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Child-Friendly Teaching Approach for Arabic Language in nn Indonesian Islamic Boarding School

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Abstract

Mastering Arabic language is essential for Muslims as the language serves as a fundamental tool to understand and implement Islamic values. It is due to the fact that sources of these Islamic values, as in al-Qur'an and Sunnah, are accessible primarily through Arabic language. Both formal and informal education undertakings to master the language are then encouraged in this community. In connection to the dissemination and internalization of child-friendly values, it is necessary that the teaching of Arabic be carried out within this framework. Using descriptive analysis as the method, this paper discusses how these values may work in an Islamic environment such as Darunajah Islamic Boarding School. Data collection is done through observation, in-depth interviews, library research, and triangulation. In this study, components of Arabic language teaching which include educators, students, material, learning processes and evaluation, are put in relation to child-friendly values. The study shows that formal teaching of Arabic in Darunnajah Islamic boarding school has been in line with the framework of child-friendly values, in the part of educators while dealing and manage their students, also in the part of the textbooks and teaching materials, their contents, oral drills and presentation, also in the part of learning and evaluation processes. Through this study, it is hoped that its implication, and also its recommendation, would be heeded so that child-friendly values may be integrated in the Arabic language teaching, its material and curriculum.

Keywords: Teaching, child, Arabic language, Islamic boarding school, friendly for children

Introduction

Mastering Arabic language is essential for Muslims. Bear in mind that the language serves as a fundamental tool to understand Islamic values. The sources of these Islamic values are written in Arabic. Therefore, they are accessible primarily through mastering the language.

Furthermore, given the importance of properly mastering this language, the Indonesian government sets the curriculum for all educational institutions in the country. It encourages its Muslim citizens to master the language starting from early age in PAUD (*Pendidikan Agama Usia Dini*, pre-kindergarten religious education), up to college level, both formal and informal. Among the most widespread of that first-mentioned kind of education is Islamic boarding school --locally named *pesantren*, *pondok*, or *ma'had*. Teaching Arabic language, while imbued with essential religious and cultural values, can also be used as a vehicle to disseminate and internalize child-friendly values in both teachers and students.

In this paper, components of teaching, such as educators and students, material, learning processes, and evaluation are analyzed through their activities in teaching and learning under supervision of the child-friendly values. It is under scrutiny the way the educators choose to treat their students and deal with their problems surrounding the process of teaching, the contents of the textbook, oral teaching materials, the process of learning regarding their knowledge and skills.

This research analysis sets out the focus of the study on Arabic teaching in Darunnajah Islamic Boarding School in Jakarta. Reasons for the choice are thus: the place being studied, Darunnajah Islamic boarding school has sufficient Arabic materials for teaching, therefore analyzing the school through a child-friendly perspective will be considered adequate. An Islamic boarding school, Darunnajah is a self-proclaimed institution of Islamic education, which of course is inseparable from being a keeper of ethical and religious materials. Local government officials in Jakarta, Indonesia's greatest metropolitan and capital city of the country, considering it bearing teachings that inspire many people values of *al-akhlâq al-karîma* (commendable/virtuous characters), give confidence to its religious stanchion whose nation's charismatic figures like KH. Mahrus Amin and KH. Arifin Ilham, and ask that it pay attention to the rights of children as ordained also by the teachings of Islam. Hence, education level being on the focus in the school is appropriately on tsânawiya or junior high level with students' age 12 to 15 years old.

This paper is aimed to put in child-friendly perspective Arabic teaching in Darunnajah Islamic Boarding School. It would elaborate the process of teaching the Arabic language in it, study both the inhibiting and supporting factors of its teaching of Arabic within the framework of a child-friendly perspective. Darunnajah is a boarding school that applies 24-hour learning to its students; a santri would need to settle in Ashrama. Located in the capital city of Indonesia, Jakarta, Darunnajah Islamic Boarding School teaches religious and scientific subjects. Because santri came from various regions throughout Indonesia, characters brought from respected home village and city are found. A boarding school in a big city, the greatest in the country, with a large number of students and a variety of diverse characters, a study is interesting to conduct; here about child-friendly teaching Arabic in Islamic boarding schools.

Literature review

Some parameters or indicators in relation to child-friendly values in Arabic teaching can be used in this paper. In my opinion, how they operate can be analyzed through the activities of the teaching in all related components. A child-friendly approach in teaching is considered successful with following indicators are met: improvement in language skill, an upgrade in terms of attitude and behavior in teachers and students. As a result, they obtained from the activities of child-friendly based teaching of Arabic are beneficial and can be applied in day-to-day basis; easily

understood and adopted by the learners and could change the wrong perception regarding the right treatment to children's problems. That way it can be expected to shape the character as well as provide clear direction to work out the problems regarding child-friendly values. These indicators we may refer to friendly approach (<https://www.scribd.com/doc/264700311/Indikator-Sekolah-Ramah-Anak>).

Concerning papers and works about boarding school or *pesantren*, they are plenty. Some of them will be recapped here. Works by Yudha Heryawan Asnawi, Endriatmo Soetarto, Didin S. Damanhuri, Satyawan Sunito (2016), Saidna Zulfiqar Bin Tahir (2015), Sarno Hanipudin (2018), Haris (2017), Arif Darmawan (2017), M. Harja Efendi, Mimien Henie Irawati, Fatchur Rohman, Abdul Gofur (2017), Sudrajat, Ahmad Sahl, Tiurma Sinaga (2016), Setiobudi, Eko. (2017), Sriharini, Moh. Abu Suhud, Suyanto, Abdul Rahmat (2018), Sukarsono, Mohamad Amin (2013), Asep Sulaeman (2016), Duna Izfanna, Duna and Nik Ahmad Hisyam (2012), and Dewi Sadiyah (2015), are very important in dealing with how *pesantren* may enter the world of continuous changing with its staggering opportunities and challenges. Themes for *pesantren* ranging from *akhlâq* and education reform, religiosity of violence, values and tradition inheritance, democratization, environmental conservation, multilingual education, nutritional adequacy level of *santri*, deradicalization, empowerment, local wisdom, spiritual value-based biodiversity, the role of *kyai*, and religious values, are certainly very modern world.

A work by Duna Izfanna and Nik Ahmad Hisyam (2012) is worth mentioned here. According to Kardina Kamaruddin, Siti Hajar Mohd Hussain, Mazirah Binti Mohd Nizam (2017), Duna and Nik Ahmad suggest that characters (*akhlâq*) are part of internal mechanism, which leads individuals to perform out of their deliberation and may develop it into regular practice; However, we may also see that external intervention from the sides of parents, teachers or *'ulamâ* may be required.

Considering it most relevant to our study in locus and cases it dealt, we appreciate it and follow step by step to what the paper has concluded. Speaking about developing *Akhlâq* in the frame of character education at Darunnajah, the paper informs us that with the philosophies of Islamic-base principles, Darunnajah Islamic Boarding School would likely to have their *santri* in good character by deploying a genuine comprehensive approach. Three major keys the teachers educate and develop in students are; infusing knowledge, supportive environment, and chances to improvise. (Duna Izfanna and Nik Ahmad Hisyam, 2012). Our study about infusing child-friendly teaching of Arabic language in Darunnajah could be considered complementary to that work or others dealing with education, religious and cultural values in *pesantren*.

Research method

Qualitative in nature, this paper uses descriptive analytical method in its discussion. As for data collection, it uses thorough observation, in-depth interviews, library research, and triangulation. This paper leads focus on the teaching of Arabic in a formal institution, Darunnajah Islamic Boarding School Jakarta. It examines child-friendly values contained in the components of teaching Arabic. Here, these components of teaching which include educators, students, material, learning processes and evaluation, are put in relation to child-friendly values.

The child referred here is as in the Law of the Republic of Indonesia No. 35 year 2014 article 1 that a child is a not-yet-18-year-old human being, including a child in the womb (Ministry of Women and Children's Empowerment of the Republic of Indonesia, 2016:4). About child-friendly teaching, according to Law no. 35 section 9 (Ministry of Women and Children's Empowerment of the Republic of Indonesia, 2016: 8), that the child is entitled to education and teaching in order to develop his or her personality and level of intelligence in accordance with his

or her interests and talents. Child-friendly teaching and education, in this case children's Arabic language teaching, means the teaching of Arabic in various components both in the content of the material and the attitude or manner of teaching should be good and friendly to the children. Since education is a holistic process, it cannot be just an interplay where sheer conveying the matter takes place, nor an elaborate or 'sophisticated' explanation of the tough subject, nor a bubble over the student's question. More than that, education should include the guidance, instruction and direction by the teacher to the students so that with their guidance they can act and behave outside the classroom correctly and properly in their wider society (<https://www.uinjkt.ac.id/id/antara-pendidikan-dan-pembelajaran/>) retrieved on Monday, 07 January 2019, 07:39. One of the papers that also discuss Darunnajah as the locus of study is *Teaching Arabic by Gender Perspective at Pesantren Darunnajah* (Akmaliyah and Teti Ratnasih, 2017). This paper describes gender concerns in teaching Arabic in Darunnajah, and how students are being treated regarding gender.

Result and discussion

Child-friendly environment can surely make students at home learning. Based on a study conducted by Murtaza (2011), a child-friendly school environment has a significant positive effect on the student learning process. Schools that meet child-friendly criteria are more likely to produce healthy and brighter students. UNICEF (2010) mentions five criteria for child-friendly schools based on its standards:

Inclusive in treatment for children

Inclusive means that there is no discrimination or stereotypes against differences / diversity among students. Inclusiveness also means schools can provide education that is free, easily accessible and affordable to the community. Schools must also be able to protect the existence of minorities, children with disabilities, and those who are victims of violence.

Effective for learning

This point means that schools should provide good quality education and are able to understand individual students according to their self-development. Thus a cooperative and democratic learning style can be created. Likewise, quality learning materials can help teachers themselves increase their capacity.

Healthy and productive children

Schools that are in a clean, safe and healthy condition are necessary. The availability of clean water and sufficient required health facilities will surely create a healthy and comfortable learning environment. Schools need to provide their students with guidance on basic health education, be it physical, mental, or emotional health, with the aim of protecting them all from any harm.

Gender-sensitive

Child-friendly schools must implement gender equality in every activity. There should be no stereotypes or gender discrimination. It is to make sure that schools are able to be fair for both male and female students. Schools must be able to introduce and direct their students to always respect gender differences, keep reminding of the importance of gender equality, and take attention to the school environment to be free from violence.

Involving children, families, and communities

Child-friendly schools must be able to mediate all elements that play a role in creating a child-friendly environment. In this case, students are invited to always participate in activities to increase their self-confidence. The teaching curriculum must also be in accordance with prevailing societal norms so that it can be accepted by all groups of society. Families and communities also should contribute in creating a child-friendly environment. Therefore, families need to instill these principles (point number 1-4) at home, so that they can form a positive student mindset. With every element participating, a comfortable and safe learning environment for students may be created without difficulty.

Once a school is able to create a child-friendly environment, the next focus is the teacher. He or she must be able to make the classroom a comfortable place to study for students. Janguza and Dodo Mahmud (in Abdullahi, 2017) mention the function of teachers in the classroom to create child-friendly learning, namely:

1. Creating a conducive classroom for students
2. Always paying attention to the health of students
3. Ensuring good air circulation in the classroom
4. Giving only positive punishment
5. Applying the rules of class in respect behavior
6. Always checking attendance and understanding the condition of students who are not present
7. Implementing the school's vision and mission
8. Ensuring that learning is child-centered
9. Assessing all student activities
10. Using formative assessment
11. Always paying attention to the needs of students in learning
12. Using appropriate textbooks and teaching materials
13. Always using learning media that is open-ended questions
14. Always improving personal professionalism in order to be able to continue to develop
15. Collaborating with other parties to find out the weaknesses and strengths of each student
16. Involving parents and local communities for class projects as well as meetings between teachers and schools.

In Islamic history, it was the house of al-Arqâm which was dubbed as the first Islamic council for knowledge. Here, al-Qur'ân and its teachings, also the principles of Islam, are read and memorized by the companions. At that same place the Prophet also received those who were attracted to Islam and answered their curiosity about Islamic teachings (Mahmud Yunus, 1992).

Initially, the teachings were indeed conveyed and taught by the Prophet secretly to close friends and colleagues. Then, when many began to embrace Islam, this house of Al-Arqâm ibn Abi al-Arqâm was then prepared as “center of learning” for the faithful to the cause of Islam. After a good development, there was a revelation that contained the command to broadcast Islam to the public in all of Arabia with open and blatant way. Certain to his holy call, the Prophet remained steadfast in broadcasting Islam despite challenges and sufferings that he and his companions received. With the exception of Ali bin Abi Thâlib, there had been no child involved in Islamic education at this period, but the Islamic religious education in Mecca had already been run and directed to all walks of life, at all ages, old and young. Its contents are primarily the teachings of al-Qur'ân, as the guidance of the people and the foundation of Islamic values. Internalization of *tawhîd* was also developed simultaneously. The essence of the teaching of the Prophet while in

Mecca is about religiosity; enjoining *akhlâq* or good behavior to fellow human beings, it called intellect to grow knowledge besides encouraging the mind to pay attention to God's creation and the universe. (Zuhairini, et.al. 2008). Already was in circulation that since the time of the Prophet women have had the opportunity to learn. There is no prohibition for women to study and join in seeking knowledge. In the course of history, there have been recorded a number of educated Muslim women. Among the Prophet's own wife, Hafsa and Siti Aisha.

While in the Islamic history education institutions were private houses, *kuttâb*, mosques, salons and madrasas (Samsul Nizar, 2007), at present, based on Law No. 20 of 2003 concerning the National Education System Article 30 paragraph 3, education institutions are either formal, non-formal or informal. The kind of institution under discussion here is *pesantren* or Islamic boarding school which is considered as among the formal education.

According to Abdurrahman Wahid, *pesantren* is a subculture of society that has character and tradition peculiar in itself among all in general. (Abdurrahman Wahid, 2007). Its purpose of education is stated in general to elevate good character, to train and enhance spiritualism, to respect religious and humanitarian values, to teach honest and integrated attitudes and behavior, also to prepare *santri* --students of Islamic boarding school, for a simple and sincere life. (Zamakhsyari Dhofier, 1982).

The term *pesantren* derived from the word *santri*. According to A.H. Johns, the term *santri* itself comes from Tamil, which means "teacher in reciting sacred text". On the other hand, C.C. Bergh mentions that the term *santri* comes from the Indian word, *shastri*, which means "a person or scholar who understands the holy books of Hinduism. (Zamakhsyari Dhofier, 1982)." Though the origin of the term is still under debate, the common ground is the same, *santri* can mean "someone who deals with sacred text." The dwelling place of *santri* where he is educated as scholars is *asrama* (from Indian word *ashram* meaning "dormitory"), though there is more popular term nowadays with equivalent meaning, "*pondok*." Seen in many ways, *pesantren* since the beginning of its history is known as a center of education and Islamic propagation. In this word, apparent is symbolism of reverence and the sacredness of the moral duty it carries.

Having a role in educational activities, *pesantren* naturally takes part in organizing religious education activities. Even more, it constituted institution that has the most contact with the common people, so it is not an exaggeration to say that *pesantren* is educational institution that has been integrated with the life of the people (Mastuhu. 1994).

Pesantren is basically the place of learning for *santri*, while the *pondok* means the house or simple residence made of bamboo. There is a possibility that the word *pondok* comes from *funduq* of Arabic language which means a temporary place to stay (Nurcholis Madjid, 1997), In other ways, *pesantren* can also be understood as religious education institutions with a non-classical system, in which a *kyai* teaches religious knowledge in a *sorogan* way using the Arabic books of the classic scholars, and a *santri* usually lives in *pondok* or dormitory in *pesantren*. (Sudjono Prasodjo, 1982)

On Javanese language, also in Sundanese and Madurese, both terms *pondok* and *pesantren* are generally used, while in Aceh it is known as *dayah* or *rangkang* and *menuasa*, then in Minangkabau it is called *surau*. The Indonesian national figure in education from Minangkabau, Mahmud Yunus (1899-1982), is known also to study at a location called *surau*. (Abudin Nata, 2005).

While people in Java may imagine *surau* is synonymous with, or a bit like, a *musholla*, small room just enough to sit for some to pray during five-time congregations, it turns out that in Sumatra *surau* is an educational institution comparable to even the most modern Islamic boarding

school, complete with its various components. This educational institution spawned many towering figures the like of Mahmud Yunus. Based on the explanation from the charismatic history figure KH. Mahrus Amin, founder of Darunnajah Islamic Boarding School, this figure is the first initiator who pioneered direct teaching (*tharîqah mubâsyarah*) in teaching Arabic language in the classrooms of modern *pesantren* such as Darussalam Gontor or Darunnajah Jakarta. (Interview with KH Mahrus Amin in Darunnajah Islamic Boarding School, 11 September, 2017).

As a traditional education whose students live together and study under the guidance of *Ulama*, *pesantren*, generally provides besides mosque for worship and other religious activities, also buildings for study. The 24/7 boarding school system has given hope for full cover in education of *santri*. When linked to Bloom's taxonomy approach which has become the standard measure in the world of education, all educational targets have been targeted aptly by *pesantren*. Created for educational purposes, this taxonomy divides educational goals into three domains or regions. The three domains are *the first* Cognitive Domain, which deals with practices that concern intellectual aspects, such as knowledge, understanding, and thinking skills. *The second*, Affective Domain contains practices that deals with feelings and emotions, such as interests, attitudes, appreciation, and ways of adapting the peers. *The Third*, Psychomotor Domain, contains behaviors that emphasize aspects of motor skills such as handwriting, typing, and sports. (https://id.wikipedia.org/wiki/Taksonomi_Bloom). These three-domain theory, which tended to be classic, though has received several revisions to it, considered inseparable from the ideals of education where an educational institution can set goals, locus, and areas of expertise or specialization.

Furthermore, speaking about teaching methods, in most traditional *pesantren*, the method in teaching is usually *sorogan*. This method is considered difficult since it requires patience, diligence, obedience, and personal discipline in the part of the instructor as a guide and also in the part of *santri* as learners. Many students fail to take part in this method of teaching. This level of *sorogan* is actually only the first step in the maturity of education in *pesantren*, there comes the next step after it, even when students in general do not know or do not realize it. Basically, the students who succeed in taking the *bandongan* system are only students who have mastered the *sorogan* system. (Zamakhsyari Dhofier, 1982).

Success or the achievement of the goals set by *pesantren* can be achieved by *santri* only through a series of interrelated components of education and teaching carried out in due process. Unfortunately, there is no standard formula for this kind of education system which can be used as a reference for all education in it. This is because of the dependence of *pesantren* on the figure of *kiyai* as the founder. The persona of *kiyai* will definitely give color to his *pesantren*. His ability, competence, and daily practices determine which of the teaching methods or books being chosen to be used or instructed to his *santri*. This includes his personal experience and study background, which will give birth to distinctive tradition in *pesantren* he founded.

On the other hand, there is surely connection between Arabic teaching, *pesantren* and culture. These three things in themselves cannot be separated from language as a medium of human interaction and helps build these three (Ismail Suardi Wekke, (2015) Language plays significant role in human relationship in general; in the activities of *mu'âshara baina al-nâs*, public communication, it establishes people's smooth communication, keeps going agreements and negotiations in every aspect of life.

In connection to the problem of culture, in order to adjust to the current development of the global world, *pesantren* tries to adopt some 'secular' education menu in its curriculum. Then comes in the middle a new terminology *pesantren salaf* and *pesantren modern*. *Pesantren salaf* is

a boarding school that purely teaches religious education while *pesantren modern* includes in its curriculum 'secular' or general education system. "The difference between *pesantren salaf* and *pesantren modern* is like the difference between a *dayah* and a *madrassa* in Aceh," said renowned scholar in Islamic education from Aceh, Prof. Eka Srimulyani (E. Srimulyani, 2013).

Prof. Srimulyani very much has a point in it. *Dayah* is an education institution built by people's sources and very persistent in maintaining 'pure' religious education, no mathematics, physics, natural sciences, etc., while *madrassa*, --reminiscent of its identical name in Indian sub-continent and surround, Pakistan, Bangladesh, and Afghanistan, but very much different as it is not at all ideological, is just like any regular school, using national curriculum, includes in it mathematics, physics, and natural sciences, with addition of adequate religious instructions so named in Arabic (i.e. *madrassa* instead of *sekolah* (from Dutch language *school*, which is considered 'secular', non-religious school).

In comparison, *pesantren salaf* is penchant towards traditionalism, while *pesantren modern* has modern features: a grading or a class system, modern facilities with patented tables, chairs and curriculum. Hence, *pesantren salaf* follows the traditional non-grading model, unlimited span of time to finish study --since there is no rule regulates it. Here, *santri* do not know the curriculum, instead they are trained only to be able to master classical texts. As long as this learning process takes place, *santri* would sit on *bale-bale*, a divan, without adequate learning facilities, and remain still in semi-permanent buildings. During that time, he is required to be strong and patient despite the difficulties. To build these commendable traits, the building walls, facade or portico, are often decorated with words of wisdom, such as the hadith of Prophet "*man salaka thariqan yaltamisu fihi 'Ilman sahhala Allāhu lahu thariqan ila al-janna*" (whoever is traveling to seek knowledge, Allah will facilitate his way to paradise), or popular proverbs such as "*man jadda wajada*" (whoever works hard will surely be successful), etc.

The ever-growing curriculum from year to year is perhaps most striking difference between *pesantren salaf* and *pesantren modern*. In Darunnajah, categorized as among *pesantren modern*, curriculum on Arabic and English enacted in the KTSP (*kurikulum Tingkat Satuan Pendidikan* {Education Unit Level Curriculum} began to take effect in 2007) has already been developed to 2013 curriculum which is known to have more emphasis on balance between soft skills and hard skills. This development of the curriculum is usually intended to improve student's capability and to upgrade outcome to a better direction.

Already in conception since 1942, *Pesantren Darunnajah* was officially established by KH. Abdul Manaf Mukhayyar and his two colleagues, KH. Qomaruzzaman and KH. Mahrus Amin, on April 1, 1974. The curriculum system used is an integrated curriculum system with boarding school education as well as intensive Arabic and English teaching.

Furthermore, *Pesantren Darunnajah* applies basic patterns in education in order to achieve its vision and mission which include:

1. Panca jiwa, imparted to every *santri* to form and underlie his personality; which includes (a) sincere souls; (b) simplicity; (c) independence; (d) *ukhuwwah Islamiyah*, (e) freedom
2. Panca bina, a form of guidance for *santri* which includes; (a) devotion to God; (b) noble character; (c) having a healthy body; (d) have broad insight; and (e) skilled and creative.

Panca Dharma, a form of devotion of *santri* as servants of Allah, as a member of the community and a good citizen, so that the existence of *santri* can be beneficial not only for himself but also for others and the surrounding environment, it manifests in the following activities; (a) worship activities; (b) knowledge that is beneficial to society; (c) working as cadres for the people; (d) carrying out Islamic *da'wah*; and (e) having dedication to the beloved country and nationalism.

The history of the development of the Darunnajah Islamic Boarding School since its establishment until now, is divided into several periods, as follows:

1. The period of conception (1942-1960)

Starting in 1942, KH. Abdul Manaf Mukhayyar pioneered the foundation of *Madrasah Al-Islamiyah*, an Islamic school in Petunduhan, Palmerah, South Jakarta. Then in 1959, due to the expansion of the Sea Games sports complex, now known as the Senayan sports complex, the *madrasah* was relocated.

2. Period of pioneering (1961-1974)

This period began in 1961, when KH. Abdul Manaf Mukhayyar was successful in building six local madrasa buildings on *waqf* land in Ulujami, South Jakarta. However, due to a number of obstacles, the implementation of education cannot yet be carried out in Ulujami, but it is only carried out in another district in Petukangan.

3. Period of formation and arrangement (1974-1987)

This period was the first step in restructuring activities in the Darunnajah Islamic Boarding School. Exactly, on April 1, 1974, the *pesantren* was reactivated with only 3 *santri* in store for the starters. The activities of *santri* and *pesantren* had already been adjusted to prayer times ever since; for *pesantren's* independence, fundraising was arranged by and from the *pesantren* itself; it tries in various ways possible despite the difficulties to improve the quality of education and teaching, among them the establishment of the Qur'anic Sciences Institute (LIQ), the Arabic and English Language Institutions, and the Da'wah and Community Development Institution (LDPM), the commencement of scholarship program for *Ashabunnajah* (i.e. those groups of students receiving scholarships while studying in Darunnajah, considered Darunnajah's cadres in the front).

4. Development period (1987-1993)

During this period, Darunnajah began to expand its mission and ideals, providing Islamic religious education and education for poor children and aspiring to build a hundred modern Islamic boarding schools throughout Indonesia.

5. Nadzir board period (1994-present)

This period is an improvement step to become a better institution. On October 7, 1994, the heirs of the land (the late KH. Abdul Manaf Mukhayyar, the late KH. Qomaruzzaman, and KH. Mahrus Amin), made official *waqf* pledges, witnessed by several national figures and community leaders, as well as alumni and parents of *santri*.

Address of Darunnajah Islamic Boarding School is on Jalan Ulujami Raya, no. 86, Kelurahan Ulujami, Kecamatan Pesanggrahan, Jakarta Selatan. The location of Darunnajah boarding school is on the outskirts of the capital, very attractive and strategic location, because it will provide convenience to communicate with various groups, in the wider community, including government agencies. The surrounding environment is also beautifully managed, conducive in the farthest degree for *santri* to be comfortable and making graduated in expected years to follow, under the provision of being diligent and serious in studying religion or *muttafaqih fiddin*. They are guided to practice *Panca Jiwa*, five souls of Darunnajah Islamic boarding school, namely, spirituality, simplicity, independence, *ukhuwah Islamiyah*, freedom, and behaving nobility, imitating the Prophet.

In addition, *santri* of the Darunnajah Islamic Boarding School are expected to have an open and moderate mind, though remained steadfast to the principles of Islam. The availability of committed practitioners of education with educational backgrounds from various colleges and modern Islamic boarding schools is the key concept to sustain this great *pesantren*. Most of the

clerics and mentors live in dormitories and fully supervise and guide students in the process of daily teaching and living activities of *santri* in *pesantren*.

Throughout the history of its journey, Darunnajah Islamic Boarding School has 16 branches under the Darunnajah Foundation. *Pesantren* Darunnajah continues to improve the quality of education, carry out physical development, develop funds and prepare cadres to continue to serve the community in the field of education and other social activities.

The leadership system applied in Darunnajah boarding schools is collective one. Collective leadership, which is the highest leadership is held by three people in one period, then the division of works is carried out according to the expertise of each person. Regarding the education system, the Darunnajah boarding school mixes three education systems simultaneously, namely; *pondok* (or *pesantren*) modern system, the *madrasah* system, and *pesantren salaf* system (Retrieved from <http://darunnajah.com/profil-pondok-pesantren-darunnajah-jakarta/>, Thursday, 16 June 2016, 19:47)

The students who received instruction at the Islamic Boarding School Darunnajah included students of both sexes. The teaching is done in class and non-congregational between boys and girls. The levels of the Modern Islamic Boarding School *pesantren* start from the level of the Play Group, PAUD (*pendidikan agama usia dini*, pre-kindergarten religious education), Kindergarten, Elementary School, High School (MTs (Tsânawiyah) and MA ('Âliyah), to college degree or *ma'had 'Âliy* Darunnajah. Some of the *santri*'s activities include: Prayers in congregation 5 times a day, reciting al-Qur'an with senior guidance, memorizing the Qur'an (*tahfîzh*), Arabic and English conversations every day, and doing exercises and drills such as sports, learning organization activities, three language speeches, boy-scouts, other extracurricular such as *pencak silat*, journalistic activities, marching band, and so on. (<http://darunnajah.com/category/1/>, Thursday, 16 June 2016, 19:52).

Currently, in the context of the convenience of teaching at the Darunnajah Islamic Boarding School, the facilities are as follows:

1. Worship facilities

The main available worship facility the Grand Mosque. This mosque is the center of activities for the *santri*, teachers, parents, and for all who live in the *pesantren* environment. The mosque is also used for the activities of the *majlis ta'lim* followed by *muslimât* from the surrounding community and the mosque as well as the meeting place of the *santri* related to worship.

2. School facilities

Facilities contained in the School at the Darunnajah Islamic Boarding School, namely; (a) teaching buildings, consisting of 32 classrooms for Boys and for Girls 45 classrooms, with all rooms air-conditioned (AC); (b) laboratories, consisting of 2 Language Laboratory units (Arabic and English), 3 MIPA Laboratory units (Biology, Physics, Chemistry), and 3 Computer Laboratory units; (c) audio visual room, which has been equipped with LCD projectors and soundproof; (d) Biro Konseling room, which is as a place of Guidance and Counseling for *santri* to consult the competent staff when facing problems; (e) Career Center space, which is the place for the students to consult with regard to career opportunities and further learning prospects, and (f) there is also the principal's room, teacher's room and school administration room.

3. Dormitory facilities

The Darunnajah Islamic Boarding School has dormitory buildings, 14 units, which consists of 6 units of the male dormitory building and 8 units of the female dormitory building. Each building consists of 10-20 rooms. In addition to being equipped with a dining room, the surrounding building is also equipped with a canteen.

4. Supporting facilities

Some supporting facilities are Meeting Room, Sports Hall, Public Kitchen, Mini Market, Cooperative, Sports Field, Indoor Swimming Pool, Bank, Laundry, Tours & Travel, Production House, *Santri* Savings, and small portions of vegetation spreading all over the boarding school environment (Retrieved from <http://darunnajah.com/profil-pondok-pesantren-darunnajah-jakarta/>, Thursday, 16 June 2016, 19:47).

5. Number of students

At present the Darunnajah Islamic Boarding School has 17 branches and 57 educational units spread across Sumatra, Tangerang, Bogor, Jakarta and Serang Banten, with 9,230 *santri*. Especially in Darunnajah Islamic Boarding School Jakarta the number of *santri* is up to 3,900, out of which 2,654 *santri* are living inside the compound (<http://darunnajah.com/info-pendaftaran-pondok-pesantren-darunnajah-jakarta/>, retrieved on Wednesday, 02 January 2018).

6. The teaching board

Overall the number of *santri* and the board of directors at the Darunnajah Satu Islamic Boarding School in Jakarta total 280 people with the following details; (a) Kindergarten teachers numbered 10 people with the majority holding first degree education; (b) Primary School Teachers numbered 57 with the majority holding first degree education; (c) Madrasah Tsânawiyah teachers numbered 113 people with the majority holding first degree education; and (d) Madrasah 'Âliyah teachers totaling 63 people with the majority holding second degree education.

The Darunnajah Islamic Boarding School not only nurtured the students' thinking power, but also established the *santri* in their entire parts of their everyday life, meaning that the Darunnajah Islamic boarding school education did not merely apply teaching but more than that it prioritized education. Therefore, what is meant by education at the Darunnajah Islamic Boarding School would emphasize some of the following education: (a) education of capable and skilled cadres in the midst of their community, in relation to education, which is expected to be useful in the community later; (b) Guidance for the younger generation who are expected to continue their studies in accordance with their interests and potentials and can continue to preach in the community, carrying out the noble duties of *amar ma'ruf nahi munkar*. To continue his studies in higher education the *santri* are required to master foreign languages, including Arabic.

Based on the description above, the teaching of Arabic is not just meant as teaching, but in it there are educational efforts, that is, not only conveying Arabic language material but also incorporating the main values in it, including child-friendly values. So, the teaching of child-friendly Arabic in the Darunnajah Jakarta Islamic Boarding School is realized starting from the available Arabic material, as well as the attitudes and teaching methods of educators in teaching Arabic or the application of teaching methods and strategies as well as evaluating teaching which emphasizes childcare or child friendliness.

That way, the results obtained from this study indicate that all components of teaching Arabic, especially in Darunnajah Islamic boarding schools are child friendly. The core of child-friendly teaching in that throughout teaching process, children obtain proper protection, friendly companionship, psychological and physical comfort, as well as their involvement as active students in the learning process, is properly conducted. The process and evaluation of teaching are also be equitable for them. So child-friendly Arabic teaching in Darunnajah Jakarta in its teaching component provides proper protection, is friendly to children, it provides psychological and physical comfort for children and the involvement of children as active students in the learning

process and the process and evaluation of fair teaching for children. In the process of teaching Arabic, the students of Darunnajah obtain teaching materials from textbooks consisting of six volumes, which bear hospital treatment and caring for children, both on book covers, pictures of the contents of books and reading texts and exercises.

And processing of teaching Arabic is using the book of *Al-Lughah al-Arabiyyah* by H. Nur Hamid, M.Pd, the publication of *pesantren* darunnajah, and the book of *Ta'limu al-Lughah al-Arabiyyah* by D. Hidayat, published by Toha Putra Semarang, this book based on curriculum of Ministry of Religious Affair decision. And using a book of *Durûs al-Lughah al-Arabiyyah* by Imam Zarkasy and Imam Syibani. And based on interviews with *ustadz* (teacher) and *santri*, information was obtained that when *santri* neglected doing Arabic homework, the instructor gave him sanctions to memorize some Arabic vocabulary or otherwise added training material to be done by *santri* in the class (Interviews and FGD with *ustadz* and *santri* in 17 September 2017).

The inhibiting factor for child-friendly teaching is the availability of a complete and comprehensive teaching material or handbook, which contains child-friendly values since the beginning to the end of the class (class 6), so that child-friendly values can be understood and absorbed by the child as a whole and not partially. In addition, the instructors have not received material on understanding child-friendly, so treating children in teaching methods or strategies is more based on human instincts and on the basis of values of spirituality to properly protect children's rights.

The supporting factors are that there are available Arabic teaching manuals that care about children, even though they are not maximal. There has been a growing awareness of teachers to protect children's rights in teaching, especially the teaching of Arabic in both schools.

Conclusion

Child-friendly teaching is a form of fulfillment of children's rights based on Law no. 35 article 9 that children have the right to education and teaching in the context of their personal development and the level of their intelligence in accordance with their interests and talents.

The teaching of child-friendly Arabic in the Darunnajah Islamic Boarding School in Jakarta shows that all the components of Arabic teaching at the *pesantren* are child-friendly: Those whole components of teaching from educators, students, teaching goals, teaching materials, methods or processes of education and evaluation. What the author sees as the core of child-friendly teaching is already arranged in proper manner. We already witnessed that in Arabic teaching sessions, children obtained proper protection, friendly companionship, psychological and physical comfort and the encouragement to participate as active students in the learning process and evaluation.

Declaration of conflicting interest

The authors state that there is no conflict of interest concerning the publication of this paper.

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