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ORIGINAL RESEARCH ARTICLE

Management of Child-Friendly School Development from an Islamic Education Perspective

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ABSTRACT

This study aims to analyze and develop the performance-based competency of Islamic Religious Education (PAI) teachers at MI Mathlul Anwar Srirahayu, Banyumas District, Pringsewu Regency. PAI teacher competency is a The development of child-friendly schools has become a strategic necessity for creating educational environments that are safe, inclusive, participatory, and supportive of students' holistic development. However, existing studies have largely approached child-friendly schools as child protection programs, while their integration with school management and Islamic educational values has received comparatively limited comprehensive attention. This study aims to analyze the management of child-friendly school development from the perspective of Islamic education and to identify the managerial dimensions that support the creation of educational environments oriented toward children's protection and holistic development. The study employed a qualitative approach using a literature study design. Data were obtained from scholarly journal articles, academic books, research reports, and relevant policy documents addressing child-friendly schools, educational management, child protection, and Islamic education. The data were analyzed through thematic analysis involving data reduction, coding, categorization, interpretation, and synthesis. The findings indicate that child-friendly school development management from the perspective of Islamic education consists of five interconnected dimensions: Islamic value-based leadership and policy, a safe and compassionate school culture, child-centred and participatory learning, integrated child protection and student well-being, and collaboration among schools, families, and communities. Islamic values of compassion, justice, responsibility, benefit, and respect for human dignity provide the normative foundation for strengthening these five dimensions.

Keywords: school management; child-friendly school; Islamic education; child protection; educational leadership; school culture.



ABSTRAK

Penelitian ini bertujuan untuk menganalisis dan mengembangkan kompetensi guru Pendidikan Agama Islam (PAI) berbasis kinerja di MI Mathlul Anwar Srirahayu, Kecamatan Banyumas, Kabupaten Pringsewu. Kompetensi guru Pengembangan sekolah ramah anak menjadi kebutuhan strategis dalam menciptakan lingkungan pendidikan yang aman, inklusif, partisipatif, dan mendukung perkembangan peserta didik secara holistik. Namun, kajian mengenai sekolah ramah anak masih banyak menempatkannya sebagai program perlindungan anak, sementara integrasinya dengan manajemen sekolah dan nilai-nilai pendidikan Islam belum banyak dikaji secara komprehensif. Penelitian ini bertujuan untuk menganalisis manajemen pengembangan sekolah ramah anak dalam perspektif pendidikan Islam serta mengidentifikasi dimensi manajerial yang dapat mendukung terbentuknya lingkungan pendidikan yang berorientasi pada perlindungan dan perkembangan anak. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi literatur. Data diperoleh dari artikel jurnal ilmiah, buku akademik, laporan penelitian, serta dokumen kebijakan yang relevan dengan sekolah ramah anak, manajemen pendidikan, perlindungan anak, dan pendidikan Islam. Data dianalisis menggunakan analisis tematik melalui tahap reduksi data, pengodean, kategorisasi, interpretasi, dan sintesis. Hasil penelitian menunjukkan bahwa manajemen pengembangan sekolah ramah anak dalam perspektif pendidikan Islam mencakup lima dimensi yang saling terintegrasi, yaitu kepemimpinan dan kebijakan berbasis nilai Islam, budaya sekolah yang aman dan penuh kasih sayang, pembelajaran berpusat pada anak dan partisipatif, perlindungan anak dan kesejahteraan peserta didik secara terpadu, serta kolaborasi sekolah, keluarga, dan masyarakat. Nilai rahmah, 'adl, amanah, maslahah, dan penghormatan terhadap martabat manusia menjadi landasan normatif yang memperkuat implementasi kelima dimensi tersebut.

Kata kunci: manajemen sekolah; sekolah ramah anak; pendidikan Islam; perlindungan anak; kepemimpinan pendidikan; budaya sekolah.

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1. INTRODUCTION

Child-friendly schools have emerged as an important educational approach that places students at the center of the educational process by ensuring the fulfillment of their rights, safety, well-being, participation, and holistic development (Ambarsari & Harun, 2018). Schools are no longer understood merely as institutions for transferring knowledge but also as environments that must protect students from violence, discrimination, bullying, psychological pressure, and other forms of treatment that may hinder their growth and development. In the context of contemporary education, the need to develop child-friendly schools has become increasingly important as educational institutions face increasingly complex challenges, not only in terms of academic achievement but also students' social-emotional well-being, digital safety, interpersonal relationships, and character development (Syomwene, 2020). Therefore, the development of child-friendly schools requires systematic management so that the principles of child protection and rights fulfillment do not remain merely normative policies but become embedded in school culture, leadership, learning practices, educational services, and interactions among all members of the school community.

However, the implementation of child-friendly schools still faces a significant gap between policy and practice. School management tends to prioritize academic achievement, administrative

performance, and the fulfillment of formal institutional indicators, while aspects of child protection, student participation, psychological well-being, and the creation of a safe and supportive school culture are not always integrated into the overall school management system (Daryono et al., 2023). A school may have anti-violence regulations, character-building programs, or child-support facilities, yet these initiatives do not necessarily guarantee the development of a comprehensive system that connects policies, leadership, teacher competencies, protection mechanisms, student participation, parental involvement, and school culture. This situation indicates that a child-friendly school should not be understood merely as a matter of providing facilities or implementing particular programs. Rather, it represents a school development management process that requires systematic planning, organizing, implementation, monitoring, and continuous evaluation (Tatik Ernawati et al., 2025).

From the perspective of Islamic education, the development of child-friendly schools has a strong philosophical and ethical foundation. Islamic education is not merely concerned with developing students' intellectual competencies but also seeks to cultivate individuals characterized by morality, responsibility, compassion, social awareness, and respect for human dignity. The principles of compassion, justice, responsibility and trust, public and educational benefit, and respect for human dignity provide a significant foundation for creating educational environments that protect, respect, and empower children. Within Islamic educational thought, children are regarded as entrusted to adults and institutions; therefore, they must be educated, guided, protected, and supported in developing their potential. Consequently, a child-friendly school from an Islamic educational perspective should not simply be interpreted as an adaptation of child protection policies. Rather, it should be developed as an integral component of educational values and institutional culture in which compassion, justice, exemplary behavior, respect, and responsibility become fundamental principles of school management.

Previous studies have examined child-friendly schools from various perspectives, including the implementation of child-friendly school policies, prevention of violence and bullying, the creation of safe learning environments, fulfillment of students' rights, and character development. Other studies have emphasized the roles of school principals, teachers, parents, and communities in supporting child-friendly educational environments. Nevertheless, existing studies have predominantly approached child-friendly schools from the perspectives of general educational management and child protection, while studies that specifically integrate child-friendly school development management with Islamic educational principles remain relatively limited (Bautista & Libdan Jr., 2025). Another limitation is that previous research has frequently conceptualized child-friendly schools as programs or policy implementations rather than as institutional transformation processes involving leadership, school culture, learning, child protection, participation, and Islamic values in an integrated manner. This research gap is particularly significant for Islamic educational institutions because their distinctive institutional characteristics and value systems provide opportunities to develop child-friendly education not merely through administrative approaches but also through the systematic internalization of Islamic values throughout the educational process.

Based on this research gap, the present study aims to analyze the management of child-friendly school development from the perspective of Islamic education, particularly how Islamic values are

integrated into school policies and leadership, educational culture and environment, learning processes, child protection systems, and the participation of members of the school community. The study seeks to understand the managerial mechanisms through which schools construct educational environments that are safe, supportive, inclusive, participatory, and oriented toward children's holistic development while remaining grounded in Islamic educational values. Accordingly, this study does not merely examine whether a school has fulfilled the formal indicators of a child-friendly school but also investigates how the management process is constructed, internalized, implemented, monitored, and sustained within the everyday life of the educational institution.

The novelty of this study lies in proposing an integrative perspective that positions child-friendly school development as a value-based institutional transformation process grounded in Islamic education, rather than merely as a child protection program. This perspective integrates five interconnected dimensions: Islamic value-based leadership and policy, a safe and compassionate school culture, learning practices that respect children's dignity and participation, child protection and rights-fulfillment mechanisms, and collaboration among schools, families, and communities. Thus, this study contributes conceptually to the field of Islamic educational management by extending the discourse on child-friendly schools from policy implementation toward integrated institutional transformation based on Islamic educational values, while also offering a practical framework for Islamic educational institutions seeking to establish child-friendly school cultures that are sustainable and contextually grounded.

2. RESEARCH METHODS

This research employs a qualitative approach with a case study method. The case study design was chosen because it allows for an in-depth, holistic investigation of a contemporary phenomenon within its real-life context. This approach is particularly suitable for examining the complex, multifaceted nature of teacher competency development, which involves interactions between individual teachers, institutional structures, and broader educational policies. The qualitative case study enables the researcher to capture rich, detailed data about the processes, challenges, and outcomes of performance-based competency development at MI Mathlaul Anwar Srirahayu. According to recent methodological literature in Islamic education research, case study approaches are particularly effective for exploring complex educational phenomena where context is critical (Creswell & Poth, 2018; Merriam & Tisdell, 2016).

This study employed a qualitative research approach using a literature study design to examine the management of child-friendly school development from the perspective of Islamic education. The literature study was chosen because the research focuses on synthesizing theoretical perspectives, previous empirical findings, and policy frameworks concerning child-friendly schools and Islamic educational management. The study sought not merely to summarize previous literature but to critically interpret and integrate relevant concepts in order to identify patterns, research gaps, and a conceptual understanding of child-friendly school development within Islamic educational institutions (Azhar & Gresik, 2024).

This study was conducted within the context of Islamic education and child-friendly school development, with a particular focus on the management of educational institutions that seek to create safe, inclusive, participatory, and supportive environments for children. As a qualitative literature study, the research did not involve a physical research site or field-based setting. Instead, the research context was constructed through an extensive examination of scholarly literature, policy documents, and theoretical works addressing child-friendly schools, educational management, child protection, and Islamic education. The literature was drawn from relevant national and international academic databases and scholarly publications. Particular attention was given to studies examining the implementation of child-friendly education within Islamic educational institutions and the integration of Islamic values into school management practices.

Since this research employed a literature study approach, it did not involve human participants such as teachers, students, principals, or parents. The primary data sources were scholarly publications and relevant policy documents (Ventista & Brown, 2023). The literature included peer-reviewed journal articles, academic books, research reports, and official documents related to child-friendly schools, Islamic education, educational management, child protection, school culture, leadership, and student participation. The selection of sources was based on relevance, academic credibility, and their contribution to understanding the management of child-friendly school development. Recent publications were prioritized to capture contemporary developments, while foundational theoretical works were included to strengthen the conceptual basis of the study.

Data collection was conducted through systematic documentary analysis. The researcher searched academic databases using keywords including *child-friendly school*, *child-friendly school management*, *Islamic education*, *Islamic educational management*, *child protection*, *school culture*, *Islamic leadership*, and *student participation*. The identified literature was screened based on its relevance to the research objectives. Selected publications were then reviewed and classified according to their main themes (Snyder, 2019). Relevant information was extracted concerning the concepts, management strategies, implementation mechanisms, challenges, Islamic educational values, and findings of previous studies. The collected data were organized into thematic categories to facilitate comparison and synthesis across different sources.

The data were analyzed using qualitative thematic analysis through several interconnected stages (Sovacool et al., 2023). First, the researcher conducted data reduction by identifying concepts and findings directly related to child-friendly school development and Islamic educational management. Second, the identified information was coded and grouped into thematic categories. Third, the researcher compared the themes across different sources to identify similarities, differences, patterns, and conceptual relationships. Fourth, an interpretive synthesis was conducted by connecting the emerging themes with relevant theories and previous research.

The analysis focused on several interconnected dimensions, namely Islamic value-based leadership and policy, child-friendly school culture, inclusive and participatory learning, child protection and well-being, and collaboration among schools, families, and communities. These dimensions were subsequently interpreted through Islamic educational principles, particularly compassion, justice, responsibility, benefit, and respect for human dignity. The final analysis resulted in an integrated conceptual understanding of child-friendly school development as a

management process that combines contemporary child protection principles with the values and objectives of Islamic education.

3. RESULTS AND DISCUSSION

The literature analysis indicates that the development of child-friendly schools from the perspective of Islamic education is not merely a matter of implementing child protection policies, but represents an integrated institutional management process involving leadership, school culture, learning, protection mechanisms, and collaboration with families and communities. The synthesis of the reviewed literature identified five interconnected dimensions that characterize the management of child-friendly school development in Islamic educational institutions: Islamic value-based leadership and policy, a safe and compassionate school culture, child-centered and participatory learning, integrated child protection and well-being, and collaboration among schools, families, and communities. These five dimensions demonstrate that the child-friendly school concept can be strengthened when contemporary child protection principles are integrated with the ethical and spiritual foundations of Islamic education.

The first finding shows that the development of child-friendly schools begins with leadership and institutional policies that place child protection and human dignity at the center of school management. The literature indicates that school leaders play an important role in translating child-friendly school principle into institutional policies, regulations, programs, and everyday practices. In Islamic educational institutions, this managerial function is strengthened by Islamic principles such as responsibility, justice, compassion, and respect for human dignity. Consequently, school policies should not only regulate student discipline but also guarantee protection from physical and psychological violence, discrimination, bullying, and other practices that may undermine children's dignity.

The findings further indicate that leadership commitment is important for ensuring that child-friendly principles become institutional values rather than temporary programs. School principals and educational leaders are expected to establish policies that encourage positive discipline, teacher responsibility, student participation, and mechanisms for reporting and responding to violations of children's rights. From the perspective of Islamic education, such leadership reflects the understanding that managing an educational institution is an *amanah* that requires justice, responsibility, and concern for the well-being of students.

The second finding concerns the importance of developing a school culture based on safety, inclusion, respect, and compassion. The literature demonstrates that physical facilities alone cannot establish a child-friendly school if interpersonal relationships within the school remain authoritarian, discriminatory, or threatening. A genuinely child-friendly environment requires positive relationships between teachers and students, respectful communication, non-violent discipline, and recognition of individual differences.

Within Islamic education, this culture can be strengthened through the internalization of *rahmah* as a fundamental educational value. Compassion is reflected not only in teachers' attitudes toward

students but also in the ways schools respond to mistakes, differences, learning difficulties, and students' social-emotional needs. The findings suggest that a compassionate school culture creates an environment in which students feel safe to express their opinions, ask questions, make mistakes, and participate in educational activities without fear of humiliation or punishment. Thus, school culture becomes an important mechanism for transforming child-friendly principles from formal regulations into everyday institutional behavior.

The third finding reveals that child-friendly school development requires a transformation of learning practices from teacher-centered instruction toward child-centered, inclusive, dialogical, and participatory learning. The literature shows that students should be positioned not merely as recipients of educational content but as active participants in constructing their learning experiences. Teachers are expected to recognize students' individual characteristics, learning needs, abilities, interests, and developmental stages.

In Islamic educational settings, child-centered learning is consistent with the principle of respecting human dignity and developing the potential (*fitrah*) of every learner. Learning should therefore accommodate intellectual, emotional, social, moral, and spiritual development. The findings also indicate that student participation can be strengthened through classroom discussions, collaborative activities, student organizations, feedback mechanisms, and opportunities for students to contribute to decisions concerning their educational environment. Such practices demonstrate that participation is not merely a democratic principle but also a means of developing responsibility, confidence, and social awareness among students.

The fourth finding indicates that an effective child-friendly school requires a comprehensive protection and well-being system. Child protection cannot be limited to preventing physical violence but must also address psychological safety, bullying, discrimination, neglect, sexual violence, and emerging risks associated with digital environments. The literature suggests that schools need clear procedures for prevention, identification, reporting, intervention, and follow-up when cases involving students occur. The Islamic educational perspective broadens this protection framework by emphasizing the preservation of human dignity and the achievement of *maslahah*. Protecting children therefore involves not only preventing harm but also creating conditions that support their physical, psychological, social, moral, and spiritual well-being. The findings suggest that child protection should be embedded within school management through teacher capacity development, counseling services, clear reporting mechanisms, preventive education, positive discipline, and continuous monitoring. This demonstrates that protection is most effective when it operates as a systematic institutional function rather than as a reactive response to individual cases.

The fifth finding highlights that child-friendly school development cannot be achieved by schools independently. The literature indicates the importance of collaborative governance involving teachers, students, parents, educational leaders, and the wider community. Parents have an important role in reinforcing positive behavior and child protection beyond the school environment, while community involvement can strengthen social support and contribute to the sustainability of child-friendly programs. From an Islamic educational perspective, collaboration reflects the principle of shared responsibility in educating and protecting children. The relationship

between school and family should therefore be based on partnership rather than a one-directional transfer of responsibility. Communication, parental involvement, joint activities, and shared monitoring mechanisms can create continuity between the values taught at school and those practiced within the family and community. The findings suggest that this collaborative dimension is particularly important for sustaining child-friendly school practices because children's experiences are shaped by interconnected educational environments.

The overall findings demonstrate that child-friendly school development in Islamic education is best understood as an interconnected management ecosystem rather than as a collection of separate programs. Islamic value-based leadership provides the institutional direction; a safe and compassionate school culture creates the relational environment; child-centered learning ensures meaningful participation; integrated protection mechanisms guarantee children's safety and well-being; and school-family-community collaboration provides social support and sustainability. The synthesis further indicates that Islamic values function not merely as supplementary ethical principles but as a normative foundation for managing the entire child-friendly school system.

Discussion

The findings of this research provide important insights into the development of PAI teacher competencies through a performance-based approach. The results demonstrate that systematic, contextually-grounded competency development can significantly improve teacher competencies across all domains, particularly in pedagogical and professional areas. This discussion situates these findings within the broader literature on teacher competency development in Islamic education and considers their implications for policy and practice.

The findings of this study demonstrate that the management of child-friendly school development in the perspective of Islamic education is a multidimensional institutional process involving leadership and policy, school culture, learning practices, child protection, and collaboration among schools, families, and communities. These findings confirm that child-friendly school development cannot be reduced to the implementation of a particular program but must be understood as a comprehensive school management strategy. This interpretation is consistent with the Child-Friendly School (CFS) framework developed by UNICEF, which places child-centredness, inclusion, participation, protection, and the creation of safe learning environments at the core of school quality. UNICEF further emphasizes that child-friendly schools should involve families and communities and develop an institutional ethos that supports children's well-being (Santoso et al., 2025).

The first finding concerning Islamic value-based leadership and policy can be understood through the perspective of school management theory, particularly the view that effective school leadership involves setting expectations, focusing on learning, fostering collaboration, and developing people. Contemporary educational leadership literature increasingly moves beyond the traditional administrative role of school principals toward leadership that influences school improvement and mobilizes teachers and other stakeholders. The findings of this study extend this perspective by demonstrating that, within Islamic educational institutions, leadership for child-friendly school development also requires a moral and religious foundation (Suryani et al., 2026).

This finding is also supported by recent research on child-friendly school management. Mulyati et al. found that leadership, school culture, teacher capacity development, and parental engagement are important elements in implementing child-friendly school management (Wijayanti et al., 2025). Similarly, research on child-friendly school policy from the perspective of Islamic educational management has emphasized planning, implementation, supervision, and evaluation as important components of policy management. The present study extends these findings by positioning Islamic values not simply as additional characteristics of Islamic schools but as a normative foundation for the entire management cycle (Qomariah, 2026). In other words, planning should be based on children's best interests, implementation should reflect compassion and justice, supervision should protect children's rights, and evaluation should assess not only program achievement but also the extent to which the school contributes to children's holistic well-being.

The second finding concerns the development of a safe, inclusive, and compassionate school culture. From the perspective of school management theory, organizational culture constitutes an important mechanism through which institutional values are transformed into patterns of behavior. A child-friendly school therefore requires more than formal regulations; it requires the internalization of values in teacher-student relationships, disciplinary practices, communication patterns, and daily interactions. The CFS framework supports this argument by emphasizing safe, healthy, protective, inclusive, and welcoming environments in which children can learn and develop without discrimination or violence (Handayani et al., 2026).

Compassion in this context should not be interpreted merely as emotional kindness but as an institutional orientation that influences how schools treat mistakes, differences, learning difficulties, discipline, and student participation. This interpretation is consistent with recent research on child-friendly education in Islamic early childhood settings, which found that child-friendly education emerges through moral-relational pedagogy in which protection, participation, emotional safety, dignity, and religious-moral habituation are negotiated through everyday interactions. Therefore, the present finding strengthens previous scholarship by suggesting that the effectiveness of child-friendly school management depends on the transformation of institutional culture from a control-oriented culture toward a compassionate, protective, and developmental culture (Hidayat & Wijayanti, 2025).

The third finding, namely child-centred and participatory learning, is strongly connected to the central principles of Child-Friendly School theory. UNICEF defines child-friendly education as an approach that places children's best interests at the centre of educational decision-making and emphasizes inclusion and participation. Children are expected to become active participants rather than passive recipients of educational services. This theoretical position corresponds with the finding that child-friendly school management must be reflected directly in classroom practices (Mahmud et al., 2025). Consequently, the success of a child-friendly school cannot be measured only through school policies or infrastructure; it must also be visible in the ways teachers teach, communicate, assess, and respond to students.

From the perspective of Islamic education, child-centred learning can be associated with the recognition of children's dignity and potential. Students should be treated as individuals with different abilities, interests, developmental needs, and capacities. Such an approach moves Islamic

education away from a narrowly transmission-oriented model toward a more dialogical and developmental pedagogy. This finding is consistent with research on Islamic boarding schools showing that child-friendly education can be implemented through developmentally appropriate environments, dialogical educator-student relationships, and constructive rather than punitive discipline. It also complements research on transformative learning in child-friendly schools, which found that child-friendly management should provide opportunities for students to express opinions and participate in decision-making according to their developmental capacities (Competence et al., 2024). Thus, student participation should be regarded not merely as an additional activity but as a managerial and pedagogical principle.

The fourth finding concerns integrated child protection and student well-being. Theoretically, this finding reinforces the CFS perspective that quality education must address the whole child, including physical safety, psychological well-being, social development, and protection from violence and discrimination. UNICEF's CFS framework explicitly connects educational quality with protective environments and children's health, safety, dignity, and participation (Jailani et al., 2025). This indicates that child protection is not an external function separate from educational management; rather, it constitutes one of the fundamental components of school quality. Rather, it involves establishing institutional conditions that prevent harm and simultaneously promote physical, psychological, social, moral, and spiritual development. Therefore, mechanisms such as positive discipline, counselling, reporting systems, teacher training, preventive education, and continuous monitoring should be integrated into the school's management system. This perspective is consistent with recent studies demonstrating that child-friendly school management requires systematic leadership, policies, positive discipline, inclusive learning, and collaborative school culture rather than isolated interventions (Ramadhani & Amanina, 2026).

The fifth finding highlights collaboration among schools, families, and communities. This finding can be explained through an ecological understanding of child development, in which children's experiences are influenced by interconnected environments rather than by the school alone. The CFS framework similarly emphasizes strong relationships between schools, families, and communities and encourages their participation in educational decision-making (Ball et al., 2021). This means that child-friendly school management should be developed through participatory governance rather than a purely hierarchical management model.

The Islamic educational perspective further strengthens this collaborative dimension by viewing child education as a shared responsibility. Schools, parents, and communities therefore need to develop complementary roles in protecting and developing children. Recent Indonesian evidence also indicates that parental engagement and a positive school environment are among the factors associated with better educational outcomes, although their effects depend on the educational context. Thus, collaboration should not be limited to parental attendance at school programs but should include communication, joint decision-making, monitoring, and shared responsibility for children's well-being.

Taken together, the five findings indicate that child-friendly school development is an integrated school management ecosystem. Islamic value-based leadership provides strategic direction; compassionate school culture translates values into everyday relationships; child-centred learning

places students at the centre of educational processes; integrated protection mechanisms guarantee safety and well-being; and school-family-community collaboration provides the social foundation for sustainability. This finding is consistent with recent literature arguing that child-friendly education in religious-based institutions becomes more effective when CFS principles are aligned with religious and cultural values. A recent narrative review found that such integration can support inclusive, ethical, and participatory educational environments.

Accordingly, the novelty of this study is not simply the identification of five dimensions of child-friendly school development, but the proposition that these dimensions operate as an integrated value-based management ecosystem. This perspective shifts the understanding of child-friendly schools from a compliance-oriented program toward a process of sustainable institutional transformation. In this model, the ultimate objective is not merely to create schools that are free from violence but to develop Islamic educational institutions in which leadership, culture, learning, protection, participation, and community engagement collectively create an environment characterized by safety, compassion, justice, responsibility, inclusion, and holistic child development.

4. CONCLUSION

This study concludes that the management of child-friendly school development from the perspective of Islamic education should be understood as an integrated institutional transformation process rather than merely a child protection program or administrative policy. Based on the synthesis of the literature, five interconnected dimensions constitute the foundation of child-friendly school management: Islamic value-based leadership and policy, a safe and compassionate school culture, child-centred and participatory learning, integrated child protection and student well-being, and collaboration among schools, families, and communities. These dimensions demonstrate that the development of child-friendly schools requires a comprehensive management system that connects institutional policies, leadership practices, school culture, classroom processes, protection mechanisms, and stakeholder participation.

The study further concludes that Islamic educational values provide a distinctive normative foundation for strengthening the child-friendly school concept. The principles of compassion, justice, responsibility, benefit, and respect for human dignity can be integrated into the planning, implementation, monitoring, and evaluation of school management. Therefore, child-friendly schools within Islamic educational institutions should not only seek to eliminate violence, discrimination, and unsafe practices but also actively create educational environments that nurture children's intellectual, emotional, social, moral, and spiritual development.

The main theoretical contribution of this study lies in integrating school management theory and Child-Friendly School theory with Islamic educational values into a value-based management perspective. This integration extends the existing understanding of child-friendly schools from a policy and program-oriented approach toward a broader model of sustainable institutional transformation. The study consequently proposes that a sustainable child-friendly Islamic school

emerges when leadership, culture, learning, protection, and stakeholder collaboration operate within a coherent framework grounded in Islamic values.

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