

Implementation of Child-Friendly Schools (SRA) at MIN 2 Nagan Raya: An Implicative Analysis of the Internalization of Noble Morals

Nurmanzili

Universitas Islam Negeri Ar-Raniry Banda Aceh

Article Info

Article history:

Received 2 September 2025

Revised 6 September 2025

Accepted 10 September 2025

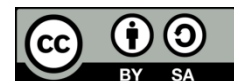
Keywords:

Child-friendly school,
internalization of noble
morals, character education,
MIN 2 Nagan Raya.

ABSTRACT

This study aims to analyze the implementation of the Child-Friendly School (CFS) Program at MIN 2 Nagan Raya and its implications for the internalization of students' noble morals. Child-Friendly Schools are an educational approach that emphasizes the protection of children's rights, the creation of a safe, inclusive, and violence-free learning environment, and active student participation in the learning process. This study uses a descriptive qualitative approach with data collection techniques in the form of observation, in-depth interviews, and documentation studies. Data analysis is carried out through the stages of data reduction, data presentation, and drawing conclusions according to the Miles and Huberman model. The results show that the implementation of CFS at MIN 2 Nagan Raya has included the habituation of positive behavior, strengthening harmonious relationships between teachers and students, and the integration of character values in learning activities. However, several obstacles were found, such as unequal understanding among educators, limited physical facilities that support children's comfort, and the persistence of verbal violence practices. This study recommends the need for intensive training for educators regarding the CFS concept, improvement of infrastructure, and strengthening synergy between schools, parents, and the community in creating an educational environment that supports the formation of students' noble morals.

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Corresponding Author:

Nurmanzili | Universitas Islam Negeri Ar-Raniry Banda Aceh

Email: nurmanzili@uinar.ac.id

1. Introduction

Education, in essence, aims not only to transfer knowledge but also to shape the holistic personality of students, encompassing intellectual, emotional, social, and spiritual aspects. In the context of basic education, character building is a fundamental component as it serves as the foundation for a child's holistic growth and development. One approach that emphasizes the importance of character building is Child-Friendly Schools (SRA), a school

model that prioritizes the values of protection, participation, equality, and respect for children's rights throughout the educational process.

The Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia (2015) defines Child-Friendly Schools (SRA) as formal, non-formal, and informal educational units that are safe, clean, healthy, caring, and environmentally friendly, and capable of guaranteeing, fulfilling, and respecting children's rights. Child-Friendly Schools (CFS) are an implementation of the principles of the Convention on the Rights of the Child (CRC), which include the rights to life, growth, development, protection, and participation of children. By creating an inclusive, violence-free learning environment that respects differences, SRA is expected to encourage the creation of a generation that is intelligent, has character, and has noble morals.

In Islam, moral education holds a crucial position. The Prophet Muhammad (peace be upon him) said that one of his primary purposes in being sent was to perfect noble morals (Narrated by Ahmad). Therefore, character education, particularly the internalization of noble morals, must be a primary focus in education, particularly in madrasas as Islamic educational institutions. Moral education cannot be achieved solely through cognitive instruction; it must be grounded in exemplary behavior, habituation, and the inculcation of moral values in daily life at school.

The implementation of SRA is an effective strategy for strengthening noble moral values in the school environment. Through routine activities such as greeting, smiling, and greeting (3S), morning recitation of the Koran, community service, and non-violent communication patterns between teachers and students, moral values can be naturally internalized in students' lives. This habituation creates a pleasant and safe learning environment and encourages the gradual growth of students' moral awareness. As Lickona (1991) stated, effective character education must encompass aspects of moral knowing, moral feeling, and moral action.

However, in its implementation, the implementation of SRA in various educational units still faces various challenges, such as a lack of understanding of the SRA concept among educators, limited physical facilities, and a culture of verbal violence and discrimination that persists in daily educational practices (UNICEF, 2020). Therefore, the implementation of SRA needs further study to determine the extent to which this program can contribute to shaping the religious character of students, particularly in Islamic elementary schools.

MIN 2 Nagan Raya is one of the Islamic schools that has implemented the Child-Friendly School program. This school has formally launched a program for religious habits and moral development in recent years. Various activities have been implemented, both intracurricular and extracurricular, aimed at developing polite, caring, and religious students. However, the extent to which these activities are internalized by students and their impact on the development of their religious character remains a question worthy of further investigation.

Based on this background, this study aims to explore and analyze the implementation of the Child-Friendly School program at MIN 2 Nagan Raya and its implications for students' internalization of noble morals. This research not only contributes to strengthening the

literature on SRA and character education but also provides a picture of real-world practices that can serve as a reference for other madrasahs in developing a child-friendly educational environment oriented toward Islamic character development.

2. Literature Review

Child-Friendly Schools (CFS)

Child-Friendly Schools (CFS) is an educational approach that positions children as active subjects in the learning process. This concept is based on the principles of non-discrimination, the best interests of the child, the right to life and development, and respect for children's views, as stated in the Convention on the Rights of the Child (UNICEF, 2020). According to the Ministry of Women's Empowerment and Child Protection (2015), Child-Friendly Schools (CFS) are educational units that are safe, clean, inclusive, environmentally conscious, and free from violence, and capable of supporting optimal child growth and development, including physical, psychological, social, and spiritual aspects.

SRA strives to create a participatory learning environment and support the fulfillment of children's rights to a dignified education. Implementation of SRA includes fostering positive attitudes, involving students in school activities, avoiding corporal punishment, and fostering empathetic communication between teachers and students. In the madrasah context, these values align closely with Islamic teachings, which emphasize compassion and respect for others.

Character Education in Islam

In Islam, moral education is the core of the entire educational process. The main goal of Islamic education is to form people who are faithful, knowledgeable, and have noble character. The Prophet Muhammad (peace and blessings of Allah be upon him) said: "Indeed, I have been sent to perfect noble character" (HR. Ahmad). This shows that character formation is not only important, but is the main mission of education in the Islamic perspective.

Hasan Langgung (2000) stated that moral education in Islam not only transfers values but also fosters moral awareness and good habits through role models and practice. Therefore, the implementation of SRA, which is rich in the practice of moral values, such as mutual respect, honesty, discipline, and courtesy, can be an effective medium for shaping the religious character of students in madrasahs.

Internalization of Values and Noble Morals

Internalization is the process of instilling values into an individual so that they become part of their belief system and behavior (Tilaar, 2004). In an educational context, internalization of values occurs through conscious and repetitive processes, such as habituation, role modeling, and social reinforcement. Noble morals, as the goal of character education, include honesty, responsibility, discipline, tolerance, and respect for others.

Lickona (1991) stated that effective character education must integrate three components: moral knowing, moral feeling, and moral action. The process of internalizing morals cannot occur solely through lectures or cognitive learning, but must be implemented through real-life practices in the school environment.

Character Building Strategy through School Environment

Schools, as the second agent of socialization after families, play a strategic role in shaping students' character. A conducive, safe, and supportive school environment is a crucial factor in learning values. SRA is a concrete effort to create a school climate that is conducive to students' emotional and spiritual development.

According to Thomas Lickona (1996), character-building strategies must be implemented through a holistic approach that includes: integrating values into the curriculum, daily habituation activities, teacher role models, and parental and community involvement. A school environment that practices ethical values in daily life will be more effective in shaping children's character than relying solely on theoretical values teaching.

3. Research Method

Research Approaches and Types

This study uses a descriptive qualitative approach that aims to describe in depth the implementation of the Child-Friendly School (SRA) program at MIN 2 Nagan Raya and its implications for the internalization of students' noble morals. The qualitative approach allows researchers to understand social realities from the perspective of participants through direct interaction and in-depth exploration (Creswell, 2014).

Research Location and Subjects

The research was conducted at MIN 2 Nagan Raya, Aceh Province. The location was selected purposively because this madrasah has officially implemented the SRA program in its daily educational activities. The subjects in this study consisted of:

- a. Head of Madrasah
- b. Class teachers and religious education teachers
- c. Upper grade students (IV–VI)
- d. Parents of students
- e. Madrasah committee

Determination of informants was carried out using purposive sampling techniques, namely selecting informants who were considered to have in-depth information, experience, and direct involvement in the implementation of the SRA program (Miles & Huberman, 1994).

Data Collection Techniques

Data collection is done using three main techniques:

- a. In-depth interviews : conducted with the madrasah principal, teachers, and parents of students to find out about the program implementation, challenges, and impacts.

- b. Participatory observation : researchers directly observe teacher-student interactions, daily habituation activities, and school culture related to SRA.
- c. Documentation study : in the form of madrasa work program documents, daily activity agendas, evaluation notes, and photos of habituation activities.

The combination of these three techniques is used for data triangulation , to increase the validity of the information obtained (Patton, 2002).

Data Analysis Techniques

Data were analyzed using the Miles and Huberman (1994) model which includes three stages:

- a. Data reduction : selecting, simplifying, and focusing data from the field based on the main research issues.
- b. Data presentation : arranging the reduced data in narrative, matrix or table form to make it easier to analyze.
- c. Drawing conclusions and verification : interpreting patterns and relationships between data to produce valid research findings.

The analysis process is carried out iteratively and continues throughout the data collection process.

Data Validity Test

Data validity testing is carried out using the following steps:

- a. Triangulation of sources and techniques : comparing data from interviews, observations, and documentation.
- b. Member checking : confirming findings and data interpretation with key informants.
- c. Peer debriefing : discussion with colleagues to gain critical views on the research process and results.
- d. Audit trail : keeping records of the data collection process, instruments, and field notes as evidence of methodological transparency (Lincoln & Guba, 1985).

4. Result and Discussion

This study produced three main findings that describe the implementation of Child-Friendly Schools (SRA) at MIN 2 Nagan Raya and its implications for the internalization of students' noble morals, namely: (1) Habituation of consistent religious and social behavior, (2) creation of a safe and inclusive learning environment, and (3) increasing students' awareness of Islamic moral values.

Habituation of Religious and Social Behavior

MIN 2 Nagan Raya routinely carries out religious and social habituation activities, such as morning recitation together , congregational prayer , singing national and Islamic songs , and 3S (smile, greet, say hello) before entering the classroom. Teachers provide examples through polite words and actions, and encourage students to show respect for parents, teachers, and fellow friends. These habits are a concrete form of the strategy of internalizing

noble moral values. Lickona (1991) states that effective character formation requires consistent practice of virtue in real environments, not just the delivery of theory.

A Safe, Inclusive, and Violence-Free Learning Environment

Observations show that the principal and teachers strive to create an environment free from violence, both physical and verbal. Each teacher is directed to use a positive and dialogical approach when reprimanding students, rather than using harsh punishment. In fact, there is a school policy prohibiting the use of harsh language and strengthening empathetic communication. Classrooms are neatly arranged, with reading corners and educational posters on Islamic morals and values. The teachers' lounge is also open to students who wish to consult or express their opinions. This reinforces the principles of participation and a sense of security emphasized in the Child-Friendly School concept (Ministry of Women's Empowerment and Child Protection, 2015). A UNICEF study (2020) stated that child-friendly schools can reduce violence and increase students' learning comfort, which ultimately has a positive impact on their academic performance and morality.

Internalization of Moral Values in Students

Interviews with teachers and students revealed that after implementing SRA, many students demonstrated positive behavioral changes. They were more disciplined, showed mutual respect, helped their peers, and used polite language in their interactions. Furthermore, students appeared more enthusiastic about participating in religious activities and demonstrated initiative in maintaining classroom cleanliness and order.

This internalization process occurs through three stages, as explained by Tilaar (2004): identification, internalization, and actualization. First, students recognize good values through teacher role models and school rules. Second, they absorb these values into their inner consciousness. Third, these values are manifested in daily behavior without coercion. However, several obstacles were also identified, such as differences in teachers' understanding of the concept of SRA, limited children's play facilities, and the persistence of verbal abuse by a small number of educators. This indicates the need for continuous evaluation and strengthening of educator capacity.

Implicative Analysis of Character Education

The findings of this study indicate that the consistent implementation of the Islamic Religious Education System (SRA) has positive implications for the formation of students' religious character, particularly in terms of social awareness, politeness, responsibility, and discipline. SRA not only emphasizes children's rights but also strengthens contextual values education within the madrasah environment. Madrasah principals play a strategic role as agents of change in school culture. This is in line with Robbins and Coulter's (2012) view that visionary educational leaders can build an organizational culture that supports the formation of behavior and values. Therefore, the implementation of the SRA can be used as a model for developing Islamic character education in other schools, particularly elementary madrasahs.

5. Conclusion

This study shows that the implementation of the Child-Friendly School (SRA) Program at MIN 2 Nagan Raya has been systematic through consistent instillation of religious and social values, the creation of a safe learning environment, and increased positive interactions between teachers and students. This program has been proven to have positive implications for the internalization of students' noble morals, particularly in aspects of politeness, discipline, social awareness, and responsibility.

Student character formation occurs not only through formal learning but also through repetitive daily activities and a supportive school environment. However, several challenges remain, such as gaps in teachers' understanding of the SRA concept, limited supporting resources, and communication practices that do not fully align with child-friendly principles. This highlights the need for a comprehensive strengthening of implementation strategies and periodic evaluation. Therefore, SRA can be a strategic approach to contextually shaping students' religious character within the madrasah environment, especially when supported by synergy between the school, family, and community.

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