

Reimplementation of madrasah ramah anak in building discipline character of students

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Abstract

This study aims to discuss the implementation and impact of the Madrasah Ramah Anak (MRA) concept on the disciplinary character of students. This study uses a qualitative approach of field research type. This research took place at MAN 1 Sleman. Data collection was conducted through interviews and purposive sampling techniques. The results showed that the MRA program has been implemented following Sekolah Ramah Anak's (SRA) component. They are child-friendly school policy, educators and education personnel trained in children's rights and SRA, child-friendly learning process, child-friendly facilities and infrastructure, and child participation. MRA provides significant changes by shifting rewards and punishments towards a more humanist approach. The implementation of MRA, which is based on Albert Bandura's modeling theory, allows students to imitate the behavior of educators and peers. This modeling involves all madrasah stakeholders. The positive impact is the application of the principle of justice and increased networking with external parties such as BKKBN and Puskesmas. Then, the negative impact is the weakening of students' disciplinary attitude because they seem to feel safe from punishment. The solutions include involving students in competitions and formulating rules-related class agreements. This research is expected to make a scientific contribution to the formation of disciplinary character, especially through the concept of MRA.

Keywords: reimplementation, *Madrasah Ramah Anak* (MRA), discipline character

INTRODUCTION

Skipping school is one of the most common phenomena in schools. In fact, the Kompasiana website chose a topic with the title School Skipping Becomes an Endless Obstacle (Handoyo, 2024). The website explains several factors that cause students to choose to skip school instead of school. Students choose to skip school because of unresolved assignments and lack of motivation to learn in students. This factor was experienced by junior and senior high school students in Morowali, Central Sulawesi who were ambushed by Satpol PP during school hours. The secretary of Satpol PP, Asfar, also found a cigarette and a can of fox which were suspected of being abused as addictive substances around the arrest location (Syahril, 2024). The government reflected on all the problems above, thus creating a new concept such as the Ramah Anak Program. Various cases as mentioned above also occur in the madrasa environment, which contains the content of learning aqidah and morals (including good and bad morals) as a family of Islamic Religious Education (Nurrizqi, 2021.).

On Sunday, July 20, 2023, the Ministry of Religious Affairs declared the Madrasah Ramah Anak (MRA). The declaration is expected to create madrasahs for a happy place for all parties in the school (Romalina, 2023). A concept that aims to fulfill all aspects related to learners' rights in education. According to the Satuan Pendidikan Ramah Anak (SPRA) guidebook written and distributed by the government, education must also instill respect for human rights, respect for parents, culture, and community values, and prepare children to live responsibly in society. In its implementation, the madrasah is expected to be a safe, clean, healthy, and enjoyable place in the learning process and relationships between madrasah residents. This concept also facilitates children's rights without physical and psychological violence. Learners become enthusiastic, happy, and enthusiastic about learning in class instead of feeling afraid and burdened (Afina et al., 2023).

The concept of Madrasah Ramah Anak is a concept that is considered to have a humanist approach based on individual awareness. However, as far as implementation in schools is still theoretical, it is seen from the impact and improvement of the disciplinary character of students who have not achieved maximum results. Madrasah 'Aliyah Negeri (MAN) 1 Sleman is one of the madrasah institutions involved in an MRA pilot project and has been using the Ramah Anak label since 2023, although its implementation has only been pursued gradually since the beginning of 2024. Based on data obtained by researchers, some educators and students said that this concept weakened the disciplinary attitude of students at MAN 1 Sleman. Learners increasingly feel safe in committing undisciplined acts. This

statement is supported by a statement from one of the MAN 1 Sleman students who stated that cases of student violations occur repeatedly because there are no real consequences for these violations.

The challenges and obstacles in the application of MRA make researchers interested in relating it to the concept of modeling initiated by Albert Bandura. From the various statements above, the researcher feels uneasy about the concept of MRA implementation towards the disciplinary character of students and its impact. The integration of Albert's theory into the implementation of MRA is expected to contribute to science, especially regarding the cultivation and habituation of students' disciplinary character. This research has previously been discussed a lot, there are similarities and differences from previous research. The discussion in previous researchers can be thematically classified into two themes. The first theme discusses the implementation and impact of programs such as research, there are several studies from Violeta and Lessy's (2024). Sukma et al (2019). and Mufidah and Uyun(2023).

The second theme discusses the implementation of MRA which is associated with character building such as Umayah (Sukaesih et al., 2023), Pamuji (Pamuji, 2017), and Hisyam (Hisyam, 2019). The research above has research similarities related to the implementation of *Sekolah Ramah Anak* that have been running well, as evidenced by the attention of educators to the needs of students and attention to children's rights without physical and psychological violence. On the other hand, there are differences in the theory that researchers put forward, namely Albert Bandura's social-cognitive theory, and different research places than before.

METHOD

This research uses a qualitative approach to explore the meaning of life, participants' perspectives, and concepts that explain social behavior in social, cultural, environmental, and institutional contexts (Yin, 2016). Regarding the type of research, field research is used, which is a systematic study of daily activities at the location of the activity, with the flexibility to deal with ambiguous situations, in order to understand the activities of participants (Bailey, 2018). Furthermore, in order to collect data related to the experiences, views, expectations, and impacts felt by respondents on certain programs or policies, this research uses in-depth interview techniques (Boyce & Neale, 2006).

The subjects were determined based on individuals who have an in-depth understanding of the implementation, challenges, and impact of the MRA concept on the formation of students' disciplinary character, namely the Deputy Head of Student Affairs, Counseling Guidance Teacher (BK), Subject Teachers, and several MAN 1 Sleman students. Therefore, purposive sampling technique was applied to determine the sample specifically in accordance with the research objectives. This technique is also known as “knowledgeable people”, i.e. people who have extensive knowledge on a particular topic due to their role, profession, network, experience, or expertise (Cohen et al., 2018).

RESULT AND DISCUSSION

Views of Educators and Learners on the Implementation of Madrasah Ramah Anak (MRA)

SRA is an action taken by educators to help students without discrimination. This is as stated in article 54 of 2002 Law No 23 on Child Protection, “Children in the school environment must be protected from violence committed by teachers, school managers, friends from school and educational institutions” (Violeta & Lessy, 2024). MRA is one of the programs launched by the government to build Sekolah Ramah Anak, which has several significant changes. The presence of this program aims to fulfill all aspects related to the rights of students in education (Pendidikan & Ibtidaiyah, 2019).

According to information from Mrs. Ernawati, SE, MSI as the Deputy Head (Waka) of Student Affairs. Madrasah Aliyah Negeri (MAN) 1 Sleman is one of the schools that received the mandate as a *Madrasah Ramah Anak* (MRA) since the issuance of a Decree (SK) from the Regional Office in 2022 along with other State Aliyah Madrasahs in Yogyakarta. This information was conveyed by Mrs. Ernawati, SE, MSI, as the Deputy Head of Student Affairs. After receiving the mandate, the madrasah formed a special team to be responsible for the implementation of the MRA program. However, the implementation was not optimal at first, because the madrasah only followed instructions such as making declarations without a deep understanding of the essence of MRA.

In early 2024, the Regional Office held a technical guidance (Bimtek) for the MRA program, where MAN 1 Sleman was asked to send representatives to MAN 2 Kulon Progo along with all other madrasahs in Yogyakarta. MAN 1 Sleman sent 8 people as

representatives, but this number was deemed insufficient. Therefore, the madrasah took the initiative to organize technical guidance independently for all teachers.

According to the results of information from other sources, the Guidance and Counseling Teacher (BK), Mr. Muhammad Irawan Saifudin, S.Pd., said that the concept of MRA is still newly implemented at MAN 1 Sleman. This program was only introduced this semester and is still in the early stages of implementation, including the application of the concept of positive discipline which also started this year. The MRA program is in a transition period from the previous program which is still standard because MRA has not been officially introduced before. The term used previously was Child Friendly Unit (SRA), but specifically for Madrasah the term was changed to MRA.

Mr. Irawan also explained that the concept of BK services needs to be adjusted to the existence of MRA in Madrasah. To support the implementation of positive discipline in the MRA program, BK has a special mission, which is to change students' perceptions of BK services. Previously, BK which was synonymous with handling problematic students (known as BP or Guidance and Counseling) is now transformed into BK which is known as a friend to students. This aims to make students more confident, open, and come voluntarily to BK services, not only when they face problems. Since 2021, BK at MAN 1 Sleman has been using the slogan "BK Sahabat Siswa" to support a learner-oriented approach to training and counseling.

One of the students of MAN 1 Sleman, Farhat, who was also a participant in the socialization of the MRA program, stated that the implementation of the MRA Program in previous years was still theoretical, Farhat explained according to his experience at MAN 1, according to him, the implementation of MRA at school was still limited to formality. The MRA program only began to be implemented a few months ago, around the second semester of grade 10. according to him, in this Madrasah the implementation is still limited to formal rules and not yet comprehensive."

One of the factors behind the incomplete implementation is that not all stakeholders in Madrasahs have the same spirit and perception regarding MRA. Therefore, based on information obtained from Mrs. Erna, as a form of follow-up, the Madrasah conducted an independent Technical Guidance (Bimtek) on MRA which was intended for all teachers and employees. Not only that, Madrasah also involved several representatives from students in

socialization activities. Technical Guidance activities were carried out in early 2024.

Mrs. Erna expressed her hope regarding the implementation of the Madrasah Ramah Anak (MRA) technical guidance (Bimtek). According to her, the technical guidance, which was held in early 2024, was intended for all madrasah teachers and staff, even involving some students as representatives. He emphasized that support from all parties is needed so that the MRA program can run well, because the main goal is to form positive habits in the madrasah environment.

His hope after the implementation of the Bimtek is that all stakeholders will gain a better understanding of the essence and implementation of MRA, so that the steps taken can run in harmony. In addition, he also hopes that the students who participated in the guidance will be able to pass on this understanding to their friends. The madrasah also plans to conduct tiered socialization, such as through Matsama for new students and special socialization for grade 10 and 11 students.

Ms. Erna also added that special programs such as the Bimtek are an important step to unify the thinking of all components in the madrasah, although it is not an easy task. She admits that after the Bimtek, there are still some colleagues who do not fully agree or have different views, for example by comparing the old way and the new way or reviewing the effectiveness of this program. Therefore, she views the technical guidance as a crucial first step in implementing the MRA program at MAN 1 Sleman.

MRA is a concept that seeks to create an educational environment that is more supportive and centered on the interests and well-being of learners. Significant changes brought about by this concept include a shift in the use of rewards and punishments towards a more humanistic approach based on individual awareness.

Previously, appropriate student behavior would be rewarded and inappropriate behavior would be punished by giving positive and negative points, but now MRA is trying to eliminate the concept of punishment (negative points). According to Parhat, the approach is slightly different. If students break the rules, the consequences are more logical than physical. This is what makes the difference from before. Based on the information above is also in line with the results obtained from an interview with Mrs. Erna.

She added that in terms of rules, there are indeed changes, especially if previously the school used a reward and punishment system, where appropriate behavior was rewarded and

inappropriate behavior was punished (with positive and negative points). However, in the MRA concept, punishment or giving negative points is no longer allowed because it does not build awareness. Punishment may only have a short-term impact, he gave an example of students who are late will obey for fear of being punished, not because of self-awareness.

Based on Mrs. Erna's statement, it can be understood that MRA is consistently pursued in order to build awareness of discipline for all school members, including students. Therefore, awareness becomes the main point in MRA, because even though in the long run the character of students is getting honed, and not solely disciplined because of punishment.

Mrs. Palupi Wisnu Aji, S.Pd., a Mathematics teacher at MAN 1 Sleman, has a similar view regarding the discipline approach in madrasah. She explained that the old approach that focuses on punishment is indeed effective in the short term. For example, students who are punished for tardiness may feel afraid to repeat the same mistake in the near future. However, this approach does not necessarily build students' internal awareness. According to him, the actions that students often take are not because they understand the importance of discipline, but solely out of fear of punishment.

He also mentioned that the concept of Madrasah Ramah Anak (MRA) has a different orientation, namely that education should not be based on fear, but rather on efforts to build awareness and sustainable good habits. In this case, the purpose of implementing MRA is to change student behavior so that it is not solely driven by fear of punishment, but by self-awareness. The MRA approach, as explained by Ms. Erna, is to build awareness through positive habits by using rules that are replaced by the application of more educational and meaningful logistical consequences.

MRA has its own system of punishment, which uses the term 'logical consequences' for the actions of learners who show indiscipline. However, MRA requires a different approach from one learner to another. The approach in question is applied through coaching activities carried out by the counseling teacher together with the homeroom teacher. In addition, every learner's problem must be sought for the root of the problem, before being given logical consequences for their actions.

Mr. Irawan also said that when a student engages in undisciplined behavior, it is necessary to further explore the reasons behind the behavior and if necessary involve the role of parents as a step to find a solution, He explained that in the implementation of this MRA,

students who are able to analyze well are an added value. Mr. Irawan feels more relaxed and flexible in approaching, without having to apply harsh methods. However, behind this, there are still differences in handling cases, because there are students who quickly understand and change after being given advice, there are also those who may need a firmer approach, such as in a religious context that involves the lure of heaven and hell. The MRA system does not allow violence, so each case must be handled with the right approach. He gave an example with a case, students who often run away, the school needs to explore the reasons behind this behavior, such as dislike for food in the canteen, then after that the follow-up of the case continues by coordinating with the parents to find the right solution.

The above statement implies that the MRA approach not only involves the responsibility of learners but also parents so that awareness of the importance of discipline is built collectively. The involvement of all parties is expected to make learners not only avoid mistakes for fear of punishment but really understand the importance of acting according to the rules. This process requires a long period of time and the ultimate goal is to instill strong awareness in learners and create sustainable habits.

Another change that emerged in the MRA was the removal of negative words in school rules. Previously, rules such as 'no smoking' were often used, but these phrases are now changed to more positive ones, such as 'participate in maintaining a smoke-free area and do not carry or smoke'. The two sentences do have the same meaning, which is to prohibit certain behaviors, but the more positive language has the intention of creating a more constructive atmosphere.

Thus, students are expected to be more encouraged to behave in accordance with the rules because they feel valued and supported, not just because of the threat of punishment. Then, the reward system is also an important part of the MRA Program, but with an approach that focuses more on appreciation than punishment. Mrs. Erna added in her interview that

In the creation of the new TATIB book, negative words such as 'prohibited' have been removed. Although the meaning remains the same, the focus is now on using positive language. For example, if someone tells the truth, then they will get positive points and merits, without negative points. she also gave an example in another matter such as the sentence 'no smoking', has been changed to 'participate in maintaining a smoke-free area and do not carry

or smoke similar items. the institution hopes that this can change positive behavior into a habit. In addition, there is also an award system such as pins and certificates that are given during ceremonies or once a year.

Although various strategies have been pursued by stakeholders in Madrasahs, the implementation of MRA faces major challenges, including the unification of perceptions among educators in Madrasahs, the potential for students to repeat the same mistakes, and the limited ability of educators to discipline students.

Ibu erna said that the biggest challenge lies in the mindset that is not yet uniform. Some people still doubt the effectiveness of the MRA concept that will be implemented together, and sometimes there are still doubts about the change. In the past, education was often done in a harsh way, while nowadays what is expected is a firm but not harsh approach. this is a big challenge. In addition, in guiding learners using the MRA principle, which requires a lot of patience to implement.

In addition to meeting some of the challenges above, the implementation of MRA has an impact on student discipline in Madrasah. Based on data obtained from several respondents, it can be said that the existence of this MRA cannot be said to have a significant impact on increasing student discipline. One of the students named Andina, expressed her opinion regarding the implementation of MRA, stating that the previous regulation system that used positive and negative values was more effective. The current system is considered less effective, so students break the rules more often. With this new approach, students feel that there will be no significant consequences, so they break the rules more often without fear.

Albert Bandura's Social-Cognitive Theory

Albert Bandura said that what have an important role in learning are social, cognitive, and behavioral factors. These factors are able to provide opportunities to organize thoughts and be able to set their own limits (Bandura, 1986). Social factors such as students' observations of their parents and social environment. Cognitive factors include students' desire to get high grades or success. Albert Bandura is one of those who carries social cognitive theory, he said that when students learn, they are able to observe and then represent the learning experience that has been obtained. This is called cognitive learning (Marhayati et al., 2020).

Overall, Bandura's social-cognitive theory provides a foundation that behavior can be learned in a social context through observation, modeling, and internal thinking, and individuals play an active role in determining the behaviors they choose to imitate (Lesilolo, 2019). The act of observing can give humans the nature to learn from each other without having to do other things. Humans learn to observe the behaviors of others. In the process of imitation or modeling, there is the term reinforcement. The reinforcement is a function of motivation and information. The reinforcement process provides information to humans on which traits are the most adaptive. Humans can know the consequences of their behavior and can optimize the effectiveness of a learning program. In social learning theory, reinforcement is understood as something that has motivating properties. That is, humans learn to anticipate the reinforcers that will occur in certain situations, and this anticipation becomes the first step in various stages of development. Although people cannot see the future, they can predict the consequences of certain behaviors based on what they learn from the good and bad experiences of others (importantly, without having to experience them first-hand) (Salkind, 2004).

Another important assumption in Albert Bandura's social learning theory that needs to be discussed is reciprocal determinism. According to this view, at the most basic level, the senses do not automatically produce behavior without involving human consciousness. This theory states that human actions result from the interaction of three factors: environment, behavior, and personality. The essence of reciprocal determinism is that humans process information from models, form symbolic images of behaviors through trial and error learning, and adjust those behaviors. These three factors influence each other, although not always with equal strength or contribution. Sometimes behavior has a greater influence, while at other times the environment can be more dominant. While behavior and environment are often the main determinants, cognition or personality remains the most powerful factor. Cognition affects behavior, behavior affects cognition. Environment affects behavior, behavior affects the environment. Cognition affects the environment, and the environment also affects cognition. This pattern works iteratively until a goal-appropriate behavior is found. Thus, learning is not just a simple process in which the individual imitates the model, but a more complex process, in which the individual internalizes the images from the model and adapts them (Bandura, 1986).

The Concept of Implementing Madrasah Ramah Anak on the Disciplinary Character of Learners

According to the Program Sekolah Ramah Anak (PSRA) guidebook launched by the government, education should instill respect for human rights, parents, culture, and community values, and prepare children to live responsibly in society. SRA is a formula to create a conducive school environment (conducive learning community), where children are able to learn effectively in an atmosphere and conditions that are safe, free from threats, and full of enthusiasm. Schools a child-friendly perspective become safe, clean, healthy, and fun places in the learning process and relationships between school members (Afina et al., 2023). The *Sekolah Ramah Anak* (SRA) guideline provides a definition of SRA, SRA is a formal, non-formal, and informal education unit that provides special rights and protection, and complaints for students in the education unit.

Components of a Child-Friendly School include: 1) Child-friendly school policy; 2) Educators and education personnel trained in children's rights and SRA; 3) Child-friendly learning process; 4) Child-friendly facilities and infrastructure; 5) Child participation; 6) Participation of parents, community organizations, businesses, other stakeholders and alumni (Rosalin, 2020). Child-friendly School Concept include: 1) Changing the paradigm of the teacher into a mentor, parent and friend; 2) School stakeholders provide daily role models; 3) The academic community in the school provides protection and is fully involved in protecting students; 4) Parents and children are significantly involved in fulfilling the 6 components of SRA (Rosalin, 2020).

According to one of the educators in Madrasah, MRA has a good concept, but so far it has not been implemented gradually and not maximized so the progress of the discipline character of students has not shown significant results. This statement is also supported by Farhat, who said that this MRA policy has positive and negative impacts in implementing the disciplinary character of students.

With the background of the problem, changing the concept of a child-friendly environment is still not enough to build the disciplinary character of students. There is a gap that needs to be filled, namely modeling as the core of social learning. This theory was proposed by Albert Bandura, where educators become one aspect of social factors in addition

to cognitive and behavioral factors, in the context of social learning. These factors can provide opportunities to organize thoughts and be able to set limits for oneself (Bandura, 1986).

Efforts to improve the character of discipline in students must start with educators who become learning models for what is observed around the school environment. Indirectly an educator participates in modeling and providing disciplinary behavior that will respond automatically to the stimulus of students, this will bring social and moral learning that can be imitated as learning for each student. Educators should be *uswah* or role models, not just limited to conveying scientific information. More than that, educators play a role in transferring personalities to form students with character, as the Prophet Muhammad PBUH was sent to improve and perfect noble morals.

The Prophet Muhammad saw. in spreading Islam not only invites goodness and creates peace, but he also exemplifies good behavior that can be felt by his friends and closest people. Rasulullah completed his mission to perfect human morals by always trying to be perfect in terms of morals, behavior, and way of thinking so that it can be seen and imitated by the people around him. Reflecting on the story of the Prophet, an educator must also be able to become a model that can be emulated by providing learning through attitudes, words, and actions. Improving the character of students requires the role of educators as role models for students in providing examples of discipline to the rules, so educators need to comply with existing regulations (Safira Maulidiyah & Adi, 2022).

The exemplary attitude of an educator is expected to be able to recognize the character values that need to be taught to students and understand how to provide good examples to them. Educators must be accustomed to doing or practicing commendable actions in front of students, both inside and outside the environment. Educators also need to convince learners that what they are doing is good and inspire them to follow their example. Consistency in maintaining good actions as a form of example in front of learners is very important to become an educator with noble character (Jannah & Mauizdati, 2022).

The MRA program launched by the government has brought significant changes, as stated by Mrs. Erna the change is in the location of the punishment which previously used positive points and negative points to no punishment or negative labels, it is because it does not build long-term awareness. The main highlight of this MRA Program is that education

should not be about instilling fear but building awareness and sustainable good habits. The implementation of this MRA program focuses on improving the disciplinary character of students who carry out discipline not because they are afraid of punishment and trying to change things that are positive into a habit that directly instills awareness within themselves. Therefore, the MRA program eliminates corporal punishment and some punishments that do not build awareness of logical consequences, which are expected to build awareness in students in the future.

Another change was also felt in the naming of the Code of Conduct as a student discipline guide, as stated by Mrs. Erna. The progress felt from this program is reviewing the problem from its roots. The approach used by educators in solving problems is more of an individual approach to each student. Not only that, with the existence of MRA, the madrasah embraces many external parties involved. One of them is the Puskesmas, then psychologist assistance. Not only that, if the problem is related to criminality, the school also cooperates with the Police.

In the interview, Mrs. Ernawati as the deputy student affairs explained the learning changes that occurred in the madrasah as part of the implementation of the MRA concept. One of the main changes is the making of agreements in the classroom, which are compiled by the class administrators themselves. The importance of the involvement of all elements of the madrasah in the successful implementation of the Madrasah Ramah Anak concept in building strong discipline characteristics. This must actively involve all school parties. Teachers, as role models, play a key role in forming positive habits through real examples in daily life. With the collaboration of all parties, it is expected that the concept of a friendly Madrasah can run well and have a real positive impact on the development of students.

The Impact of Madrasah Ramah Anak Implementation on the Disciplinary Character of Learners

The implementation of MRA, which has an orientation towards awareness of disciplinary behavior for each madrasa community, has so far had mixed impacts. On the one hand, MRA has a positive impact where students can improve their relationship with educators. Learners who behave in a disciplined manner are given rewards so that they consistently apply their discipline and achievements in the madrasah environment. This attitude is in line with Bandura, namely when someone is rewarded for certain behaviors, it

has the potential to make them behave the same way in the future. The social environment forms the basis for a person to learn how to behave and many aspects of socialization can function as positive reinforcement or vice versa (Bandura, 1977). Madrasahs also try to provide guidance and assistance for students who have not behaved in a disciplined manner. Coordination between homeroom teachers, counseling teachers, and Waka Kesiswaan continues to be carried out, even in some conditions involving parents/guardians of students related to the development or decline in student discipline. MRA requires the elimination of punishment so that the undisciplined behavior of students is always sought to find the reasons behind this behavior. The reason for indiscipline becomes the reference for determining the logical consequences for the learners concerned.

The flow of case handling above proves that the MRA concept applies the principles of justice and comfort to the situation of learning conditions for students. Learners do not feel under legal pressure (punishment / negative points), but rather try to raise their awareness to behave in a disciplined manner wherever and whenever. This narrative also means that the madrasah prioritizes a persuasive approach, which means persuading or inviting. This approach can be done rationally or emotionally, by touching affectionate aspects such as sympathy and empathy. The goal is to influence and change learners' beliefs, attitudes, and behavior. Persuasive communication works by manipulating psychology, so that learners feel they are acting on their own (Maya & Indasari, 2023).

Based on the data obtained, the implementation of MRA has increased the improvement of madrasah services and networking with external parties. Service improvement is getting better with the existence of a hotline or complaint link for students. The purpose of the complaint link is to report on the attitudes and acts of indiscipline of the madrasah community as well as input for the madrasah regarding facility improvements. This step has proven to be effective, as several cases have been revealed through the link, such as cases of dating and bullying.

Regarding networking with external parties, the madrasah has established relationships with many parties, including the Kapanewon Godean Sector Police (Polsek), Sleman Regency Police (Polres), Kapanewon Godean and Kapanewon Gamping Community Health Centers (Puskesmas), Magelang Military Regional Command (Rindam) Regiment, National Population and Family Planning Agency (BKKBN), and Madrasah MRA Network

in the Special Region of Yogyakarta (DIY). Cooperation with these external parties contributes to improving the discipline of students, because each party has a special program in the form of socialization and counseling so that students get the maximum learning experience, especially about order and discipline, health, and motivation for the future. As mentioned in previous research, the success of school management in implementing MRA is supported by all components of the madrasah, including internal and external cooperation. (Rahmawati & Supriyoko, 2022).

From the other side, negative impacts also arise due to the implementation of MRA, where the implementation is still relatively early and has not reached its maximum point. MRA is touted by some educators and students as a concept that weakens discipline. This is due to the handling of indiscipline cases that have not been maximized according to procedures. The impact is that students increasingly feel safe when committing undisciplined acts. This explanation is also a differentiator from the results of previous research which states that the implementation of Sekolah Ramah Anak (SRA) has succeeded in improving student character, creating a safe learning environment, and encouraging positive development through compliance with regulations, increased awareness of children's rights, and decreased violence (Khomsin et al., 2024). The implementation of the Sekolah Ramah Anak (SRA) program has a positive impact on changes in student character, such as habituation to worship behavior, healthy lifestyles, caring, honesty, and disaster preparedness. This program shapes students' character through religious education and moral values (Rahmawati & Supriyoko, 2022).

The forms of indiscipline of students are tardiness in going to the madrasah, high absenteeism, talking and crowding themselves when the educator is teaching in class, and lack of ethics and manners in speaking to educators and other madrasah residents. Following up on some of these behaviors, the madrasah responded with two steps. First, students who are indicated to be undisciplined are included in various competitions or organizations so that they have the motivation to excel. The consideration of this step is because they actually need attention and appreciation, so that competition and organizational activities can add to their busyness in positive things, even potentially leading to non-academic achievements.

The theoretical basis for the first step above can be found in the research of (Nadaek & Sadewo, 2014). Which explains that a fractured and anomalous family structure can

encourage children to become naughty and difficult to control. Some of the factors that cause children to be delinquent include wrong parenting and lack of fulfillment of physical, social, and psychological needs. These children generally live in families with disharmonious relationships, full of conflict, thus keeping them away from parental supervision. Agreeing with Nadaek and Sadewo (Sinaga et al., 2024). stated that children's personalities are strongly influenced by how parents guide and shape them. Parents also play a role in creating uniqueness in children, including during adolescence.

Second, students together with homeroom teachers through class organizations form an agreement. It is known that each class at MAN 1 Sleman has formulated its own agreement. The agreement contains all kinds of actions that class members must carry out, such as participating in learning activities actively and not crowded, orderly paying class fees, obeying and complying with madrasah rules, and being polite and courteous to all educators and madrasah residents. In fact, after the class agreement, there is a learning contract agreed upon together with the subject teacher. An environment that is always accompanied by disciplinary instructions can be a reminder as well as a trigger for students' motivation to continue to be orderly and achieve. Therefore, environmental factors are very influential in shaping character, as Bandura explains that most human learning occurs in the social environment, where the results are in the form of visual and verbal understanding applied in everyday life. Humans are seen as active beings who are able to make choices, understand events, and communicate (Siswadi, 2022).

The selection of Albert Bandura's theory is expected to influence the disciplined character of students even more. This theory is relevant in building disciplinary character in the Madrasah Ramah Anak (MRA) context. This theory emphasizes human behavior through modeling, imitation, and social reinforcement from the surrounding environment. Implementing *Madrasah Ramah Anak (MRA)*, can encourage parents to model disciplinary attitudes at home so that the values taught in Madrasah can be strengthened at home.

CONCLUSION

The implementation of *Madrasah Ramah Anak (MRA)* at MAN 1 Sleman has been running well in accordance with the SRA components. The components in question are policies on the MRA model, educators and education personnel who are trained in children's rights and

Child-friendly learning processes, child-friendly facilities and infrastructure, and children's participation in learning activities. The MRA concept, which is an adaptation of SRA, was found to bring significant changes in the school system. There is a shift in the use of rewards and punishments towards a more humanist approach based on self-awareness. This program seeks to improve the character of discipline because it is done on individual awareness, not because of punishment. The application of MRA, which is interconnected with Albert Bandura's theory of modeling, aims to enable students to imitate positive behavior from educators and peers. Modeling does not only apply to one group in the madrasah, but is applied by all stakeholders, both educators, students, and fellow madrasah residents, to treat each other well.

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