHANCE STUDENTS' SPIRITUAL ATTITUDES

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ABSTRACTS

Background: This study examines the implementation of the Child-Friendly Madrasah Learning Program (MRAP) and its impact on enhancing students' spiritual attitudes. The MRAP program is designed to create a conducive environment for the holistic development of students, focusing not only on academic achievement but also on fostering positive spiritual and moral values. **Purpose:** The research aims to assess how MRAP influences students' spirituality, particularly in terms of self-awareness, empathy, and involvement in religious activities. **Method:** Using a qualitative case study approach, data were collected through observation, interviews, and document analysis. **Result:** The findings reveal that the implementation of MRAP significantly improves students' spirituality, as demonstrated by increased self-awareness, a greater sense of empathy towards others, and more active participation in religious practices. These results highlight the potential of MRAP as a model for integrating spiritual development within the educational framework. **Conclusion:** The study underscores the importance of incorporating spiritual aspects into educational programs to cultivate well-rounded individuals, providing valuable insights for educators in designing curricula that support both academic and spiritual growth.

A. INTRODUCTION

The concept of Child-Friendly Madrasah is an educational approach that aims to create a safe and inclusive learning environment for Indonesian children. The focus of this program is the welfare and rights of children. As part of child-friendly schools, there is a strong emphasis on the active participation of children in the planning and decision-making process at school. The program also focuses on the development of children's intellectual, emotional, and spiritual intelligence. The concept of Child-Friendly Madrasah was launched by the Indonesian government with the aim of utilizing the program to overcome challenges such as bullying and violence against children in the school environment. Child-friendly schools do not mean building new schools, but redesigning existing schools to become more comfortable places for children. The program also ensures that children's rights are recognized and protected. School is considered a second place for children after home (Qo-idah Ariq Pangesti, Arif Rahman, and Pudyas Tataquna Raniya, 2023: 1404).

The child-friendly madrasah program is a program launched by madrasah in order to create a comfortable, safe, and conducive psychological atmosphere for all madrasah residents so that their enthusiasm, both educators and education staff in improving their performance and for all students to increase their enthusiasm for learning (Abidin, Z., Imaduddin, I., & Hamzah, A. F., 2022: 1055-1062).

Education is the main foundation in the formation of students' character and personality. In the midst of the demand for improving the quality of holistic education, Child-Friendly Madrasah is one of the new paradigms that combines innovative learning approaches with deep attention to the spiritual aspects of students. This program is not only the pursuit of academic achievement, but also aims to form individuals with integrity, empathy, and noble character.

In this context, the attitude of spirituality has a very important role. Attitudes to spirituality include self-awareness, inner peace, and a connection with noble values and spiritual beliefs. The implementation of the Child-Friendly Learning Madrasah Program is a strategic step in improving the spiritual attitude of students. By combining interactive learning methods and a supportive educational environment, it is hoped that students can develop their spiritual dimension holistically.

B. METHOD

The writing of this article uses the literature review method. The literature is drawn from various sources that are considered relevant to child-friendly education. After the data is collected, literature is selected and reviewed that can support the content of the article. After reviewing, then conclusions were drawn from some of the literature.

C. RESULT AND DISCUSSION

1. Child-Friendly Madrasah

The child-friendly Madrasah program is a formal, non-formal, and informal education unit that is clean, safe, healthy, caring, and cultured for the environment, as well as guaranteeing and being able to fulfill children's rights in various aspects of education in a conscious, planned, and responsible manner. Child-friendly schools have the main principles, namely non-discriminatory interests, and the right to life,

respect for children. Child-friendly schools are a noble school to instill values to prepare children to face life in society (Endang Haris, 2022: 14).

According to Kristono, a child-friendly Madrasah is an open school unit involving children that aims to provide participation in children's social life. Child-friendly schools can not only build a new school, but can also make a comfortable place for children that can provide protection and fulfill children's rights, because school is a second home for children, after their own home (Tusriyanto, 2020).

Child-friendly madrasahs are one of the programs run by the government through the Policy of the State Minister of Women's Empowerment and Child Protection, which is contained in the Ministerial Regulation of PPPA Number 8 of 2014 article 1 paragraph 2 "Children's rights are part of human rights that must be guaranteed, protected, and fulfilled by parents, families, and the community (Edy Jumrio, 2023: 3).

According to the Indonesian Child Protection Commission, the right to planning child-friendly schools is: (1) socializing the fulfillment of children's rights and protecting children in collaboration with KLA duties in provinces/districts or cities; (2) be able to consult children in fulfilling the rights and protection of children and prepare recommendations from the results of the mapping of the child; (3) school principals, committees, parents of students and students must participate in developing child-friendly schools by forming child-friendly school programs or policies; (4) the principal along with the committee and students can form a child-friendly school implementation team that coordinates the development, socialization, compilation, implementation, and evaluation of the child-friendly school program; (5) The Child-Friendly Team can identify the potential, capacity, vulnerabilities, and threats that are in the school environment in developing child-friendly schools.

2. Implementation of the Child-Friendly Madrasah Program.

Implementation is a process that discusses the implementation of programs that are social or in the world of education. Program implementation is the steps to implement an activity in an effort to achieve the goals of the program. The theory of program implementation by Charles O. Jones in the journal of morality and citizenship by Fadhila Shofiana explains that the program is one of the components in a policy to achieve goals. There are three bases in operating the program, namely: (1) organization, a clear organizational structure is needed so that the implementing personnel are formed from competent and qualified human resources; (2) interpretation, carried out by the implementers to implement the program in accordance with the technical instructions and implementation instructions so that the expected goals can be achieved; (3) implementation or application, it is necessary to make clear work procedures so that the work program can run according to the activity schedule so that it does not clash with other programs (Fahmi, A., 2021: 33-41).

The implementation of the Child-Friendly Madrasah Program is a progressive step in the world of education that emphasizes the formation of holistic character of students. The program is designed to create an inclusive learning environment,

paying attention to the individual needs of students as a whole. The Child-Friendly Madrasah curriculum is designed to take into account the learning needs and experiences of students. This includes introducing subject matter in a way that is interesting and relevant to students' daily lives (Muhammad Ghozil Aulia, Mohamad Agung Rokhimawan, and Jauharotun Nafiisah, 2022: 224). The program applies student-centered learning methods, such as group discussions, problem-based projects, and experiential learning. This aims to increase student involvement in the teaching and learning process and strengthen the understanding of spiritual concepts (Endah Syamsiyati Nur Jannah, 2019: 19–34). Child-Friendly Madrasah creates a learning environment that supports students' spiritual growth (Usman, 2011: 156). This includes creating calm and inspiring spaces, as well as promoting mutual respect and empathy among students. Teachers involved in this program received special training in the implementation of the Child-Friendly Madrasah curriculum (Moh. Syadidul Itqan et al., 2022: 39–43). They also receive support and guidance to improve their abilities in supporting students' spiritual growth. The implementation of this program involves continuous evaluation and monitoring of students' progress in the aspect of spirituality. The data collected from these evaluations is used to adjust and improve the effectiveness of the program.

Through the implementation of the Child-Friendly Madrasah program, it is hoped that students will not only achieve academic excellence, but will also grow as individuals who are cultured, empathetic, and have strong spiritual depth. This program is an important milestone in efforts to make education a means to form a generation with integrity and have a positive contribution to society.

3. Improving Students' Spiritual Attitudes

Spiritual attitude is a person's vertical, divine, believing, or religious reaction to the object being sensed (Nuruliah Kusumasari, 2015: 33). There are three values of spiritual attitudes, namely faith, piety, and gratitude to Allah SWT (Nuruliah Kusumasari, 2015: 33). Faith and piety are two words that cannot be separated. Faith is defined as integral between the conviction of the heart, the verbal acknowledgment of that belief, and the manifestation of that belief and confession in concrete actions (Ahmad Tafsir, 2002: 30-31). Meanwhile, piety is often interpreted as the act of obeying commands and staying away from Allah's prohibitions.

Like faith, gratitude is also divided into three, namely gratitude in the heart by remembering Allah the Giver of Favors, gratitude in the mouth by showing praise to Him, and gratitude in actions by using the favor in obedience and being afraid to use it in disobedience to Him (Al-Ghazali, 2008: 332-333).

Some indicators of spiritual attitude are:

- a. Pray every beginning and after doing something.
- b. Carry out worship on time.
- c. Give a greeting at the beginning and end of the presentation.
- d. Be grateful for the blessings obtained.
- e. Grateful for the ability of humans to control themselves.
- f. Be grateful when you succeed in doing something.

- g. Surrender after trying.
- h. Maintain good relationships with fellow people.
- i. Respect for others who carry out their worship (Salim Wazdy and Suyitman, 2014: 148)

To inculcate the spiritual attitudes mentioned above, there are several models that can be applied in the school environment, namely:

- a. Structural model. The cultivation of spiritual attitudes with this model is carried out through regulations, regulations or institutional policies. Because it is a school regulation, all religious activities are school programs or student organization programs that are legitimized by school leaders.
- b. Formal model. Cultivating a spiritual attitude by instilling the belief that religious teachings are absolute and doctrinal. In other words, the formalization of religion in schools.
- c. Mechanical model. The cultivation of spiritual attitudes is based on the understanding that this life consists of various aspects. This model has implications for the development of religious education that emphasizes moral and spiritual functions (attitudes) rather than knowledge and skills.
- d. Organic models. This model of attitude cultivation is based on the understanding that religious education is a system that seeks to improve the views manifested in skills and attitudes (Muhaimin, 2012: 305-307).

In line with the above view, improving the spiritual attitude of students is the main goal of the implementation of the Child-Friendly Madrasah Program. Concrete steps taken to achieve this include:

- a. The Child-Friendly Madrasah curriculum is designed to include spiritual aspects in each subject. Learning materials not only aim to acquire knowledge, but also to help students understand the spiritual values underlying the material (Character Education, 2012: 29-40).
- b. Through an experiential learning approach, students are given the opportunity to experience firsthand spiritual values in the context of daily life. For example, through social projects or extracurricular activities, students can learn about empathy, cooperation, and social responsibility.
- c. Students are encouraged to reflect on their learning experiences and consider how they affect their understanding of themselves, others, and the world. Through reflection, students can develop self-awareness and a deeper spiritual connection.
- d. Child-Friendly Madrasah creates a learning environment that provides support and inspiration for students' spiritual growth. This includes creating quiet spaces for meditation or reflection, as well as promoting positive social norms such as mutual respect and tolerance.

By integrating spiritual values in the curriculum, implementing relevant learning methods, developing reflection skills, and creating a supportive learning environment, Child-Friendly Madrasah aims to help students develop a strong and sustainable spiritual attitude. Through this approach, it is hoped that students can

grow into individuals who have sufficient moral integrity, empathy, and spiritual depth to face challenges in their lives.

D. CONCLUSION

The Child-Friendly Madrasah program shows that education is not only about academic achievement, but also about the formation of character and spirituality of students. The implementation of the Child-Friendly Madrasah program has proven to be an effective approach in improving students' spiritual attitudes. This is reflected in various aspects, including innovative learning methods and a supportive educational environment. Spirituality attitudes have a significant impact on the formation of an individual's character. The Child-Friendly Madrasah program highlights the importance of spirituality education as an integral part of holistic education. By paying attention to the spiritual aspect of the learning process, the Child-Friendly Madrasah program not only improves the overall quality of education but also helps in shaping better individuals morally and spiritually. Thus, the implementation of the Child-Friendly Madrasah learning program can be considered a positive step in improving the spiritual attitude of students, which in turn contributes to the formation of a character with integrity and empathy. This step provides a strong foundation for the development of future generations who are better spiritually and morally.

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