

# MENTORING AND EMPOWERING STUDENTS IN THE ACTUALIZATION OF CHILD-FRIENDLY BOARDING CURRICULUM BASED ON SYSTEMS THEORY AT THE BOARDING SCHOOL FOR CHILDREN OF INDONESIAN MIGRANT WORKERS

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## **Abstract:**

The method used in this service is Asset Based Community Development (ABCD). Based on the results of the mentoring carried out at the An-Nahdloh Malaysia Islamic Boarding School, it can be concluded that improving the quality of students at the Islamic boarding school will not be successful if there is no cooperation and active participation from the mentoring subjects, associations and institutions that contribute actively to the An-Nahdloh Malaysia Islamic Boarding School and its students—donors who have contributed sincerely. The implementation of mentoring runs effectively and efficiently because it develops the quality of Santri HR assets in the knowledge and skills aspects of actualizing the PRA curriculum based on systems theory. In line with the implementation of the assistance carried out, it continues to increase the quality of curriculum development that will be implemented at the An-Nahdloh Malaysia Islamic Boarding School. The mentoring strategy that assists in actualizing the PRA curriculum is based on systems theory. Namely, it is carried out with a holistic, integrative strategy involving Islamic boarding school components, namely students, caregivers and administrators, in actualizing the PRA curriculum.

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## **INTRODUCTION**

Education is the human right of every Indonesian citizen. The government promotes the implementation of safe learning and education in order to achieve educational service fulfilment for all citizens (rm.id, 2022). Invasion of Russia and Ukraine triggered geopolitical tensions that put the global economy toward uncertainty (Ashutosh Pandey, 2023). In addition, the conflict affected the financial sector, commodity sector, and trade routes as well (Bonaventura Hendrawan Maranata, 2023). Strengthening the quality of human resources by the Indonesian government is provided equally to all Indonesian citizens, including Indonesian Migrant Workers' children (Notoprayitno & Jalil, n.d. 2020). Were 3.44 million Indonesian migrant or PMI workers (Monavia Ayu Rizaty, 2023). *Pesantren* also serves an active role as an educational model that seeks to prevent violence against children in the academic environment (Petunjuk Teknis Penerapan Pesantren Ramah Anak, 2018).

Talking about *pesantren*, the Ministry of Women's Empowerment and Child Protection (Kemen PPA) established a child-friendly *pesantren* model (Agung Sasongko, 2019). According to Kemen PPA, the number of violence and criminal acts against children in Indonesia reached 9,645 cases (Media Indonesia, 2023). Cases of sexual violence against children occupied the first rank with 4,280 cases, followed by physical violence with 3,152 cases and psychological violence with 3,053 cases (medcom.id, 2023).

The implementation of PRA must get support from various parties, such as students, teachers, managers, *pesantren* leaders (stakeholders), parents, communities, mass organisations, non-governmental organisations, and the central government. There are several stages to create a child-friendly *pesantren*, according to Kemen PPA (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2019). In fact, when it comes to *pesantrens*, they are friendly to their students. Looking at the concept of *kiai* as the leader of the *pesantren*, *kiai* is "*yandzburuna ilal ummah bi'ainir rahmah*", who sees the people with the eyes of sympathy, giving lessons to the uneducated, helping the weak, comforting the suffering, and so on. Of course, the Child-Friendly *Pesantren* questions the concept of *kiai* mentioned earlier, a *kiai* who leads and manages his *pesantren* with *Rahmah* (love and compassion). One of the *pesantren* that provides accessible educational facilities for children of Indonesian Migrant Workers is namely An-Nahdloh Islamic Boarding School Malaysia. Students who board are not charged education fees, and parents can pay as much as they can. Some of them come from Papua, Lampung, Surabaya, Ponorogo, Gresik, Kalimantan, Bali and also Banyuwangi.

An-Nahdloh Islamic Boarding School Malaysia is independent Islamic boarding schools without government assistance are founded on the basis of voluntarism which has a vision of equal education for all citizens. The interesting thing is that the financing from this Islamic boarding school is all free. The students, most of whom are children of Indonesian Migrant Workers, receive educational facilities without having to think about financing at the Islamic boarding school. The establishment of this Islamic boarding school was founded by PCI NU Malaysia and P The establishment of this Islamic boarding school was founded by PCI NU Malaysia.

Research studies on Child-Friendly *Pesantren* are research conducted by Mukhamat Saini on the Child-Friendly *Pesantren* Development Model as an early religious de-radicalisation effort. This research was conducted at Pesantren Darul Ulum Peterongan Jombang East Java. The research findings are that the implementation of Child-Friendly *Pesantren* at Pesantren Darul Ulum Peterongan Jombang East Java is focused on the teaching and learning process in the *pesantren* (Saini, 2020).

There are children's rights, including the right to live, the right to be protected, the right to grow and develop, and the right to participate. In the implementation of Child-Friendly *Pesantren*, there are four indicators, i.e. parenting and *kemusyrifan*; curriculum and learning process; facilities and infrastructure; and general services (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2019). These four indicators must fulfil the four rights of children. This work focuses on the conception and actualisation of the PRA curriculum. The meaning of the curriculum is not only limited to subjects but also to all things that can provide development for students (*santri*) so that changes and developments in behaviour occur in accordance with the objectives of education. The work that will be carried out refers to the system approach proposed by Jasser Auda.

## **METHOD**

The method used in this service is Asset Based Community Development (ABCD). The ABCD approach is a service method seeking to develop Asset-Based Communities (potential), for instance developing educational, economic, and other communities (Agus Afandi, et.al, 2022). There are 5 assets (potential) in ABCD: Individual Assets, Associations, Institutions, Physical or Material and connections or extensive communication networks. Thus, the point of ABCD is focusing on efforts to empower and develop the community in accordance with the assets that are already owned, whether it is Individual, Association, Institution, Physical or Material assets, as well as Connections or extensive communication networks. In accordance with the ABCD method used in this empowerment process, the process of empowerment stages is adjusted to the stages in the ABCD method. In the ABCD

method, or the phases of the 5-D cycle contained in the ABCD method, these are Definition, Discovery, Dream, Design and Deliver.

The topic of this dedication is Assistance to the Child-Friendly Islamic Boarding School Curriculum at the Indonesian Migrant Worker Children's Boarding School. The next step is the Discovery stage, using several steps, namely Inquiry Based Silaturrahim, Community Mapping, Association and Institution Mapping, and Individual Mapping. At the time of this discovery, the researcher used observation techniques, interviews with the assisted community (pesantren An-Nahdloh Malaysia) in order to obtain the valid data.

The next step is to determine the programme/dream objectives. At this step, the researchers conduct FGDs with experts in determining the programme in the assisted community. The next step is designing. At Design, the researchers providers with the assisted community and others begin to formulate strategies, processes, and systems, divide roles and responsibilities, make decisions and develop collaborations supporting the realisation of solving the problems of the assisted community and the expected changes from the assisted community. The Delivery or Destiny step is the stage where everyone in the organisation implements various things including the implementation and control or evaluation of the assistance program for the community formulated at the Dream and Design stages.

## RESULT

Before carrying out assistance and empowerment, the service, together with a team of experts, held a Forum Group Discussion, which was held on October 20 2024, in the IAI Al-Qodiri Jember Auditorium. The Group Discussion Forum (FGD), which was held at the IAIQ campus auditorium, was attended by a team of experts. The method used in this service is Asset Based Community Development (ABCD). The ABCD approach is a service method that seeks to develop an Asset-Based Community (potential). By the ABCD method used in this empowerment process, the empowerment stages are adjusted to the stages in the ABCD method. The 5-D cycle stages are found in the ABCD method: Define, Discovery, Dream, Design and Deliver (Afandi, et.al, 2022). The explanation is as follows: Define process: the service has been carried out previously so that the topic of this assistance is agreed upon through a coordination meeting between the service, the expert team, and the Islamic boarding school; the topic determined is Mentoring and Empowering Santri in the Actualization of the Child-Friendly Islamic Boarding School Curriculum Based on System Theory in Islamic Boarding Schools for the Children of Indonesian Migrant Workers, The assisted community is the An-Nahdloh Malaysia Islamic boarding school with the subject of community being more directed towards the boarding school administrators. Regarding cooperation, the service campus has entered into an MoU with PCI NU Malaysia and PCIM NU Malaysia, and the MoU will be implemented with the assisted community, namely Pesantren An-Nahdloh.

In the Discovery stage, the service collects initial data related to child-friendly Islamic boarding schools, starting from mapping the assets owned by the An-Nahdloh Islamic boarding school, mapping associations and institutions, mapping their capabilities, and determining programs with a priority scale in the community. After the asset mapping was carried out on October 13 2024, together with students, administrators and student involvement, the next step was implementing the Socialization of Child-Friendly Islamic Boarding Schools (PRA) in the Islamic boarding school environment. This activity is carried out by all Islamic boarding schools involved in student education so that students understand a curriculum based on children's rights, which, in the end, can create education that emphasizes religious aspects and the protection and holistic development of children. A child-friendly Islamic boarding school curriculum prioritizes the rights and needs of students, creates a safe, comfortable environment, and supports students' intellectual, emotional, social,

and spiritual development. This socialization aims to introduce the basic principles that form the basis of the PRA curriculum.

This socialization activity was carried out by Dr. Zainal Arifin, M.Pd, with speakers including Dr. Nining Khurrotul Aini, S.Pd.I, ST, M.S.I., DR. Noer Rohmah, M.Pd.I., namely on 21-22 November 2024 in the An-Nahdloh Islamic boarding school hall which the An-Nahdloh Islamic boarding school administrators and several students attended. After the socialization activities, an FGD was carried out by management to develop regulations based on child-friendly Islamic boarding schools.



**Figure Socialization of the Child-Friendly Islamic Boarding School Concept at An-Nahdloh Islamic Boarding School**

The socialization activity with the material "Assistance and Empowerment of Santri in the Actualization of the Child-Friendly Islamic Boarding School Curriculum Based on Systems Theory in Islamic Boarding Schools for Children of Indonesian Migrant Workers" was carried out for two days, divided into two sessions. Participants from Mundir, administrators, administrators, and Santri attended this socialization. The socialization starts at 09.00-10.30 MYT, and the speaker is Dr. Zainal Arifin, M.Pd, moderated by Dr. Finadatul Wahidah, M.Pd. The material presented was a comprehensive understanding of the importance of building a child-friendly environment in Islamic boarding school education. This socialization aims to introduce systems theory as a basis for creating a holistic curriculum that prioritizes religious aspects and pays attention to the psychological, social, and emotional development needs of students, especially the children of Indonesian migrant workers who have complex life backgrounds.

After socializing the Assistance and Empowerment of Santri in the Actualization of the Child-Friendly Islamic Boarding School Curriculum Based on Systems Theory at the Islamic Boarding School for Children of Indonesian Migrant Workers, the next step is the formation of a PRA (Child-Friendly Islamic Boarding School) Team which will be responsible for implementing the curriculum and santri mentoring programs. This team was formed to ensure that the child-friendly Islamic boarding school principles learned during the training can be implemented effectively and sustainably at the An-Nahdloh Malaysia Islamic Boarding School.

Assembling a team begins with selecting a team consisting of Asatidz and all boarding school administrators. The PRA team is the central pillar in creating an environment that is conducive to learning, safe, and supportive of the welfare of all students. Each team member was given a clear role according to their skills and job description, but previously, there was already a management structure at the An-Nahdloh Islamic boarding school. Still, the management was reformed to adapt to the basic principles of the PRA curriculum.

The formation of the PRA team aims to ensure that the An-Nahdloh Malaysia Islamic Boarding School is not only a place for religious education but also provides complete attention to the welfare and holistic development of the children of Indonesian migrant workers. With a solid and well-organized team, it can become an Islamic boarding school that genuinely supports the growth and development of students with maximum love, protection and empowerment. For example, some team members will focus on social-emotional assistance, helping students overcome feelings of loss or trauma due to separation from their parents. Meanwhile, other members will focus on developing a more inclusive curriculum that adapts to the specific needs of migrant worker students, such as material on self-identity, life skills, and understanding diversity. Several team members will also be responsible for monitoring and evaluating curriculum implementation periodically to ensure that any changes implemented positively impact students' development.

In forming the team, tasks are also divided based on collaboration and effective communication principles. The PRA team will work closely with all caregivers and teachers at Islamic boarding schools to ensure that every activity, whether formal learning or extracurricular activities, meets the standards of child-friendly Islamic boarding schools. Apart from that, the team will also play a role in establishing good communication with the student's parents to get support in accompanying the students.

As part of its duties, the PRA team will perform routine evaluations of each program implemented. This evaluation aims to identify strengths and weaknesses in the implementation of the child-friendly curriculum and formulate necessary improvement steps. With ongoing evaluation, the team can continue to improve the quality of educational services at An-Nahdloh Islamic Boarding School, create a better environment for students, and strengthen the system theory-based, child-friendly Islamic boarding school model that has been implemented.

Assistance and empowerment of students in preparing child-friendly Islamic boarding school curriculum plans and regulations based on system theory at the An-Nahdloh Malaysia Islamic Boarding School begins with an in-depth understanding of the Islamic boarding school's vision, mission and goals. After forming the PRA team, discussions were then held with the PRA team about the basic principles of child-friendly Islamic boarding schools, which include developing a curriculum based on child protection values, respect for children's rights, as well as creating an environment that supports optimal child growth and development based on system theory. namely *Hifdz al-Huriyyah al-I'tiqad*, *Hifdz al-huquq al-Insan*, *Hifdz al-Aql*, *Hifdz al'Ird*, *Hifdz al-Mal*, *Hifdz al-usrah*. Dr. Zainal Arifin, M.Pd, led assistance in this preparation as a servant involving all AN-NAhdloh Islamic boarding school administrators. Arrangements start from 19.00-21.00 MYT.



**Figure Preparation of PRA Curriculum Plans and Regulations**

Assistance in preparing PRA curriculum plans and regulations is carried out in stages. In the initial stage, the drafting team was invited to analyze the situation in the Islamic boarding school. The prepared curriculum must be adaptive, accommodating the differences in student backgrounds. Once the situation analysis is complete, the next step is to design a curriculum plan that includes short-term and long-term goals. This plan focuses on achieving students' cognitive, affective and psychomotor aspects. Besides religious material, the curriculum mainly focuses on supporting emotional and social development, such as communication skills, emotional management, and diversity values. This curriculum plan must also include activities allowing students to express themselves, such as art, sports and social activities that can strengthen their self-confidence.

At the same time, the team was also invited to develop Islamic boarding school regulations that support the achievement of child-friendly curriculum goals. These regulations must be clear and firm regarding the rights and obligations of students, as well as the protection of students. One of the Islamic boarding school regulations is an anti-violence policy, which prohibits all forms of physical or verbal violence, as well as a reporting mechanism for students who feel threatened or are being poorly treated. Islamic boarding school regulations also regulate care, love, and respect for each individual, as well as the rights of students to obtain proper education and support the holistic development of students.

As part of mentoring, each stage of curriculum and regulation preparation is carried out using a discussion and feedback-based approach. Companions continue to encourage caregivers and teachers to share their thoughts, experiences and hopes for building a more child-friendly Islamic boarding school. This discussion not only produces comprehensive curriculum documents and regulations but also builds mutual awareness about the important role of each element of the Islamic boarding school in creating an atmosphere that supports the welfare and development of students. Assistance also includes preparing curriculum implementation strategies and regulations involving all Islamic boarding school elements. The team was given guidance to socialize the curriculum and rules to all students and parents. Socialization activities are carried out through regular meetings, and communication media is easily accessible to parents.

After the curriculum and regulations are received and approved, assistance continues preparing an evaluation plan to ensure that the curriculum implementation follows expectations. This evaluation will be carried out periodically and carried out online and offline, involving all parties involved, including caregivers, Ustaz/ustazah, students, and

parents, to get input on the extent to which the curriculum has had a positive impact on the development of students, as well as whether Islamic boarding school regulations are effective in creating a safe and child-friendly environment.

This assistance can strengthen the An-Nahdloh Islamic Boarding School's commitment to continue to become an educational institution that not only provides in-depth religious knowledge but also pays attention to aspects of child protection and empowerment. With a carefully designed curriculum and regulations, this Islamic boarding school will be a place that is friendlier, more inclusive, and supports the growth and development of students, especially the children of Indonesian migrant workers who need extra attention and protection.

## **DISCUSSION**

The dedication to actualizing the child-friendly Islamic boarding school curriculum focuses on implementing the principles of protecting children's rights in education at Islamic boarding schools, which aims to create a safe, inclusive environment and support the holistic development of students. The Ministry of Women's Empowerment and Child Protection (Kemen PA) in Indonesia recommends that child-friendly Islamic boarding schools must be places that not only teach religious knowledge but also protect and fulfil children's rights, both in physical, emotional, social and psychological aspects. In this context, child-friendly Islamic boarding school curricula must be designed in such a way that there is no violence, discrimination or exploitation of students, and pay attention to the mental and physical welfare of students.

PRA creates an educational environment that is safe and loving and respects the dignity of children. In the context of Islamic boarding schools, this can be translated into implementing a curriculum that actively involves students in the learning process, encouraging students to develop their potential in an atmosphere full of attention and love. This approach refers to children's rights-based education theory, which emphasizes the importance of education that accommodates each child's individual needs, whether in terms of intellectual, social or emotional intelligence. This theory also emphasizes the importance of creating open communication and a safe space for children to voice their opinions and feelings without fear or threat. In this case, the child-friendly Islamic boarding school curriculum must combine religious teaching with positive character development, social skills, and the introduction of inclusive life values. The Ministry of PPPA also encourages Islamic boarding schools to adapt to broader child protection policies, such as ensuring children are free from physical and mental violence and providing the psychological support necessary for children's development.

This assistance is carried out at the An-Nahdloh Islamic Boarding School in Malaysia, where the average number of students are parents of Indonesian Migrant Workers (PMI). This assistance uses the Asset Based Community Development (ABCD) approach. This approach develops the quality of human resource assets of the An-Nahdloh Malaysia Islamic boarding school students who can actualize the PRA curriculum. So that this community has a PRA curriculum and implements it well so that there is quality Islamic boarding school education that is safe and enjoyable. Nurul Ainiy carried out empowerment related to the Islamic boarding school curriculum. His service title was Assistance in Managing the Madrasah Diniyah Curriculum in Islamic Boarding Schools to Improve the Quality of Islamic Education. The service activities aim to improve the quality of education at Madrasah Diniyah through structured and sustainable assistance and provide practical solutions to overcome the challenges faced in managing the curriculum at Madrasah Diniyah. This activity was carried out using a participatory approach through several stages: needs analysis, activity planning, activity implementation and ongoing evaluation. Programs that were successfully

implemented in mentoring activities were Preparing the Madrasah Diniyah Education Calendar, Developing Learning Strategies and Assessment Criteria, Determining Competency Standards for Madrasah Diniyah Graduates, and Optimizing Subject Teacher Deliberations (MGMP). It is hoped that the results of this service program will increase the effectiveness of the education curriculum in Islamic madrasas and boarding schools and contribute to improving the quality of education in Indonesia, especially in Islamic education (Ainiy, 2024). Likewise, the service by Nurul Abidin et al. focused on preparing an Islamic boarding school-based LKSA curriculum that could be used uniformly by all LKSAs at Muhammadiyah orphanages in Ponorogo. The method used in its service is offline mentoring of 16 Muhammadiyah LKSA leaders throughout Ponorogo. The drafting team first created a curriculum draft. This draft was taken to the workshop forum for discussion, and suggestions and input from all LKSA leaders were accommodated so that the curriculum was in line with user needs. In the final step, this curriculum was reviewed again by the drafting team to be perfected and then ratified by the Muhammadiyah Ponorogo Regional Leadership. The results of this activity were compiled in the form of an Islamic boarding school curriculum based on da'wah and cadre formation at the LKSA Muhammadiyah orphanage in Ponorogo district, which has been approved by the PDM and was launched at the 11th Regional Conference of Muhammadiyah and Aisyiyah Ponorogo (Abidin et al., 2023).

The empowerment carried out at the An-Nahdloh Malaysia Islamic Boarding School is an effort to overcome the problems that exist in the community. The problem that is prioritized to be resolved is the problem of human resources for students who do not master the PRA curriculum based on systems theory. This community only has skills in understanding learning in Islamic boarding schools, etc. The An-Nahdloh Islamic Boarding School student community needs to gain knowledge and skills in soft skills because it needs to be better organized. The An-Nahdloh Malaysian Islamic boarding school community needs to gain skills in using medical equipment, safe and enjoyable learning methods, and tolerance education. To overcome this problem, the facilitator or empowerment actor provides assistance to resolve this problem, namely realizing the actualization of the PRA curriculum based on system theory at the Indonesian Migrant Worker Islamic boarding school, the AN-Nahdloh Islamic boarding school in Malaysia, considering that Malaysia is the country where most PMI live. Regarding system theory, students should be taught about moderate Islamic education. Because radicalization can spread quickly through online media and social media, and indications of its spread are towards teenagers.

The actualization of the child-friendly Islamic boarding school curriculum based on Jaser Auda's system theory prioritizes integration between aspects of human rights protection and education based on religious values, ethics and character development. Jaser Auda's system theory offers six central elements that can be used as a guide in compiling an Islamic boarding school curriculum that does not only focus on religious education but also pays attention to aspects of the development of students as a whole. Based on the theory of the Jasser Auda system, Jasser Auda can realize the welfare of humanity and be able to answer the challenges of today. Classical Islamic legal studies state that Maqasid are grouped into ad-daruriyat, al-hajiyat and attahsiniyat. Daruriyat is further divided into *Hifdz Al-Huriyyah Al-I'tiqad* (Protection of freedom of belief/Protection of Religion), *Hifdz Al-Huquq Al-Insan* (Protection of human rights), *Hifdz Al-Mal* (Protection of assets/realization of social solidarity); *Hifdz Al-Aql* (Protection of Intellect/the realization of scientific thinking or the realization of the spirit of seeking knowledge); *Hifz Al-Usrah* (Family protection); *Hifdz Al-'Ird* (Protection of human dignity) (Al-Himayah et al., n.d.).

Protection of freedom of belief is the initial foundation that must be attached to santri and realized in Islamic boarding schools. In this service, the approach is to provide space for

students to develop their understanding of religion freely and openly, without any pressure or dogma limiting their freedom of thought. In this context, a child-friendly Islamic boarding school curriculum must provide inclusive education, introduce the diversity of opinion in the Islamic religion, and teach the importance of tolerance towards differences in beliefs. Santri is trained not only to understand religious teachings textually but also to develop critical and reflective abilities regarding the beliefs of Islamic religious teachings. The mentoring provided also emphasizes character education that respects the right of every individual to choose and practice their beliefs according to the guaranteed principle of religious freedom in international conventions.

The *Hifdz al-Aql* aspect focuses on protecting the mind, which means that education must include the formation of a scientific way of thinking and a high curiosity about science. In the context of Islamic boarding schools, more than developing a curriculum that prioritizes teaching religious knowledge is needed. Still, it is also essential to integrate general lessons that stimulate students' thinking. During the mentoring process, curriculum materials are developed to encourage students to think critically, not only accept information as it is, but also ask questions, conduct analysis, and have opinions. Through this approach, students can develop scientific thinking skills and not be limited to dogmatic understanding but rather be more open to a continuous knowledge discovery process. Therefore, the service also educates about fun methods that can be applied to learning. Teaching based on discussion methods, problem-solving, and simple experiments is also introduced to encourage active rational and logical thinking processes. It is hoped that this approach can develop the student's intellectual abilities, which will be helpful both in the world of education and in their future lives.

The *Hifdz al'Ird* aspect emphasizes the importance of respecting the dignity of every individual. In the context of child-friendly Islamic boarding schools, the curriculum must educate students to respect themselves and others and maintain honour in every aspect of life, both socially, religiously, and personally. In this service, aspects of protecting human dignity are implemented by integrating ethical and moral values in every lesson. Santri is taught to have mutual respect, avoid violence, and apply the principles of politeness in social interactions. Apart from that, the curriculum also emphasizes protecting the personal rights of students so that they feel safe and respected in the Islamic boarding school environment. The impact of implementing this aspect can be seen in changes in the behaviour of students who are more respectful of differences in culture, family background and beliefs. This is relevant considering that many santri come from migrant worker families, often facing social and emotional challenges affecting Santri's self-confidence. The aspect of *Hifdz al'Ird* (Protection of human dignity) is proven by Islamic boarding school policies in the curriculum regarding bullying sanctions, discipline systems, and social responsibilities that students must carry out.

The *Hifdz al-Huquq al-Insan* aspect refers to the protection of fundamental human rights, which include the right to receive adequate education, the right to respect, the right to develop, and the right to live in a safe environment. In the context of child-friendly Islamic boarding schools, this means that every student, regardless of the student's social or economic background, has the right to receive a dignified education, which takes into account the students' physical, psychological and social well-being. During mentoring, the curriculum developed focuses on protecting the rights of santri, including the right to receive education that is not only based on religious knowledge but also general knowledge that can open up opportunities for the santri's future. Islamic boarding schools must also provide a safe and conducive environment for learning, where every student feels valued and does not experience discrimination or violence. There are additional health facilities at the An-Nahdloh Islamic boarding school, such as checking temperature, blood pressure, cupping, and medicines in handling the health of students in the early stages, and health sector

administrators can use these health facilities; this is a form of assistance in the aspect of *Hifdz Al-Huqiq Al-Insan*. Apart from that, there is also a daily menu to meet the students' healthy eating patterns and nutrition.

Assistance and development of a child-friendly Islamic boarding school curriculum that refers to the theory of the Jaser Auda system not only contributes to the spiritual aspect but also supports the intellectual and social development of the students. By paying attention to six main aspects, including the protection of freedom of belief, protection of reason, protection of human dignity, and protection of human rights, Islamic boarding schools can become places that holistically educate and empower students, especially those from families of Indonesian migrant workers. It is hoped that this process will create a generation that is not only intelligent in the field of religion but also has a broad understanding, strong character, and is ready to face global challenges.

Students who develop not only their religious aspects but also their social aspects and skills (soft skills) can support the holistic development of students. Soft skills, such as communication, leadership, cooperation, time management, and empathy, are vital in helping students be better prepared to face challenges outside the Islamic boarding school. With soft skills assistance, it will be easier for students to hone the interpersonal skills needed to interact with friends, teachers and the wider community. Apart from that, these skills can increase students' self-confidence because they are trained to be more open, solve problems wisely and work together in teams. In the assistance carried out by the servants at the An-Nahdloh Islamic boarding school, assistance is provided with direct practice, namely how to use health facilities that can be applied to the Santri Health Unit, where previously there was no organization of an extracurricular curriculum for the santri, this is by the system theory offered by Jasser AudaMentoring soft skills for students has been carried out by Pungki Zifaradella and Laili Syarifah, who stated that soft skills learning for students is training with various skills and skills for students to have a good mentality in the form of noble character and a humane attitude towards others as a young professional and someone who can work together in a team, having soft skills is significant. The following are the Soft Skill elements that students must have: communication, thinking, problem-solving, and teamwork. Soft skills can also provide self-awareness in critical thinking, build self-confidence, empathy, and the ability to adapt to any conditions. The form of training held at the Hidayatussibyan Islamic Boarding School uses direct practical methods (Zifaradella & Syarifah, 2021).

Implementation of empowerment to actualize the PRA curriculum based on systems theory adapts to conditions in the Islamic boarding school environment. Santri has soft skill development and learning activities at the Islamic boarding school. Of course, the education process implemented in Islamic boarding schools must be adapted to the child's overall development. Implementing the PRA curriculum based on system theory can accommodate the development needs of students as a whole. Education in Islamic boarding schools, which not only emphasizes religious learning aspects but also improves the quality of the curriculum given to Islamic boarding school students, includes spiritual, emotional, social and intellectual aspects that suit the needs of the children of migrant workers without any physical or emotional violence, making Islamic boarding schools which is friendly for students. Islamic boarding schools can facilitate improving life skills in the religious field and the development of student's potential and ability to compete in the outside world. Extracurricular activities in Islamic boarding schools to develop students' soft skills include sewing, scouting, hadrah, Arabic and English programs.

The competencies obtained by the assisted community are personal and practical abilities in actualizing the PRA curriculum, which is capable of being productive and creative and has skills based on systems theory. These competencies can be explained as follows:

Competency	Behavioral	Dimensions of Individual Ability	Forms of Ability
Personal Ability	<i>Developing-Skill</i>	Technical Capabilities in managing the PRA curriculum based on systems theory	Principles for preparing the PRA curriculum
	Critical Understanding	<ul style="list-style-type: none"> <li>a. Critical Information</li> <li>b. Constructive</li> <li>c. Creative</li> <li>d. Responsible and Confident</li> </ul>	Actualization activities of the PRA curriculum are based on systems theory contained in the Islamic boarding school curriculum
Practical Ability	<i>Life Skills</i>	Daily Life management skills	Management of Life Skills and provision of Life Skills development facilities

**Table Santri Community Competencies An-Nahdloh Islamic Boarding School**

The table above shows several competencies obtained by the assisted community, namely at the An-Nahdloh Islamic boarding school, after assisting. Explain the child-friendly Islamic boarding school curriculum. The child-friendly Islamic boarding school curriculum is an educational approach designed to create an Islamic boarding school environment that is safe, inclusive, and supports the holistic development of students. In this concept, Islamic boarding schools not only function as a place to deepen religious knowledge but also as a place that pays attention to and protects students' rights, ensuring students' physical, emotional, social and psychological well-being. This curriculum integrates religious education with character development, social skills, and protection of the fundamental rights of students based on Jasser Auda's system theory. The curriculum design has been submitted to the Islamic boarding school from service providers for the Islamic boarding school students regarding the actualization of the PPRA curriculum based on Systems Theory at the Indonesian Migrant Worker Islamic Boarding School at the An-Nahdloh Islamic Boarding School, but it still needs ongoing assistance. The curriculum design is: 1) Includes six aspects of system theory, namely *Hifdz Al-Huriyyah Al-I'tiqad* (Protection of freedom of belief/Protection of Religion); *Hifdz Al-Huqq Al-Insan* (Protection of human rights); *Hifdz Al-Mal* (Protection of assets/realization of social solidarity); *Hifdz Al-Aql* (Protection of Intellect/the realization of scientific thinking or the realization of the spirit of seeking knowledge); *Hifdz Al-Usrab* (Family protection); *Hifdz Al-Ird* (Protection of human dignity) in all education in the Islamic boarding school environment; 2) Integrate six aspects of systems theory into the guidance studio curriculum at the An-Nahdloh Islamic boarding school.

## CONCLUSION

Based on the results of the mentoring carried out at the An-Nahdloh Malaysia Islamic Boarding School, it can be concluded that improving the quality of students at the Islamic boarding school will not be successful if there is no cooperation and active participation from the mentoring subjects, associations and institutions that contribute actively to the An-Nahdloh Malaysia Islamic Boarding School and its students—donors who have contributed sincerely. The implementation of mentoring runs effectively and efficiently because it develops the quality of Santri HR assets in the knowledge and skills aspects of actualizing the PRA curriculum based on systems theory. In line with the implementation of the assistance

carried out, it continues to increase the quality of curriculum development that will be implemented at the An-Nahdloh Malaysia Islamic Boarding School. The mentoring strategy that assists in actualizing the PRA curriculum is based on systems theory. Namely, it is carried out with a holistic, integrative strategy involving Islamic boarding school components, namely students, caregivers and administrators, in actualizing the PRA curriculum. Santri is preparing curriculum plans and making policies that will become guidelines for implementing education at Malaysia's An-Nahdloh Islamic boarding school. The curriculum policies that have been prepared are then applied in an integrative manner throughout education and learning at the An-Nahdloh Islamic boarding school in Malaysia. The competencies obtained by the assisted community are personal abilities and practical abilities.

The recommendation for further service is that it uses systems theory; it is hoped that every element in education, such as parenting, learning and the social environment, can be integrated and support the child's holistic development. Mentoring programs focusing on student empowerment are also key to building children's self-confidence and ability to face life's challenges, strengthening bonds between teachers, students and families. It is hoped that the implementation of a child-friendly curriculum based on systems theory will create a more inclusive environment and pay attention to the specific needs of children from migrant worker families, who often face social and psychological problems due to limited interaction with their parents. Therefore, Islamic boarding schools and related educational institutions can continue to develop educational models that are adaptive and based on empowering children to prepare them better to face the future.

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