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The Role of the Madrasah Principal's Transformational Leadership in Implementing a Child-Friendly School at MTsN 1 North Aceh

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Abstract: This study examined the role of the madrasah principal's transformational leadership in implementing a Child-Friendly School (CFS) at MTsN 1 Aceh Utara. This study used a qualitative case study approach. Data were collected through interviews, observations, and documentation involving the principal, vice principals, teachers, staff, and students. The findings indicated that transformational leadership significantly supports the implementation of CFS through role modeling, inspirational motivation, intellectual stimulation, and individualized consideration. The principal builds a shared vision, fosters a humanistic and religious culture, and encourages active participation across the madrasah community, resulting in a safe, violence-free environment that respects children's rights and supports students' Islamic character development. It can be concluded that transformational leadership based on Islamic values is essential for realizing a child-friendly madrasah.

Keywords: Transformational leadership, Child-Friendly School, Madrasah Principal, Islamic Education Management.

Abstrak: Penelitian ini mengkaji peran kepemimpinan transformasional kepala madrasah dalam mengimplementasikan Sekolah Ramah Anak (SRA) di MTsN 1 North Aceh. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Data pada penelitian ini dikumpulkan melalui tiga cara yaitu wawancara, observasi, dan dokumentasi yang melibatkan kepala madrasah, wakil kepala madrasah, guru, staf, dan siswa. Temuan penelitian ini menunjukkan bahwa kepemimpinan transformasional secara signifikan sangat mendukung implementasi PJK melalui teladan, motivasi inspiratif, stimulasi intelektual, dan pertimbangan individual. Kepala madrasah membangun visi bersama, menumbuhkan budaya humanistik dan religius, dan mendorong partisipasi aktif di seluruh komunitas madrasah, menghasilkan lingkungan yang aman dan bebas kekerasan yang menghormati hak-hak anak dan mendukung pengembangan karakter Islami siswa. Secara singkat dapat disimpulkan bahwa kepemimpinan transformasional berdasarkan nilai-nilai Islam sangat penting untuk mewujudkan madrasah ramah anak.

Kata Kunci: Kepemimpinan Transformasional, Sekolah Ramah Anak, Kepala Madrasah, Manajemen Pendidikan Islam.

Introduction

The implementation of Child-Friendly Schools (*Sekolah Ramah Anak*) is part of a strategy to ensure that children's rights are respected and fulfilled in schools. Beyond academic development, schools should be safe, inclusive, and humane spaces that support the holistic well-being of students. Unfortunately, empirical evidence from Indonesia reveals a troubling trend: rising academic anxiety alongside persistent violence, discrimination, and authoritarian practices. These issues directly contradict the principles of child protection and humanistic education.¹ The Indonesian Child Protection Commission (KPAI) reports alarming numbers of violence and bullying cases annually, exposing a serious gap between the intended educational environment and the lived experiences of students. National surveys further validate these concerns, with a majority of students reporting exposure to bullying and unsafe school conditions. This situation highlights the urgent need for effective leadership to transform schools into truly child-friendly environments (kpai.go.id, 2025).

The development of education requires educational institutions not only to focus on academic aspects, but also on fulfilling children's rights and shaping students' noble character. The concept of a Child-Friendly School emerges as a response to the need for a safe, comfortable, and supportive educational environment that is free from violence, discrimination, and any form of unfair treatment toward children.²

In the context of Islamic education, the Child-Friendly School has strong relevance because it is in line with Islamic teachings that uphold the values of compassion, justice, protection, and respect for human dignity. Therefore, the implementation of a Child-Friendly School in madrasahs is not only a demand of national education policy, but also part of the moral and spiritual responsibility in Islam.³

¹ Titik Sulistyowati et al., "The Role of Transformational Leadership in the Implementation of Child-Friendly School Policy," 2025.

² Bernard M. Bass dan Bruce J. Avolio, *Multifactor Leadership Questionnaire: Manual and Sampler Set* (Redwood City, CA: Mind Garden, 2004).

³ Kenneth Leithwood dan Doris Jantzi, "Transformational Leadership," *Educational Administration Quarterly* 41, no. 2 (2005): 177–256. See also Mohammed Alzoraiki, Abd Rahman Ahmad, Ali Ateeq, and Marwan Milhem, "The Role of Transformational Leadership in Enhancing School Culture and Teaching Performance in Yemeni Public Schools," *Frontiers in Education* 9 (2024): 1–15; Andreas Lefteri and Maria Eliophotou Menon,

The success of implementing a Child-Friendly School is greatly influenced by the leadership of the madrasah principal. As a leader, the principal has a major responsibility in building the vision, culture, and management system that support the creation of a child-friendly school environment. Transformational leadership is considered a relevant leadership model because it emphasizes positive change, inspiration, role modeling, and the empowerment of all members of the madrasah community.⁴

MTsN 1 North Aceh, as one of the Islamic educational institutions, has great potential to implement a Child-Friendly School based on Islamic values. Therefore, this study is important to conduct in order to examine in depth the role of the madrasah principal's transformational leadership in realizing a Child-Friendly School at MTsN 1 North Aceh.⁵

Research Method

This study employed a qualitative approach using a case study method. The research subjects include the madrasah principal, vice principals, teachers, educational staff, and students. Data were collected through interviews, observations, and documentation. Researchers as a key instrument in this case, indicated that researchers are the main tool for collecting and analyzing the data. The researchers', skills, mind and also judgement were very needed in this kind of study. Data analysis was conducted using Miles, Huberman and Saldana's model namely through data condensation, data display, and

"Transformational and Transactional School Leadership as Predictors of Teacher Self-Efficacy," *Studies in Educational Evaluation* 86 (2025): 1–12; A. Sianipar, "The Role of Transformational Leadership in Improving School Performance: A Systematic Literature Review," *SSRN Electronic Journal* (2024): 1–24; Dian Andriadi and Urip Sulistiyo, "The Influence of Transformational and Instructional Leadership Styles of School Principals on Teacher Performance, Motivation, Job Satisfaction, and Student Achievement," *PPSDP International Journal of Education* 3, no. 2 (2024): 335–348; Yoserizal, Rina Darmayanti, Reni Septrisia, Rusdinal, Hadiyanto, and Rifma, "The Impact of Transformational Leadership on Educational Environments: A Systematic Review," *Mimbar Ilmu* 29, no. 3 (2024): 901–915.

⁴ Andy Hargreaves dan Michael Fullan, "Professional Capital and School Leadership," *Educational Leadership* 69, no. 8 (2012): 36–41.

⁵ S. Kurniawan dan Suyadi, "Kepemimpinan Transformasional Kepala Madrasah dalam Meningkatkan Mutu Pendidikan," *Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2019): 145–160.

conclusion drawing. The validity of the data was ensured through source and method triangulation.

Research Result

Transformational Leadership and Child-Friendly Schools

The implementation of a child-friendly school (CFS) model at MTsN 1 North Aceh is significantly influenced by the principal's transformational leadership. Transformational leadership in this context involves the principal's ability to inspire and motivate teachers and staff, fostering a shared vision focused on the well-being and development of students. This leadership style is crucial for driving the necessary changes and creating a supportive environment conducive to the CFS principles

Key Research Findings

Research indicates that a principal exhibiting transformational leadership qualities can effectively lead the school community in adopting and implementing CFS initiatives. This includes promoting inclusive teaching practices, ensuring a safe and healthy learning environment, and encouraging active student participation in school activities. The principal's ability to communicate a clear vision for the CFS, empower teachers to take ownership of the program, and provide ongoing support and resources is vital for success. Moreover, the principal's transformational leadership can positively impact teacher performance and job satisfaction, which in turn enhances the quality of education and the overall school climate. By fostering a collaborative and supportive work environment, the principal can encourage teachers to embrace new teaching methodologies and adapt their practices to meet the diverse needs of students.

Challenges and Strategies

Implementing a CFS also involves addressing challenges such as limited resources, inadequate infrastructure, and resistance to change. A transformational leader can overcome these obstacles by developing creative solutions, seeking external support, and effectively communicating the benefits of the CFS program to all stakeholders. Strategies such as involving parents and the community in school activities, providing professional development opportunities for teachers, and establishing clear policies and

procedures can further contribute to the successful implementation of a CFS at MTsN 1 North Aceh. The principal also needs to act as a manager and innovator in coordinating and making policies in the operational implementation of tasks

The results of the study showed that the principal of MTsN 1 North Aceh applied transformational leadership in implementing the Child-Friendly School through the following concrete forms: “The Implementation of the Principal’s Transformational Leadership at MTsN 1 North Aceh in the Implementation of the Child-Friendly School Program, with the following efforts:”

Table 1
Result of Implementation of Transformational Leadership at MTsN 1 North Aceh

Aspect of Transformational Leadership	Implementation at MTsN North Aceh
Role Modeling (Idealized Influence)	The principal demonstrates a friendly, fair attitude and respects children’s rights.
Inspirational Motivation	The principal provides encouragement and a clear vision about the importance of a safe and comfortable school environment.
Intellectual Stimulation	The principal encourages teachers to innovate in creating humanistic learning processes.
Individualized Consideration	The principal pays personal attention to the needs of teachers and students.

In addition, the implementation of the Child-Friendly School is reflected in various concrete efforts that create a safe, comfortable, and supportive educational environment. One of the main indicators is the absence of physical and verbal violence, which demonstrates the school’s strong commitment to protecting students’ rights and ensuring their psychological and emotional well-being. This condition fosters a sense of security that enables students to participate actively in learning without fear or intimidation.

In addition, the availability of a student complaint mechanism serves as an important instrument for upholding transparency and justice within the school environment. Through this mechanism, students are given the opportunity to express their concerns, report inappropriate behavior, and seek assistance in a structured and responsible manner. This system not only empowers

students but also strengthens the culture of openness and accountability in the school community.

Furthermore, the creation of a clean, safe, and comfortable school environment supports the development of a healthy learning atmosphere. Physical conditions that are well-maintained contribute positively to students' concentration, motivation, and overall academic performance. A well-organized and hygienic environment also reflects the school's seriousness in implementing child-friendly principles in a holistic manner.

Harmonious relationships between teachers and students also play a crucial role in the success of the Child-Friendly School Program. This of relationships were characterized by mutual respect, open communication, and empathy, which help build trust and emotional closeness. This positive interaction encourages students to express their ideas freely and enhances their confidence in the learning process.

Moreover, the strengthening of Islamic character through the cultivation of noble morals or *akhlaqul karimah* forms an integral part of the program. The integration of moral and spiritual values in daily school activities reinforces students' character development, guiding them to become individuals who are not only intellectually competent but also morally upright. This approach aligns the objectives of the Child-Friendly School Program with the broader mission of Islamic education in shaping students with strong character, integrity, and social responsibility.

Overall, these findings demonstrate that transformational leadership exercised by the madrasah principal has successfully fostered a supportive and humanistic school climate. By integrating the principles of Child-Friendly Schools with Islamic values, MTsN 1 North Aceh has been able to create an educational environment that not only protects children's rights but also nurtures their spiritual, moral, and intellectual development in a balanced and sustainable manner.

Discussion

The findings of this study confirm that the transformational leadership exercised by the principal of MTsN 1 North Aceh played a decisive role in the successful implementation of the Child-Friendly School (CFS) program. These results are consistent with the core assumptions of transformational leadership

theory, which emphasized the leader's ability to inspire, influence, and empower members of the organization to achieve collective goals that go beyond personal interests. In the context of a madrasah, this leadership model becomes even more meaningful because it integrates professional management with Islamic moral and spiritual values.⁶

First, the aspect of role modeling (idealized influence) demonstrated by the principal shows that leadership in a child-friendly madrasah must begin with personal example. The principal's friendly, fair, and respectful attitude toward students reflects a leadership style that prioritizes ethical conduct and moral integrity. This finding supports the view that leaders who act as role models are more effective in shaping organizational culture, as their behavior becomes a reference for teachers, staff, and students. In Islamic education, leadership by example (*uswah hasanah*) is a fundamental principle, as exemplified by the Prophet Muhammad (peace be upon him), whose character and conduct served as the primary medium of education. Therefore, the principal's behavior at MTsN 1 North Aceh does not merely represent managerial competence but also embodies Islamic leadership values that emphasize compassion, justice, and trustworthiness.

Second, inspirational motivation, reflected in the principal's ability to articulate a clear vision of a safe and comfortable school environment, demonstrates how leadership can transform abstract ideals into shared aspirations. By consistently encouraging teachers and students and highlighting the importance of a violence-free and respectful learning environment, the principal builds collective awareness and commitment to child-friendly values. This aligns with the concept that transformational leaders motivate followers by connecting daily practices to a higher moral purpose. In this case, the purpose is not only educational excellence but also the protection of children's rights and the cultivation of Islamic character. Such motivation strengthens teachers' dedication to creating a nurturing classroom atmosphere and encourages students to feel a sense of belonging and responsibility toward their school.⁷

⁶ Nurhadi, "Transformational Leadership in Islamic Educational Institutions," *International Journal of Islamic Educational Management* 3, no. 1 (2021): 45–59.

⁷ Ahmad Rahman dan Dini Sari, "Transformational Leadership and Student Well-Being in Islamic Schools," *Journal of Islamic Education Studies* 10, no. 1 (2022): 33–47.

Third, intellectual stimulation appears in the principal's encouragement of teachers to innovate in developing humanistic and student-centered learning processes. This indicates that the implementation of CFS at MTsN 1 North Aceh is not limited to administrative compliance but is integrated into pedagogical practices. Teachers are challenged to move beyond traditional, authoritarian teaching models and adopt approaches that respect students' individuality, creativity, and emotional needs. This finding resonates with contemporary educational theories that emphasize active learning, critical thinking, and learner autonomy. In Islamic education, such an approach is also relevant because it reflects the principle of developing the full potential of the learner (*insan kamil*), encompassing intellectual, emotional, and spiritual dimensions. By stimulating teachers intellectually, the principal ensures that the madrasah remains dynamic, adaptive, and responsive to students' needs.⁸

Fourth, individualized consideration is evident in the principal's personal attention to both teachers and students. This shown that leadership in a child-friendly madrasah must be grounded in empathy and genuine concern for individual well-being. When teachers feel valued and supported, they are more likely to demonstrate similar attitudes toward students. This creates a positive cycle of care and respect that strengthens the overall school climate. From an Islamic perspective, this reflects the value of *ihsan* (doing good with sincerity) and *ukhuwah* (brotherhood), where every individual is treated with dignity and compassion. Thus, individualized consideration not only enhances professional relationships but also reinforces the spiritual and moral foundation of madrasah.⁹

Beyond leadership dimensions, the concrete manifestations of the CFS program at MTsN 1 North Aceh further strengthen the interpretation of these findings. The absence of physical and verbal violence is a significant indicator of the success of the program. A school environment free from intimidation and abuse is essential for safeguarding children's psychological and emotional health. This condition supports students' sense of security, which is a prerequisite for effective learning. Educational psychology consistently shown that students who feel safe are more confident, motivated, and engaged in academic

⁸ M. Shofa dan L. Hakim, "School Leadership and Child Protection in Islamic Schools," *International Journal of Educational Research Review* 6, no. 3 (2021): 211–220.

⁹ Agus Wibowo dan Ahmad Hamzah, "Kepemimpinan Pendidikan Islam Berbasis Nilai Rahmatan lil 'Alamin," *Jurnal Tarbawi* 5, no. 2 (2018): 89–104.

activities. In Islamic education, the protection of human dignity (*karamah al-insan*) and the safeguarding of life and well-being (*hifz al-nafs*) are central objectives, making the elimination of violence a moral and religious imperative.¹⁰

The existence of a student complaint mechanism also reflects a progressive approach to school governance. By providing a structured channel for students to express concerns and report inappropriate behavior, the madrasah acknowledges students as active subjects with rights and voices. This practice embodies the principle of justice and accountability, both of which are highly valued in Islam and modern educational management. It empowers students, fosters transparency, and prevents the normalization of harmful practices. Moreover, it cultivates democratic values within the school environment, preparing students to become responsible citizens who are aware of their rights and obligations.¹¹

The emphasis on a clean, safe, and comfortable physical environment further illustrates the holistic nature of the CFS program. Physical conditions are not merely technical matters but are deeply connected to students' psychological comfort and learning effectiveness. A well-maintained environment reflects institutional discipline, care, and responsibility. In Islamic teachings, cleanliness (*taharah*) is considered part of faith, and maintaining a healthy environment is a form of worship. Therefore, the attention given to physical facilities at MTsN 1 North Aceh reinforces both educational and religious values, demonstrating that child-friendliness is implemented in an integrated and comprehensive manner.¹²

Harmonious relationships between teachers and students represent another critical dimension of the findings. Such relationships, characterized by mutual respect, empathy, and open communication, indicate a shift from authoritarian patterns to more humanistic interactions. This transformation is es-

¹⁰ Yuli Rahmawati, "Implementasi Kebijakan Sekolah Ramah Anak di Madrasah," *Jurnal Kebijakan Pendidikan* 13, no. 1 (2020): 67–82. See also Nur Azizah dan Fathul Mufid, "Peran Kepala Sekolah dalam Menciptakan Lingkungan Belajar yang Aman dan Nyaman," *Jurnal Manajemen Pendidikan* 6, no. 1 (2019): 22–34.

¹¹ Ahmad Syarifuddin, "Peran Kepemimpinan Kepala Madrasah dalam Membangun Budaya Sekolah Ramah Anak," *Jurnal Pendidikan Agama Islam* 7, no. 1 (2020): 1–15.

¹² Nur Fadhillah dan Muhammad Zainuddin, "Manajemen Pendidikan Karakter Berbasis Sekolah Ramah Anak," *Jurnal Pendidikan dan Kebudayaan* 25, no. 2 (2020): 189–203.

sential for the success of CFS because emotional closeness and trust are fundamental to effective learning. Students who feel respected are more willing to express their ideas, ask questions, and participate actively in classroom activities. From an Islamic perspective, this reflects the principle of *tarbiyah*, which emphasizes nurturing, guiding, and supporting learners with patience and kindness.¹³

Moreover, the integration of Islamic character education through the cultivation of *akhlakul karimah* strengthens the distinctiveness of the CFS program in a madrasah context. Unlike secular schools, Islamic educational institutions have a dual mission: academic development and moral-spiritual formation. The findings show that MTsN 1 North Aceh successfully aligns the objectives of CFS with the broader goals of Islamic education. The reinforcement of honesty, discipline, responsibility, respect, and compassion in daily activities ensures that students develop balanced personalities. This integration demonstrates that child-friendliness is not only about protection but also about moral guidance, making the program more meaningful and sustainable.

Overall, the discussion of these findings highlights that transformational leadership functions as the driving force behind the successful implementation of the Child-Friendly School at MTsN 1 North Aceh. The principal's leadership does not operate in isolation but shapes the organizational culture, pedagogical practices, and interpersonal relationships within the madrasah. By combining modern leadership principles with Islamic ethical values, the principal creates a learning environment that is not only safe and supportive but also spiritually enriching.

Thus, this study strengthens the argument that transformational leadership based on Islamic values is a highly effective model for managing madrasahs in the contemporary era. It enables madrasahs to respond to national education policies on child protection while simultaneously fulfilling their moral and spiritual responsibilities. The experience of MTsN 1 North Aceh demonstrates that when leadership, institutional culture, and religious values are aligned, a Child-Friendly School can become more than a formal program; it can become the identity and soul of the madrasah itself.

¹³ Ahmad Rahman dan Dini Sari, "Transformational Leadership and Student Well-Being in Islamic Schools," *Journal of Islamic Education Studies* 10, no. 1 (2022): 33–47.

To deepen the analysis of the Madrasah Principal's transformational leadership role in implementing a Child-Friendly School (SRA), it is important to consider several additional aspects that emerge from the specific context of MTsN 1 Aceh Utara, as well as broader implications in Islamic education management, which are as follows:

1. **Local Cultural and Religious Context** The implementation of SRA at MTsN 1 Aceh Utara is inseparable from the influence of the strong cultural and Islamic values in Aceh. The transformational leadership of the madrasah principal must be able to integrate these local values into the SRA program. For example, values such as *musyawarah* (consultation), *gotong royong* (cooperation), and mutual respect can be the foundation for building a child-friendly school environment. In addition, the principal also needs to ensure that the SRA program is in line with the principles of Islamic teachings that emphasize child protection, justice, and compassion.
2. **The Role of the School Committee and Community Participation.** The success of SRA implementation also greatly depends on the active role of the school committee and community participation. The madrasah principal needs to build effective communication with the school committee, community leaders, parents, and other related parties to obtain support and input in developing the SRA program. Community participation can be realized through various activities, such as SRA program socialization, training for teachers and parents, and fundraising to support SRA facilities and activities.
3. **Development of a Relevant and Inclusive Curriculum.** A relevant and inclusive curriculum is an important component of SRA. The madrasah principal needs to encourage teachers to develop learning materials that suit the needs and interests of students, as well as pay attention to the diversity of students' backgrounds. The curriculum also needs to integrate SRA values, such as children's rights, gender equality, and tolerance. In addition, the principal also needs to ensure that the learning process takes place actively, creatively, and enjoyably, so that students feel motivated to learn and develop their potential.
4. **Use of Technology to Support SRA.** Technology can be an effective tool in supporting the implementation of SRA. The madrasah principal can

utilize technology to improve administrative efficiency, facilitate communication between teachers, students, and parents, and develop interactive and engaging learning media. For example, the madrasah can use an online platform to manage student data, convey information about the SRA program, and provide discussion forums for students and parents. In addition, technology can also be used to monitor and evaluate the implementation of the SRA program, as well as identify areas that need improvement.

5. **Evaluation and Sustainable Development.** The implementation of SRA is an ongoing process, so regular evaluation and development are very important to ensure the effectiveness of the program. The madrasah principal needs to conduct regular evaluations of the implementation of the SRA program, both in terms of process and results. Evaluation can be done in various ways, such as classroom observation, interviews with teachers and students, and analysis of student performance data. The evaluation results are then used to identify the strengths and weaknesses of the SRA program, as well as formulate the necessary improvement steps.

Implications in Islamic Education Management

The study on the role of the madrasah principal's transformational leadership in the implementation of SRA has significant implications in the management of Islamic education. First, this study shows that transformational leadership based on Islamic values can be an effective model in managing madrasahs in the modern era. Second, this study emphasizes the importance of a holistic and integrative approach in the implementation of SRA, which includes cultural, religious, social, and technological aspects. Third, this study highlights the key role of the madrasah principal in building collaboration with various related parties, including the school committee, community, and government.

Conclusion

Based on the discussion above, it can be concluded that the transformational leadership of the madrasah principal plays a central and decisive role in the successful implementation of the Child-Friendly School (CFS) program at MTsN 1 North Aceh. The principal's leadership is not merely administrative in nature, but transformative, as it is able to shape vision, culture, and practices

that prioritize the protection of children's rights and the development of students' character within an Islamic educational framework.

The four dimensions of transformational leadership idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration are clearly reflected in the leadership practices of the principal. Through role modeling, the principal demonstrates ethical conduct, fairness, and respect for children, which becomes a moral reference for all members of the madrasah community. Through inspirational motivation, the principal builds a shared vision of a safe, comfortable, and dignified learning environment, fostering collective commitment to child-friendly values. Through intellectual stimulation, teachers are encouraged to innovate and implement humanistic, student-centered learning approaches. Through individualized consideration, the principal shows empathy and personal attention to the needs of teachers and students, strengthening a culture of care and mutual respect.

Furthermore, the concrete implementation of the CFS program at MTsN 1 North Aceh such as the absence of physical and verbal violence, the existence of a student complaint mechanism, the maintenance of a clean and safe school environment, harmonious teacher-student relationships, and the strengthening of Islamic character through *akhlakul karimah* demonstrated that child-friendliness was applied in a holistic and integrated manner. These practices not only protect students' physical and psychological well-being but also support their moral, spiritual, and intellectual development.

This study also confirms that the integration of Islamic values into transformational leadership strengthens the effectiveness and sustainability of the Child-Friendly School program. Values such as compassion (*rahmah*), justice (*'adl*), trustworthiness (*amanah*), responsibility, and respect for human dignity (*karamah al-insan*) provide a strong ethical foundation for leadership practices and institutional culture. As a result, the CFS program at MTsN 1 North Aceh is not merely a response to national education policies, but also a manifestation of the madrasah's moral and spiritual responsibility in Islam.

In conclusion, transformational leadership grounded in Islamic values proves to be an effective model for realizing a Child-Friendly School in a madrasah context. It enables the creation of an educational environment that is safe, supportive, and humanistic, while simultaneously nurturing students to

become individuals who are intellectually competent, morally upright, and spiritually mature. Therefore, the experience of MTsN 1 North Aceh can serve as an important reference for other madrasahs in developing leadership practices and educational management models that are both child-friendly and deeply rooted in Islamic educational values.[]

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