

**FULL DAY SCHOOL ACTIVITIES FROM THE PERSPECTIVE OF HUMAN RIGHT
AND ISLAMIC RELIGION**

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Abstract

The Full Day School policy is aimed at increasing student knowledge and character formation. However, in its implementation the policy has the potential to violate Human Rights and Islamic Law. Therefore, this research aims to analyze the Full Day School Activities Policy from a Human Rights perspective, especially regarding the part of social and cultural rights, namely the right to receive adequate and quality education and from an Islamic Law perspective, especially regarding one of Al-Maslahah Al- Khamsah is Hifz l-Nasl (Guarding the Offspring). This research is qualitative research with a descriptive approach, namely describing the Full Day School Policy from the perspective of Human Rights and Islamic Law. The data used in this research is secondary data collected using the library research method. The data collected was analyzed using the stages of observation, data selection, most appropriate reduction, and drawing conclusions. The research results show that the Full Day School policy can be in line with and hinder the implementation of human rights principles, especially regarding the right to receive good and quality education. This policy can also be in line with Al-Maslahah Al-Khamsah in special Islamic law regarding hfiz al-nasl (protecting offspring) provided that the policy is effective and able to provide knowledge for students, as well as shape student character. On the other hand, this policy can become an obstacle if it is not effective and is in vain.

Keywords : Full Day School Activities, Human Right, Islamic Religion.

1. INTRODUCTION

Education is all the influence that the school seeks to have on students which is handed over by parents to the school so that they have the ability and develop the child's potential. Education is a conscious effort carried out by the government through guidance, teaching or training activities that take place at school and outside school throughout life, to prepare students to be able to play roles in various living environments appropriately in the future (Sari et al., 2017).

The aim of education is to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, with the aim of developing the potential of students to become human beings who have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative. , be independent and become democratic and responsible citizens (Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). This goal is an illustration of the philosophy of human life, both individually and as a nation and state. Education has the task of producing a good generation, namely people who have values and norms in their lives. Thus making himself a better individual to be able to achieve a better life(Mappong et al., 2023).

In its implementation, education requires a system. According to Campbell (1979), a system is a set of interrelated components or parts that together function to achieve a goal (Munib, 2012). Education requires a system as an integrated whole consisting of a number of components that interact with each other and carry out certain functions in order to help make children educated according to the goals that have been set. The system regulates how education will proceed. Having a system will make it easier to achieve the goals that have been formulated. The educational process occurs when the components in the system move and are interrelated. Moving each component is not considered sufficient, because there must still be mutual relationships that are functional and form a unity in achieving a goal. If one of the components contained in the system is not functioning or is not functioning properly, then it is likely that the system will not be or will be less successful in achieving its goals. Thus, education is a system, that is, education must be worked on systemically by paying attention to all related components(Selvia et al., 2020).

One concrete form of this effort is full day school activities aimed at forming student character. Various responses emerged regarding the discourse on the full day school program launched by the Minister of Education and Culture Muhadjir Effendy as an additional learning program for elementary and middle school levels which is co-curricular in nature. "Full day is actually character education. That is our choice to increase study hours at school. Then it is filled with various activities. Full day is a way to boost our education system which is still low," For some religious schools, full day school is implemented so that teachers can teach spiritual values in greater frequency. For example, Islamic schools hold dhuha prayers, noon prayers and Asr prayers in congregation. Ultimately, parents want their children to be equipped with adequate religious knowledge(Heru et al., 2019).

The full day school system is an education system that spends more time at school. Children usually spend around 8 hours per day, but with the implementation of full day school, children must be at school for up to 9 or 10 hours per day. The addition of this hour is widely used to develop children's character. Because there is more time at school, the learning methods used are more creative and fun 4 so that children do not get bored easily. The aim of this FDS system is to improve children's abilities, both in terms of cognitive, psychomotor and affective aspects, to become better due to the deepening of the material over a longer period of time. This system has been widely implemented in several developed countries such as the United States, South Korea, Japan, Singapore and England. This education system has become a necessity because of the increasingly developing social conditions of society. As we are aware, nowadays there are many parents who both work until the end of the day. So they need a place to educate their children with more time than regular schools(Rohana, 2017).

Different from previous studies, this research aims to analyze the Full Day School policy from a Human Rights perspective and a Religious perspective. From a human rights perspective, this research will examine the socio-cultural rights perspective which includes social, cultural, educational rights, and the right to a standard of living that every child in Indonesia must have. The right to education referred to in this research is that a child gets an education with programs and learning methods that are good and easy for the child to absorb. This research examines whether the Full Day School policy is a vehicle for children to absorb lessons well or whether it becomes an obstacle for children to obtain their rights.

In an Islamic perspective, researchers use the principles contained in maqashid syari'ah or what is often known as Al-Maqashid Al-Khamsah, one of which consists of hifdz an-nafs (protecting offspring). In this perspective, it is a universal obligation for all Muslims to look after their offspring so that they can grow and develop and follow the path recommended by the Shari'ah. One of these paths is to get good learning and education so that you can grow and develop well. Therefore, this research aims to analyze Full Day Activities from a Human Rights perspective, namely the right to education which is part of socio-cultural rights and from an Islamic perspective regarding Al-Maqashid Al-Khamshah, one of which is hifdx an-nafs (protecting offspring)

2. RESEARCH METHODS

This research is qualitative research with a descriptive approach, namely research that describes the Full Day School policy which has been implemented in a number of schools in Indonesia by examining it from the perspective of Human Rights, namely socio-cultural rights, namely the right to education and Al-Maqashid Al-Khamsah, namely hifdz an-nafs (protecting offspring)(Sugiyono, 2019). The data used in this research uses secondary data collected from a number of credible sources including scientific journals, statutory regulations, books, trusted websites, and so on(Manzilati, 2017). The analysis technique in this research uses data collection, data reduction, data selection and conclusion drawing techniques(Jonathan Sarwono, 2016).

3. RESULT AND DISCUSSION

Full Day School Activities

Education is all the influence that the school seeks to have on students which is handed over by parents to the school so that they have the ability and develop the child's potential. Education is a conscious effort carried out by the government through guidance, teaching or training activities that take place at school and outside school throughout life, to prepare students to be able to play roles in various living environments appropriately in the future (Sari et al., 2017).

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CONCLUSION

Based on the results of the description above, it can be concluded that the existence of the Tiktok Shop for MSMEs has many challenges in inhibiting or even killing MSMEs. These challenges and threats are due to several things including the number of foreign goods in circulation, the inner workings of the TikTok Shop also act as producers so they are more aware of the algorithm and have the potential to give rise to unhealthy competition, and the TikTok Shop does not carry out the procedures that Indonesian MSMEs do as they do for skin products. care for BPOM registration, in food registration for halal labels, and so on. Apart from a number of challenges and threats, Tiktok Shop also has opportunities for MSMEs to widen their market share and increase their network to develop their business.

Huma Right Perspective

Human rights are rights inherent in human beings is natural and fundamental as a gift from God that must be respected, guarded and protected by every individual, society or country. Meanwhile, in the Law on Human Rights, it is explained that the definition of Human Rights is a set of rights that are inherent in the nature and existence of humans as creatures of God Almighty and are His gift must be respected, upheld and protected by the state, law, government and every person, for the sake of honor and protection of human dignity(Sulisworo et al., 2012).

Human rights consist of several types, one of which is socio-cultural rights. The view that human rights are civil and political rights, as well as objections to highlighting economic, social and cultural rights, emerged in Western countries, especially the United States. Meanwhile, economic, social and cultural rights, which According to World War II, it was persistently fought by the Soviet Union and its friends, with strong support from Third World countries. Both types of human rights were included in the Universal Declaration of Human Rights, as the result of a compromise between "Western" countries and "Eastern" countries, which then received legal formulation in two covenants, namely: the International Covenant on Civil and Political Rights and the International Covenant on Economic Rights , Social and Cultural (Miriam Budiardjo, 1990).

The International Covenant on Economic, Social and Cultural Rights contains, among other things: guarantees regarding the right to work (Article 6); the right to social security including social insurance (Article 9); the right to the widest possible protection and assistance for families, mothers, children and young people (Article 10); right to obtain an adequate standard of living (Article 11); the right to enjoy the highest possible standard of physical and mental health according to ability (Article 12); the right to education (Articles 13 and 14); and the right to take part in cultural life (Article 15). The legal character of this covenant is questionable(Sri Utari Agung, 2015).

In relation to the Full Day School policy, it can go hand in hand and can also be an obstacle for children to get the right to education. This policy is said to be in line if the Full Day School program is effective in providing students with good learning. This policy is said to be effective and successful if there is an increase in the quality of the students, the teaching methods are not boring, and the students feel happy. This Full Day School policy must also be accompanied by good programs and workforce. However, on the contrary, this policy can

become an obstacle if the policy is ineffective and in vain. This policy becomes an obstacle if it only becomes a burden for students.

Islamic Religion Perspective

One of the most fundamental and important *maslahah* initiated by Al-Ghazali was the maintenance of Al-Maslahah Al-Khamsah or also known as Al-Ushul Al-Khamsah. Maintaining the five basic goals/principles (*al-ulus al-khamsah*) at the emergency level is the strongest and highest level of *maslahah*. The five basic objectives/principles include (1) maintaining religion (*hifz al-dîn*), (2) maintaining the soul (*hifz al-nafs*), (3) maintaining the mind (*hifz al-'aql*), (4) maintaining offspring (*hifz al-nasl*), and (5) maintaining wealth (*hifz al-mal*) (Asmawi, 2014).

In this research, the focus is on *hifz al-nasl*, namely protecting offspring. More comprehensive is the concept of preserving classified offspring by safeguarding offspring from a *ma'nawiyah* and external perspective. Maintaining inheritance in terms of *ma'naiwayh* is classified as follows: 1) Maintaining Religious Values (*hifz al-tadin*), which includes fostering religious institutions, maintaining freedom of religion, freedom of sect or *ijtihad* and so on. 2) Maintaining Human Values (*hifz al-nafs/qimat al-Insan*), which includes maintaining independence, justice, human rights, development of science and technology and so on. This includes the universal human values offered by Ibn Taymiyah, Ibn Assyria, Qaradawi, and Muhammad al-Ghazali. 3) Maintaining the human psyche includes honor (*hifz al-Irdh*), reason (*hifz al-'aql*) developing into the right to education, intellectual property rights and so on, the right to life (*hifz al-nafs*), maintaining the development of art. Maintaining fertility (*hifz-al-nasl*) is externally interpreted as maintaining the right to live a healthy life, maintaining the right to clothing, food and shelter, consumer protection rights, protection of the elderly, disabled people, as well as orphans and underprivileged children (Ahmad, 2014).

In relation to the Full Day School policy, it can be in line with the values contained in Al-Maslahah Al-Khamsah, namely *hifz al-nasl* (protecting offspring) and can also be an opposition to the principles of *hifz al-nasl*. The policy is said to be in line if it is effective and can make students smarter, the quality of resources increases, and the formation of characters in accordance with Islamic law in these students. On the other hand, if this effectiveness is not visible, this policy could become an obstacle to *hifz al-nasl* (protecting offspring).

4. CONCLUSION

Based on the results of the researcher's presentation above, it can be concluded that the Full Day School policy for students can be in line with the principles contained in human rights, especially to fulfill part of social and cultural rights, namely the right to receive good quality education. Apart from that, this policy is also in line with one of the Al-Maslahah Al-Khamsah in Islamic law, namely *hifz al-nasl* (protecting offspring) on the condition that the policy is effective and provides a significant positive influence on the development of students' knowledge and character formation. On the other hand, policies can become obstacles if they are ineffective and fail to shape student character.

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