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Islamic Helix Quintuple Model in Ecosystem Strengthening Child-Friendly Schools in Madrasah

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ABSTRACT

Background

This study examines the enabling factors behind successful Child-Friendly School (CFS) implementation in madrasah, a dimension often overshadowed in academic literature that predominantly documents barriers and failures.

Purpose

The purpose is to identify and analyze the enabling factors that support successful CFS implementation in madrasah.

Design/method/approach

Through a qualitative instrumental case study at MI An-Nizhamiyah Depok, data were gathered from in-depth interviews with 12 key informants, participatory observation, and document review, then analyzed using Miles, Huberman, and Saldaña's (2014) thematic framework with source, method, and theoretical triangulation.

Results

Two mutually reinforcing groups of enabling factors emerged: internal factors encompassing visionary school leadership, a rahmah-based organizational culture, an Islamic curriculum integrated with six CFS indicators, and a structured morning habituation program (Dhuha Prayer, Quranic recitation, tahsin-tahfidz) and external factors including Islamic foundation support, active parental participation, a Child-Friendly RT/RW ecosystem, the Depok Child-Friendly City (KLA) Nindya Category policy, and guidance from related government agencies.

Contribution/value

The central theoretical contribution of this study is the Islamic Quintuple Helix Model: an adaptation of Etzkowitz and Leydesdorff's (1995) Triple Helix that expands the actor base to five madrasahs, family, Islamic foundations, local Islamic community, and government bound together by Ukhuwah Islamiyah as the core social-spiritual capital. This model provides a contextual and replicable framework for other madrasah seeking to build resilient CFS ecosystems grounded in Islamic values.

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INTRODUCTION

Child-Friendly Schools (SRAs) are not just labels or accreditation that are administrative in nature. More than that, SRA is a real commitment of an educational institution to make children as subjects, not objects in every learning and growth process. In madrasas, this ideal has even deeper resonance, because the teachings of Islam itself place the protection and maintenance of children as the collective obligation of the ummah. nevertheless, the academic literature on SRA in Indonesia tends to approach this issue from the point of view of deficiencies: what is not yet there, what is lacking, and why implementation often encounters obstacles. This kind of deficit approach, although it has its own diagnostic value, can actually obscure good practices that have actually been running in the field (Suyanto, 2024; Arifin & Hasan, 2023). In fact, understanding what makes a madrasah successful in implementing SRA consistently is much more of strategic value for the purpose of replication and policy development.

MI An-Nizhamiyah in Depok City is an interesting portrait of this phenomenon. This madrasah has managed to maintain the status of SRA with a relatively high level of implementation, even though it is faced with limited resources that are commonly encountered in private madrasas. This success is not a coincidence. It is the result of a closely intertwined interaction between strong internal leadership, a vibrant Islamic culture, and a supportive external ecosystem. The question then is: what are the factors at work behind that success, and what are the patterns of interaction?

Theoretically, the Triple Helix model developed by Etzkowitz and Leydesdorff (1995) offers a framework for understanding synergies between actors in driving innovation. The model was initially designed for the context of technological innovation with three main actors academia, industry, and government. In the context of Islamic education, this model requires quite substantial adaptation. Madrasas are not industries, parents are not just consumers, and Islamic foundations have a moral role that is not reduced in the framework of business alone.

previous research has touched on several important aspects: the formal managerial role of school principals (Hidayat & Rasyid, 2023), policy barriers (Rahmawati, 2022), to the importance of harmony between school and family (Suyanto, 2024). However, there has been no study that comprehensively maps the pattern of interaction between actors within the framework of Islamic values as social-spiritual capital. The study of Arizqi et al. (2025) on the role of Islamic boarding schools in digital literacy shows that Islamic educational institutions have very strong community-based social capital something that is relevant to what happened at MI An-Nizhamiyah. Similarly, the integration of Islamic values in educational programs has been empirically proven to improve the quality of learning and student engagement (Abdullah & Rini, 2020).

Based on this background, this study formulates three main questions: (1) how to profile internal and external supporting factors in the implementation of SRA in MI An-Nizhamiyah; (2) how the interaction patterns between actors involved in the SRA ecosystem are; and (3) how Ukhuwah Islamiyah-based collaboration models can strengthen and sustain the success of SRA. The goal is to identify those supporting factors, analyze how they work together, and ultimately formulate a conceptual model that can serve as a reference for other madrasas. scientifically, this research contributes to the development of Islamic education management theory through the integration of collaborative approaches and spiritual values in a single conceptual framework. Practically, the findings of the research are expected to be a strategic guide for madrasah managers who want to build an SRA ecosystem that is not only formally successful, but also culturally and socially sustainable.

METHOD***Research Approach and Design***

This research adheres to an interpretivist paradigm with a qualitative approach. The design chosen is an instrumental case study (Stake, 2010) a deliberate choice because the researcher does not simply want to understand MI An-Nizhamiyah as a case in itself, but rather uses it as a window to understand a broader phenomenon: how the supporting factors work in the SRA ecosystem in madrasahs in general.

The Asset-Based Community Development (ABCD) approach is used as an analytical lens (Kretzmann & McKnight, 1993; McKnight & Block, 2012). This approach shifts the focus from what is lacking to what already exists and is running: the strengths, assets, and capacities that the madrasah community has. The selection of MI An-Nizhamiyah Depok as the location is based on three considerations: (1) it has obtained SRA certification from the Depok City PA Office; (2) maintaining consistency of implementation for three years (2021–2024) even with limited resources; and (3) located in the city of Depok which has won the KLA title in the Nindya Category, so as to allow a study of the interaction between city macro policies and micro practices of madrasahs.

2. Data Sources and Informant Profiles

Twelve key informants were selected purposively with the guidance of the actors' representation criteria in the Quintuple Helix Islami model. The snowball sampling technique was applied to reach informants who were not initially identified. The profile of the informant is presented in Table 1.

Table 1. Profiles of Key Informants of Research

Yes	Informants	Position/Role	Contributions in SRA	Code
1	Head of Madrasah	Leadership of the Board	Internal SRA policymakers	KM
2	Senior Teacher	SRA Team Coordinator	Implementers and daily program monitors	GS
3	Classroom Teacher (2)	Homeroom Teacher	Implementers directly in the classroom	GK
4	Parents (3)	Active Student Committee & Guardian	Participants and external partners	OT
5	Foundation Administrator	Chairman/Secretary of the Foundation	Providers of legitimacy, funding, and moral direction	YS
6	Head of RT/RW	Local Community Leaders	Manage a child-friendly ecosystem outside of school	RT
7	Office of the PA and Ministry of Religion	SRA External Builder	Periodic monitoring, certification, and coaching	DP

Data saturation is a guide in determining the adequacy of the number of informants (Creswell & Poth, 2018) data collection is stopped when the information obtained from new informants no longer produces a different theme or pattern than what has been previously identified.

3. Data Collection Techniques

Data is collected through three complementary pathways. First, semi-structured in-depth interviews lasted between 45 to 90 minutes per session, guided by interview guides compiled based on the dimensions of the Quintuple Helix Islami model. Second, participatory observation is carried out during the morning habituation program, monthly meetings of the SRA Team, and student guardian meetings throughout February to April 2024. Third, the documentation study includes the minutes of foundation and committee meetings, the 2021–2024 SRA program report, the Decree of the Head of the Madrasah related to SRA, the assessment form from the PA Office, and the Depok City KLA policy document.

4. Data Validity: Triangulation Strategy

The credibility of the data is ensured through three-path triangulation.

Table 2. Research Data Triangulation Matrix

Aspects Studied	Interview	Observations	Documentation
Leadership of madrasah heads	KM, GS	Monthly SRA Team Meetings	SK, SRA Annual Report
The Culture of Islamic Organizations	KM, GK	Morning habituation activities	Internal policy documents
The role of the foundation	YS, KM	Foundation coordination meeting	Meeting minutes, foundation budget
Parental participation	OT, GS	Guardian meeting	Attendance list, committee minutes
Child-Friendly RT/RW Ecosystem	RT, OT	Local community activities	SK RT/RW Child-Friendly Depok City
Construction of the service and Ministry of Religion	DP, KM	Periodic monitoring and evaluation	SRA assessment form, certificate

In addition to triangulation, the validity of the data is also strengthened through member checking of findings while being reconfirmed to key informants and peer debriefing with research colleagues who are not directly involved in data collection.

5. Data Analysis

The analysis follows the interactive model of Miles, Huberman, and Saldaña (2014) which consists of four stages: data condensation, data presentation, conclusion drawn, and iterative verification. Thematic analysis was used to identify patterns across interviews and

observations, which were then constructed into a conceptual model of the Islamic Quintuple Helix. The entire analysis process is documented in analytical records to maintain transparency and a research audit trail.

RESULTS AND DISCUSSION

SRA Supporting Factors Map: An Overview

Before entering into the discussion by theme, Table 3 presents a comprehensive overview of all the supporting factors that have been successfully identified in this study and their level of contribution. This mapping is important as a framework for reading the findings that will be described in the next sub-section.

Table 3. Comprehensive Mapping of SRA Supporting Factors at MI An-Nizhamiyah Depok

SRA Supporting Factors	Main Actors	Contribution Rate	Categories
A. INTERNAL FACTORS			
Madrasah head leadership: visionary, consistent, and on the side of child protection	Head of Madrasah	Very High	Internal
Rahmah-based organizational culture: conflict mediation, zero bullying, humanist interaction	All Teachers	Height	Internal
An Islamic curriculum that is integrated with the six SRA indicators in a substantive manner	Curriculum Team	Height	Internal
Morning habituation program: Dhuha prayer, recitation of the Qur'an, tahsin-tahfidz	Teachers & Students	Very High	Internal
Commitment and consistency of all teachers in supporting the SRA program	All Teachers	Medium-High	Internal
B. EXTERNAL FACTORS			
Foundation support: policies, budget allocation, and Islamic moral legitimacy	Foundation	Very High	External
Active parental participation in the planning, implementation, and evaluation of SRAs	Parents/Committee	Height	External
Depok City's Child-Friendly RT/RW Ecosystem: SRA Values Continue Outside Schools	Local Community	Height	External

Depok City KLA Policy Nindya Category as a Conducive Macro Context	Depok City Government	Height	External
Regular coaching of the PA Office, the Education Office, and the Ministry of Religion of Depok City	Related Agencies	Medium-High	External

Internal Supporting Factors: Growing Forces from Within

Of all the internal factors identified, the leadership of the head of the madrasah appears as the most decisive foundation. What distinguishes him is not only his managerial ability, but his way of looking at SRA itself. The head of the MI An-Nizhamiyah madrasah does not treat SRA as a regulatory burden that must be fulfilled for the sake of administrative completeness. He sees it as an inseparable part of the institution's mission in forming a healthy, happy, and characterful generation of Islam. This is where consistent commitment and measurable operational policies flow (Hidayat & Rasyid, 2023).

The next internal factor that is no less important is the organizational culture that grows in this school. There is something different in the way the teachers at MI An-Nizhamiyah interact with students. Any conflict is resolved through mediation, not punishment. The 'zero bullying' policy is not just a written rule, but a norm that is actually implemented. The existing curriculum also does not separate Islamic values from SRA indicators, both are integrated substantively, not just formally (Musthofa et al., 2024).

However, the most distinctive internal factor that distinguishes this madrasah from other educational institutions is the morning habituation program. Every day, before the teaching and learning activities begin, MI An-Nizhamiyah students gather for congregational Dhuha prayers, followed by the recitation of the Qur'an and the tahsin-tahfidz program. The program may seem simple, but its impact goes beyond the spiritual aspect alone. It builds a sense of security, togetherness, and mutual respect—exactly the core values that underpin the SRA ecosystem. Wahyudin et al. (2023) confirm that this kind of collective spiritual habituation contributes significantly to the formation of a child-friendly school culture.

The Islamic Quintuple Helix Model: Conceptualization of External Actors

Beyond the walls of the madrasah, this study found five groups of actors who actively and synergistically supported the implementation of SRA. These five actors are what the researcher conceptualized as the Islamic Quintuple Helix Model. This model is not just a numerical extension of the classic Triple Helix (Etzkowitz & Leydesdorff, 1995), but a reconstruction adapted to the context of Islamic education. He added two actors who were not in the Triple Helix, the Islamic foundation and the local Islamic community, and placed Ukhuwah Islamiyah as the value that binds them all.

Table 4. The Islamic Helix Quintuple Model: SRA's Supporting Actor Synergy

Supporting Actors	Strategic Role	Forms of Support	Islamic Value Base	Impact on SRA
Islamic Education Foundation	Foundations of sustainability: policy, funding, oversight	Operational Decree; SRA budget; Moral Building	Trust & responsibility of the board	Legitimacy and long-term sustainability
Parents / Guardians of Students	Active partners: planning, implementation, and evaluation of SRAs	Active committees; activity volunteers; two-way communication	Ukhuwah & care for children	Consistency of SRA scores between school and home
Child-Friendly RT/RW	Extension of a child-friendly ecosystem in the residential environment	Playroom; child supervision community; Joint Activities	Gotong royong based on Islamic values	Sustainability of SRA grades beyond school boundaries
PA Office & Ministry of Religion	Technical coaching, supervision, and SRA certification	Periodic monitoring; assessment form; Children's Rights Training	State regulations and public da'wah missions	Certified in accordance with the National Standards
Local Islamic Community	Strengthening the value of child protection in community culture	The taklim assembly; joint study; Religious Figures as Role Models	Ukhuwah Islamiyah	Internalizing child-friendly values in the daily life of the community

The substantial differences between the model developed in this study and the classic Triple Helix.

Table 5. Comparison of Classic Triple Helix and Quintuple Islamic Helix

Aspects	The Classic Triple Helix (Etzkowitz & Leydesdorff, 1995)	Islamic Helix Quintuple (This Research Model)
Number of main actors	3 (Academia, Industry, Government)	5 (madrasas, families, Islamic communities, foundations, government)
Implementation context	Economic and technological innovation	Islamic education and child protection
Value of the binder	Mutual interest	Ukhuwah Islamiyah (Islamic brotherhood)
Basis of collaboration	Contractual and transactional	Spiritual, social, and based on Islamic values
The role of local communities	Not explicit	Main actors: Child-Friendly RT/RW and mosque community
Major social capital	Professional trust	Islamic-based social-spiritual capital

Final goal	Innovation and economic growth	SRA ecosystem is sustainable and Islamic.
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The Role of Foundations: Foundations That Sustain from the Bottom

The An-Nizhamiyah Islamic Education Foundation is not just an administrative manager. In the SRA ecosystem in this madrasah, the foundation plays a much deeper role: it is the foundation of sustainability that sustains the entire structure from the bottom. The support covers three dimensions at once. Politically, the foundation gives full legitimacy and authority to the head of the madrasah to run the SRA according to Islamic principles. Financially, part of the foundation's budget is allocated to SRA programs that are not covered by BOS funds. And morally, the foundation constantly emphasizes to all stakeholders that SRA is not just a program, but part of the mission of Islamic da'wah through education.

This layered support pattern is in line with the findings of Arifin and Hasan (2023) who concluded that the commitment of organizers is the most determinant variable in the sustainability of SRA in private madrasahs. Without consistent foundation support, SRA programs tend to stop when madrasah heads change or when resources run out.

Parents: Partners, Not Just Audiences

One of the most surprising findings of the study was that parental participation rates far exceeded prevalent expectations. Parents at MI An-Nizhamiyah do not come to school only during quarterly committee meetings. They are present in the planning of the SRA program, volunteer in various activities, and most meaningfully volunteer to pass on the values of the SRA in their respective homes.

"We feel that this is not just a school program. It's a joint program between the school and the family for the future of our children." (Chairman of the School Committee, interview March 5, 2024).

That simple statement actually holds a deep meaning: parents have gone from being passive audiences to co-owners of the SRA program. And when children feel the consistency of child-friendly values both at school and at home, their character development becomes more complete and integrated. Suyanto (2024) called the harmony between the school and family environment the most critical factor in the long-term success of SRA.

Child-Friendly RT/RW Ecosystem: Depok's Innovation that Complements the Picture

There is one contextual privilege that MI An-Nizhamiyah has that not all madrasahs can enjoy: it is located in the city of Depok which has implemented the Child-Friendly RT/RW program as a derivative of the Depok Child-Friendly City (KLA) policy (Regional Regulation No. 15 of 2013). This is not a small detail.

This means that when children return from madrasahs, they do not enter an environment with different values. They remain in an ecosystem that actively nurtures child-friendly values: there are play facilities together, there are communities of adults who care

about children's safety, and there are activities that reflect respect for children's rights. This is a natural extension of what the madrasah is building, and it makes the children's SRA experience much more coherent and meaningful (Rahmawati, 2022).

Ukhuwah Islamiyah: An Invisible but Felt Adhesive

If we have to mention one finding that most distinguishes this study from previous studies, then that is the role of Ukhuwah Islamiyah. Not as a slogan or normative value written on the walls of the madrasah, but as a real force that binds all actors in this SRA ecosystem.

In social science terminology, Ukhuwah Islamiyah functions as social capital (Putnam, 2000; Coleman, 1988) it reduces coordination costs, builds trust, and encourages voluntary commitments that are not possible through contracts or financial incentives alone. When foundations, parents, teachers, local communities, and the government feel that their efforts to support SRA are part of their shared responsibility as Muslims, not just professional obligations, the intensity and consistency of their commitment is at different levels (Febriantina & Wijayanti, 2022).

This phenomenon is in line with the findings of Arizqi et al. (2025) that Islamic value-based social capital in Islamic educational institutions has proven to be more effective in building sustainable collaboration than formal incentive mechanisms. Ukhuwah is not only value, it is the social infrastructure that supports the entire SRA ecosystem building in this madrasah.

Research Position in Academic Discourse

To contextualize the contribution of this study more clearly, Table 6 presents a comparison with relevant previous studies, including two references from the author's work.

Table 6. Comparison with Relevant Previous Research

Yes	Researcher (Year)	Research Focus	Key Findings	Relevance to this research
1	Arifin & Hasan (2023)	MI management towards SRA	Commitment of the SRA key organizer of sustainability	Reinforcing the findings of the foundation's role
2	Hidayat & Rasyid (2023)	Functions of POAC in SRA	Formal planning is important in SRA management	Complementary to leadership findings
3	Rahmawati (2022)	Barriers to SRA implementation	External factors are often the main obstacle to SRA	The gap answered by this study
4	Wahyudin et al. (2023)	SRA based on Islamic characters	Spiritual habituation contributes to a child-friendly culture	Reinforcement of the findings of the morning habituation program

5	Suyanto (2024)	SRA policy in education management	School-family alignment is key to SRA's success	Reinforcement of parental participation findings
6	Abdullah & Rini (2020)*	Multimedia based on Islamic values at UNIDA Gontor	Integration of Islamic values improves the quality of learning	Reference to the integration of Islamic values in formal education
7	Arizqi et al. (2025)*	Digital literacy in Islamic boarding schools	Islamic boarding schools are effective in forming critical Muslims via social capital	Reference to the strength of social capital of Islamic educational institutions

**References from the author's bibliographic data. Source: Research analysis (2024).*

From the comparison, it is clear that this study fills an untouched gap: the integration of the multi-actor collaboration model with spiritual values as social capital in the context of SRA in madrasas. The resulting Quintuple Helix Islami model is not just a theoretical addition, but a framework that can be directly operationalized by other madrasas in Indonesia.

CONCLUSION

This research is based on the assumption that understanding the success factor provides more constructive value than simply identifying failures. The results of a study at MI An-Nizhamiyah Depok show that the success of the implementation of Child-Friendly Schools (SRA) is supported by the synergy of internal and external factors. Internally, this success is supported by the visionary leadership of the madrasah head who is committed to child protection, an organizational culture based on the value of compassion (rahmah), an Islamic curriculum that is integrated with SRA indicators, and a morning habituation program that fosters a sense of security and togetherness. These four factors are interconnected and form a cohesive support system in optimizing the implementation of SRA. Furthermore, the interaction pattern between actors is formulated in the Islamic Quintuple Helix Model as the main theoretical contribution of this research. This model involves five external actors of the foundation, parents, the RT/RW community, the government, and the local Islamic community who collaborate synergistically in support of the SRA. In contrast to the Triple Helix model which tends to be transactional, this model is based on the value of Ukhuwah Islamiyah as a spiritual and cultural glue for collaboration. Ukhuwah Islamiyah not only functions as a normative value, but also as social capital that is able to strengthen trust, streamline coordination, and encourage voluntary participation across actors in building a sustainable SRA ecosystem. Practically, this finding implies that strengthening SRA in madrasas can be done through mapping key actors, optimizing their respective roles, and strengthening the value of ukhuwah as the foundation of collaboration. The Quintuple Helix Islami model offers an applicative framework that is contextual and relevant to the character of the Indonesian Muslim community. However, this study has limitations in the scope of a single case study, so generalization of findings needs to be done carefully. Therefore, further research is recommended to test this model quantitatively and comparatively in various madrasah contexts in order to obtain broader validity.

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