

Model of Internalizing Humanistic-Religious Values to Realize Child-Friendly Islamic Boarding Schools

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ABSTRACT

Although the Child-Friendly Islamic Boarding School Program has been implemented in Indonesia, cases of violence against children are still found in the Islamic boarding school environment. This condition shows that compliance with regulations has not fully guaranteed effective child protection. This study aims to analyze the process of internalizing humanistic-religious values in the implementation of Child-Friendly Islamic Boarding Schools and develop a conceptual model that explains the role of internalizing values in strengthening the protection and fulfillment of children's rights. The research uses a qualitative approach with a single case study design at the Darussalam Kepahiang Modern Islamic Boarding School as one of the pioneering institutions in the implementation of the Child-Friendly Islamic Boarding School program. Data was obtained through semi-structured interviews, participatory observations, and document analysis involving Islamic boarding school leaders, teachers, dormitory caregivers, and students. Data analysis was carried out through data condensation, data presentation, and conclusion drawn, with reinforcement through triangulation of sources, methods, and time and member checking. The results of the study show that the practice of Child-Friendly Islamic Boarding Schools at the Darussalam Kepahiang Modern Islamic Boarding School is built through the internalization of three main values, namely *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *musawah* (equality). These values are not only conveyed as religious material, but are manifested in parenting patterns, teacher-student interactions, learning activities, boarding life coaching, leadership examples, and institutional culture that places children as individuals who must be respected and protected. Based on these findings, the research produced a Humanistic-Religious Value Internalization Model consisting of three stages, namely value transformation, value transaction, and value transinternalisation. This model shows that sustainable child protection does not only depend on the application of rules, but also on the process of making protection values part of the attitude, behavior, and institutional culture of the *pesantren*. This research contributes to the development of the study of Islamic education and child protection by placing the internalization of values as an important mechanism in building child-friendly *pesantren* governance.

1. INTRODUCTION

Education not only functions as a means of developing knowledge and skills, but also as a fundamental institution responsible for guaranteeing children's rights through the provision of a safe, inclusive, and violence-free learning environment. Child protection is an important issue in the education system because various forms of violence, including physical, verbal, psychological, and sexual violence, can negatively impact children's academic achievement, social development, and psychological well-being (Rigby, 2017). In Indonesia, this commitment is strengthened through Law Number 35 of 2014 concerning Child Protection which guarantees the right of every child to obtain

protection from violence, discrimination, neglect, exploitation, and various other forms of mistreatment. However, the existence of this legal framework has not completely eliminated the problem of violence in the educational environment, including in faith-based educational institutions. Pesantren as one of the oldest Islamic educational institutions in Indonesia has a strategic position in the formation of character, religious values, and spiritual development of students. The process of pesantren education takes place through the integration of Islamic teachings, character education, exemplary leaders and educators, and communal life in the dormitory environment. Values such as *ukhuwah* (brotherhood), *tasāmuḥ* (tolerance), *musāwah* (equality), and respect for human dignity are important parts of the philosophy of pesantren education and are closely related to the humanistic-religious Islamic education paradigm (Mas'ud, 2002). Normatively, these characters provide strong social and religious capital for pesantren to build a child-friendly educational environment. However, empirical problems show that there is a gap between the values taught and the practice of child protection in the field.

This gap can be seen from the emergence of cases of violence in the pesantren environment. In 2024, the Indonesian Child Protection Commission (KPAI) will directly handle and supervise a number of cases of violence against children in the pesantren environment. In Kediri, KPAI coordinated with the Ministry of Religious Affairs, the police, local governments, and the pesantren regarding cases of violence against children in one of the pesantren. In September 2024, KPAI also responded to a case of violence at a pesantren in Sukoharjo that caused the death of a student and encouraged an evaluation of the governance of child protection in the pesantren environment. This fact shows that the existence of religious values and identities does not in itself guarantee the formation of an effective child protection system. Thus, the main problem lies not only in the existence or absence of rules, but also in how the principles of child protection are translated into parenting practices, educator-student relations, leadership, and institutional culture of the pesantren. In response to these problems, the Indonesian government developed the Child-Friendly Islamic Boarding School Program as an effort to strengthen child protection in the Islamic boarding school environment. This program is directed to build a safe, healthy, inclusive, and violence-free educational environment while ensuring the fulfillment of children's rights through strengthening institutional governance, parenting systems, learning processes, and organizational culture. This commitment was then strengthened through a number of national policies, including the Decree of the Director General of Islamic Education Number 1262 of 2024 concerning Technical Guidelines for Child-Friendly Parenting in Islamic Boarding Schools, the Decree of the Minister of Religion Number 91 of 2025 concerning the Roadmap of the Child-Friendly Islamic Boarding School Development Program, and the Decree of the Director General of Islamic Education Number 1541 of 2025 concerning the Pilot Project Program for Assistance of Child-Friendly Islamic Boarding Schools. KMA Number 91 of 2025 specifically sets a roadmap so that the development of Child-Friendly Islamic Boarding Schools is carried out in a systematic, directed, transparent, accountable, and sustainable manner.

Thus, there is an important question that needs to be examined: why can violence still occur when pesantren already have religious values and a framework for child protection regulations? This question is important because the implementation of policies is not only determined by the existence of regulations, but also by how the values and principles of policies are received, understood, and realized by actors in the organization. In the context of pesantren that have a system of communal life and intensive parenting relationships, the internalization of values becomes increasingly relevant because child protection takes place not only in the classroom, but also in daily life in dormitories and pesantren environments. Academic interest in child-friendly Islamic boarding schools has also increased in recent years. Previous research has examined the implementation of child-friendly Islamic boarding schools as an institutional strategy to prevent violence and bullying (Nurlaela & Arifin,

2023; Sanjaya & Wasliman, 2026). Other studies examine maqāṣid al-sharī'ah as an ethical foundation for child-friendly Islamic boarding schools (Arif, 2023) and highlight the integration of Islamic moral values in the prevention of bullying in the educational environment (Ardyanti et al., 2025). Meanwhile, research on humanistic-religious Islamic education emphasizes respect for human dignity, brotherhood, equality, tolerance, and moral responsibility as the main principles of Islamic education (Abdullah & Ds, 2021; Mukhyidin et al., 2020; Mahardika et al., 2020; Basarrudin, 2025). Despite making important contributions, these studies are still developing in a relatively separate research flow between the implementation of child protection, pesantren governance, and the internalization of Islamic education values.

The research gap lies in the limited empirical explanation of how humanistic-religious values are internalized into the real practice of pesantren and how these processes relate to child protection. Studies on Child-Friendly Islamic Boarding Schools tend to emphasize aspects of policy, program implementation, governance, and violence prevention, while humanistic-religious education studies focus more on philosophical and normative dimensions. There is still a need for research that connects these two perspectives by showing how the values of ukhuwah, tasāmuḥ, musāwāh, and respect for human dignity are translated into the nurturing, learning, leadership, daily interaction, and organizational culture of the Islamic boarding school. Thus, this study not only asks whether the Child-Friendly Islamic Boarding School program has been implemented, but also how the underlying values of child protection become part of institutional behavior and culture. This research was conducted at the Darussalam Kepahiang Modern Islamic Boarding School, Bengkulu, which was chosen as one of the pioneer institutions for the implementation of the Child-Friendly Islamic Boarding School Program. The position of the pesantren as a pioneer institution provides an important empirical context to examine the program implementation process in more depth. The initial findings of the study show that during the implementation of the program there are still problems of violence and bullying. This condition shows that there is a distance between the formal existence of the program and the practice of child protection in the life of the pesantren. In other words, the existence of regulations and status as a pilot institution does not automatically guarantee the formation of a sustainable child protection culture. This issue is the starting point of the research to identify how humanistic-religious values work in the practice of pesantren life. Based on these issues, this study offers a perspective that places the internalization of humanistic-religious values as an important mechanism in the implementation of Child-Friendly Islamic Boarding Schools. In contrast to previous research that emphasizes more on the dimensions of regulation, policy, or institutional, this study examines how Islamic values that emphasize respect for human beings are internalized through the parenting system, learning process, leadership, social interaction, and organizational culture of the pesantren. From this process, the research develops the Humanistic-Religious Value Internalization Model as a conceptual model that explains the stages of value internalization and its contribution to strengthening the protection and fulfillment of children's rights. Thus, this study aims to analyze the process of internalizing humanistic-religious values in the implementation of Child-Friendly Islamic Boarding Schools and develop a conceptual model that explains how the internalization of these values contributes to strengthening the protection and fulfillment of children's rights in the Islamic boarding school environment

2. METHODS

This study employed a qualitative approach using a single-case study design to examine the internalisation of humanistic-religious values in the implementation of the Child-Friendly Islamic Boarding Schools (*Pesantren Ramah Anak*) programme. A single-case study was selected because the study focused on an ongoing phenomenon within its real-life social, cultural, and educational

context, particularly the relationship between value internalisation, child protection, and the fulfilment of children's rights. The study was conducted at Pondok Pesantren Modern Darussalam Kepahiang, Bengkulu Province, Indonesia, which was selected purposively because it is one of the pilot institutions implementing the Child-Friendly Islamic Boarding Schools programme. Data collection was conducted from February to April 2026. The participants were selected using purposive sampling based on their knowledge, experience, and direct involvement in the implementation of child-friendly boarding school policies and daily educational activities. A total of nine informants participated in the study: the boarding school leader, head of student affairs, head of the madrasah, one teacher, one dormitory supervisor (*musyrif*), and four students. The four student informants represented different genders and grade levels: one male and one female student from Grade X and one male and one female student from Grade XI. This composition was intended to capture students' experiences from both male and female dormitories and across different stages of secondary education.

Data were collected through semi-structured interviews, participant observation, and document analysis. Interviews explored participants' understanding and experiences concerning humanistic-religious values, child protection, violence and bullying prevention, caregiving practices, and the fulfilment of children's rights. Participant observation focused on classroom activities, religious routines, dormitory life, caregiving practices, leadership interactions, and students' daily social relations. Documents examined included institutional regulations, student disciplinary records, child protection policies, educational and caregiving programmes, official reports, and relevant government regulations. Data were analysed using the interactive model of Miles, Huberman, and Saldaña (2014). Analysis was conducted concurrently with data collection through three stages. First, data condensation involved selecting relevant evidence, coding interview transcripts and field notes, grouping codes into categories, and identifying themes related to humanistic-religious value internalisation and child protection. Second, data were displayed through thematic matrices, narrative summaries, and selected verbatim quotations to identify patterns and relationships across informants and data sources. Third, conclusions were drawn and continuously verified by comparing emerging interpretations with subsequent evidence. The trustworthiness of the findings was established through source, method, and time triangulation, as well as member checking. Source triangulation compared information from leaders, teachers, dormitory supervisors, and students; method triangulation compared interviews, observations, and documents; and time triangulation examined data collected during different educational and boarding activities. Member checking was conducted by confirming interview summaries and preliminary interpretations with selected key informants.

3. RESULTS AND DISCUSSION

Internalization of Religious Humanist Values in the Implementation of Child-Friendly Islamic Boarding Schools

The results of the study show that the implementation of Child-Friendly Islamic Boarding Schools at the Darussalam Kepahiang Modern Islamic Boarding School rests on three main values, namely *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *musawah* (equality). These three values are not only conveyed as normative teachings, but are applied in the interaction between leaders, teachers, *musyrif*, and students, as well as in learning activities, dormitory life, and student protection mechanisms.

Table 1. Internalization of Religious Humanist Values in the Implementation of Child-Friendly Islamic Boarding Schools

Value	Forms of Internalization	Empirical Evidence	Contribution to Child Protection
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<i>Tasamuh</i> (tolerance)	Respect differences, build open communication, and resolve issues through dialogue	Statements of leaders, teachers, and students; observation of interaction between students	Prevent degrading communication, discrimination, and bullying
<i>Ukhuwah</i> (brotherhood))	Forming relationships of mutual help, care, and care for others	Interviews of teachers and students as well as observations of dormitory life	Building a sense of security, care, and social support
<i>Musawah</i> (equality)	Providing equal opportunities and treatment to students	Leadership interviews and observations of activities and facilities	Supporting the fulfillment of children's rights without discrimination

Tasamuh as a basis for safe interaction

The value of tasamuh is found in a communication pattern that provides space for students to express their opinions, questions, and problems. The pesantren leader explained that students are given space to express opinions and complaints while still paying attention to manners and responsibilities. The findings are strengthened by the experience of students who show that when there are differences of opinion or misunderstandings, the settlement is carried out through talks and directions from administrators and teachers. These findings show that tasamuh does not stop at the delivery of religious materials, but is applied as a pattern of daily interaction. Thus, tolerance is one of the social mechanisms that allows problems between students to be solved through communication, not through acts of violence.

Ukhuwah as a culture of brotherhood

The value of ukhuwah seems to be stronger in the collective life of the pesantren, especially through group learning, student organization, and dormitory life. A teacher explained that ukhuwah Islamiyah is part of the value of the Five Souls instilled in students. This was also emphasized by one of the students of class XI who stated: "Since entering the Islamic boarding school, we have been taught about the values of the Five Souls, including ukhuwah Islamiyah. The teacher often reminds that all the students here are brothers, so they must take care of each other and help each other." (Respondent, 2026). This statement was strengthened by the results of field observations on March 1, 2026. Students were seen greeting each other, interacting well, cooperating, and building togetherness in the madrasah and dormitory environment. Messages about Islamic ukhuwah, togetherness, and mutual respect were also found in the pesantren environment. These findings show that ukhuwah functions as a value that shapes social relationships between students. In the context of child protection, fraternal relationships are social capital to create a sense of security and reduce the potential for conflicts and bullying.

Musawah as a practice of equality

The value of musawah is found through providing equal educational and self-development opportunities. The leader of the pesantren explained that all students get the same opportunity to participate in learning regardless of background, ability, or regional origin. The practice of equality is also seen in the use of educational facilities and dormitories as well as students' access to complaint services. Students can submit problems to teachers, musyrif, administrators, or homeroom teachers. If the problem requires further handling, the report can be directed to the student ri'ayah section. Thus, musawah in this study not only means providing equal treatment, but also provides relatively equal access to education, coaching, facilities, and protection mechanisms..

Implementation of Child-Friendly Islamic Boarding Schools in Supporting the Protection and Fulfillment of Children's Rights

The results of the study show that the implementation of the Child-Friendly Islamic Boarding School at the Darussalam Kepahiang Modern Islamic Boarding School takes place through four interrelated dimensions, namely the parenting system, the learning process, the environment and facilities, and institutional services :

Childcare and access protection system

In the parenting system, pesantren provides a ri'ayah room as one of the places for coaching and conveying student problems. The Head of Student Parenting explained: "In the parenting system, we have a student ri'ayah room as a coaching center as well as a place for students to submit complaints. In addition, students can also directly report to the musyrif or dormitory coach. We try to create an open atmosphere so that students are not afraid to convey the problems they face." The findings show that child protection is placed in the daily parenting system. The protection mechanism does not only depend on written rules, but also on the existence of adults who can be accessed by students when facing problems.

Physical environment as part of protection

The physical environment of the pesantren was also found to have a function in supporting the protection of students. The pesantren leader explained that the arrangement of dormitories, study rooms, and public facilities is directed to minimize the potential for violence and bullying. The head of the madrasah also explained that classrooms, learning facilities, and information media are used to build a conducive atmosphere. Moral messages regarding mutual respect and staying away from bullying behavior are placed as part of indirect education to students. This means that child protection is not only realized through interpersonal relationships, but also through the management of the educational environment.

Complaint mechanism

The complaint mechanism is an important part of protection services. In addition to direct communication with teachers, musyrif, or administrators, pesantren provide a suggestion box as an indirect complaint channel. The Head of Student Nurturing stated: "We provide a suggestion box as a medium for indirect complaints for students. From our experience, this tool is quite helpful, although not all students actively use it." This finding shows that there are two patterns of complaints, namely direct and indirect mechanisms. However, the interview also shows that the complaint box has not become the main channel for all students, so a direct coaching approach is still needed. This is an important empirical finding because it shows that the existence of a formal mechanism does not automatically guarantee that all students use it.

Internalization Model of Religious Humanist Values in Strengthening Child Protection

Based on the analysis of interviews, observations, and documents, the internalization of religious humanist values was found to take place gradually through three processes, namely value transformation, value transactions, and value transinternalization.

Table 2. A Socially Humanist Value Internalization Model Based on Field Findings

Stages	Empirical Process in Islamic Boarding Schools	Field Evidence	Results
Value transformation	Delivering value through learning, advice, example, and the Five Souls	Teacher/leader interviews, learning documents	Students understand the value of tasamuh, ukhuwah, and musawah
Value transactions	Values are practiced through teacher-student interaction, musyrif-student, and relationship between students	Interviews and observations	Values become habits in daily behavior

Transinternalization of values	Values begin to be attached to habits, parenting systems, learning, and institutional culture	Triangulation of interviews, observations, and documents	Forming a pesantren culture that supports child protection
Protection impact	The value of working alongside the parenting system and complaint mechanism	Interview data, observations, and documents	The environment is more supportive of the protection and fulfillment of children's rights

At the stage of value transformation, religious humanist values are introduced through learning, Five Souls, advice, and example. At this stage, students gain an understanding of the values that are expected to be the basis of behavior. The next stage is value transaction, which is when the value is practiced in daily interactions. For example, *ukhuwah* is realized through cooperation and coexistence in the dormitory, while *tasamuh* is applied through communication and dialogical resolution of differences. The findings of interviews and observations show that this process occurs in the educational activities and social life of students. The transinternalization of values occurs when values are no longer just the material taught, but begin to be inherent in institutional behavior patterns and practices. This can be seen from the connection between the values of *ukhuwah*, the parenting system, access to complaints, learning, and the management of the pesantren environment. The model produced by this study shows that the internalization of religious humanist values is a gradual process from knowing values, practicing values, to institutionalizing values in pesantren culture. The process then interacts with the parenting, learning, environment, and complaint service systems in supporting the protection and fulfillment of children's rights.

DISCUSSION

Internalization of Humanistic-Religious Values as the Foundation of Child-Friendly Islamic Boarding School Implementation

The empirical findings at Pondok Pesantren Modern Darussalam Kepahiang show that the implementation of *Pesantren Ramah Anak* is closely associated with the internalisation of three humanistic-religious values: *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *musawah* (equality). These values are observable not only in formal religious instruction but also in communication, conflict resolution, peer relationships, caregiving, student participation, and the provision of educational services. The overall finding is therefore supported by convergent evidence from interviews, observations, and institutional documentation. The internalisation of *tasamuh* is particularly visible in how teachers and caregivers respond to differences of opinion and interpersonal conflict. A teacher explained:

"In Islamic boarding schools, we always instill in the students that differences are normal... We often emphasize in daily recitation and advice so that they respect each other, do not mock, and do not demean their friends. If there is a difference of opinion or misunderstanding, we usually invite them to dialogue and understand each other so that it does not develop into conflict or bullying."

(Heru, Teacher, interview, 28 February 2026).

A female student confirmed this practice from the student perspective, explaining that students from different regions and backgrounds are encouraged to respect one another and resolve disagreements "dengan cara baik-baik dan saling memahami" so that violence and bullying do not occur. Observation further showed that students were given opportunities to express opinions through meetings, discussion forums, and periodic evaluations, while their opinions were considered in resolving problems. These findings demonstrate that *tasamuh* operates as a practical mechanism of protection rather than merely as a religious concept. The value is transformed into respectful communication, dialogue-based conflict resolution, and opportunities for student participation. This empirical pattern is consistent with Salamuddin et al. (2025), who argue that humanistic Islamic education develops religious maturity through dialogical and egalitarian relationships. The present

study extends this argument by showing that such relationships also have a safeguarding function: dialogue provides students with a socially legitimate way to express disagreement and resolve conflict before it escalates into violence or bullying. The second value, *ukhuwah*, is manifested through communal life and reciprocal care among students. One student stated:

“Therefore, in our daily lives, we strive to maintain togetherness and care for one another as friends.”
(Abdul Aziz, student, interview, 27 February 2026).

This statement is supported by observation conducted on 1 March 2026, which found students interacting closely, greeting one another, cooperating in learning and daily activities, and demonstrating a sense of togetherness in both dormitory and madrasah environments. Institutional documentation also showed the presence of *Panca Jiwa* slogans emphasising *ukhuwah Islamiyah*, togetherness, and mutual respect. Thus, *ukhuwah* creates a form of peer-based social support that can reduce interpersonal isolation and strengthen students' sense of belonging. This finding supports Djuaini (2025), who emphasises exemplary leadership, spiritual habituation, reflective dialogue, and continuous mentoring as mechanisms of Islamic value internalisation. It also complements Aribah et al. (2026), who identify school culture and educators' role modelling as important mechanisms of religious character formation. Hishnuddin and Jazilurrahman (2025) similarly demonstrate that religious character develops through the integration of Qur'anic values, daily religious practices, and institutional management. The distinctive finding of the present study is that the residential character of pesantren intensifies these processes because students encounter the values continuously through communal living rather than only during classroom instruction. The third value, *musawah*, is reflected in equal treatment and equal opportunities for students. A female student explained:

"At the Islamic boarding school, we feel that all students get the same opportunity. If there are those who have talent in a certain field, they are usually supported by ustadz or activity coaches to participate in training and competitions. There is no special difference in treatment between one student and another."

(Marza Ayu Ningsih, student, interview, 5 March 2026).

Observation supports this account. The researcher found that caregivers were directly involved in student development, including leading communal prayers, guiding religious activities, and monitoring students' lives in the dormitory. Other observations showed that students used the same facilities and that the boarding environment sought to minimise differences in access to educational and residential facilities. The empirical evidence indicates that *musawah* contributes to child protection by reducing discriminatory treatment and ensuring students' access to educational opportunities. In this sense, child protection is connected not only to preventing harmful behaviour but also to ensuring that children's rights are experienced through everyday institutional practices. This finding supports Jailani, Prahmana, and Widodo (2025), who argue that child-friendly education in religious-based institutions requires the integration of child protection principles with religious values. It is also consistent with Nadir and Arifi (2026), who identify religious culture and institutional governance as important determinants of Child-Friendly School implementation, as well as Azka et al. (2025) and Suhartini et al. (2025), who emphasise religious culture, role modelling, habituation, and collaboration in character development. Taken together, the three values form an interconnected ethical structure. *Tasamuh* regulates how differences are managed, *ukhuwah* strengthens social relationships and mutual care, while *musawah* establishes fairness in treatment and access. Their significance lies precisely in their movement from abstract values to repeated institutional practices. This interpretation corresponds with the concept of religious-humanistic education, which integrates spiritual development, human dignity, and social responsibility. Mas'ud's humanistic-religious perspective similarly positions education as an integration of spiritual and social dimensions. The contribution of the present study is to connect this educational paradigm directly to child protection by demonstrating how these values operate within a residential Islamic educational system.

Implementation of Child-Friendly Islamic Boarding Schools as an Integrated Protection System

The second major finding concerns how the values described above are translated into the institutional implementation of *Pesantren Ramah Anak*. The evidence indicates four interconnected domains: caregiving and *kemusyrifan*, curriculum and learning, facilities and infrastructure, and public/institutional services. These correspond to the four principal indicators used in the study. The first domain is caregiving. The empirical evidence indicates that caregivers do not function solely as disciplinary supervisors but also as mentors who accompany students in religious, social, and residential activities. Observation showed caregivers directly participating in communal prayer, religious learning, and monitoring students' everyday lives. This is important because the residential character of *pesantren* means that protection cannot be confined to classroom hours. The caregiving system is also characterised by opportunities for students to communicate their problems. One student explained:

"If there are problems or complaints, we can convey them to the *musyrif* or *ustadz*. They usually ask what is really happening before making a decision."

(Abdul Aziz, student, interview, 5 March 2026).

Another student stated:

"As long as I was at the Islamic boarding school, we were still given the opportunity to express our opinions. For example, when there is an activity or when there is a misunderstanding with friends, the management usually calls us and listens to the explanation of each student."

(Marza Ayu Ningsih, student, interview, 5 March 2026).

Observation subsequently confirmed that conflict resolution involved hearing the explanations of the students concerned and considering their perspectives before determining the appropriate response. This indicates that *tasamuh* and *musawah* are embedded within caregiving procedures rather than operating independently of them. The second domain is curriculum and learning. The evidence shows that humanistic-religious values are reinforced through religious instruction, daily advice, character education, discussion, and environmental messages. Posters promoting "Stop Bullying" were found in classrooms and other strategic locations, demonstrating that the institution uses the learning environment itself as a medium for value reinforcement. The finding is consistent with Munif (2025) and Bharti and Singh (2026), who emphasise the integration of values into curriculum, habituation, and school culture. It also supports Effendi (2025), who highlights the importance of value-oriented leadership in embedding spiritual and moral values throughout educational practice. The third domain concerns facilities and infrastructure. The findings indicate that facilities are used not simply as physical infrastructure but as a means of supporting children's development and participation. A student reported:

"The facilities in this *pesantren* really help us to develop our talents. For example, if you like technology or art, there are activities that you can participate in. Teachers also support us to participate in the competition, so we feel that we are given a wide and free opportunity to be able to develop well."

(Marza Ayu Ningsih, student, interview, 10 March 2026).

Observation confirmed the active use of facilities, including sports fields for extracurricular activities, while documentary evidence supported the existence of facilities for developing students' interests and talents. This finding expands the meaning of child-friendly infrastructure: facilities contribute not only to physical safety but also to children's rights to development, participation, and self-actualisation. The fourth domain is institutional services, particularly mechanisms for reporting and handling student problems. The evidence shows that students can report problems directly to caregivers or teachers and that the *ruang ri'ayah* functions as a specific space for student guidance and problem handling. Documentary evidence further confirms regular communication between students and caregivers and the use of the *ruang ri'ayah* as a service centre. This integrated implementation corresponds with the whole-school approach proposed by te Riele et al. (2024), in which children's rights require coherence across the different dimensions of school life. It is also

consistent with Bautista and Libdan Jr. (2025), who associate child-friendly educational implementation with learner wellbeing, emotional security, and positive educational experiences. However, the present findings extend the whole-school approach into what can be termed a whole-boarding-school approach, because protection is distributed across classrooms, dormitories, caregiving relationships, religious routines, facilities, and institutional services. This interpretation also reinforces Mukhlis et al. (2025), who argue that Islamic educational institutions need to harmonise religious values with children's rights principles, and Purwaningsih, Windarsih and Widyawati (2026), who emphasise integrated governance, multi-stakeholder collaboration, and coordinated institutional services. In addition, Mburu (2025) identifies leadership commitment, staff capacity, and reporting mechanisms as important elements of child protection, while Wright, McLeod and Flenley (2022) argue that educational quality should consider the wellbeing of the whole child. Topliss and Leber (2024) similarly highlight pastoral care, value-based leadership, and institutional culture as important for sustaining student wellbeing in faith-based schools. The empirical contribution of this study is therefore not simply the confirmation that Darussalam Modern Islamic Boarding School has implemented several child-friendly practices. Rather, the evidence demonstrates that the four implementation domains become mutually reinforcing when they are connected by shared humanistic-religious values. Caregiving provides continuous relational protection; learning provides value formation; facilities create opportunities for development and participation; and institutional services provide channels for protection and response.

Humanistic-Religious Value Internalization Model as the Conceptual Contribution

The integration of the empirical findings produces the central conceptual contribution of this study: a Humanistic-Religious Value Internalization Model consisting of three interconnected stages value transformation, value transaction, and value transinternalisation. The first stage, value transformation, is evidenced by the systematic transmission of *tasamuh*, *ukhuwah*, and *musawah* through religious instruction, daily advice, role modelling, institutional messages, and caregiving. For example, teachers explicitly communicate that differences are normal and that students should avoid mocking or degrading others. At this stage, students acquire an understanding of the values and their behavioural implications. This finding corresponds with Munif (2025) and Bharti and Singh (2026), who emphasise curriculum, habituation, and school culture in value-based education. It also supports Effendi (2025), particularly regarding the role of leadership in embedding moral and spiritual values within educational practice. Nevertheless, the present study identifies an additional feature: value transformation at the pesantren is not confined to formal curriculum but is distributed across the residential educational environment. The second stage, value transaction, becomes visible when students encounter these values through reciprocal interaction. The dialogue-based handling of conflict provides a concrete example. Students are not merely instructed to tolerate differences; they are given opportunities to explain their experiences, listen to others, and participate in problem resolution. Similarly, students participate in forums where they can provide suggestions and responses concerning activities and institutional policies.

This empirical pattern supports Koswara et al. (2026), Noor et al. (2026), and Samsudin, Ali and Nurcholis (2026), who emphasise interaction, modelling, and social experience in value formation. It also resonates with Amirudin, Muzaki and Nurhayati (2026) and Marlina et al. (2026), whose transformative learning perspective highlights reflection and authentic educational experience as mechanisms of meaningful behavioural change. The third stage, value transinternalisation, represents the point at which values become embedded in everyday behaviour and institutional culture. Evidence for this stage is found in students' descriptions of routinely caring for peers, respecting differences, using dialogue to resolve disagreements, and perceiving equal opportunities as normal aspects of pesantren life. Observation also confirms that these behaviours occur in both formal and informal settings. This finding develops the understanding of internalisation beyond an

individual psychological process. Earlier conceptualisations describe internalisation as the process through which values become integrated into attitudes, beliefs, and behaviour. The three stages identified in the present study similarly distinguish transformation, transaction, and transinternalisation, with the final stage involving the incorporation of values into personality and habitual behaviour. The findings therefore extend previous studies that largely conceptualise value internalisation as individual character formation (Munif, 2025; Koswara et al., 2026; Noor et al., 2026). In the present case, internalisation operates simultaneously at two levels: the individual level, where students develop patterns of behaviour, and the institutional level, where these behaviours become reproduced through routines, relationships, leadership, caregiving, and organisational culture.

The psychological dimension of this interpretation is consistent with Mestvirishvili (2024), who shows that religiosity is associated with stable moral judgement when moral values become integrated into moral identity and competence. The present study adds an institutional dimension to this argument: moral identity is reinforced when the surrounding organisation repeatedly provides opportunities to enact the same values. The empirical evidence suggests that the strength of the model does not lie in any single programme or mechanism. Its significance lies in the integration of values with institutional practices. *Tasamuh* gives relational meaning to participation and dialogue; *ukhuwah* creates social support and mutual care; *musawah* provides a basis for equal treatment. These values are then operationalised through caregiving, learning, facilities, and institutional services. Accordingly, the novelty of this study is not simply the identification of *tasamuh*, *ukhuwah*, and *musawah* as desirable values. Its principal contribution is the proposition that humanistic-religious value internalisation functions as the connecting mechanism between the normative principles of Islamic education and the operational system of Child-Friendly Islamic Boarding Schools. In this model, child protection becomes embedded within everyday educational relationships and institutional culture rather than being positioned as a separate administrative programme. This conceptualisation contributes to Islamic education by extending the humanistic-religious paradigm from the classroom to the whole residential educational ecosystem. It also contributes to child-protection scholarship by demonstrating how religious values can be translated into concrete institutional mechanisms for participation, equality, social support, conflict resolution, and reporting. In practical terms, the findings suggest that strengthening *Pesantren Ramah Anak* should therefore involve not only establishing procedures and services but also ensuring that the values underlying those procedures are continuously taught, practised, modelled, and eventually embedded within the culture of the pesantren.

CONCLUSION

This study concludes that the implementation of Child-Friendly Islamic Boarding Schools at the Darussalam Kepahiang Modern Islamic Boarding School is strengthened through the internalization of the values of *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *musawah* (equality) into the practice of parenting, learning, interaction, and institutional culture. The findings resulted in a Humanistic-Religious Value Internalisation Model that takes place through value transformation, value transaction, and value transinternalisation, until values become part of the behavior and culture of the pesantren. Practically, pesantren managers can operationalize the model through the application of values in the rules and code of ethics, example and habituation by leaders, teachers, and musyrif, integration of values in learning and nurturing, strengthening reporting mechanisms and case handling, and periodic evaluation of child protection culture. This research contributes by linking the internalization of values with child protection in pesantren education, but because it uses

a single case study, this model needs to be further tested through multiple-case studies or mixed methods approaches in pesantren with diverse characteristics.

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