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Good Practice of School Based Child Friendly (SRA) Islamic Education at SMP Negeri 2 Lamongan

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Abstract: *This research discusses the Good Practices of PAI Based on Child-Friendly Schools (SRA), at SMP Negeri 2 Lamongan. The aim of the research is to review three points. First, the role of child-friendly school-based PAI in dealing with cases of bullying, violence or bullying at school. Second, the implementation of child-friendly school-based PAI good practices implemented in schools. Third, the impact of implementing child-friendly school policies on changes in student character. This research uses a qualitative method with a case study approach involving instruments; principal, curriculum representative, PAI teacher, guidance and counseling teacher, and class VII students. This research produces conclusions including the following; (1) The role of PAI has an important role and is very crucial, because it is able to make various contributions to various aspects, especially class VII students as the Alpha generation. (2) Child-friendly school-based PAI good practices have been implemented by integrating indicators of the six components of the child-friendly school guidelines and emphasizing an approach to children's needs and welfare as the main focus. (3) The impact of implementing this policy is that it has a significant impact on various aspects such as life, spiritual, social aspects and overall child-friendly school policies can encourage changes in students' character towards a more positive, responsive and caring attitude towards the surrounding environment.*

Keywords: *Practice, Islamic Religious Education (PAI) Learning, Child Friendly Schools (SRA)*

INTRODUCTION

In the past decade, there has been a phenomenon of bullying violence among peers that has even resulted in loss of life. This indicates that some schools are still not fully fulfilling their role as facilitators that can provide a safe, comfortable, and enjoyable environment for children to learn. Some of these incidents began with cases of group assaults, as reported by the digital newspaper Jawapos, which covered violence against elementary school children in Sukabumi Regency in May 2023.[1] The victim, a third-grade elementary school student, remained silent and did not dare to report the incident to the teacher, ultimately resulting in their death. Additionally, a similar report from the digital newspaper Kompas in late July 2023 covered an incident of bullying involving a high school student in Banjarmasin, South Kalimantan, who suddenly stabbed a peer due to feelings of resentment from being frequently bullied by that person.[2] Not only that, a similar case occurred at SMP Negeri 2 Pringsurat in Temanggung, Central Java, on June 26, 2023. The incident involved arson driven by a revenge motive from a bullying victim who, feeling aggrieved, ultimately became the perpetrator of the school fire. It seems that such news is endless; recent reports from the digital newspaper BeritaJatim also cover a case of abuse that resulted in the death of a student at MTs in Paciran District, Lamongan Regency. The violent abuse was carried out until the victim died at a well-regarded, advanced, and highly sought-after pesantren.[3]

This indicates that educational institutions do not always provide a safe, comfortable, and enjoyable environment for their students. A sense of security also plays a crucial role in emotional well-being. From the events mentioned above, it is evident that children often fall victim to physical, mental, or verbal violence from peers or teachers at the elementary, middle, and high school levels. This leaves lasting trauma and, in some cases, tragic outcomes such as the loss of life. Ironically, the issue of bullying and violence seems to be deeply entrenched and difficult to eradicate from the educational environment in Indonesia.

[1] https://www.jawapos.com/berita-sekitar-anda/01682540/dikeroyok-tiga-senior-dua-kali-bocah-kelas-3-sd-di-sukabumi-tewas Di akses 07 September 2023.
[2] https://www.kompas.id/baca/riset/2023/08/03/minim-empati-menjadi-gerbang-awal-perilaku-perundungan-anak. Di akses 08 September 2023.
[3] https://beritajatim.com/hukum-kriminal/santri-di-lamongan-meninggal-diduga-jadi-korban-kekerasan/ Di akses 31 Agustus 2023.

In addition to social inequality or power dynamics, another factor that can underlie bullying is the permissive environment around it.[4] A socially permissive environment may result from a lack of empathy and insufficient character development among students, stemming from a culture of violence that has become "normalized." Furthermore, serious efforts are needed to address bullying and violence in schools by involving teachers and parents. Additionally, legal enforcement by authorities is necessary to create a deterrent effect.

Several previous studies have also focused on identifying effective strategies to address and prevent violence against children. Isti Inayati Ngaenah and colleagues, in their research, used an Islamic Education perspective (PAI). As PAI teachers, they employed emotional approaches, special guidance, and general counseling to address cases of violence, bullying, or harassment among students.[5] Supported by Nurul Hikmah's research, it is also suggested that efforts to minimize violence can be achieved by implementing educational strategies to develop children's character. These strategies include: role modeling, mentoring, dialogue, using stories of the Prophets, and instilling habits such as timely prayers.[6] In line with the above, Awaliya Nur Fadhilah and Munjin advocate for the implementation of strict disciplinary policies. They also recommend providing training for teachers on handling violence in schools, maintaining communication between teachers, students, and parents, offering the best solutions, and consulting experts such as psychologists when necessary. Supporting this research, Nanang Setiadi also agrees that the crucial roles of classroom teachers and parents in the implementation of Child-Friendly Schools (SRA) represent a breakthrough that schools can use to prevent and address violence.[7] Schools are expected to protect children from all forms of violence, both verbal and physical.

To address the current issues, Child-Friendly Schools offer a suitable solution for character development in the digital age. Additionally, Piaget's theory emphasizes the

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[4] Rizky Rizaldi and Nanda Satya, "Faktor-Faktor Yang Berhubungan Dengan Perilaku Cyberbul lying Pada Mahasiswa Universitas Airlangga," Skripsi, (2019), http://repository.unair.ac.id/id/eprint/93806.

[5] Ngaenah Isti, Inayati, Muntaqo Lutfan, and Nihaya Rohatun, *"Penanggulangan Kekerasan Seksual Terhadap Anak Dalam Perspektif Pendidikan Agama Islam," Jurnal Ta'dib (2021): 99–116,* https://ojs.unsiq.ac.id/index.php/takdib/article/view/5491.

[6] Nurul Hikmah and Era Disrupsi, "Strategi Pendidikan Karakter Pada Anak," *Jurnal Of Primary Education* 2, no. 1 (2021): 12–24, https://doi.org/10.47766/ga.v2i1.1351.

[7] Nanang Setiadi et al., "Peran Guru Kelas Dan Orang Tua Pada Sekolah Ramah Anak Untuk Mencegah Dan Mengatasi Perundungan," Jurnal Pendidikan Ke-SD-an 7, no. 1 (2023): 16–26. https://doi.org/10.30738/tc.v7i01.13971.

importance of the learning environment, as it can stimulate children's cognitive development. According to Farida and Rudi, Child-Friendly Schools represent an effective program to enhance school quality by ensuring and fulfilling children's rights, as well as providing comfort and safety for students in their learning environment.[8] This is supported by Nur Mega and Supriadi, who emphasize that Child-Friendly Schools play a crucial role in advancing schools, providing a sense of safety and comfort for students, and instilling noble values in children.[9] Therefore, this research considers the Child-Friendly School program policy to be an important and effective solution that needs to be developed further, given the prevalence of peer violence cases in educational settings.

The Child-Friendly School policy indirectly supports the implementation of the Merdeka Learning Curriculum in addressing the negative impacts of technology by shaping children's character based on the Pancasila Student Profile. This is aimed at addressing negative student behaviors. Various aspects such as mental, intellectual, physical, and personality development can be shaped and nurtured through education. As revealed in Abdullah Safei's dissertation, using the Atomic Habits method from an Islamic perspective, such habits can build a lifestyle and be applied to spiritual character. In addressing the implementation of the Child-Friendly School policy, the researcher intends to use the Atomic Habits perspective as a lens for character development through the periodic application of good habits.

Based on these issues, the researcher is interested in exploring in detail the best practices of child-friendly Islamic Education (PAI). This study aims to explain how Generation Alpha's needs and challenges in developing good habits can be addressed through the Atomic Habits method. Additionally, it will assess whether the implementation of child-friendly PAI practices has effectively addressed cases of violence against children, with a case study at SMP Negeri 2 Lamongan. This research is relatively current and there is limited existing research on this topic. However, this does not diminish its importance, as the child-friendly school policy is still a relevant topic for implementation in the Merdeka Learning Curriculum and requires further development.

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[8] Farida Deni Indriana and Rudi Salam, "Peran Guru IPS Dalam Penerapan Program Sekolah Ramah Anak Untuk Mengembangkan Karakter Siswa SMP Negeri 33 Semarang," *Jurnal Sosiolium* 4, no. 1 (2022): 30–38, https://doi.org/10.15294/ m.v4i1.54175.

[9] Rezkiana Nur Mega and Torro Supriadi, "Pelaksanaan Sekolah Ramah Anak Terhadap Pembentukan Karakter Siswa Di SMP Negeri Polongbangkeng Utara," *Jurnal Sosialisasi Pendidikan Sosiologi*, (2022): 95–100, https://ojs.unm.ac.id/sosialisasi/article/view/133.

The researcher hopes that the findings of this study can provide new knowledge and insights to educational institutions, parents, and fellow students as future educators.

RESULTS AND DISCUSSION

The observation results reveal that SMP Negeri 2 Lamongan has been implementing the Merdeka Curriculum since 2022, focusing on religious values, achievement, culture, environmental care, and global awareness. SMP Negeri 2 Lamongan has successfully created a conducive learning environment. Various flagship programs, such as Adiwiyata Mandiri School, Character School, National Reference School, Child-Friendly School, Digital School, and Integrity Zone School, have contributed to the success of this institution. Since Mr. Sujarno took over as Principal in 2023, there have been significant changes in the school. Although SMP Negeri 2 Lamongan is a public school, it is committed to reflecting religious values through programs that shape students' character based on moral values. These include routine morning greetings by teachers and students, mandatory Tahfidz Al-Qur'an programs, clean Friday activities (waste management actions), healthy Friday (sports), faithful Friday (Istighosah, Khatmil Qur'an), habitual Dhuha prayers, and congregational Dhuhr and Asr prayers. Additionally, the school requires all students to place their gadgets in a designated box in the counseling room. This measure is taken to prevent learning disruptions, monitor technology use, and reduce the risk of loss or ensure collective security. Through orderly rules and spiritual approaches, the school not only educates students' intellect but also teaches values of order, life, and religion as the foundation for daily living.

Gambar 1.1 Pembelajaran Ramah Anak

The image above represents one of the principles of a Child-Friendly School, which is non-discrimination by accepting children with special needs and non-Muslim

students. It is no surprise that many teachers refer to this class as the "Indonesia Raya Special Class" due to its diverse composition. The formation of the Child-Friendly School program team begins with the principal instructing the creation of an implementation team with specific responsibilities. The implementation team consists of teachers and educational staff, established with input from the vice principal and all the teachers. The principal invited an international expert, Ms. Bekti, as a tutor for the Child-Friendly School program. The school has formed a five-person team to support the program, with Ms. Hanum serving as the coordinator of the guidance counselor team.

A. The Role of Child-Friendly School-Based (SRA) Islamic Education (PAI) in Addressing Cases of Bullying, Violence, and Harassmen

Islamic Religious Education, as one of the compulsory subjects in this school, is part of the Merdeka Curriculum. Therefore, Islamic Religious Education (PAI) at SMP Negeri 2 Lamongan plays a very important, even urgent, role as it significantly contributes to shaping and strengthening the character of Generation Alpha in their daily lives. This is evident from the analysis of observational and interview data. The first aspect concerns moral and ethical values in Islamic teachings. The PAI teachers at SMP Negeri 2 Lamongan not only teach Islamic moral and ethical values as outlined in Islamic Religious Education literature but also position themselves as role models for their students in applying Islamic practices.

Lawrence Kohlberg's theory of moral development describes six stages of morality, which are divided into three main levels: pre-conventional, conventional, and post-conventional.[10] At the pre-conventional level, individuals begin their moral development with an orientation toward obedience and punishment, which then evolves into an orientation toward exchange of personal gain. At the conventional level, social norms become the main focus. Children at this stage seek acceptance within their groups and emphasize respect for authority and social stability. At the post-conventional level, individuals achieve a higher understanding of ethical values. They accept social rules universally at the social contract stage, and at the universal ethical principles stage, actions are guided by universal moral values, even if they conflict with the law. Overall, these stages form a deep and universal moral foundation in individuals.

[10] Siti Rohmah Nurhayati, "Telaah Kritis Terhadap Teori Perkembangan," *Jurnal Paradigma,* no. 02 (2006): 93–104. https://journal.uny.ac.id/index.php/paradigma/article/view/5948/5142

Meanwhile, the role of ethics is closely related to character education. Lawrence Kohlberg's theory of moral development plays an important role in the context of character education for the development of students' social and moral ethics.[11] At SMP Negeri 2 Lamongan, character education is implemented through several programs aimed at shaping students' social and moral ethics. First, there is an anti-bullying program where students are taught to recognize bullying behavior, empathize with victims, and report if they or their peers see or experience it. Second, extracurricular activities and P5 projects within the Merdeka Curriculum are expected to help students apply moral and ethical values in their daily lives. Thus, it is indeed true that Islamic Religious Education (PAI) plays a crucial and urgent role, as it provides significant contributions to the formation and strengthening of students' character across various aspects. Although SMP Negeri 2 is a public school, it aims to cultivate students who possess academic intelligence balanced with spiritual, moral, social, and environmental awareness. This holistic approach is intended to equip students with a foundation for living a life that contributes positively to the global community.

In the second aspect related to spirituality, such as faith, obedience, and piety through diligent worship, the role of the teacher in the classroom is to provide theoretical knowledge about Islamic Religious Education (PAI). During implementation, PAI teachers act as regulators for students in matters of worship and also serve as supervisors and observers in developing spiritual aspects. From the scope of Islamic Religious Education (PAI), it encompasses all elements, including the balance between the relationship with Allah SWT, relationships with others, self-relationship, relationships with other creatures, and the environment. PAI includes five fundamental components: the Qur'an and Hadith, Aqeedah (creed), Akhlak (ethics), Fiqh (jurisprudence), and Islamic Civilization History.

According to Mr. S at SMP Negeri 2 Lamongan, despite being a public school, the institution remains committed to maintaining the spiritual aspect. This balance is crucial as, beyond academic intelligence, it is important for students to have a solid understanding of religious principles to guide their knowledge in the right direction. The researcher concludes that implementing the Tahfidz program as a mandatory

[11] Ilham Kamaruddin et al., Pendidikan Karakter di Sekolah: Pengaruhnya Terhadap Pengembangan Etika Sosial dan Moral Siswa, *"Attractive : Innovative Education Journal"* 5, no. 3 (2023). http://dx.doi.org/10.51278/aj.v5i3.853

requirement is a suitable solution, along with incorporating habitual practices such as Dhuha prayers and congregational Dhuhr prayers as supporting activities in PAI classes.

To maximize the role of Islamic Religious Education, the researcher also connects it with the Atomic Habits theory, which illustrates how small habits performed consistently can have a significant impact on achieving success and positive change in one's life. According to James Clear's Atomic Habits, small habits that are part of a larger system emphasize the importance of making small but sustainable changes in daily life. The more children become accustomed to good habits, the more they can control themselves and avoid bad habits.[12] Therefore, the school's efforts, such as implementing the practice of morning greetings with teachers, starting with memorization assignments in Tahfidz classes, and establishing habits like Dhuha prayers and congregational Dhuhr prayers, are considered appropriate solutions according to the Atomic Habits theory. When discussing "habits," the researcher views them as behaviors repeated often enough to become automatic. The goal of habits is to address life's problems with minimal energy and effort. Habit formation is a process where behavior becomes more automatic through repetition. Developing good habits can enhance overall quality of life and foster good character, which ultimately influences future success.

This leads to the concept of Religiosity, which is related to Islamic Religious Education, particularly in the context of spiritual development and the values of religious teachings for students. The theory of Religiosity indicates that individuals actively engaged in religious practices tend to have higher levels of spirituality. Through Islamic Religious Education (PAI), students can deepen their relationship with Allah SWT, enhance their self-awareness of Allah SWT's presence, and increase their inclination toward religious obedience. Participation in religious activities, including PAI, can contribute to an individual's psychological well-being according to the theory of Religiosity. According to Kaye and Raghavan, Religiosity is a spiritual expression related to one's system of beliefs, values, applicable laws, and rituals, or an attitude of religiosity that reflects the internalization of religion within an individual.[13]

According to Muhaimin, Islamic Religious Education (PAI) aims to ensure that students' faith remains steadfast in all situations, uphold the teachings of the Qur'an and

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[12] James Clear, "Atomic Habits: Perubahan Kecil Yang Memberikan Hasil Luar Biasa ", *Buku*. Jakarta: PT. Gramedia Pustaka Utama.

[13] Moh Chablul Chaq, "Religiusitas , Kontrol Diri Dan Agresivitas Verbal Remaja," *Jurnal Fenomena,* 2018. 1–8. https://mpsi.untag-sby.ac.id/backend/uploads/pdf/

Sunnah, and emphasize the unity of faith, knowledge, and action.[14] PAI also fosters good attitudes through role models and draws lessons from Islamic history and culture. At SMP Negeri 2 Lamongan, PAI is tailored to meet these goals by enhancing students' understanding through practical application, such as in prayer practices, and supporting character development with religious activities like Friday prayers and communal events. PAI teachers model good behavior, which is reflected in students' respectful interactions, tolerance of religious diversity, and positive behaviors, including enthusiasm for prayer times.

In the third aspect, related to developing students' interpersonal skills such as empathy, tolerance, independence, and cooperation, PAI aims to integrate these skills alongside religious obedience. This aligns with Lawrence Kohlberg's social development theory, which focuses on moral and ethical development.[15] Kohlberg outlined six stages of moral development, grouped into three levels: individual orientation, interpersonal orientation, and universal ethical principles orientation. This process encompasses the development of empathy, tolerance, and cooperation as integral components of interpersonal skills.

From the perspective of the concept and goals of Islamic Religious Education, the aim is to build the character and personality of individuals.[16] Essentially, the ultimate goal of religious education is aligned with the broader goal of Islamic life: to achieve salvation and happiness in this world and the Hereafter.[17] Supported by Zakiah Daradjat, Islamic Religious Education is founded on three core principles: the Qur'an, the Sunnah, and Ijtihad. [18] As explained above, the goal of Islamic Religious Education is to produce individuals who are pious, possess noble character, and are able to apply religious

[14] Mahmudi, "Pendidikan Agama Islam Dan Pendidikan Islam Tinjauan Epistemologi, Isi, Dan Materi. *Jurnal Ta'dibuna,* 2019. " Doi:http://dx.doi.org/10.30659/jpai.2.1.89-105

[15] Budi Mulyono, "Pendidikan Kewarganegaraan Untuk Sekolah Menengah Pertama : Tinjauan", *Jurnal Citizenship*, (2018). http://journal.uad.ac.id/index.php/citizenship

[16] Pulungan, "*Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Di SD IT A-Hijrah 2 Laut Dendang."*

[17] Jailani, Widodo, and Fatimah, "*Pengembangan Materi Pembelajaran Pendidikan Agama Islam: Implikasinya Terhadap Pendidikan Islam." Al-Idarah: Jurnal Kependidikan Islam.* http://www.ejournal.radenintan.ac.id/index.php/idaroh/article/view/8886

[18] Achmad Patoni and Muh Khoirul Rifai, "The Role of Religious Leaders in Conducting Islamic Religious Education in The Community," *Jurnal AL-TANZIM* 6, no. 1 (2022): 449–464, http://doi.org/10.33650/al-tanzim.v6i2.3324.

teachings as acts of worship in their daily lives.[19] At SMP Negeri 2 Lamongan, this is reflected in practices such as starting lessons with prayers, developing students' personalities through cooperative learning methods, incorporating experiential religious education, integrating anti-bullying education, and fostering empathy, attentiveness, and friendliness.

In the fourth aspect, related to emotional intelligence or emotional quotient (EQ), teachers should not merely "sounding" or theoretically discuss character values like managing emotions, understanding others' emotions, and forming healthy relationships. Instead, they should also train students to control their ego during conflicts at school. According to Daniel Goleman's theory, general intelligence predicts only 20% of life success, while 70% is attributed to emotional intelligence, which requires effective emotional management to account for 80% of life success. Managing emotional intelligence within the educational context necessitates involving the school's educational system. Ideal education includes cognitive, affective, and psychomotor aspects.

When examining the material, Islamic Religious Education (PAI) is a subject with distinct characteristics. Its core feature is the integration of "divine values" as core values in the teaching and learning process. These "divine" aspects are then elaborated in the domains of "'*aqliya*" (cognitive), "*qalbiyah*" (affective), and "'*amaliya*" (psychomotor).[20] In the cognitive aspect, students are required to understand divine concepts using reason and sound thinking, such as in the topic of *Asmaul Husna*, which involves the "'*aqliya*" domain. In the affective aspect, students are expected to experience and deepen their love, fear, and hope towards Allah SWT, as seen in the topic of Ihsan and the attitude of Ikhlas, which involves the "*qalbiyah*" domain. In the psychomotor aspect, students reflect these concepts through their daily actions and practices, such as in the topics of Sholat, Zakat, and Puasa, which fall under the "'*amaliya*" domain.

In the fifth and sixth aspects, related to understanding justice, equality, and aspects of discipline and responsibility, teachers must be proficient in using technology and digital tools to meet the needs of Generation Alpha in the classroom. Teachers should

[19] Munginudin Santoso Muhammad, "*Pembelajaran PAI Dalam Kultur Sekolah Inklusi Untuk Membangun Karakter Menghargai Perbedaan Peserta Didik Di SDIT Nurul Alam Yogyakarta"*, *Tesis*, 13, (UIN Sunan Kalijaga Yogyakarta, 2023), http://digilib.uin-suka.ac.id/id/eprint/58840.

[20] Tatang Hidayat and Abas Asyafah, *"Konsep Dasar Evaluasi Dan Implikasinya Dalam Evaluasi Pembelajaran PAI Di Sekolah,"* Jurnal JPI Al-Tadzkiyyah 10, no. I (2019): 159–181, https://doi.org/10.24042/atjpi.v10i1.3729.

incorporate various activities in the teaching and learning process to help students understand discipline. The expected outcome is that each student will experience personal growth through heightened awareness of time management and responsibility as students.

Students in the seventh grade at SMP Negeri 2 Lamongan belong to Generation Alpha, defined as those born in 2010 or later. This generation has both strengths and weaknesses, highlighting the importance of the PAI subject. Some weaknesses of Generation Alpha include: First, an inability to disconnect from the internet. Second, a preference for instant gratification, as they tend to be impatient with processes that take time. Third, a lack of work experience due to their young age. Fourth, a lack of loyalty, responsibility, and empathy, as Generation Alpha often exhibits character crises, individualism, and opportunism, taking any path that benefits them.[21]

This is closely related to the theory of multicultural education, which, according to educational expert Mardyawati, encompasses all students without differentiating between groups such as gender, ethnicity, race, culture, social strata, and religion.[22] Observing the current situation, many students still lack an understanding of how to live with mutual respect for diversity. Therefore, it is crucial for religious educators to incorporate knowledge about living in a multicultural society into their teaching, emphasizing equality, justice, mutual respect, discipline, and responsibility. This is also related to the development of national character, which can be achieved through the development of individual character, either through character education or the character-strengthening concept within the Merdeka curriculum.

Building students' sense of responsibility can also be achieved through the choices they make in honing their talents and interests. The school offers a variety of extracurricular activities to nurture potential and develop students' talents and competencies. With over 34 extracurricular programs and adequate facilities, the school serves as a platform for students to channel their diverse potential. Extracurricular activities take place in the afternoon, starting at 3:00 PM after Asr prayer. From various aspects, the role of Islamic Religious Education (PAI) is crucial for Generation Alpha. It serves not only as a means of self-identity as Muslims and a way to draw closer to Allah

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[21] Erfan Gazali, *"Pesantren Di Antara Generasi Alfa Dan Tantangan Dunia Pendidikan Era Revolusi Industri 4.0."*

[22] Mardyawati and Dosen, "*Implementasi Pendidikan Multikultural dalam Pembentukan Karakter Siswa," Jurnal Ash-Shahabah*, no. 3 (2013): 120–132, download.garuda.kemdikbud.go.id.

SWT, but also as a foundation for moral and ethical development. PAI reinforces noble character in children from adolescence, enabling them to apply these values in daily social interactions, practice tolerance, avoid extremism or misinterpretations of their faith, and handle technological challenges with a strong moral and spiritual foundation.

The role of Islamic Religious Education (PAI) can be considered successful when the stages of internalizing Islamic values related to character formation are carried out through three stages:

a. Value Transformation Stage: At this stage, PAI teachers inform students about good and bad values through verbal lectures. This stage involves only verbal communication between students and teachers, parents, and others. At SMP Negeri 2 Lamongan, this stage is relevant for fostering an understanding of Islamic teachings. Students are introduced to etiquette, such as greeting with salam, walking past elders respectfully, and kissing hands when bidding farewell.

b. Value Transaction Stage: At this stage, values are taught through reciprocal interactions between students and teachers or two-way communication. Both teachers and students are actively engaged in learning activities. Students experience internalization aimed at enhancing their understanding of Islamic principles. Teachers not only teach religious values but also participate in practices and provide role models by exemplifying real actions. Students are expected to respond similarly by accepting and practicing these values. At SMP Negeri 2 Lamongan, teachers serve as role models, demonstrating actions like donating a portion of their money, always praying when traveling, praying for parents and teachers, speaking politely, not defying parents, being honest, and engaging in dhikr after prayers.

c. Transinternalization Stage: [23]At this deeper stage, interaction between teachers and students is no longer physical; instead, students respond to teachers through their mental attitudes and personalities. Students actively engage with important moral knowledge, feelings about morality, and moral actions, which are then applied in daily life. At SMP Negeri 2 Lamongan, this stage is reflected in the commitment to religious duties, such as performing congregational prayers,

[23] Muhammad Munif, "Strategi Internalisasi Nilai-Nilai PAI Dalam Membentuk Karakter Siswa" , Jurnal Edureligia, 01, no. 01 (n.d.): 1–12.

observing mandatory fasting, showing empathy and care for classmates as if they were family, and striving to avoid prohibited actions.

In the context of strengthening character education in Indonesia, six core values from the Merdeka Curriculum have been identified: Faith, Devotion to God Almighty and Noble Morals, Global Diversity, Spirit of Mutual Cooperation, Independence, Creativity, and Critical Thinking Skills. These character values are supported by both curricular and extracurricular activities within schools. At SMP Negeri 2 Lamongan, bullying in the seventh grade primarily involves non-physical verbal bullying, such as mocking with body shaming in a joking manner, calling classmates by their parents' names, and occasionally spreading gossip. Some still view verbal bullying as a normal part of adolescent interactions, though it can lead to sadness, loss of self-esteem, and even depression in severe cases. This behavior remains unacceptable because the potential dangers and impacts of such actions are not always visible, and they should not be justified as a norm. Based on this, it can be concluded that the role of Islamic Religious Education (PAI) at SMP Negeri 2 is crucial and urgent in efforts to develop devout individuals in line with the school's mission, providing understanding in worship, emphasizing the development of good Muslim character, morality, obedience, and drawing students closer to Allah SWT.

B. Implementation of Good Practices in Islamic Religious Education (PAI) Based on Child-Friendly Schools (SRA)

To achieve learning competencies based on a Child-Friendly School (SRA) framework, the school integrates Islamic Religious Education (PAI) according to the applicable child-friendly school guidelines. SMP Negeri 2 Lamongan has effectively implemented child-friendly (SRA) PAI practices. Discussing child-friendly school policies aligns with Piaget's theory of child development, which emphasizes the importance of the environment in stimulating cognitive development.[24] Piaget's theory provides a deep understanding of how children develop cognitive skills as they age, through four main components: First, Assimilation: Integrating new information into existing cognitive structures. Second, Accommodation: Adjusting cognitive structures to

[24] Annisa Mauliya, *"Perkembangan Kognitif pada Peserta didik SMP Menurut Jean Piaget,"Jurnal Pendidikan Mipa Unej* II, no. 2 (2019): 86–91, doi: https://doi.org/10.19184/se.v2i2.15059.

incorporate new information. Third Stages of Cognitive Development (sensorimotor (0-2 years), Preoperational (2-7 years), Concrete Operational (7-11 years) and Formal Operational (11 years and older). Fourth, Equilibration: The process of balancing assimilation and accommodation to achieve cognitive stability.

On the First Aspect of Child-Friendly School Policies, A child-friendly learning environment is characterized by integrating educational practices with indicators of child-friendly school components. In practice, SMP Negeri 2 has actively implemented actions against violence and bullying, with teachers incorporating values of anti-discrimination, tolerance, and anti-violence. Schools that successfully integrate child-friendly policies demonstrate a commitment to creating an inclusive learning environment that supports student growth in alignment with educational goals. This integration involves creating a safe, healthy, comfortable, and enjoyable learning environment. Additionally, the school emphasizes anti-violence actions and the importance of fostering a school culture free from intimidation and violent behavior to help students reach their full potential.

On the Second Aspect of Child-Friendly Learning Processes, SMP Negeri 2 Lamongan has met the standards for child-friendly learning practices by adhering to principles that include the approach teachers use during teaching activities. In PAI (Islamic Religious Education), teachers have implemented innovative methods tailored to classroom conditions, managed the classroom effectively, and applied not only conventional methods but also practical applications for material that requires hands-on experience. The school's efforts to create a safe learning environment include providing adequate facilities, and teachers serve as role models by demonstrating Islamic values correctly according to religious teachings. Good practices involve the implementation of child-friendly school programs, including effective classroom management by teachers, maximizing active student participation, creating a safe learning environment, and providing necessary facilities. Teachers also integrate good values according to Islamic teachings to strengthen student character and protect them from issues like bullying, violence, and harassment. The Islamic Religious Education material at SMP Negeri 2 Lamongan meets the standards outlined in the child-friendly school guidelines.

On the Third Aspect of Facilities in Child-Friendly Schools, In terms of child-friendly school facilities, SMP Negeri 2 meets the criteria for safety, comfort,

accessibility, and health assurance, including a well-equipped health unit (UKS). However, discrepancies were noted between observations and interviews regarding facility requirements. Issues include gender-specific toilets that are often misused by students due to their proximity, the lack of support for students with special needs from local government, and a mosque still under renovation, which affects students' focus and control during prayers. Despite these issues, the school continues to strive to meet the facilities needed for students effectively.

On the Fourth Aspect, Training of Educators and Educational Staff on Children's Rights, Regarding the training of educators and educational staff on children's rights, the school has invited national speakers to provide socialization and deeper understanding to all teachers. A child-friendly school not only implements child-friendly practices in the learning process with students but also ensures that educators and educational staff are trained in children's rights, such as forming a Child-Friendly School (SRA) team. With this approach, when the entire academic community at the school understands children's rights and SRA principles, achieving the goals becomes more manageable.

On the Fifth Aspect, Increasing Children's Participation,The school provides activities aimed at the interests, needs, and well-being of students, actively involving them in all school activities. The school not only focuses on facilities and infrastructure but also on enhancing children's participation through initiatives like anti-violence student communities and allowing students to choose extracurricular activities based on their talents and interests. However, the researcher observed a discrepancy in the fulfillment of this aspect; specifically, the development of student participation through anti-violence student communities was not fully addressed by informants and was not observed during field observations.

On the Sixth Aspect, Participation of Parents, Guardians, Community Institutions, Business Partners, Other Stakeholders, and Alumni, The active participation of parents, guardians, community institutions, business partners, other stakeholders, and alumni is crucial for supporting and monitoring anti-violence, bullying, and harassment actions at the school. Active involvement from these groups helps provide support and effective monitoring of students to ensure that educational goals are met.

From interviews and observations with the Deputy Principal for Curriculum, it was stated that SMP Negeri 2 has met all six essential components in the effort to

become a child-friendly school. An educational institution can be considered a "child-friendly school" when it meets general standards, including: providing protection and safety, inclusive educational access, a curriculum that meets needs, active student participation, parental involvement, guidance services, a supportive environment (clean, caring, healthy), and character development (supported by policy programs).

Moreover, there are five goals for a Child-Friendly School; Non-discrimination: Ensuring equal rights for all students. Best interests of the child: Considering the best interests of students in all decisions. Survival: Creating an environment that respects the dignity of the child. Respect for the child's perspective: Honoring the child's right to express their opinions. Good management: Ensuring participation, transparency, openness, and education.

The researcher connects the implementation of Child-Friendly School (SRA) with the expectations outlined in the Ministry of Women's Empowerment and Child Protection (KemenPPPA) policy, which are as follows:[25]

1. Creation of a Safe and Enjoyable School Environment, Schools should be free from violence among students and violence perpetrated by educators and educational staff, ensuring a safe and pleasant environment for students.
2. Development of Child-Centered Behavior, Educators and educational staff should exhibit behavior that is child-centered and focused on the needs and perspectives of students.
3. Increased Student Participation, There should be enhanced participation of students in the learning process and decision-making within the school.

   As a result, SMP Negeri 2 Lamongan has demonstrated characteristics of a child-friendly school, including providing a pleasant environment, ensuring safety from physical and psychological harm, fostering a culture of mutual respect, enhancing potential and talents through approximately 34 extracurricular activities, recognizing students' achievements, and involving parents in various school events.

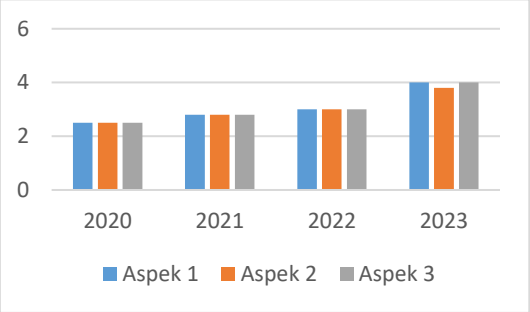
One of the objectives of the Child-Friendly School policy is to fulfill, guarantee, and protect children's rights, while ensuring that educational institutions can develop students' interests, talents, and abilities. It aims to prepare children to be responsible

[25] Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak, "*Panduan Sekolah Ramah Anak.*" Jakarta, 2015.

individuals who are tolerant, respectful, and collaborative for progress and peace. Educational institutions are expected to produce not only intellectually intelligent generations but also those who are emotionally and spiritually intelligent.

C. Impact of Child-Friendly School (SRA) Policies on the Character of Gen Alpha Students

After analyzing the results based on observational data, it is evident that there is a noticeable impact from the implementation of child-friendly school practices that integrate the indicators outlined in the child-friendly school guidelines.



Grafik 1.2 Dampak Per Tahun dari Kebijakan SRA

The graph above reflects the analysis of the previous data. It shows three aspects: Aspect 1, the role of Islamic Education (PAI) in addressing issues at school; Aspect 2, the implementation of child-friendly school-based learning practices; and Aspect 3, the impact of applying child-friendly learning practices, which have shown improvement each year. During the pandemic in 2020, there was a decline in all these aspects due to the limitations of learning and the fear of virus transmission. In 2021, there was a gradual improvement, influenced by the lingering effects of the pandemic and the introduction of emergency pandemic curricula in education. From 2022 to 2023, there was a significant and substantial increase, supported by the transformation to the Merdeka curriculum and the introduction of new strengthening programs by the school.

The impact of implementing the policy on student character change at SMP Negeri 2 Lamongan is significant and comprehensive, positively affecting several aspects related to the development and strengthening of student character. The creation of an

educational environment that supports and understands children's needs not only enhances their psychological well-being but also promotes positive character development. This policy fosters an inclusive atmosphere, provides space for self-expression, and encourages collaboration among students. Additionally, focusing on a learning approach that respects individual differences can stimulate the development of empathy, cooperation, and a sense of responsibility. Overall, the child-friendly school policy encourages a shift in student character towards more positive, responsive, and caring attitudes towards their surroundings.

In terms of character strengthening, the research links it to the six aspects of character indicators in the Islamic Education (PAI) curriculum of the Merdeka curriculum: faith, piety to God, noble character, global diversity, mutual cooperation, independence, creativity, and critical thinking skills. In practice, aspects such as Ta'dhim greetings, Tahfidz programs, regular dhuha and noon prayers, and clean Friday activities reflect faith and cooperation. Independence is reflected in uniform checks and students' punctuality. Creativity and critical thinking are actualized through student participation in various competitions and extracurricular activities. Field trips, project-based learning (P5), and supportive facilities reinforce the aspect of global diversity. The integration of these six character aspects into lesson planning or teaching modules aligns with the principles of the Merdeka curriculum. In the post-pandemic context, the child-friendly school program has proven to be an intelligent solution for addressing negative social, spiritual, and emotional impacts on students. Therefore, it can be concluded that this policy has made a significant contribution to positive character changes in students, particularly in the Alpha generation.

Moreover, the role of PAI teachers in addressing issues such as bullying is also significant. Through a child-friendly approach, teachers act not only as educators but also as mentors, role models, motivators, and deeply understanding the students' conditions, managing students effectively as regulators within the school. Additionally, it is crucial for the entire school community to understand children's rights and the child-friendly school policy. This understanding helps minimize bullying problems. This is important because bullying impacts the perpetrator, victim, and bystanders, potentially leading to trauma and depression.

Conversely, if a school can create a safe, healthy, active, and enjoyable learning environment, it will have a positive impact. It will educate students about the dangers

of harassment and help perpetrators and victims change their behaviors. Furthermore, students who were initially indifferent will develop concern, empathy, and actively work to stop bullying. Students who did not previously know the PAI teacher will become acquainted with them, leading to a greater appreciation for the teacher and their subject. Students will develop into friendly and good individuals, as evidenced by their polite interactions with one another.

CONCLUSION

It can be concluded that the implementation of Good Practices in Islamic Education (PAI) based on Child-Friendly School (SRA) at SMP Negeri 2 Lamongan has made a significant contribution to strengthening student character. Firstly, PAI plays a crucial role in addressing bullying and violence in the school and in shaping student character by instilling Islamic values, morals, ethics, empathy, responsibility, and care skills. Secondly, the implementation of child-friendly PAI learning at SMP Negeri 2 Lamongan has been well integrated, encompassing child-friendly policies, adequate facilities, and active participation from various stakeholders. Thirdly, this policy has had a significant positive impact on student character, covering aspects of faith, noble character, global diversity, mutual cooperation, independence, creativity, and critical thinking. Thus, it has successfully contributed to positive changes in student character in the Alpha generation era.

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