

Optimizing Child-Friendly School Environments through Ethnopedagogical Management Strategies

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Abstract:

This study discusses implementing the Child Friendly School program based on ethnopedagogy concepts in Gorontalo Regency. A descriptive qualitative approach was used through research at MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga. The subjects of the study involved the entire school community directly involved in the program's implementation. Purposive sampling techniques are used to determine research subjects according to the objectives of this study. Data collection instruments consist of interviews, observations, and documentation. The study results show that Ethno pedagogy in the Child-Friendly School Program is integrated into various school activities, such as integrated activities, literacy and environmental management, that refer to Gorontalo's local values and culture. However, there are obstacles and challenges related to school-institution collaboration, school infrastructure renewal, program funding, cultural facilities, geographical location, and foreign cultural influences. This finding is expected to be a reference for other educational institutions in implementing the Child-Friendly School Program and as an evaluation for the three institutions studied to improve and improve the process of implementing this program.

Keywords: *Ethnopedagogy, Child Friendly Schools, Literacy, Local Culture*

Abstrak:

Penelitian ini membahas mengenai penerapan program Sekolah Ramah Anak berbasis konsep etnopedagogi di Kabupaten Gorontalo. Pendekatan kualitatif deskriptif digunakan melalui penelitian di MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, dan SMA Negeri 1 Telaga. Subyek penelitian melibatkan seluruh komunitas sekolah yang terlibat langsung dalam penerapan program tersebut. Penggunaan teknik purposive sampling dilakukan untuk menentukan subjek penelitian yang sesuai dengan tujuan kajian ini. Instrumen pengumpulan data terdiri dari wawancara, observasi, dan dokumentasi. Hasil studi menunjukkan bahwa konsep etnopedagogi dalam Program Sekolah Ramah Anak terintegrasi dalam berbagai kegiatan sekolah, seperti kegiatan terpadu, literasi, dan pengelolaan lingkungan yang mengacu pada nilai-nilai dan budaya lokal Gorontalo. Namun, terdapat hambatan dan tantangan terkait kolaborasi institusi sekolah, pembaruan infrastruktur sekolah, pendanaan program, fasilitas budaya, lokasi geografis, serta pengaruh budaya asing. Temuan ini diharapkan dapat menjadi acuan bagi institusi pendidikan lain dalam menerapkan Program Sekolah Ramah Anak serta sebagai evaluasi bagi ketiga institusi yang diteliti untuk meningkatkan dan memperbaiki proses penerapan program ini.

Kata Kunci: *Etnopedagogic, Sekolah Ramah Anak, Literasi, Budaya Lokal*

INTRODUCTION

Education is an indispensable part of the social structure, reflecting the cultural values in society (Jumriani et al., 2021). As a dynamic institution, the school manages various educational programs to form moral, intelligent, and skilled learners. One program that has received particular attention is Child-Friendly Schools (CFS), which aims to create a learning environment that is safe, supportive, and responsive to children's needs. The Ethno pedagogy approach offers a potential way to integrate local values and culture in CFS implementation (Barliana et al., 2023).

Ethnopedagogical Management refers to a management approach in an educational context that considers and respects the cultural diversity and ethnic backgrounds of students. This approach understands that each ethnic group has different values, norms and ways of learning. Therefore, Ethnopedagogical Management seeks to create a learning environment that is inclusive, respects diversity, and understands students' cultural contexts.

The study of ethno-pedagogy in educational institutions is an inevitable necessity, considering that schools are part of a social system (society) that cannot be separated from the culture and values of local wisdom that accompany it (Zokirov & Xurramov, 2021). As a dynamic and growing social system, schools indeed have interconnected educational sub-sub-programs to produce students who are good in attitude, innovative in thinking, and skilled in working. One of the many educational programs managed by schools, the authors in this study focus on the Child-Friendly School (CFS) program as one of the educational programs that will be seen and studied from an ethnopedagogical perspective (Chelysheva & Mikhaleva, 2020).

The important role of Ethno pedagogy in the Child-Friendly School (CFS) program is realized as a necessity today, considering the changing and evolving needs of *education users*, especially in perceiving efforts to fulfil and protect children's fundamental rights. The model of violence also influences this in the educational environment, which continues to develop and morphose occasionally (Sahid et al., 2021). related to strengthening school culture in realizing Child-Friendly Education (PRA) which can be further developed through positive habits cultivated towards forming Child-Friendly Schools (CFS). At this stage, Ethno pedagogy, as an educational concept based on local wisdom, can act as an approach to implementing the Child-Friendly School (CFS) program. Through an educational approach based on local wisdom, implementing Child-Friendly School (CFS) indicators can be carried out gradually based on traditions and social cultures that develop in the school environment while considering the challenges and changes of the times that continue to change and develop.

The implementation process of the Child-Friendly School (CFS) program needs to pay attention to three main aspects that are very basic, namely accessibility, acceptability, and adaptability. Accessibility refers to the ability of each individual to access educational institutions, institutions, and programs economically (Fitriani & Qodariah, 2021). The state needs to ensure that schools

are accessible to everyone without any discrimination (Churchwell et al., 2020). Meanwhile, acceptability relates to the suitability of educational formats and substances, such as curriculum and teaching methods, to students' situations, conditions, and cultures. Curriculum and teaching methods must adapt to cultural values and local contexts (Kocturk, 2020).

Furthermore, adaptability refers to the flexibility of education in adapting to changes in society's social and cultural diversity (Fong, 2020). Schools must adapt to local cultures and contexts in the learning process and curriculum preparation. This confirms that cultural aspects play a significant role in education development based on children's rights, forming the Child-Friendly School (CFS) system. The application of Ethno pedagogy concepts in CFS programs is expected to be a preventive effort against the rampant violent behaviour against children in the educational environment, be it physical, psychological, verbal, or sexual abuse (Slobodová Nováková et al., 2021).

However, despite efforts to implement CFS, there still needs to be more understanding of how ethnopedagogy can be practically integrated into CFS (Putra et al., 2020). This can hinder the effective adoption and implementation of ethnopedagogical concepts in CFS. Furthermore, the challenges and obstacles that may arise in ethnopedagogy integration in CFS have yet to be revealed in depth (Sayfiddinovich, 2022). Several previous studies have highlighted the importance of paying attention to the local cultural context in education to improve the quality of learning and student engagement.

Research focusing on the application of ethnopedagogy in CFS still needs to be completed (Khoa et al., 2023). There have been several attempts to identify the positive benefits of ethnopedagogy integration in educational programs. However, a significant information vacuum is still felt in the context of CFS, especially in the Gorontalo region. The fundamental knowledge gap on the practical implementation of ethno-pedagogy in shaping a child-friendly educational environment in Gorontalo is a point of emphasis for this void. The limited number of studies exploring the relationship between ethno-pedagogy and CFS suggests further studies to complement this understanding (Fitriani & Qodariah, 2021).

Therefore, this study aims to thoroughly explore and analyze the implementation strategy of Ethno pedagogy concepts in CFS in formal educational institutions in Gorontalo Regency. In addition, the research also aims to identify, analyze, and formulate the challenges faced in integrating the concept of ethnopedagogy in the context of CFS in the region. The results of this study will provide practical recommendations and guidelines for educational institutions to adapt and apply aspects of ethno-pedagogy in CFS, especially in developing an inclusive and responsive educational environment.

RESEARCH METHODS

This study explores the concept of ethnopedagogy in implementing the Child-Friendly School (CFS) program. This research is conducted through a qualitative approach that emphasizes the process and meaning of an event or phenomenon (Pahlawanti et al., 2020). This approach was chosen to get a

comprehensive picture of implementing the Child-Friendly School (CFS) program and the obstacles and challenges experienced during the implementation process.

Data sources are divided into two, namely primary and secondary data sources. Primary data sources were selected through purposive sampling with criteria related to educational roles, such as local governments, principals, teachers, administrative staff, students, and school committees (Rutakumwa et al., 2020). Secondary data sources are written and visual data that support information related to the Child-Friendly School (SRA) program at MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga, which are schools that implement this program in Gorontalo Regency. Data was collected through observation, in-depth interviews, and documentation (Price & Smith, 2021).

Finally, data analysis in this study uses an analysis model from Miles and Huberman which consists of data collection stages carried out through interviews, observations, and documentation to obtain data related to Ethno pedagogy-based child-friendly school programs in-depth and thoroughly. The data reduction stage is a further process to reduce data not by the research objectives so that data related to application children's school programs. The data presentation stage (data display) is the process of displaying data by patterns or activities that are integrated into pedagogy-based schools and the stage of drawing conclusions or verification (conclusions/verification) on findings and discussions related to Ethno pedagogy-based child-friendly schools (Putra et al., 2020).

RESULTS AND DISCUSSIONS

Implementation Process of Ethnopedagogy-Based Child-Friendly School Program (CFS)

The Child-Friendly School Program (SRA) was originally one of the programs launched by the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia in 2014. Launching the Child-Friendly School Program (CFS) is based on the Regulation of the State Minister of Women's Empowerment and Child Protection of the Republic of Indonesia, Number 8 of 2014, concerning the Child-Friendly School Policy. In the regulation, Child-Friendly Schools (CFS) are defined as formal, non-formal, and informal education units that are safe, clean and healthy, caring and cultured environments, able to guarantee, fulfil, respect children's rights and protect children from violence, discrimination, and other mistreatment and support children's participation, especially in planning, policies, learning, supervision, and complaint mechanisms related to the fulfilment of children's rights and protection in education. This child-friendly school program is one of the government's efforts to protect children in the school environment, avoid deviations or unwanted conditions, and give children their rights. Therefore, the Child-Friendly School (CFS) program concerns several educational units by applying concepts oriented to child development and forming children's attitudes toward the culture or tradition of the environment in which children grow. As being implemented by MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga located in Gorontalo regency.



Figure 1. Child-Friendly School Program (CFS)

Integrated Activities

The integrated activities, carried out every Friday at MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga, are integral to the Child-Friendly School (SRA) program. This activity aims to promote the spirit of cooperation (*huyula*) among school members, with active participation from students and education staff. This activity, also known as an integrated Friday activity, combines several activities carried out on the same day, including coaching, hygiene, and healthy walking activities.

The concept of ethnopedagogy is applied in CFS by considering Gorontalo's cultural values, as conveyed by the principal of SMP Negeri 1 Limboto in an interview. He emphasized that "Gorontalo Culture substantially supports the Child-Friendly School (CFS) program because it promotes respect for human identity, especially for junior high school children in an educational environment." Implementing the Ethno pedagogy-based CFS program in the three schools aims to create a learning environment rich in local cultural values for students. This goal is so students can grow and develop as individuals rooted in culture and ethics and have the good character of existing traditions or cultures. This confirms schools' central role in shaping students' character (Afrina et al., 2021).

In addition, the concept of education based on local culture is tested in understanding the development of student's gross motor skills through horse racing traditions in the Dompu community. The results showed improved learners' gross motor skills as they engaged in cleaning, riding, and horseback. In addition, research on the development of the concept of Child-Friendly Schools that focus on children's character values found three categories related to implementing CFS in kindergartens. These categories include preparation, planning, and implementation through a taxonomy of CFS concepts such as character-based education, safe school environments, inclusive schools, and approaches based on religious values. This has implications for the formation of children's character (Hermino & Arifin, 2020).

Thus, an education rooted in local culture in implementing Child-Friendly School (CFS) programs provides more excellent space for children's growth and development, especially in this modern era. This is in line with the decline in character in adults, including educators, who are influenced by technological advances, which are the cause of about 80% of cases of violence that are still vulnerable to occur in the school environment. Therefore, the implementation of Ethno pedagogy-based Child-Friendly School (CFS) programs in MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga is recognized as a step that supports children's development and protects them from negative

influences in this era of development, by understanding and adopting the concept of Ethno pedagogy as a value system of local culture, namely Gorontalo culture.

Literacy Activities

Implementing literacy activities in the three schools aims to instil awareness of the importance of reading culture. Technically, this activity is carried out independently by students but is still supervised by homeroom teachers and subject teachers. The literacy initiative originated from the school and eventually became part of the Child-Friendly School (SRA) program at MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga.

This literacy activity is expected to increase students' interest in reading while fostering an intellectual culture from an early age, allowing students to understand and perceive local cultural values more quickly, as revealed in this study data. This literacy activity aims to support the process of cultivating child-friendly behaviour in the school environment because the implementation of the Child-Friendly School (CFS) program through the concept of ethno-pedagogy provides a productive space for the noble values of Gorontalo culture to grow and develop as a social identity for school residents (Putra et al., 2020).

However, according to the principle of SMA Negeri 1 Telaga, "The application or use of cultural values in the Child-Friendly School program at first glance is difficult to identify because these values are not directly visible. What is visible is school activities or culture, such as affection, tolerance, help, a sense of family. However, these values come from an awareness of Gorontalo culture."

Thus, literacy activities are one of the supporting activities that help the growth and development of children and are a way or means to introduce or apply noble values in the school environment. This finding is in line with the concept that child-friendly schools are programs designed to protect rights that should be received by students or children in general, such as the right to grow and develop, the right to be heard, the right to have an identity, the right to expression, the right to education.

In creating a child-friendly school in RA Nurus Salam Kotaanyar, Probolinggo, the focus of developing child-friendly schools is placed on activities that support the various needs of children in schools, including literacy. Literacy activities in education are essential, and through these activities, children's ability to understand various things can increase, and the learning process can take place more effectively.

Environmental Activities

The third activity in the three schools focused on environmental hygiene. This activity is categorized as part of an integrated activity that also targets hygiene aspects. However, data analysis showed differences between hygiene sub-activities in integrated activities carried out every Friday and environmental activities not limited to a particular day. Cleaning activities include various areas such as classroom hygiene, classroom environment, parks, bathrooms, and trash cans. Meanwhile, integrated activities focus more on spaces such as science laboratories, IT laboratories, skills rooms, teacher rooms, student council rooms, and library rooms. This distinction distinguishes between hygiene activities and

hygiene sub-activities in integrated activities. However, this environmental activity is carried out quickly to avoid interfering with the teaching and learning process and has no specific day limit (Filiz & Konukman, 2020).

This activity aims to create a clean and comfortable learning environment. The implementation is carried out within 10 minutes when an area requires cleaning, so it is hoped that it will form an attitude of care for the environment in students (Sholahuddin et al., 2021). In this way, it is expected that students will embrace a life orientation based on Islamic principles by upholding the cleanliness of the environment wherever they are. This orientation is closely related to Gorontalo's local culture which is rooted in Islamic sharia contained in Kitabullah's teachings. The results of this study are reinforced by findings that learning to realize Child-Friendly Schools (SRA) at SD Muhammadiyah Sapen Yogyakarta is not only limited to textbooks but also prioritizes the use of local culture, considers the characteristics of students, applies fun learning methods, utilizes the surrounding environment, and other things.

The environment plays a vital role in implementing the Child Friendly School (CFS) program. For example, Taman Lalu and Janggan become places to play and learn for children with educational values that include students' cognitive, motor, physical, socio-cultural, emotional, and intellectual aspects. Through this environment, teachers can create learning experiences for learners rich in knowledge and experience.

Therefore, the concept of a Child-Friendly School (CFS) is an educational unit that is not only safe, clean, and healthy but also cares for and respects the environment and is able to guarantee, fulfil, and respect children's rights. The application of lesson study based on DIY culture received a positive response from students and teachers. Thus, the Child-Friendly School program provides not only comfortable conditions or atmosphere for children to grow and develop but also ample space to learn according to children's needs sourced from the habits, values, and culture of the community where they learn.

Obstacles and Challenges of Implementing the Concept of Ethnopedagogy in the Child-Friendly School Program (CFS)

The Child-Friendly School (CFS) program positively impacts children's development and growth. Moreover, implementing the program is based on cultural or regional values, as previously described. It will open a more expansive space for students to receive various learning rights and develop children by their needs and in line with the noble values of the region that play a role in shaping cultural character in children. However, this study indicates that MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga face obstacles and challenges in implementing the concept of Ethno pedagogy in the Child-Friendly School (CFS) program, as the results of data analysis are described in more depth through the following sub-topics.

Barriers to Ethnopedagogy Implementation in Child-Friendly School Programs

Barriers are factors that slow or hinder processes and efforts to implement policies, decisions, programs, or other incremental actions (Alsharif et al., 2020). This can be seen in the experience of MTs Negeri 1 Telaga Biru, SMP Negeri 1

Limboto, and SMA Negeri 1 Telaga in implementing the Child-Friendly School (CFS) program based on Ethno pedagogy concepts. This study highlights several obstacles faced by the three schools, including the low level of collectivity in school organizations, limited land for school development, lack of program funding, and lack of cultural facilities to support the concept of child-friendly schools.

The collectivity of school organizations is one of the essential conditions for realizing educational programs optimally. This is because collectivity reflects school residents' shared vision and views related to the goals and ideals to be achieved together. Field observations show that the spirit of collectivity in MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga related to the application of ethnopedagogy in CFS has not fully demonstrated its role and function optimally.

This is due to several factors, including leadership transitions, lack of openness from educators and education personnel, and the need for understanding how to implement local culture that still needs to be mutually agreed upon. Furthermore, developing and improving the quality of schools is always closely related to the support of facilities and infrastructure. One of the main obstacles faced by the three schools is limited land. This condition is a severe problem in planning the construction of learning facilities that support the potential and talents of students to grow and develop. Despite recognizing these limitations, the school is working to use available resources to find alternative solutions. Then, program funding is minimal.

The organization's financial function has a crucial role in the continuity and progress of educational institutions. Lack of funding is one factor hindering the implementation of Ethno pedagogy management in the Child-Friendly School program in the three schools. The information obtained shows that the funding source of the CFS program relies on the self-help of parents/guardians of students through parents/guardians of students' groups. The school also utilizes the School Operational Assistance (BOS) fund by considering the suitability of its use rules with the Child-Friendly School program. Finally, cultural facilities in the school environment still need to be improved. Cultural facilities are essential in implementing ethnopedagogy management in the Child-Friendly School program. This facility intends to introduce traditions and cultural values through the CFS program's fundamental indicators and principles at MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga. Observations show that although the school already has several cultural facilities, such as gambusia, polo, traditional games, and marwasi musical instruments, it has not been optimal according to the spirit of culture as the core value of the three schools through the application of Ethno pedagogy management in the Child-Friendly School program.

Challenges of Ethnopedagogy Management Implementation in Child-Friendly School Programs

The challenge faced by the Child-Friendly School (CFS) program in this study is the environment in which the program is run (Fitriani & Qodariah, 2021). As a flexible educational program, CFS is designed to adapt to the dynamic changes in the school environment. The authors argue that the success of CFS

programs depends on conformity to the realities that exist on the ground, in the environment in which learners live and learn. This can only be realized by applying an ethnopedagogy management-based CFS management model. The basic principles of CFS agreed on nationally need to be interpreted locally to suit the evolving social conditions in each school.

However, research shows that schools implementing ethnopedagogy-based CFS management models experience challenges implementing the concept. MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga, located in development areas with foreign cultures popular with teenagers, face impacts that need to be addressed seriously. Modernity without consciousness can threaten local identity and wisdom, a wealth that should be preserved. For example, social patterns reflect the potential loss of identity as a friendly and polite local community and togetherness in mutual assistance. Foreign cultures, such as Korean pop culture, spread through technology and become idols for young women, especially in middle/high school.

In this study, students often use school facilities such as wifi and laptops to watch videos of famous Korean bands and dramas and imitate their style. Although this imitation can stimulate creativity, it also impacts students' behaviour in schools and the outside environment. Research shows that Korean Pop culture positively and negatively impacts students. This culture can be a source of entertainment but can also make them lose track of time so that they are late to learn the material in class.

On the other hand, technological developments, such as social media, have a role in learner communication, which can positively impact communication patterns with teachers. Ethno-pedagogy management in Child-Friendly school programs can help minimize the negative impact of foreign cultures by directing technology to activities that support appropriate learning.

Another challenge is the need for a unique curriculum and limited educational facilities and infrastructure in several educational units. This challenge differs from that faced by MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga, which implement Ethno pedagogy-based CFS programs. However, the implementation of Ethno pedagogy-based Child-Friendly School programs in the three schools is in line with ethno-pedagogy as a core value in education in the Gorontalo district. They are examples of educational institutions that apply the values of local wisdom in everyday culture, including in CFS programs. Various educational institutions can apply CFS with a common goal in a region.

However, challenges such as the inevitable penetration of foreign cultures and rapid technological development remain a concern. The results of this study can be a reference in implementing CFS programs in other institutions and as evaluation material to improve program implementation in MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga.

This research contributes to understanding the implementation of the Child-Friendly School (CFS) program based on ethnopedagogy concepts in MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga. Through careful observation, this study identifies and analyzes the obstacles faced by these

schools in applying ethnopedagogy approaches in CFS. In addition, research can provide new insights, a more profound view, and the latest information on the best ways to teach and guide students. Educators can use research results to develop more effective and relevant teaching strategies.

CONCLUSION

Based on the results and previous discussions, it can be concluded that the implementation of Ethno pedagogy-based Child-Friendly School (CFS) programs in MTs Negeri 1 Telaga Biru, SMP Negeri 1 Limboto, and SMA Negeri 1 Telaga are oriented to local culture in the form of values and habits of the Gorontalo community which are integrated into various school activities such as integrated activities, literacy activities, and environmental activities. The implementation of this program creates a friendly learning environment for children to get the right to grow and develop according to children's needs and local culture. However, the three schools need help with meeting Ethno pedagogy-based child-friendly school programs. These internal obstacles and challenges include the collectivity of school institutions that have yet to be maximized, limited school development land, limited funding for programs or activities, relatively minimal, inadequate cultural facilities, and schools in development areas. Meanwhile, the external challenge is the presence of foreign cultures that are popular among students through technology in the form of gadgets.

This study suggests that in the process of implementing Ethno pedagogy-based Child-Friendly School (CFS) programs, all elements of educational institutions should be adequate, starting internally and externally, in order to maximize the program that is implemented as a whole or be able to minimize obstacles and obstacles faced by schools. In addition, this study also has limitations because it needs to reveal the implications of Ethno pedagogy-based Child-Friendly School (CFS) programs for children or students. Therefore, suggestions for future researchers to investigate the impact or views of students on the implementation of Ethno pedagogy-based Child-Friendly School (CFS) programs in Education units.

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