

EVALUATION OF CHILD-FRIENDLY BOARDING SCHOOL POLICIES

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Abstract

This study aims to evaluate the implementation of the Child-Friendly Islamic Boarding School (PRA) policy through a multisite study at the Bahrul Hidayah Islamic Boarding School in Sidoarjo Regency and the Daruttaqwa 1 Islamic Boarding School in Gresik Regency, East Java. These two boarding schools were selected because they represent a hybrid typology that combines Salafi traditions, modern educational systems, and Middle Eastern educational influences. The evaluation was conducted using James E. Anderson's framework, which encompasses the dimensions of policy substance, policy implementation, and policy impact. This study employed a qualitative approach with a multisite study design. The data consisted of primary and secondary data. Primary data were obtained through in-depth interviews, participatory observation, and analysis of institutional documents and regulations related to the PRA policy, while secondary data were obtained from scientific articles, books, regulations, and other relevant publications. Data analysis utilized the interactive model proposed by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and the drawing and verification of conclusions. Data validity was ensured through triangulation of sources and techniques, member checks, and peer discussions. The research findings indicate that both Islamic boarding schools have understood the substance of the PRA policy and implemented various key components, such as replacing corporal punishment with a p pproach, constructive guidance, internal complaint mechanisms, and outreach programs. However, the formal establishment of a PRA Task Force has not yet been carried out in accordance with regulatory provisions. The implementation of the policy has also had positive impacts, including a decrease in bullying, increased openness among students, and the development of a more dialogic and humanistic parenting style. This study concludes that the implementation of PRA has shown significant progress, although it still requires strengthening through outreach, training, and continuous monitoring by the Ministry of Religious Affairs.

Keywords

Policy Evaluation, Anderson Evaluation Framework, Child-Friendly Islamic Boarding Schools, Islamic Boarding Schools, Multisite Study.



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INTRODUCTION

Child protection is one of the priority agendas in Indonesia's national development that cannot be ignored. Indonesia's commitment to this issue was formalized through the ratification of the UN Convention on the Rights of the Child (CRC) in 1990 and reinforced by Law No. 23 of 2002 on Child Protection, as amended by Law No. 35 of 2014. Data from the 2024 National Survey on the Life Experiences of Children and Adolescents (SNPHAR) found that 1 in 2 children aged 13–17 has experienced at least one form of violence in their lifetime (KPPA, 2025). With a child population of approximately 88.7 million—or one-third of Indonesia's total population the quality of protection provided to this younger generation has enormous implications for the nation's future.

Among the most strategic educational institutions in the Indonesian context, Islamic boarding schools (*pondok pesantren*) hold a position of no less importance. *Pesantren* are the oldest Islamic educational institutions, having existed and contributed for nearly five centuries to shaping the character of generations of the nation (Said, 2024). To date, there are approximately 43,000 *pesantren* spread throughout Indonesia, with a total student body of roughly 7 million. What distinguishes *pesantren* from other educational institutions is their residential nature, where the majority of students live on campus (*mukim*), allowing the *pesantren* to function as a 24-hour care environment for the students.

However, despite these deep-rooted traditions in moral and character development, the reality on the ground reveals serious problems. Data from the Indonesian Child Protection Commission (KPAI) for the 2020–2023 period documented 127 cases of sexual violence in Islamic boarding schools, with 45% of the perpetrators being the school leaders themselves, who exploited power dynamics (Sulistiawan & Adhari, 2024). A study by PPIM UIN Jakarta conducted from 2023 to 2024 even found that more than 450 Islamic boarding schools out of a total of 43,000 institutions—or 1.06%—were classified as having a high vulnerability to sexual violence (PPIM UIN Jakarta, 2025).

In response to this issue, the government, through the Ministry of Religious Affairs of the Republic of Indonesia, has taken concrete steps by promoting the establishment of Child-Friendly Islamic Boarding Schools (PRA). This initiative began with the issuance of Minister of Religious Affairs Regulation (PMA) No. 73 of 2022 on the Prevention and Handling of Sexual Violence in Ministry of Religious Affairs Educational Institutions, which was subsequently reinforced by Minister of Religious Affairs Decree (KMA) No. 83 of 2023 and KMA No. 91 of 2025 regarding the roadmap for the child-friendly Islamic boarding school development program through 2029. As a

concrete step, the Ministry of Religious Affairs has designated 512 Islamic boarding schools as pilot sites for the PRA program throughout Indonesia.

An interesting phenomenon for academic study actually emerged from outside the official pilot program. The Bahrul Hidayah Islamic Boarding School in Sukodono Subdistrict, Sidoarjo Regency, and the Daruttaqwa 1 Islamic Boarding School in Manyar Subdistrict, Gresik Regency, are two institutions not included among the 512 pilot boarding schools in the PRA program, yet both have independently implemented the policy. Bahrul Hidayah is classified as a medium-sized pesantren, while Daruttaqwa 1 is classified as a large-scale pesantren in terms of the number of resident students, meaning that the two represent different variations in institutional capacity. In terms of typology, both Islamic boarding schools combine Salafist traditions in the study of classical Islamic texts, modernity through the operation of formal full-day schools, and Middle Eastern influences manifested in dress codes and daily practices such as the recitation of wirid. This fusion of three cultural elements places both institutions within the category of hybrid pesantren (Mustofa et al., 2023), a typology that has not yet been extensively explored in studies evaluating child protection policies. Consequently, it is relevant to examine this as a multisite study of policy implementation stemming from internal institutional initiatives, rather than solely driven by government programs.

This academic interest was further reinforced by the researchers' initial observations at both locations. At the Bahrul Hidayah Islamic Boarding School, the implementation of the PRA policy was marked by a shift in disciplinary practices from physical punishment toward more humane forms of discipline, decision-making processes that involved open deliberations with the students, and the dissemination of the policy to the entire boarding school community. The communication between students and teachers at this boarding school was also observed to be quite close and open, supported by the existence of standard operating procedures (SOPs) for reporting violence and PRA training for the teachers. At Daruttaqwa 1 Islamic Boarding School, a similar pattern was found, with corporal punishment almost entirely eliminated, although it remains permissible under certain conditions, with prior consent from the students' guardians, a nuance in implementation that differs from Bahrul Hidayah and has the potential to raise its own evaluative questions regarding the consistency of the principle of non-violence. As at Bahrul Hidayah, Daruttaqwa 1 also has standard operating procedures (SOPs) for reporting violence, open lines of communication between students and teachers, and a PRA training program for its educators.

Early indications of the impact of this policy are also reflected in the data on reports of violence in both Islamic boarding schools. Based on the researchers' observations, prior to the implementation of the PRA policy, the Bahrul Hidayah Islamic Boarding School recorded a frequency of reports of violence ranging from 2 to 3 times per month, which then decreased drastically to almost no reports after the policy was implemented. A similar pattern was also observed at Daruttaqwa 1 Islamic Boarding School, where the frequency of complaints, which had previously reached 4–5 times per month, decreased to at most one complaint per month following implementation. These preliminary data indicate a positive impact of the PRA policy on reducing violence at both institutions; however, this decline in the number of complaints has not yet been systematically examined through a comprehensive policy evaluation framework, whether in terms of the alignment of the policy's substance with on-the-ground needs, the consistency of the implementation process, or the causal relationship between the policy and its observed effects. This gap in evaluative research constitutes a fundamental academic issue that underscores the need for a multisite evaluation study of the Child-Friendly Islamic Boarding School policy at these two boarding schools.

This academic issue becomes even more relevant when examined through previous studies on Child-Friendly Pesantren policies, which have yielded a variety of findings. Research by Nurhamidah et al. (2025) found that integrating children's rights education into the pesantren curriculum, enhancing caregivers' capacity, establishing psychological support mechanisms for victims of violence, and conducting regular monitoring and evaluation have been proven to enhance the effectiveness of child protection, provided there is active and simultaneous involvement from the government, pesantren, and the community. Furthermore, the study by Bakhtiar et al. (2025) found that the implementation of child-friendly education in Islamic boarding schools is still hindered by three interrelated structural constraints: weak policy integration between the state and the boarding schools; a lack of alignment between the boarding schools' institutional regulations and the principles of child-friendly education; and collaboration among stakeholders that is temporary and lacks coordination. Furthermore, research by Jailani et al. (2025) found that the implementation of the Child-Friendly School (CFS) model in religious-based schools, including Muhammadiyah Islamic boarding schools, increased students' sense of safety from 55% to 85% and reduced incidents of verbal abuse by 5%, although only 40% of schools had adequate CFS training policies and still faced resistance from religious values toward the principle of inclusivity.

Meanwhile, the study by Natsir and Zulmuqim. (2023), which evaluated the CIPP model, showed that the PRA policy in West Sumatra Province has not been optimally implemented across all dimensions—from context (violence still occurs), inputs (socialization of guidelines is not yet optimal), processes (not all Islamic boarding schools have competent PRA teams), to outputs (results have not met expectations). Finally, the study by Aminah et al. (2025) found that the implementation of PRA in modern Islamic boarding schools to address bullying and violence is supported by three pillars: strengthening internal standard operating procedures (SOPs), enhancing the capacity of supervisors, and improving the physical environment, although it is still hampered by inconsistent supervision, a culture of seniority, and limited competencies among caregivers.

From these five studies, a number of gaps have emerged that open up opportunities for this research. First, all five studies generally focused on the implementation of the PRA policy as a single variable, but none of them evaluated the policy comprehensively across the three dimensions of substance, implementation, and impact while using a holistic public policy evaluation framework such as the Anderson model (2003); the only study to use a formal evaluation model that of Natsir and Zulmuqim (2023), employs the CIPP model, which is oriented toward the evaluation of educational programs rather than public policy itself. Second, all previous studies were conducted in pesantren, generally classified as either Salafi or modern, with none explicitly targeting hybrid-type pesantren as the unit of analysis. Third, in terms of approach, most previous studies were single-site implementation studies or normative analyses of the CIPP model, while a qualitative multisite study approach capable of comparing two institutional contexts simultaneously has not been widely adopted. Based on these three gaps, the novelty of this study lies in three aspects: first, the evaluation of the PRA policy, from PMA No. 73 of 2022 to KMA No. 91 of 2025, using the Anderson model (2003) which comprehensively covers the dimensions of substance, implementation, and impact; second, the selection of the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding School as units of analysis, two hybrid-type institutions outside the Ministry of Religious Affairs' scheme of 512 pilot Islamic boarding schools; and third, the use of a qualitative multisite study approach that allows for the capture of contextual nuances and an in-depth comparison of implementation patterns between the two Islamic boarding schools.

To strengthen this evaluative foundation, this study also draws on a number of primary sources, including both legal instruments and theoretical frameworks. From a normative-legal perspective, the UN Convention on the Rights of the Child (CRC), which Indonesia ratified in 1990

affirms four fundamental principles of children's rights: non-discrimination, the best interests of the child, the right to life and development, and respect for the views of the child, principles that were subsequently incorporated into Law No. 35 of 2014 amending Law No. 23 of 2002 on Child Protection. At the sectoral policy level, Minister of Religious Affairs Regulation No. 73 of 2022 serves as the first legal basis specifically regulating the prevention and handling of sexual violence in educational institutions under the Ministry of Religious Affairs, which was subsequently elaborated in more operational terms through Minister of Religious Affairs Decree No. 83 of 2023 and updated via Minister of Religious Affairs Decree No. 91 of 2025 on the roadmap for the development of Child-Friendly Islamic Boarding Schools through 2029, which sets out the program's indicators, stages, and achievement targets in a structured manner. From a theoretical perspective, this study employs the public policy evaluation model developed by Anderson (2003), which views policy evaluation as the simultaneous assessment of policy substance (the content and objectives of the policy), policy implementation (the process of execution in the field), and policy impacts (the results and consequences produced) simultaneously, thereby providing a comprehensive evaluative picture rather than focusing solely on administrative compliance. This combination of primary legal sources and the theoretical framework of policy evaluation serves as the primary analytical foundation for assessing the extent to which the Child-Friendly Pesantren policy has been implemented at the two pesantren in accordance with the spirit of child protection enshrined in the regulation.

Based on the description of the academic problem, previous studies, and the theoretical and legal foundations presented above, this study aims to evaluate the Child-Friendly Islamic Boarding School policy at the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding School through the three dimensions of policy evaluation proposed by Anderson (2003): policy substance (how the Child-Friendly Pesantren policy is understood and interpreted by the administrators of both pesantren), policy implementation (how the policy is carried out in daily care practices), and policy impact (how the policy has brought about changes in the care environment at both institutions). This study holds significance from both theoretical and practical perspectives. Theoretically, this study contributes to enriching the literature on public policy evaluation in the field of child protection, particularly by applying Anderson's evaluation model to a context that has not been extensively studied before, namely, hybrid-type Islamic boarding schools that combine Salafi traditions, modern formal education systems, and Middle Eastern influences, while also expanding the scope of PRA studies through a qualitative multisite approach capable of capturing

variations in implementation across institutions. In practical terms, this study is expected to benefit three parties: the Director of Diniyah Education and Islamic Boarding Schools (PD Pontren) at the Indonesian Ministry of Religious Affairs, by providing evidence-based input on the effectiveness of PRA policy implementation in the field, which can inform future improvements to regulations and support strategies for Islamic boarding schools; for the caretakers and foundation chairs of the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding School, as a reflective overview of the extent to which the Child-Friendly Islamic Boarding School (PRA) policy has been implemented in their institutions, along with concrete recommendations for strengthening the child protection system; and for future researchers, as a starting point for further studies examining the implementation of the Child-Friendly Islamic Boarding School policy, particularly in hybrid boarding schools and institutions outside the government's pilot program.

METHOD

This study is a qualitative research project using a multisite study approach that examines the evaluation of the Child-Friendly Islamic Boarding School (PRA) policy at the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding School. The research data consists of information regarding the substance, implementation, and impact of the Child-Friendly Islamic Boarding School (PRA) policy. The data sources comprise both primary and secondary data. Primary data were obtained directly through in-depth interviews with leaders/caregivers, ustadz/ustadzah, and students who are directly involved in the implementation of the PRA policy; participatory observation of the caregiving process and policy implementation within the pesantren environment; and a review of documents, including laws and regulations, Minister of Religious Affairs Regulation (PMA) No. 73 of 2022, KMA No. 91 of 2025, technical guidelines from the Ministry of Religious Affairs of the Republic of Indonesia, and pesantren institutional documents such as the PRA Task Force Decree, meeting minutes, monitoring reports, and institutional profiles. Secondary data was obtained from scientific journal articles, policy analysis books, legal opinions, and relevant media reports to supplement the analysis and provide a broader context for the implementation of the Child-Friendly Pesantren policy.

Data collection was conducted through in-depth interviews, participatory observation, and a review of documents. Interviews were conducted to gather information from informants regarding the substance, implementation, and impact of the PRA policy. Observations were conducted to

directly observe the conditions of the pesantren environment, the caregiving process, interactions among pesantren residents, and the implementation practices of the Child-Friendly Pesantren (PRA). Furthermore, documentation was carried out by reviewing various documents related to the Child-Friendly Pesantren (PRA) policy. All data analysis utilized the interactive model proposed by Miles et al. (2014) through the stages of data condensation, data presentation, and conclusion drawing/verification. Subsequently, the researcher conducted a critical analysis of the research findings using James E. Anderson's policy evaluation theory, which encompasses policy substance, policy implementation, and policy impact, and then compared these findings with relevant theories and previous research results.

FINDINGS AND DISCUSSION

Findings

Based on in-depth interviews with six informants from the two research sites, as well as observations and documentation, key patterns were identified that reflect the conditions of PRA policy implementation at both Islamic boarding schools. The findings are presented according to the three dimensions of Anderson's evaluation framework (2003), namely, policy substance, implementation, and impact.

Table 1. Comparison of PRA Policy Evaluation Findings at the Two Research Sites

Dimension	PP Bahrul Hidayah	PP Daruttaqwa 1
Policy Substance	A good understanding of the objectives of PRA; regulations are assessed as appropriate to the needs; outreach is conducted in stages to administrators, students, and parents. Supported by outreach documents, training materials, and the results of observations of mentoring activities.	A good understanding of the objectives of PRA; regulations are deemed appropriate for the needs; outreach is conducted in stages to administrators, students, and parents. Supported by outreach documents, training materials, and the results of observations of mentoring activities.
Implementation	"Clean Saturday" and "Exercise Saturday" programs; replacement of corporal punishment with fines, recitation, or cleaning duties; complaint mechanism: student → dorm supervisor → security → boarding school director; no formal task force has been established yet. Observations indicate that activities	Replacement of caning with reciting the Prophet/cleaning; complaint mechanism: student → dorm supervisor → AM security → boarding school principal; no formal task force yet. Observations show the application of non-physical discipline, and the documentation of rules and regulations

	are conducted routinely, and program documents, rules, and regulations support this implementation.	supports these findings.
Impact of the Policy	Physical punishment is no longer used; serious violations have decreased significantly; the relationship between administrators and students has grown closer; and students' openness has increased. Observations show more communicative interactions, while evaluation reports confirm a shift in the approach to student care.	Physical punishment has continued to decrease; cases of bullying have declined; and students are more open with staff. Observations indicate more humane communication, and the pesantren's evaluation documentation reveals efforts to improve the care model.
Challenges	Direct outreach from the Ministry of Religious Affairs remains limited; there is no PRA Task Force yet; most training is provided by third parties. This is also evident from the absence of any official documents regarding the formation of the Task Force or formal training programs from the Ministry of Religious Affairs.	Some students are still reluctant to voice their concerns; direct outreach from the Ministry of Religious Affairs has not yet been implemented; there is no PRA Task Force; and administrators are still adapting to the new care model. Institutional documentation also indicates the absence of an official decree establishing the PRA Task Force.

Source: Results of interviews, observations, and research documentation, 2026

Evaluation of the Substance of the PRA Policy

The research findings indicate that both Islamic boarding schools have a good understanding of the substance of the Child-Friendly Islamic Boarding School (PRA) policy, even though their sources of information differ. At the Bahrul Hidayah Islamic Boarding School, an understanding of the PRA policy was gained through training organized by a boarding school care training institution. Meanwhile, at the Daruttaqwa 1 Islamic Boarding School, information regarding the PRA policy was obtained through outreach activities organized by the police and several other agencies.

Understanding of the objectives and principles of the PRA policy at both Islamic boarding schools includes efforts to create a safe, comfortable environment free from violence and discrimination, as well as ensuring the fulfillment of students' rights. Both Islamic boarding schools have also conducted policy outreach to administrators, students, and parents using different approaches. The Bahrul Hidayah Islamic Boarding School conducted separate outreach sessions for each target group, while the Daruttaqwa 1 Islamic Boarding School integrated the outreach into

regular parent meetings.

Evaluation of the Implementation of the PRA Policy

The research findings indicate that both Islamic boarding schools have implemented various programs that support the application of the Child-Friendly Islamic Boarding School policy. The Bahrul Hidayah Islamic Boarding School has developed a habit-forming program consisting of environmental cleanup activities and group sports as part of its efforts to create a healthy and enjoyable caregiving environment. In addition, this boarding school has replaced corporal punishment with more educational forms of guidance, such as assigning cleaning duties, memorization tasks, or fines commensurate with the severity of the offense. The implementation of the policy is evaluated regularly through weekly meetings and direct communication between the boarding school leadership and the students.

At Daruttaqwa 1 Islamic Boarding School, policy implementation focuses on gradually reducing the use of corporal punishment through the application of more educational forms of guidance, such as reprimands, cleaning activities, reading the Qur'an, reciting salawat, and writing assignments. For certain violations categorized as serious, physical punishment may still be administered with the written consent of the student's guardian. The implementation of the policy is evaluated through daily halaqah sessions and evaluation meetings held periodically every three months.

The research findings also indicate that neither boarding school has established an Internal Task Force for Child-Friendly Boarding Schools, as mandated by regulations. Nevertheless, both boarding schools have internal oversight mechanisms in place through dormitory supervisors and security personnel who perform guidance and supervision functions for the students. The main obstacle faced in implementing the policy is the still-limited outreach and direct guidance from the Ministry of Religious Affairs, resulting in boarding schools obtaining most of their information from other institutions or agencies.

Evaluation of the Impact of the Child-Friendly Islamic Boarding School Policy

The research findings indicate that the implementation of the Child-Friendly Islamic Boarding School policy has had a positive impact on the caregiving environment at both boarding schools. At the Bahrul Hidayah Islamic Boarding School, there was a decrease in serious violations committed by students, a reduction in bullying, and an improvement in the closeness of the relationship between the administration and the students. This more open relationship has

encouraged students to feel more comfortable sharing their problems and needs with the school administration.

At Daruttaqwa 1 Islamic Boarding School, the most notable change was seen in the communication patterns between administrators and students, which became more open and humane. The use of a harsh tone and physical punishment in the guidance process has decreased, resulting in improved interactions between administrators and students. In addition, cases of bullying have also decreased. The research results also indicate a change in the decision-making mechanism at the Bahrul Hidayah Islamic Boarding School, where the determination of consequences for certain violations has begun to involve student participation through deliberation and voting mechanisms. This situation demonstrates an increase in student participation in decision-making processes related to their lives within the boarding school environment.

Discussion

The research findings indicate that the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding School have a good understanding of the substance of the Child-Friendly Islamic Boarding School (PRA) policy. Although the two boarding schools obtained information through different channels, both understand that the Child-Friendly Boarding School (PRA) policy aims to create a boarding school environment that is safe, comfortable, free from violence and discrimination, and ensures that students' rights are fulfilled. In addition, both boarding schools have disseminated information about the policy to administrators, students, and parents as a way to internalize the values of the Child-Friendly Islamic Boarding School policy, although the dissemination mechanisms used differ according to the characteristics of each institution.

These findings indicate that the substance of the policy has been understood by policy implementers, in line with the concept of policy evaluation proposed by James E. Anderson in Public Policymaking. Anderson explains that substantive evaluation is conducted to assess the extent to which the content of a policy is understood by implementers, including its objectives, targets, principles, and the instruments used in policy implementation. A policy will be easier to implement if its substance is clearly understood by implementers, thereby preventing differences in perception during its application. In the context of this study, a good understanding of the goals and principles of the Child-Friendly Pesantren initiative serves as a crucial foundation for the successful implementation of the policy at both pesantren.

Nevertheless, the research findings also show that the dissemination of policy content has not yet fully taken place through mechanisms established by the government's Islamic Education Directorate General, particularly the Ministry of Religious Affairs. At the Bahrul Hidayah Islamic Boarding School, understanding of the PRA was gained through training organized by the school's administration, whereas at the Daruttaqwa 1 Islamic Boarding School, awareness was primarily gained from the police and other agencies. These conditions indicate that the policy diffusion process occurs through various actors outside the policy-making sphere, meaning that understanding of the policy's substance does not depend solely on formal government outreach.

The findings of this study are consistent with the research by Nurhamidah et al. (2025), which concluded that the successful implementation of child-friendly Islamic boarding schools is influenced by strengthening the understanding of children's rights through education, policy dissemination, and capacity building for caregivers. These findings are supported by Abdurrahman et al. (2024), who explain that the implementation of child-friendly care in Islamic boarding schools is largely determined by the administrators' ability to understand and internalize child protection principles into the care system. In line with this, Abidin et al. (2022) emphasize that child-friendly education in Islamic educational institutions must begin with a comprehensive understanding of children's rights so that all educational policies and practices are oriented toward the protection and respect for the dignity of students. Meanwhile, Agianti et al. (2026) state that child-rights-based education is the primary foundation for eliminating a culture of violence in educational institutions because it encourages a paradigm shift among educators from a repressive approach toward one that respects children's rights. Furthermore, Bongkang et al. (2024) demonstrate that child-friendly education in Islamic boarding schools can only be realized if all members of the boarding school community share a common understanding of fulfilling children's rights as an integral part of the institution's culture. In line with these studies, the results of this research indicate that both Islamic boarding schools already possess a good understanding of the objectives, principles, and values of Child-Friendly Islamic Boarding Schools, which serve as a crucial asset in policy implementation.

On the other hand, the results of this study also reveal several differences from previous research. Natsir and Zulmuqim (2023) found that understanding of the Child-Friendly Pesantren guidelines in a number of pesantren in West Sumatra remains suboptimal due to limited dissemination of the policy by the government. These findings are supported by Albert et al. (2023) who concluded that the implementation of the Child-Friendly Pesantren Program in West Sumatra

Province has not been optimal due to a lack of understanding among some pesantren administrators regarding the substance of the policy. Furthermore, Bakhtiar et al. (2025) identified that limited government support—particularly in the form of guidance and capacity building—is one of the structural barriers to implementing child-friendly education in pesantren. Relatively similar findings were also presented by Eviningrum (2023) who emphasized that outreach regarding the Child-Friendly Islamic Boarding School policy still needs to be expanded so that all Islamic boarding schools gain a uniform understanding of the prevention of violence against women and children. Furthermore, Nadlifuddin (2024) emphasizes that the concept of Child-Friendly Islamic Boarding Schools can only be realized through institutional capacity-building and the comprehensive internalization of children's rights among all members of the boarding school community. In contrast to these research findings, the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding School have still managed to develop a solid understanding of the policy's substance, even though direct outreach from the Ministry of Religious Affairs remains limited. These findings indicate that pesantren leadership, organizational culture, and the ability to build networks with external institutions play a significant role in strengthening understanding of the policy's substance.

According to the author, these findings suggest that the success of policy substance evaluation is not only determined by the quality of regulations drafted by the government but is also influenced by an organization's ability to access, adapt, and internalize policy substance in accordance with its institutional context. In hybrid-type Islamic boarding schools such as Bahrul Hidayah and Daruttaqwa 1, this adaptation process takes place dynamically through a fusion of boarding school values with child protection principles. Therefore, strengthening the substance of the policy is not sufficient through the formulation of regulations alone; it must also be followed by outreach, guidance, and institutional capacity-building so that understanding of the policy becomes more widespread across all Islamic boarding schools.

Furthermore, regarding the implementation dimension, the research findings indicate that the implementation of the Child-Friendly Islamic Boarding School (PRA) policy at the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding School has been proceeding quite well, although it has not yet fully met all the provisions set forth in the policy. Both boarding schools have implemented various child-protection-oriented programs, such as replacing corporal punishment with more educational forms of guidance, strengthening communication

between administrators and students, and conducting periodic evaluations of the care process. Additionally, both boarding schools have internal monitoring mechanisms through dormitory supervisors and security personnel who carry out guidance functions and resolve student issues. However, this study also found that neither boarding school has yet established an Internal Task Force for Child-Friendly Boarding Schools, as mandated by regulations. Another challenge faced is the limited direct outreach, guidance, and training provided by the Ministry of Religious Affairs; consequently, the implementation process has largely been driven by the boarding schools' own initiatives and support from external institutions.

These findings are consistent with the concept of implementation evaluation proposed by James E. Anderson in **Public Policymaking**. Anderson explains that the success of policy implementation is not only determined by the quality of the policy's substance but is also influenced by the readiness of the implementing organizations, the availability of resources, coordination among implementers, and the commitment to translating policy objectives into concrete actions. Therefore, implementation evaluation is not merely focused on the mere existence of a program but also assesses the extent to which the policy can be consistently implemented in accordance with its established objectives. In this study, the implementation of PRA has demonstrated a shift in caregiving practices toward a more humanistic approach, although formal institutional aspects such as the formation of an Internal Task Force and the development of more structured protection mechanisms still require strengthening.

The findings of this study are consistent with the research by Mahmudi et al. (2024), which explains that the implementation of the Child-Friendly Pesantren policy requires institutional commitment, strengthened governance, and human resource readiness so that the policy can be implemented sustainably. These findings are consistent with those of Rahmanudin et al. (2024), who demonstrate that the implementation of Child-Friendly Pesantren requires changes in caregiving practices, the provision of a safe learning environment, and the active involvement of all members of the pesantren community in preventing violence against students. Similar findings were also presented by Abidin et al. (2022), who emphasized that child-friendly educational management in Islamic educational institutions must be realized through the strengthening of internal policies, capacity building for educators, and institutional management that prioritizes the best interests of the child. Furthermore, Handayani et al. (2023) explain that the success of student care is influenced by consistent guidance, intensive communication between administrators and students, and a

continuously functioning monitoring system. These findings align with the results of this study, which show that both Islamic boarding schools have implemented various innovations in student care through changes in guidance patterns, strengthened communication, and the conduct of periodic evaluations as a form of implementing the values of Child-Friendly Islamic Boarding Schools.

On the other hand, the results of this study also reveal several implementation challenges that still require attention. Nurlaela et al. (2023) point out that one of the main obstacles to creating child-friendly pesantren is the continued lack of a structured violence prevention system, including internal reporting and monitoring mechanisms. These findings are reinforced by Rahmati and Mubarak (2023), who explain that strategies to prevent violence in Islamic boarding schools require institutional policy support, improved caregiver competencies, and a clear monitoring system so that the protection of students can function optimally. Furthermore, Bakhtiar et al. (2025) identified that the implementation of child-friendly education in Islamic boarding schools still faces obstacles in the form of limited government support, suboptimal regulatory harmonization, and weak coordination among stakeholders. The findings of Aminah et al. (2025) also indicate that the implementation of the Child-Friendly Islamic Boarding School policy requires strengthening internal regulations, enhancing the capacity of caregivers, and developing standard operating procedures so that child protection can be consistently applied. Meanwhile, Nadlifuddin (2024) emphasizes that establishing an institutional system that supports the fulfillment of children's rights is a crucial component in realizing sustainable child-friendly Islamic boarding schools. These findings align with the results of this study, which show that neither pesantren has yet established an Internal Task Force for Child-Friendly Pesantren and both still face limitations in terms of outreach and technical assistance from the Ministry of Religious Affairs. Nevertheless, both pesantren have been able to develop various innovations in child care through leadership commitment, collaboration among administrators, and the strengthening of organizational culture.

According to the author, the implementation of the Child-Friendly Pesantren policy at both pesantrens demonstrates that successful implementation is not always determined by the completeness of formal institutional structures, but is instead largely influenced by the commitment of pesantren leaders and an organizational culture that supports changes in caregiving practices. Adaptive leadership can drive behavioral change among administrators even if not all institutional mechanisms have been formally established. However, this situation should not be used as an

excuse to neglect the formation of an Internal Task Force or the development of more systematic mechanisms for the protection. Formal institutional structures remain necessary to ensure the sustainability of policy implementation.

Furthermore, regarding the impact, the research findings indicate that the implementation of the Child-Friendly Islamic Boarding School (PRA) policy at the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding School has had a positive impact on the caregiving environment. This impact is evident in the decline in incidents of violence and bullying, the strengthening of relationships between administrators and students, and the establishment of more open communication. In addition, the guidance approach at both boarding schools has shifted from a largely repressive approach toward one that is more persuasive, educational, and dialogic. At the Bahrul Hidayah Islamic Boarding School, there has also been an increase in student participation in decision-making processes related to boarding school life through a consultative mechanism. These findings indicate that the implementation of the PRA policy has not only led to changes in care procedures but has also fostered a shift in organizational culture toward a safer, more comfortable boarding school environment that respects students' rights.

According to James E. Anderson in *Public Policymaking*, impact evaluation is a stage that assesses the extent to which a policy is able to bring about changes in line with its established objectives. Policy impact is measured not only by the achievement of administrative targets but also by changes in behavior, social relationships, and environmental conditions that are the targets of the policy. In the context of this study, changes in the dynamics of the relationship between administrators and students, a reduction in violent practices, and an increased sense of safety indicate that the implementation of the PRA policy has produced impacts consistent with the policy's primary objective: creating a child-friendly environment in Islamic boarding schools. Thus, the policy's success is reflected not only in the implementation of various programs but also in the emergence of tangible changes in the culture of care within the boarding school environment.

The findings of this study are consistent with the research by Nadlifuddin (2024) which explains that the concept of a Child-Friendly Pesantren aims to build an educational environment that respects children's rights by creating a safe, participatory atmosphere free from all forms of violence. The study emphasizes that the success of child-friendly policies can be seen in changes to the culture of interaction between caregivers and students, resulting in relationships that are more humane and grounded in respect for children's dignity. These findings are supported by

Rahmanudin et al. (2024) who demonstrate that the implementation of the Child-Friendly Boarding School initiative enhances students' sense of safety, strengthens communication between administrators and students, and fosters a boarding school environment more conducive to preventing violence. Furthermore, Ariyanti (2026) explains that the internalization of anti-bullying values within the pesantren environment contributes to a decrease in bullying practices and an increase in awareness among all members of the pesantren community regarding the importance of maintaining a safe environment. In line with these studies, the results of this research show that the implementation of the Child-Friendly Islamic Boarding School policy has produced tangible changes in the form of a decrease in acts of violence, increased openness among students, and the development of more harmonious relationships between administrators and students.

These findings are also supported by Rahmati and Mubarak (2023), who explain that strategies to prevent violence in Islamic boarding schools must be developed by strengthening a culture of dialogue, fostering the habit of resolving conflicts through persuasion, and involving all members of the boarding school community in creating a safe environment. These findings align with those of Handayani et al. (2023), who argue that a student-care approach emphasizing communication, setting a good example, and emotional guidance can enhance the bond between caregivers and students, thereby making it easier to identify problems faced by students at an early stage. These results are further supported by Abidin et al. (2022), who state that child-friendly educational management in Islamic educational institutions not only brings about administrative changes but also fosters the development of an organizational culture that is more inclusive, participatory, and focused on child protection. The findings of this study reveal a similar trend: a shift in the relationship dynamics between administrators and students from an authoritarian model toward a more dialogic and educational one.

Furthermore, the results of this study reinforce the findings of Jailani et al. (2025) who concluded that the implementation of child-friendly education in religious-based educational institutions has a positive impact on enhancing students' sense of security, strengthening a culture of child protection, and fostering a more humanistic approach to education. These results are also consistent with the research by Iskandar et al. (2024) which shows that the implementation of child-friendly policies can create a more conducive learning environment, improve student discipline, and reduce bullying and violence. Furthermore, Arifin (2017) explains that child-rights-based education is a crucial strategy for eroding the culture of violence that remains entrenched in some educational

institutions through a paradigm shift in educational practices that better respects students' rights. These similarities indicate that the successful implementation of child-friendly policies is reflected not only in compliance with regulations but also in a shift in organizational culture that fosters a safe, comfortable, and supportive educational environment for students' development.

On the other hand, this study offers a different perspective from the research by Sulistiawan and Adhari (2024) which places greater emphasis on strengthening criminal law provisions by imposing harsher penalties on perpetrators of sexual violence in Islamic boarding schools. The findings of this study, however, indicate that preventive measures—such as organizational cultural transformation, strengthening dialogic communication, and changing parenting practices—play an equally important role in preventing violence. This perspective also complements the findings of Basir et al. (2024) which reveal that various cases of violence in Islamic boarding schools are not only influenced by weak law enforcement but are also linked to caregiving systems and institutional governance that do not yet fully prioritize child protection. Furthermore, Kurniasari (2019) explains that experiences of violence can have long-term psychological impacts on a child's personality development; therefore, prevention through the creation of a safe educational environment is a far more effective approach than addressing the issue after violence has occurred.

According to the author, the impact of implementing the Child-Friendly Pesantren policy at the two pesantrens indicates that changes in the culture of care are a more substantive indicator of success than merely fulfilling the administrative aspects of the policy. The success in reducing violent practices, strengthening communication between administrators and students, and increasing student participation in pesantren life demonstrates that child protection values have begun to be internalized within the organizational culture of the pesantren. However, the sustainability of these impacts requires stronger institutional support through the formation of a Child-Friendly Pesantren Task Force, capacity building for caregivers, and the strengthening of the monitoring and evaluation system by the Ministry of Religious Affairs. Thus, the success of the policy's implementation can not only be sustained but also replicated in other pesantren with similar characteristics.

CONCLUSION

This study concludes that the evaluation of the Child-Friendly Islamic Boarding School (PRA) policy at the Bahrul Hidayah Islamic Boarding School and the Daruttaqwa 1 Islamic Boarding

School yielded fairly good results across the three dimensions of policy evaluation: substance, implementation, and impact. In terms of substance, both boarding schools have understood the objectives, principles, and core values of the Child-Friendly Islamic Boarding School program and have conducted outreach to the boarding school community. In the implementation dimension, both boarding schools have implemented various programs that support the creation of a more child-friendly care environment, such as replacing corporal punishment with more educational guidance and strengthening communication between administrators and students, although implementation has not yet been fully optimal due to the lack of an Internal Child-Friendly Islamic Boarding School Task Force and the still-limited support from the Ministry of Religious Affairs. In terms of impact, the implementation of the policy has led to positive changes, including a decrease in instances of violence and bullying, increased openness among students, and the development of more dialogic, humane, and participatory relationships between administrators and students. Thus, the Child-Friendly Islamic Boarding School policy at both boarding schools has made a positive contribution to the creation of a safer caregiving environment that supports the fulfillment of students' rights, although there are still several aspects of implementation that need to be strengthened.

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