

## ***Kiai* as the Activator for Accelerating the Implementation of Child-Friendly Pesantren Based on the Local Wisdom**

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### **Abstract:**

*This service is done to accelerate the implementation of child-friendly Islamic boarding schools in Tegal Regency which has come to the piloting stage or as prospective models. The service method is Participatory Action Research (PAR) whose process aims at learning in overcoming problems and meeting the practical needs of the pesantren by identifying problems, evaluating and exploring potential in accelerating the implementation of child-friendly pesantren. The output of the community service is that the Kiai and the management of the pesantren understand the laws and regulations regarding child protection and various types of child abuse that must be avoided, propose a Regent's Regulation as a follow-up to the Regional Regulation on Facilitation of Pesantren Development, strengthen the governance of pesantren for the creation of child-friendly pesantren, cooperate with various related parties for socialization and counseling related to child-friendly pesantren, and design a pesantren curriculum with standard student behavior.*

**Keywords:** *Local wisdom; kiai; pesantren; child-friendly*

### **Introduction**

This service is arranged as an effort to accelerate the implementation of Child-Friendly *Pesantren* in Tegal Regency. According to the data from the Ministry of Religion, in Tegal Regency, Child-Friendly *Pesantren* has reached the pilot stage at *Pesantren Al-Adalah*, *Pesantren Misbahul Huda Al-Amiriyah*, and *Pesantren Babakan*.

Moreover, Tegal Regency received an award as a Child-Friendly Regency from the Ministry of PPPA in the middle category in July 2021. This becomes the landscape or reference for this service to produce the problem findings, potentials, and evaluations in accelerating the implementation of Child-Friendly *Pesantren*.

Creating a Child-Friendly *Pesantren* as an effort to protect human rights is not an easy matter and cannot be completed in a short time. This work is a series, continuous, and integrated with the involvement of various parties, namely the Regional Government, *Kiai*, and Administrators who later in the service are organized in the *Pesantren* Communication Forum (FKPP) of Tegal Regency, the Ministry of Religion, other stakeholders and all levels of society, government organizations and also non-governmental organizations (Mauna, 2001, p. 627).

On the legal aspect, it is stated that the purpose of child protection is to provide guarantees that children's rights are fulfilled, so that children can live, grow, and participate properly in accordance with human dignity and also get protection from violence and discrimination to lead a quality life, with noble character (Trimaya, 2015). Thus, child-friendly boarding schools make children feel protected and comfortable at the boarding school, children's welfare rights at *pesantren* are fulfilled, children feel happy to be at the boarding school, and in the end, the children have the attitude of *tasamuh, tawazun, ta'adul and tawasuth*.

The pioneering Child-Friendly *Pesantren* in Tegal Regency basically found its footing in the 1945 Constitution article 28 B (2) which states, "Every child has the right to survival, growth, and development and is also entitled to protection from violence and discrimination". Moreover, in Constitution number 35 of 2014 related to the Amendments to Constitution number 23 of 2002 related to Child Protection, one of the articles states, "(1) Children within and in the education unit are required to receive protection from acts of physical, psychological violence, sexual crimes, and other crimes committed by educators, education staff, fellow *santri*, and/ or other parties." In

paragraph two it is stated as follows: "(2) The protection referred to in paragraph (1) is carried out by educators, educational staff, government officials, and/ or the community."

Besides the constitution that specifically regulates child protection, arrangements regarding children are also regulated in various laws and regulations (Trimaya, 2015), including Constitution number 1 of 1974 related to Marriage, Constitution number 13 2003 related to Employment, Constitution number 20 of 2003 related to the National Education System, Constitution number 23 of 2004 related to the Elimination of Domestic Violence, Constitution number 12 of 2006 related to Citizenship, Constitution number 11 of 2009 related to Welfare Social Affairs, and Constitution number 24 of 2103 related to the Amendments to Constitution number 23 of 2006 related to Population Administration.

In international law, laws governing the protection of children's rights are regulated in the Convention on the Rights of the Children which was ratified by the UN General Assembly number 44/ 25 November 1989 and has been ratified by 191 countries. As a member of the United Nations, Indonesia has also ratified it through Presidential Decree number 36 of 1990. This has made the UN Convention on the Rights of the Children incarnate in Indonesian laws and legal systems which then have implications for binding it for all Indonesian citizens. The Convention on the Rights of the Children is a legal document containing universal principles and provisions relating to children. The Convention on the Rights of the Children is an international agreement that defines human rights, including civil, political, economic, social, and cultural rights. Generally, the Convention on the Rights of the Children can be divided into three; *first*, affirmation of children's rights; *secondly*, the state's obligation to protect children and; *third*, involving various stakeholders (government, community and private sector) to ensure that children's rights are respected. (Patepa, 2020, p. 5).

In the context of *Pesantren*, Constitution number 18 of 2019 related to *Pesantren* is an effort of affirmation, recognition, and advocacy

for *Pesantren* in three dimensions; Education, Da'wah, and Community Empowerment are also a fundamental part of the implementation of Child-Friendly *Pesantren*. Constitution number 18 of 2019 is rules related to the aims, principles, objectives, scope, functions, funding, management, information, and community empowerment of *Pesantren*, the provisions are an explanation of education management in *Pesantren* internally and externally (Helmiyah et al., 2022, p. 2110). Including the importance of the role of government and society in realizing Child-Friendly *Pesantren*, it is hoped that the role of government and society will get stronger.

Added with the enactment of Presidential Regulation number 82 of 2021 related to Funding for *Pesantren* which provides a legal umbrella for Regional Governments to provide facilities to *Pesantren*, the implementation of Child-Friendly *Pesantren* is increasing for sure. As stated in article 3 of the Presidential Regulation of the Republic of Indonesia number 82 of 2021 related to Funding for *Pesantren* which states;

"Funding for the implementation of *pesantren* is managed for the development of *pesantren* functions which include: (a) the function of education, (b) the function of *da'wah*, and (3) the function of community empowerment." The supremacy of the purpose of this Presidential Decree is in article 7 which states: "Funding for the implementation of *pesantren* originating from the community is used for education, *da'wah*, and community empowerment". (Peraturan Presiden No. 82 Tentang Pendanaan Penyelenggaraan Pesantren, 2021)

Another regulation related to Child-Friendly *Pesantren* is the Minister of Religion Regulation number 73 of 2022 related to Prevention and Management of Violence in Education Units within the Ministry of Religion. This Regulation of the Minister of Religion (PMA) proves the response of the Ministry of Religion, which is also the main administration of *pesantren* in Indonesia, is very concerned about and supports the creation of Child-Friendly *Pesantren*.

In the local realm, the Tegal Regency Government has Regional Regulation number 05 of 2016 related to Implementation of Child

Protection. Another regional regulation that serves as legitimacy for local government involvement in accelerating the implementation of friendly *pesantren* is Regional Regulation number 07 of 2017 related to Religious Education. This regional regulation facilitates religious education, which is common in *pesantren*. Beside that, the Tegal Regency Government has also ratified Regional Regulation number 09 of 2021 related to Facilitation of *Pesantren* Development.

The existence of this regional regulation is substantially linear with the existence of *pesantren* which have the role of strengthening education, developing the community's economy, strengthening social ties, and maintaining peaceful religious propagation and prioritizing respect for diversity. Besides, historically *pesantren* were one of the institutions that were at the forefront of fighting colonialists and defending the independence of the Indonesian people (Zaini, 2015: xiii). This regional regulation further emphasizes the partisanship, concern, and support of the Tegal Regency Government regarding the facilitation and development of *pesantren*, which of course, includes the issue of Child-Friendly *Pesantren*.

However, based on the struggles with some of the caretakers of the *pesantren* during the time this service began, especially in the activities of the *Pesantren* Communication Forum (FKPP) of Tegal Regency there were still differing views on what constitutes violence against children and the lack of knowledge about legal aspects regarding the categories of violence and child protection. Differences in views and the lack of knowledge on one hand are obstacles in building Child-Friendly *Pesantren* but on the other hand, it increasingly provides an explanation that this issue is very basic and must be a priority in efforts to accelerate the implementation of Child-Friendly *Pesantren*.

The *kiai* who take care for Islamic boarding schools are central figures in the management of teaching and learning in *pesantren*. *Kiai* are the source of knowledge and policy in Islamic boarding schools. Therefore, the quantity and quality of *pesantren* is greatly influenced by the role of the *kiai* in formulating policies related to *pesantren*, including

child-friendly *pesantren*. The kiai actually have in-depth knowledge about parenting and affection for santri. However, there are still many legal dynamics regarding the laws and regulations related to child protection that are not known by the kiai who take care for Islamic boarding schools. There are often gaps regarding actions that according to the culture of Islamic boarding schools are normal, but from a legal point of view, they are considered as a violation. At this point, the need for legal literacy regarding child-friendly *pesantren* for kiai in *pesantren* is urged.

On the sociological aspect, Tegal Regency, with the number of *pesantren* reaching hundreds and evenly distributed in each sub-district, is not an exaggeration if Tegal Regency is called a *santri* area. This fact is an asset in implementing Child-Friendly *Pesantren* as well as a challenge. *Pesantren* are not only assessed from the number of *santri* and their facilities, but also on the quality of learning and the guarantee of fulfilling children's rights in *pesantren*. The community is an important element in supporting, evaluating, and recommending points in realizing Child-Friendly *Pesantren* in Tegal Regency. The community also often observes, discovers from outside the walls of *pesantren* about categories of actions that have dimensions of violence against children as well as being social agents that prevent violence against *santri*.

The previous study conducted by Said Alwi explained that the implementation of Child-Friendly *Pesantren* still encounters several obstacles. One of them is bullying between *santri*. Therefore it needs to be followed up by making integrated regulations that involve various elements from *Ustadz*, *santri*, school principals, and parents. *Dayah* or *Pesantren* provide reinforcement or praise for prosocial behavior shown to *santri*. The *dayah* curriculum also supports prosocial attitudes by providing reinforcement for its application in daily life at the *dayah*. *Dayah* also made a policy of involving grade 6<sup>th</sup> *santri* in the management of the *Santri* Organization as part of the supervisors. Efforts to overcome bullying are carried out by developing (1) CARE (Caring,

Respect and Educate) *dayah*, (2) peer partnering and mentoring programs, and (3) bullying-free education (Alwi, 2020, p. 11).

Another article discussing the implementation of Child-Friendly *Pesantren* was conducted by Imam Muslim. He explained that the role of *Kiai* in achieving Child-Friendly *Pesantren* could include; a) *Kiai* as formulator of goals and ideals to support the implementation of the vision and mission of the *pesantren*. b) As a communicator who can build healthy communication between *santri*, administrators and *Ustadz/Ustadzah*. In this case, *Kiai* educates the *santri* using a very gentle and affectionate language of communication. c) *Kiai* as *uswah* (example) as well as a reference for both actions and speech in everyday life. In essence, this can be a learning science and motivation for all *santri*. d) *Kiai* is also the initiator of reform that blends with the times without alienating humans from the Islamic path that has been taught. e) As an educator, *Kiai* trains his *santri* well without paying attention to them. The obstacles to the implementation of Child-Friendly *Pesantren* are the different origins of the *santri*, the bad habits of being young and dependent on their parents, and inadequate facilities so that the learning process does not run optimally. (Muslim, 2020).

Furthermore, a study at the *Pesantren Al Ikhlas* in Bone Regency revealed several points for realizing a child-friendly boarding school, including; 1) Understand the rights and obligations of children as described in the pocket book; 2) In the learning process, *pesantren* do not apply upper and lower class classifications; 3) Handling problematic *santri* is carried out by counseling from teachers, not seniors or older *santri* and; 4) Recognize the rights and obligations of teachers, coaches, *pesantren* education staff, class teachers, principals and staff, and children/ *santri*. And what needs to be underlined is the role of parents in influencing the implementation of child protection efforts at the *Pesantren Al-Ikhlas*. (Lestari & Hisbullah, 2020, p. 542).

Previous research provides an overview for the author to create a theoretical framework in carrying out this research as well as an effort to find new aspects of this research. Therefore this service answers

several problems regarding the implementation of Child-Friendly *Pesantren* based on local wisdom in Tegal Regency. Among others; in general, *pesantren* understand the regulations of Child-Friendly *Pesantren* so that they manage *pesantren* as they are; Not yet optimal fulfillment of children's rights in education, hygiene and health; The ineffective functioning of institutions and services for children's rights in *pesantren*; Cross-sectoral synergies have not been created in realizing Child-Friendly *Pesantren*.

Religion is an instrument that can make social changes. Religion plays an important role in the social construction of a particular society or community. In this case, Peter L. Berger, said that the world is heading towards 'religification'. It is where the world is actually not leading to secularism. Instead the intensification of religion in education, politics, economy, culture is running dynamically because religion conveys the meaning of reality while justifying its reality. Seeing the facts above, it can be said that the importance of religion in giving birth to beliefs and values related to meaning and human identity from the perspective of social science occupies a dominant and important place (Moesa, 2007, p. 71).

*Pesantren* which are part of religion and live in society, in this context also give meaning to reality as well as legitimize it. The reality referred to here is that *pesantren* are dealing with the issue of child protection which then becomes a normative theme as child friendly *Pesantren* (Wilson et al., 2020; Zafar et al., 2021). Of course, in this case, *pesantren* cannot stand alone in responding to and implementing Child-Friendly *Pesantren*. *Pesantren* together with the community and other institutions jointly explore problems and identify potential in implementing Child-Friendly *Pesantren*. Even though other laws and regulations have regulated child protection or mandated the implementation of Child-Friendly *Pesantren*. Because society is a human product and human is a product of society (Berger 1991, 4). So intervention from various local elements around the *pesantren*



community is needed to accelerate the implementation of Child-Friendly *Pesantren*.

## **Method**

The service approach with Participatory Action Research (PAR) is an approach whose process aims at learning in overcoming problems and meeting the practical needs of the community, as well as the production of knowledge (Denzin & Lincoln, 2009, p. 422), and the process of social-religious change. Therefore, this approach is a means to collectively raise critical awareness of the shackles of the ideology of neoliberal globalization and the shackles of the normative religious paradigm that impede the process of socio-religious transformation (Rachman, 2001, pp. 273–274).

This service tries to transform the world of Islamic boarding schools with an empowerment orientation and changes in the implementation of child-friendly *pesantren*. In it there is a process of growing power and self-ability of *pesantren*; process from, by, and for *pesantren*. *Pesantren* receive assistance in making decisions and taking initiatives to be more independent in developing the quality of life of *pesantren* in the realm of child-friendly *pesantren*; placing *pesantren* and their organizational units as a basic strength in the implementation of child-friendly *pesantren*; struggling to release various forms of cultural domination, political pressure, economic exploitation, and the hegemony of religious institutions that shackle and hinder Islamic boarding schools efforts in determining and improving the quality of *pesantren* (Rachman, 2001, pp. 273–274).

The Service Team and the *pesantren* collaboratively build knowledge for social action and social change. This social action and social change started with the emergence of critical awareness between the service team and the *pesantren* for knowledge of the social situation that occurred. In this way, efforts have been made to carry out analyzes among them to carry out social movements, technically solving the fundamental problems that befall them (Tandon, 1993, pp. 21–23).

The strategy is done by starting micro actions that have a macro/global context. These micro actions are in the form of solving small problems that have a fundamental context and are related to the macro context. Therefore, this strategy is done with an approach to mastery of technical knowledge in pesantren, so that pesantren directly experience the process of being involved in the changes that this service builds (Rahadi, 2004, p. 3).

This service operated the community intervention with the local agency and inters agency work. That is, agents of change intervene in organizations at the local level, together with the government and non-governmental organizations (Puspaningrum & Kusmiati, 2018). The steps taken are as follows: knowing the characteristics of the *pesantren*, gathering information on strengths, weaknesses, opportunities and threats from outside the *pesantren*, knowing the leadership of the *pesantren*, stimulating the awareness of the *pesantren* having problems that need to be solved, identifying the most pressing problems, building the confidence of the *pesantren* in accelerating the *pesantren* child-friendly, stimulating *pesantren* to set and implement program priority scales, stimulating *pesantren* to know that they have strengths that can be mobilized to solve problems and meet their needs, *pesantren* are empowered to be able to solve problems continuously. These steps were carried out by the service team with the *Pesantren* Communication Forum (FKPP) in FGDs, *halaqoh* and routine meetings. The points found later became instruments or tools that were communicated with the Ministry of Religion and DP3AP2KB of Tegal Regency in accelerating the implementation of Child-Friendly *Pesantren*.

## Results and Discussion

It can be said that Tegal Regency is a santri district. Data on the *Diniyah* Education Section and *Pesantren* of the Ministry of Religion of Tegal Regency show that in each sub-district there are *pesantren*, both those with good administration and those that still require

administrative improvement. In general, *pesantren* data in Tegal Regency can be seen as follows:

**Table 1.**

*Number of Santri, Ustadz, Kiai/Nyai and Educational Qualifications*

Number of Pesantren			Number of Santri			Number Of Ustadz			Number of Carers (Kiai/Nyai)			Educational Qualifications of Ustadz/Ustadzah		
Type of Pesantren			L	P	Total	L	P	Total	L	P	Total	<S1	S1	≥ S2
Salaf	Modern	Combine												
28	16	34	9667	11.470	21.208	1.063	717	1.063	97	59	153	871	493	39

The number of *santri* with a total of 21,208 can be classified again within the age range or study period of *santri* as follows:

**Table 2.**

*Age of Santri*

Number of Pesantren			Age Of Santri			
Type of Pesantren			13 Years;	16	19	Age
Salaf	Modern	Combine	SD	Years/SMP	Years/SLTA	Graduated
28	16	34	595	12.370	5398	1793

Data source: Office of the Ministry of Religion of Tegal Regency 2022

The data on *pesantren* above are *pesantren* that fulfill administrative requirements at the Ministry of Religion of Tegal Regency while there are still dozens of *pesantren* that have not fulfilled the *arkanul ma'bad*, operational permits or EMIS. This means that there are still many *pesantren* which 'culturally' live in the midst of society but in the aspect of legality do not meet the requirements. This will have an impact when the *pesantren* will access assistance or face problems. Including the effect of this legality issue is in the context of accelerating Child-Friendly *Pesantren*.

This data also explains that the number of children who become *santri* at *pesantren* in Tegal Regency has reached a significant number. *Santri* who are in the age range of 13-19 years are those who are categorized as children who need a child-friendly climate in their

respective *pesantren*. This means how big is the responsibility of the *Kyai* and the management of the *pesantren*, which in this case are members of the *Pesantren* Communication Forum (FKPP) of Tegal Regency, the Regional Government, Regional Apparatus Organizations (OPD), the Ministry of Religion, DP3AP2KB, and stakeholders in accelerating the implementation of Child-Friendly *Pesantren*.

This community service shows several findings for accelerating the implementation of Child-Friendly *Pesantren* based on local wisdom in Tegal Regency which can be seen in the following table:

**Table 3.**

*Result of Community Service*

Problems of Community	Service
Outcomes of <i>Pesantren</i> in Understanding Child Friendly <i>Pesantren</i> Regulations	Literacy Strengthening of Child Friendly <i>Pesantren</i> Indicators. The form is that <i>Kiai</i> know the laws and regulations regarding child protection and the various types of child abuse that must be avoided
Not optimal fulfillment of children's rights in education, hygiene and health.	Policy Intervention for the Implementation of Child-Friendly <i>Pesantren</i> in Tegal Regency by proposing a Regent's Regulation as a follow-up to the Regional Regulation Facilitating the <i>Pesantren</i> Development
ineffectiveness of institutional functions and services for children's rights in <i>pesantren</i> .	The schools. The form is strengthening the governance of <i>pesantren</i> for the creation of Child-Friendly <i>Pesantren</i> .
Cross-sectoral synergies have not yet been created in realizing Child-Friendly <i>Pesantren</i> .	Strengthening Cooperation Between Stakeholders in the Implementation of Child-Friendly <i>Pesantren</i> . The form of cooperation with various parties related to socialization and counseling related to Child-Friendly <i>Pesantren</i> . With the Tegal Police Department, for example, in the form of a <i>Santri</i> Police.

Textual moral teaching patterns	Formulation of a standardized <i>pesantren</i> curriculum for <i>santri</i> behavior. This achievement was marked by the formation of a standardized curriculum formulation team for <i>santri</i>
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Below are the explanation:

### ***Literacy Strengthening of Child-Friendly Pesantren Indicators***

In some formal discussions, FGDs, or non-formal talks with *Kiai* and the caretakers of *pesantren*, there are some 'empty spaces' about what is meant by Child-Friendly *Pesantren* along with various actions that are categorized or have the potential to be violence against children. By strengthening this literacy, *Kiai* are increasingly aware of various actions that have the potential or lead to violence against children. From the various discussions, it was also formulated into a cooperation document with various stakeholders in Tegal Regency. It is hoped that the cooperation document will become a map for accelerating the implementation of Child-Friendly *Pesantren*.

In addition, the results of discussions and implementation of collaboration between FKPP as 'agents of change' and the Regent, Tegal Regency Ministry of Religion, Tegal Police, Tegal IBN, Tegal Regency DP3AP2KP can be a reference in writing and publishing a Child-Friendly *Pesantren* guidebook. At least the guidebook is designed with theological, juridical, and sociological foundations of implementing Child-Friendly *Pesantren*. In addition, this book also explains the indicators of Child-Friendly *Pesantren*, the forms and potentials that can lead to violence against children, the legal consequences, institutions that work with *pesantren* and models for preventing and overcoming violence against children. With this book, it is hoped that *Kiai* and caretakers of *pesantren* will better understand indicators of Child-Friendly *Pesantren*, legal aspects of child protection, mitigation of violence against, and so on. #

### Figures 1.

*Discussion on Child-Friendly Pesantren with the Ministry of Religious Affairs of Tegal Regency, DP3AP2KB and FKPP*



### ***Policy Interventions for the Implementation of Child-Friendly Pesantren in Tegal Regency***

Experience as a drafter of academic papers and draft local regulations on facilitating the development of *pesantren* provides space for writers to carry out policy interventions. As a first step, in the planning of regional regulation which was later passed as a regional regulation on the facilitation and development of *pesantren*, there were articles regarding the obligation of regional apparatus organizations to serve the needs of *pesantren* in health and counseling.

In its development, this regional regulation requires a district head's regulation to carry out the technical regulations for *pesantren*. The author's effort is to convey the urgency of the district head's regulations to carry out regional regulations on facilitating the development of *pesantren*. With the regent's regulation on facilitating the development of *pesantren*, it is hoped that the accelerated implementation of Child-Friendly *Pesantren* will have a strong legal umbrella. In addition, health and counseling services for child-friendly oriented *santri* can also be carried out in a comprehensive manner by regional apparatus

organizations as mandated by the regional regulation on the facilitation of *pesantren*.

### ***Making Pesantren Services Effective in Guaranteeing Children's Rights at Pesantren***

*Pesantren* as institutions of education, *da'wah*, and community service have a special character with *Kiai* as the central quality control for *pesantren*. Even though *Pesantren* has organizational management devices, including guaranteeing the rights of children in *pesantren*, it is very dependent on *Kiai* figure. Thus, the policy of *Kiai* greatly influences the acceleration pattern of Child-Friendly *Pesantren* in Tegal Regency. As a result of discussions with *Kiai* at the *Pesantren* Communication Forum (FKPP) of Tegal Regency, they agreed to improve services for their *santri*. Among other things, by providing space for the expression of religious and extra-curricular activities in a measurable manner, scheduling visits by parents to their children at *pesantren*, facilitating health for *santri*, and so on. In the context of health services, the *Pesantren* Misbahul Huda Al-Amiriyah, Kambangan, for example, already has a health unit for *santri* with adequate equipment and an ambulance ready to be used for the medical needs of the *santri*.

### ***Strengthening Cooperation among Stakeholders in the Implementation of Child-Friendly Pesantren.***

As mentioned earlier, that actually as a Child-Friendly *Pesantren* program, the pilot has started in Tegal Regency. Therefore, the priority is the acceleration of implementation as a whole in Tegal Regency. In this case, local figures play an important role as a driving force. Other local figures in this service are the Regent of Tegal as the head of the local government, the Ministry of Religion of the Tegal Regency, the Service for women's empowerment for child protection, child protection, population control and family planning (DP3AP2KB) and the Tegal Police Department. In this service activity, as an academic at the Bakti Negara Islamic Institute as well as administrator of the

*Pesantren* Communication Forum (FKPP) of Tegal Regency, the author has established communication and discussed collaboration with the Regent, DP3AP2KB and the Tegal Police Department. This agreement is contained in the text of the cooperation agreement between the Faculty of Sharia and *Ushuluddin* as an institution writer with FKPP as the organization where the author takes part in the world of *pesantren*. Another collaboration is between the FKPP and the Tegal Police Department which is oriented as an effort to mitigate threats of violence against children in *pesantren*.

The collaboration with various stake holders was successfully initiated by the community service team, starting from preparing cooperation material, drafting cooperation texts, carrying out collaboration signatures to several collaboration implementations. The cooperation agreement that has been signed so that it is not limited to being a ceremonial event continues to be escorted in its implementation. With the *Santri* Police, for example, it is the fruit of collaboration with the Tegal Police Department in an effort to educate senior *santri* to protect their juniors at *pesantren*. Apart from the *Santri* Police, another agenda that intersects with Child-Friendly *Pesantren* is hospitality and coaching from the Tegal Police Department to *pesantren* in Tegal Regency in an effort to prevent and overcome violence against children.

### ***Formulation of Pesantren Curriculum with Santri Behavior Standards***

This agenda is the result of FKPP's struggle with the Ministry of Religion in responding to Child-Friendly *Pesantren*. This curriculum focuses on the behavior output of *santri* after getting lessons in class. The references for the curriculum are the yellow books that study morals and then compiled into a lesson plan and syllabus for teaching, observing, and evaluating their behavior in daily life to fellow *santri*, educators and caregivers and the community on a regular basis in a quarterly period. Technically this agenda was carried out by a joint team from the Ministry of Religion of Tegal Regency and *Kyai, Gus*, and



academics who are members of the *Pesantren* Communication Forum (FKPP) of Tegal Regency.

The struggles with some of the caretakers of the *pesantren* during the time this service began, especially in the *Pesantren* Communication Forum (FKPP) of Tegal Regency activities, there were still differing views regarding what is called violence against children and the lack of knowledge about legal aspects regarding the categories of violence and child protection. Differences in views and the lack of knowledge on the one hand are obstacles in building Child-Friendly *Pesantren*. But on the other hand, it increasingly provides an explanation that this problem is very basic and must be a priority to be resolved in an effort to accelerate the implementation of Child-Friendly *Pesantren*.

Therefore, the service team identifies problems, explores the potential that exists around the community, and evaluates child protection programs in *pesantren* as referred to PPPA Regulation number 2 of 2017 related to Community Participation in Women's Empowerment and Child Protection. Thus, this service supports the government and *pesantren* so that children feel protected and comfortable at *pesantren*, the welfare rights of children at *pesantren* are fulfilled, children feel happy to be at *pesantren*, and in the end, children have the attitude of *tasamuh, tawazun, ta'adul and tawasuth*.

### ***FKPP as the Activator of Child-Friendly Pesantren***

This service design involves local figures and cross-sectoral authority in accelerating the implementation of Child-Friendly *Pesantren* in Tegal Regency. Among others, the Regent of Tegal, the Ministry of Religion and DP3AP2KB of Tegal Regency, the Institute of Islamic Religion Bakti Negara, and the *Pesantren* Communication Forum (FKPP) of Tegal Regency. In this case, FKPP is very strategic as a sociological capital because it is an organization that houses *pesantren* across mass organizations and schools of thought in Tegal Regency. In practice, an inventory of service issues and activities to be carried out concentrates on local aspects while still referring to the regulatory

hierarchy related to child protection and Child-Friendly *Pesantren*. The FKPP is not only filled by *Kiai* and *Ustadz*, but also filled by several academics, businessmen, DPRD, and Advocates who are in charge of management according to their respective expertise.

Thus, FKPP can become a representative of *pesantren* in Tegal Regency who can be relied upon as agents of change for *pesantren*. Referring to the agency, social construction depends on the social actors within it. If these social actors are good and can participate in social development, society, in general, is also good. On the other hand, if actors in society lose their awareness and enthusiasm for change and are unable to direct public opinion toward noble values, then social construction is threatened. Therefore, *santri* as very important social actors (with the tools of religious knowledge) deserve status as social actors to create a peaceful and valued social order (War'i, 2019, p. 12).

The term is used in terms of the bonds formed by actors and structures that Giddens sees as rules and methods. The structure presented by Giddens is able to provide and liberate (enable) rather than just limit or restrain (constrain) actors. The state can enforce restrictions or powers over these structures through national education policies and religious education (*Pesantren*), and powers are vested in them. (George Ritzer, 2008, pp. 505–546). Giddens argues that there is a relationship between actor and structure, as expressed in structural theory, and the relationship between the two manifests itself in the form of duality. The duality relationship involves the understanding that actors and structures cannot be separated. There is a mutually influencing relationship between the two. The relationship between actors and structures can be understood through social interaction. Social convention itself is a phenomenon or daily habit, the result of interactions between structures and actors. (Priyono, 2008, pp. 24–25).

Giddens argues that structures are rules and resources that can be formed through social practices. On the other hand, actors (institutions) can influence structure in the sense that they don't always have to follow the structure. Giddens explains that agents must have three structural

groups: interest, control, and legitimacy. Semantic structure is related to meaning or symbol, reference, and discourse. The structure management system is related to the management of people and things. The legal structure refers to the normative provisions contained in the standard. These three structural components can free or limit actors.

Giddens' opinion shows that the institutional action to change the *pesantren* education system is the actor's knowledge of the existing structural clusters. What is meant by actors, in this case *pesantren*, are people with big hearts and deep understanding of religion? Within the *pesantren* environment, a soulful personality has emerged that must be respected. *Kiai*, who is also a leader in the *pesantren* household, is an important figure in the *pesantren* world, so he has full control over the pace of educational development. Based on this series of interests and domination, farmer administrators who have strong power can easily gain community legitimacy, so it is not uncommon for farmer administrators to develop farming education with modifications (Wadi & Mudzakkir, 2013, p. 3).

In socio-religious discourse, *pesantren* show moral and behavioral responsibility towards the existing social environment. Through the homestead model or boarding school based on social interaction, *pesantren* can embody religious values in social spaces. This fact, in turn, creates a relationship model between *pesantren* and society based on a causal symbiosis in which *pesantren* fulfills its moral obligations and society fulfills its moral obligations. Finally, this socio-religious attitude is a very valuable contribution to the field of socio-religious studies. This includes the role of FKPP as an activator who can influence *kiai*, local government, and community organizations or vice versa, influenced by external elements, to make strategic and tactical steps in accelerating Child-Friendly *Pesantren* based on local wisdom in Tegal Regency.

They are the ones who will carry out the transformation, and implement Child-Friendly *Pesantren* in Tegal Regency, so they must also receive socialization and literacy knowledge about Child-Friendly

*Pesantren*. It should be realized together that until now there is still a gap between the supposed law (*das sollen*) and the actual law (*das sein*). This gap, of course, occurs because of disharmony between the law in the books and the law in action. Therefore, legal development efforts are needed, law is a tool of social engineering from which it is hoped that changes in society will occur in an orderly, controlled, effective, and efficient manner (Purba, 2017, p. 152). This includes legal cultivation in the implementation of Child-Friendly *Pesantren*.

Some things that need to be done in order to support efforts to cultivate law are as follows:

1. Efforts to cultivate law must be carried out with appropriate and effective methods, by utilizing various media and infrastructure as well as institutions that live and grow in society.
2. Socialization of various legal materials, efforts need to be continued so that every latest development regarding legislation is known and understood by the public. Thus, the availability and ease of access to legal material information easily becomes an important part of efforts to civilize public law.
3. The legal culture of society must be built in parallel with increasing the professionalism of law enforcement officials and the bureaucracy. Because this professionalism will greatly affect people's trust in the law itself.
4. It is necessary to carry out patterns and programs for cultivating law in an integrated, planned and based on the facts of the legal problems that have occurred.
5. Legal cultivation must be carried out from an early age and starting from the household as the smallest miniature of a rule of law, to achieve a legal cultured society today and in the future (Jawardi, 2016, pp. 77–93).

With legal culture, it is hoped that the implementation of Child-Friendly *Pesantren* will not be understood as a burden or a threat. On the contrary, it becomes a behavior that continues to be implemented in everyday life in *pesantren*.

Therefore, the management of *pesantren* must refer to the following child protection principles (Hidayat, 2021, pp. 9–13):

1. No Discrimination

*Pesantren* as a learning facility for children are very heterogeneous, both the economic and educational status of their parents, differences in characteristics and character and there are even children with disabilities, and differences in gender, ethnic background, language, and skin color. *Pesantren* must provide equal services to all potentials possessed by children.

2. Oriented to the Best Interests of Children

Education carried out in *pesantren* must be oriented to the needs of children, both physical and psychological needs, both spiritual and intellectual needs. Education is considered an effective endeavor for children when:

- 1) Has a high interest in the needs of children at the core of all learning activities.
- 2) Have a curriculum that meets the learning needs of children as well as the environment and society.
- 3) Apply learning methods that are appropriate to the child's age, ability and way of learning.
- 4) Encourage children to think and make decisions for them, ask questions, and express their opinions.

3. Right to Development and Survival

Every child is entitled to the right to growth and development. From the time he is in his mother's womb until the child is born into the world, he has the right to protection and to grow perfectly.

4. Active Participation or Listening to Children's Voices

Here it shows that a child has the right to express and be heard for his opinion in various processes and efforts, especially those relating to their rights and/or matters that affect their lives now and in the future.

5. No Violence

It is hoped that *pesantren* as Islamic educational institutions also adhere to the principle of educating with values of compassion and no violence in it.

### ***Juridical Legitimacy at the Local Level***

1945 Constitution article 28B Paragraph (2), Constitution number 35 of 2014 related to Child Protection, Constitution number 18 of 2019 related to *Pesantren*, Presidential Regulation number 81 of 2021 related

to Funding for *Pesantren*, PPPA Ministerial Regulation number 2 of 2017 related to Community Participation in Women's Empowerment and Child Protection, Regional Regulation number 05 of 2016 related to Implementation of Child Protection, including Regional Regulation number 07 of 2017 related to Religious Education is a juridical capital. Tegal Regency which received the Child-Friendly Regency award is also an institutional capital in supporting this service.

Article 28B Paragraph (2) of the 1945 Constitution states: "Every child has the right to survival, growth, and development and is entitled to protection from violence and discrimination." Constitution Number 35 of 2014 related to Child Protection in one of its basic considerations is that the state has an obligation to ensure the welfare of each of its citizens; including the protection of children's rights which are human rights. Because the legal substance emphasized in these laws and regulations, as set forth in Article 9, is "Every child has the right to receive education and teaching in the framework of developing his personality and level of intelligence in accordance with his interests and talents" including in the context of "getting protection in the education from sexual crimes and violence needed by educators, education staff, fellow *santri*, and/or other parties."

Constitution Number 18 of 2019 related to *Pesantren* discusses the implementation of *Pesantren* as a function of education and religious media in the framework of community empowerment. Again, the *pesantren* cooperates with the city government. Both encourage the development of quality and standards, as well as the establishment of an educational pattern which is an instrument of character-based education and moral development, including the creation of cadres of *pesantren* graduates who care about society and the country. Regulation of the Minister of Women's Empowerment and Child Protection of the Republic of Indonesia Number 2 of 2017 related to Community Participation in the Development of Women's Empowerment and Child Protection states that special protection for children is a form of child protection. Ensure that children in certain situations and

conditions are safe from threats that threaten the growth and development of themselves and their souls. Communities have room to seek child protection by implementing children's rights and special protection for children.

The legal justification at the local level under Regional Regulation number 5 of 2016 related to the Implementation of Child Protection emphasizes that child protection practices aim to prevent violence, exploitation, abuse and neglect, with a focus on reducing the risk of neglect dealing with dangerous situations, examples of violence, exploitation, abuse and neglect. Furthermore, the purpose of Regional Regulation number 10 of 2017 related to Informal Religious Education is to help *santri* understand and practice the values of religious education and/ or train them to become good religious professionals. He is kind-hearted and has a noble character.

Child-Friendly *Pesantren*, which have become a government program through the Ministry of Religion of the Republic of Indonesia, require *pesantren* that not only seek to produce a generation that is cognitively-intellectually intelligent, but also an intelligent-affective-emotionally and spiritually intelligent generation. The current development of science and technology can have positive and negative impacts on human life. Individual attitudes and not caring about other people and the environment are separate problems that must be resolved and one way is through instilling positive values in children through the Child-Friendly *Pesantren* program (Siswanto, 2016, pp. 259–275).

Several articles in Constitution number 18 of 2019 related to *pesantren* explicitly explain the authority of local governments in developing and empowering *pesantren*. Among other things:

**Article 11:**

- (1) In the implementation of *pesantren*, boarding schools or dormitories as referred to in Article 5 paragraph (2) letter c are the residences of *santri* who live during the educational process at *pesantren*.

(2) The huts or dormitories as referred to in paragraph (1) must pay attention to the aspects of capacity, comfort, cleanliness, health and security.

(3) The Central Government and Regional Governments in accordance with their authority can facilitate boarding schools or boarding schools to fulfill the aspects of accommodation, comfort, cleanliness, health and security.

**Article 42:**

The Central Government and Regional Governments can provide support for the implementation of *pesantren da'wah* functions in the form of program cooperation, policy facilitation, and funding.

**Article 46:**

(1) The Central Government and Regional Governments provide support and facilitation to *pesantren* in carrying out the function of community empowerment.

(2) Central Government and Regional Government support as referred to in paragraph (1) at least includes:

- a. financial assistance;
- b. facilities and infrastructure assistance;
- c. technology assistance; and/or
- d. skills training.

(3) The support and facilitation referred to in paragraph (1) is provided in accordance with the financial capacity of the Central Government and Regional Governments in accordance with the provisions of the laws and regulations.

This juridical foundation is a very strong capital for accelerating Child-Friendly *Pesantren* in Tegal district. The state has openly displayed its alignment with the ideals of child protection, especially in this case Child-Friendly *Pesantren*. It's just that creative and innovative work is needed to embody the constitutional mandate above.

So that, in *pesantren* children's rights can be fulfilled, guaranteed and protected, even children's abilities, both their interests and talents must be developed. Preparing *santri* who are able to assume



responsibility in their lives, are able to live tolerantly, respect each other and work together for progress (Fanani et al., 2014).

### **Conclusions and Suggestions**

Based on the presentation of the dedication to accelerating the implementation of Child-Friendly *Pesantren* based on local wisdom in Tegal Regency, the achievement of this service is that *Kiai* know the laws and regulations regarding child protection and the various types of child abuse that must be avoided. Proposing a Regent's Regulation as a follow-up to the Regional Regulation on the Facilitation of *Pesantren* Development, strengthening the management of *pesantren* for the creation of Child-Friendly *Pesantren*, cooperation with various related parties for outreach and counseling related to Child-Friendly *Pesantren*. With the Tegal Police Department, for example, in the form of a *Santri* Police and the birth of a team to formulate a *santri* behavior-oriented curriculum.

This achievement must continue to be translated and implemented in the realm of practice. Without being translated into technical steps, these achievements will evaporate, while threats and potential for violence against children will vary. Managers, educators, educational staff of *pesantren*, the Ministry of Religion, District Government and other related parties need to formulate a joint agenda, make patterns, work plans to accelerate the implementation of Child-Friendly *Pesantren* in a comprehensive manner. Based on this dedication, the human resources in the implementation of this child-friendly boarding school are sufficient. It's just that it needs to be narrowed down in a task force that concentrates on the Child-Friendly *Pesantren* agenda. The task force, which consists of *pesantren* and related parties, carries out legal cultivation related to preventing violence against children as well as maturing Child-Friendly *Pesantren*' instruments in the form of curriculum, facilities and infrastructure and governance of *pesantren*.

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