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Development Of A Child-Friendly Schools (CFS) Evaluation Instrument Based On Local Wisdom In The Selayar Islands

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Abstract

This study aimed to develop a valid, reliable, effective, and practical Child-Friendly Schools (CFS) evaluation instrument based on local wisdom in the Selayar Islands Regency. The study employed a Research and Development (R&D) approach using systematic stages, including needs analysis, planning, initial product development, expert validation, limited trials, expanded trials, and revisions. The instrument integrated three local wisdom values of the Selayar Islands, namely siri' (sense of shame), a' rera' (mutual cooperation), and tabe' (respect), into four main dimensions: Child-Friendly School Commitment, Child-Friendly Educators and Educational Staff, Child-Friendly Processes and Facilities, and Participation of Students, Parents, and the Community. The final instrument consisted of 27 statement items. The results showed that the instrument had good psychometric quality, with an average Aiken's V value of 0.84 indicating valid content, factor loadings ≥ 0.50 confirming construct validity, and a Cronbach's Alpha value of 0.963 indicating very high reliability. Furthermore, the instrument demonstrated good effectiveness with an overall mean score of 3.98 and high practicality with a mean score of 4.14, where 83.33% of respondents stated that the instrument was easy to use. These findings indicate that the developed CFS evaluation instrument is feasible and appropriate for wider implementation in educational institutions in the Selayar Islands Regency.

Keywords: Development; Child-Friendly Schools (CFS); Evaluation Instrument; Local

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Wisdom; The Selayar Islands

INTRODUCTION

Education plays a fundamental role in shaping the quality of human life and ensuring the fulfillment of children's rights in society. In the contemporary era, the concept of child-centered education has become a global concern as countries strive to create educational environments that are safe, inclusive, and supportive of children's holistic development. One of the international commitments reflected in the Sustainable Development Goals (SDGs) is the provision of inclusive and equitable quality education for all children. In response to this global agenda, the Indonesian government, through the Ministry of Women Empowerment and Child Protection, introduced the Child-Friendly School (CFS) program as a strategic effort to guarantee children's rights within educational institutions. The Child-Friendly School concept emphasizes not only academic achievement but also the creation of a learning environment that protects children from violence, discrimination, intimidation, and all forms of abuse while promoting participation, equality, and respect for children's dignity (Slack et al., 2023).

The implementation of Child-Friendly Schools in Indonesia has been guided by national policies and evaluation standards developed by the government. These standards include several important components such as school policies, teacher competence, learning processes, infrastructure, child participation, and community involvement. The existence of evaluation instruments is essential because evaluation serves as a systematic process to determine the effectiveness and quality of educational programs. Through evaluation, schools can identify strengths and weaknesses in implementing child-friendly principles and improve their educational practices accordingly. However, although the national Child-Friendly School evaluation instrument has been designed comprehensively, its implementation still tends to use a uniform approach for all regions in Indonesia. Such a generalized model does not fully consider the cultural diversity and local wisdom that characterize different communities across the archipelago. As a result, the evaluation process may fail to capture important cultural values that strongly influence the educational environment and children's social development within local communities (Fricke et al., 2026).

Indonesia is widely recognized as a multicultural country with rich traditions, customs, and local wisdom inherited from generation to generation. Local wisdom represents noble values, ethical principles, social norms, and cultural identities embedded in community life. In the educational context, local wisdom has significant potential to strengthen character education and

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create contextual learning experiences for students. Educational institutions that integrate local cultural values into their programs are more likely to develop students' social awareness, moral responsibility, and cultural identity. Therefore, integrating local wisdom into the evaluation of Child-Friendly Schools becomes highly relevant because schools are not only formal educational institutions but also cultural spaces where social values are transmitted and preserved(Nontji et al., 2025).

The Selayar Islands Regency is one of the regions in Indonesia that possesses strong local cultural values still actively practiced by the community. The people of Selayar uphold various forms of local wisdom such as siri', a'rera', and tabe'. The concept of siri' reflects self-respect, dignity, and shame in violating moral or social norms, which can function as a moral foundation to prevent bullying, violence, and disrespectful behavior among students. Meanwhile, a'rera' represents solidarity, cooperation, and mutual assistance that can support collaborative learning and positive social interaction within schools. The value of tabe' emphasizes respect, politeness, humility, and appreciation toward teachers, parents, and others in social communication. These local cultural values are closely aligned with the principles of Child-Friendly Schools, particularly in promoting non-violence, mutual respect, participation, and inclusive relationships among school communities(Song et al., 2026).

Despite the relevance of these cultural values, current national evaluation instruments for Child-Friendly Schools have not adequately integrated local wisdom into their assessment indicators. Existing instruments focus mainly on administrative compliance and formal participation mechanisms such as school committees, scheduled meetings, and institutional reporting systems. In reality, local communities often possess culturally rooted participation mechanisms that are more meaningful and effective in supporting educational development. Traditional community cooperation, local leadership involvement, and collective responsibility are important dimensions that deserve recognition within the evaluation system. Without considering these cultural aspects, evaluation results may not accurately reflect the actual implementation of child-friendly practices in local schools. Consequently, schools with strong cultural support systems may not receive proper recognition because the existing instruments fail to measure their contextual strengths(Furman et al., 2024).

The need for a contextual evaluation instrument based on local wisdom therefore becomes increasingly urgent. An evaluation instrument that incorporates local cultural values is expected to produce a more authentic, valid, and meaningful assessment of Child-Friendly School implementation. Such an instrument can encourage schools to integrate cultural values into

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school policies, teaching methods, student activities, and community participation programs. Moreover, contextual instruments can strengthen collaboration between schools and local communities because educational programs become more closely connected to the cultural identity of the society. Through this approach, schools are not only expected to fulfill national standards but also to become institutions that preserve and promote local cultural values while supporting children's rights and well-being(Kamwa et al., 2024).

This study therefore focuses on developing a Child-Friendly School evaluation instrument based on the local wisdom of the Selayar Islands. The research aims to integrate cultural values such as siri', a'rera', and tabe' into measurable evaluation indicators that can be applied within the school environment. The study adopts a Research and Development (R&D) approach using the Borg and Gall development model, which includes stages such as preliminary research, planning, product development, expert validation, field testing, revision, and final product development. Through these systematic stages, the study seeks to produce an evaluation instrument that is not only scientifically valid and reliable but also practical and culturally contextual(Hastira et al., 2025).

Ultimately, the development of a Child-Friendly School evaluation instrument based on local wisdom is expected to contribute both theoretically and practically to educational evaluation practices in Indonesia. Theoretically, this research enriches the discourse on contextual educational evaluation and culturally responsive assessment models. Practically, the resulting instrument can serve as a monitoring and evaluation tool for schools, educational authorities, and policymakers in assessing the implementation of Child-Friendly Schools in culturally diverse regions. Furthermore, this study is expected to encourage schools to become educational environments that are safe, inclusive, culturally rooted, and capable of nurturing students who are academically competent, morally responsible, and proud of their local cultural identity.

The Concept of Child-Friendly Schools (CFS)

The concept of Child-Friendly Schools (CFS) has become one of the most significant educational approaches in promoting children's rights, welfare, and holistic development within formal educational institutions. A Child-Friendly School is designed not only as a place for academic instruction but also as a safe, inclusive, healthy, and supportive environment that guarantees the fulfillment of children's rights and protects them from all forms of violence, discrimination, neglect, and abuse. According to the Ministry of Women Empowerment and Child Protection of Indonesia, the Child-Friendly School program aims to ensure that educational

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institutions create conditions where children feel physically and psychologically secure while actively participating in learning and school governance. The concept emphasizes that schools must become “second homes” where children are respected, heard, and supported in their developmental processes(Supeni & Harini, 2021).

Globally, the Child-Friendly School framework is strongly associated with the principles of the United Nations Convention on the Rights of the Child (CRC), which recognizes children as individuals with inherent rights to protection, participation, survival, and development. UNICEF explains that Child-Friendly Schools are built upon child-centered educational approaches that prioritize inclusiveness, equality, participation, and emotional well-being. These schools focus not only on academic achievement but also on the psychological, social, emotional, and moral growth of learners. The implementation of CFS therefore requires schools to establish supportive relationships among students, teachers, parents, and communities. It also requires schools to eliminate practices that may harm children, such as bullying, corporal punishment, discrimination, and exclusion.

The Indonesian government has formulated several major indicators for evaluating Child-Friendly Schools. These indicators include school policies supporting child protection, trained educators and staff who understand children’s rights, child-friendly teaching and learning processes, safe and healthy school facilities, active child participation, and involvement of parents and communities in school activities. These dimensions demonstrate that the implementation of Child-Friendly Schools is multidimensional and requires collaboration among various stakeholders. Schools are expected to integrate child protection values into policies, curriculum, classroom management, and extracurricular activities. Teachers also play an important role because they serve as facilitators, mentors, and role models who must demonstrate empathy, fairness, and respect toward students(Liestyasari et al., 2023).

An important principle within the Child-Friendly School approach is non-discrimination. Every child, regardless of gender, ethnicity, religion, disability, or socioeconomic background, must have equal access to education and equal opportunities for participation. Child-Friendly Schools also prioritize the best interests of children in every decision-making process and create environments that respect children’s dignity and voices. Furthermore, schools are encouraged to involve children in planning, evaluation, and school improvement processes because children’s perspectives are considered valuable in developing a democratic and inclusive school culture. These principles reflect a shift from traditional authoritarian educational models toward more participatory and humanistic educational systems(Prihanta et al., 2025).

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The implementation of Child-Friendly Schools also involves the transformation of school culture. Schools are expected to move away from punitive educational practices and adopt positive discipline strategies that emphasize dialogue, understanding, and restorative approaches. Child-Friendly Schools promote active learning methods, collaborative activities, and inclusive classroom interactions that encourage students to express opinions and develop confidence. In addition, the physical environment of schools must support children's safety and comfort through clean facilities, accessible classrooms, safe playgrounds, and health-supporting infrastructure. Consequently, Child-Friendly Schools represent not merely a policy initiative but a comprehensive educational philosophy aimed at nurturing children academically, emotionally, socially, and morally.

Evaluation Instruments in Educational Research

Evaluation is an essential process in educational practice because it provides information regarding the effectiveness, quality, and achievement of educational programs. In the context of Child-Friendly Schools, evaluation serves as a mechanism for assessing whether schools have successfully implemented child protection principles and created supportive learning environments for students. Educational evaluation involves systematic data collection, analysis, and interpretation to support decision-making, accountability, and continuous improvement. According to Stufflebeam and Shinkfield, evaluation is a process of obtaining and providing descriptive and judgmental information regarding the value and merit of educational programs, designs, implementations, and outcomes. Therefore, evaluation is not limited to measuring achievement but also includes assessing processes, environments, and impacts(Awaru et al., 2024).

Within educational research, evaluation instruments function as tools used to collect valid and reliable data regarding specific variables or educational phenomena. Instruments may take the form of questionnaires, observation sheets, interviews, tests, or rating scales depending on the objectives of the evaluation. The quality of educational research findings largely depends on the quality of the instruments used. Instruments that lack validity or reliability may produce biased or inaccurate data, leading to incorrect conclusions and ineffective educational decisions. Therefore, instrument development requires systematic procedures to ensure that instruments truly measure what they are intended to measure and produce consistent results.

Validity is one of the most important characteristics of evaluation instruments. Validity refers to the extent to which an instrument accurately measures the intended construct. Several

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forms of validity are commonly discussed in educational evaluation, including content validity, construct validity, and criterion validity. Content validity ensures that the instrument adequately represents all dimensions of the concept being measured. In this research, expert judgment and Aiken's V analysis are used to assess content validity. Construct validity refers to whether the instrument truly reflects the theoretical constructs underlying the variables measured. Confirmatory Factor Analysis (CFA) is frequently employed to evaluate construct validity by examining relationships among items and dimensions. These validation processes are critical in ensuring that evaluation instruments are scientifically sound and theoretically appropriate (Fa & Luiselli, 2024).

Reliability is another essential requirement of educational evaluation instruments. Reliability refers to the consistency and stability of measurement results when the instrument is used repeatedly under similar conditions. One widely used reliability test in educational research is Cronbach's Alpha, particularly for Likert-scale instruments. A high Cronbach's Alpha coefficient indicates strong internal consistency among instrument items, meaning that the items measure the same underlying construct. Reliable instruments are necessary because inconsistent instruments may lead to fluctuating results that reduce the credibility of evaluation findings. Therefore, both validity and reliability must be established before instruments are implemented in educational settings(Fitriani & Qodariah, 2021).

The development of educational evaluation instruments commonly follows systematic research and development procedures. One of the most widely used models in educational product development is the Borg and Gall Research and Development (R&D) model. This model includes several stages such as needs analysis, planning, product development, expert validation, field testing, revision, and finalization. The purpose of this model is to ensure that educational products are theoretically grounded, empirically tested, and practically applicable. In this study, the Borg and Gall model is adapted into seven stages to develop a Child-Friendly School evaluation instrument based on local wisdom. This systematic approach enables researchers to create instruments that are valid, reliable, effective, and suitable for specific educational contexts(Supeni et al., 2022).

Evaluation instruments in Child-Friendly Schools must also consider contextual relevance. Standardized national instruments may not fully represent the cultural and social realities of diverse local communities. Therefore, educational evaluation should incorporate local contexts, cultural values, and community characteristics to ensure ecological validity. Contextual evaluation instruments allow schools to assess educational practices more authentically and meaningfully.

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Such instruments can capture social dynamics, cultural interactions, and local participation patterns that are often overlooked in generalized evaluation systems. Thus, the integration of local wisdom into evaluation instruments represents an important innovation in educational evaluation research.

Local Wisdom as the Foundation of Education

Local wisdom refers to the collection of noble values, cultural traditions, social norms, beliefs, and knowledge systems developed and maintained by communities across generations. These values function as guidelines for behavior and social interaction within society. In Indonesia, local wisdom is deeply embedded in community life and reflects the cultural diversity of the nation. Local wisdom includes principles such as mutual cooperation, respect, solidarity, responsibility, and environmental awareness that influence people's ways of thinking and acting. In educational contexts, local wisdom can serve as a valuable foundation for character development and culturally responsive learning(Sofyan et al., 2026).

Education based on local wisdom emphasizes contextual, participatory, and transformative learning processes. Contextual education connects learning materials and educational practices with students' real-life experiences and cultural backgrounds. This approach increases students' engagement because they can relate educational content to their own social environments. Participatory education encourages collaboration among schools, families, and communities, while transformative education seeks to shape students' character, attitudes, and social awareness. By integrating local wisdom into education, schools can strengthen cultural identity, preserve traditional values, and promote moral development among learners.

In the Selayar Islands, local wisdom remains an important part of community life and social interaction. Several cultural values such as siri', a'rera', and tabe' continue to shape the attitudes and behavior of community members. The concept of siri' reflects dignity, self-respect, and moral responsibility. Individuals are expected to avoid shameful behavior and maintain honorable conduct in society. In school contexts, siri' can support anti-bullying initiatives, discipline, and respectful interaction among students. The value of a'rera' represents solidarity and mutual cooperation, which are highly relevant to collaborative learning, peer support, and collective school activities. Meanwhile, tabe' emphasizes politeness, humility, and respect toward teachers, parents, and elders, contributing to harmonious relationships within educational environments(Rubini et al., 2022).

The integration of local wisdom into educational evaluation offers several important

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advantages. First, it increases the contextual relevance of educational programs because evaluation criteria reflect local social realities and cultural values. Second, it promotes community participation by involving local stakeholders, cultural leaders, parents, and community organizations in educational processes. Third, it strengthens students' cultural identity and moral character because schools become spaces where traditional values are preserved and practiced. In addition, local wisdom-based education can create more meaningful learning experiences because students learn within familiar cultural frameworks that shape their daily lives(Susanto et al., 2022).

In the context of Child-Friendly Schools, local wisdom can reinforce child protection principles and positive school culture. Cultural values that promote empathy, cooperation, respect, and responsibility align closely with the objectives of Child-Friendly Schools. Integrating these values into school policies, classroom management, and evaluation indicators can help schools create environments that are not only safe and inclusive but also culturally meaningful. For example, indicators related to a'rera' may encourage cooperative learning and community involvement, while indicators related to siri' may support ethical behavior and anti-violence initiatives. Consequently, local wisdom functions not merely as cultural heritage but as an active educational resource capable of strengthening the implementation of Child-Friendly Schools in culturally diverse communities.

DISCUSSION

Design of a Local Wisdom-Based SRA Evaluation Instrument in the Selayar Islands Regency

The design of the Local Wisdom-Based Child-Friendly School (SRA) evaluation instrument in the Selayar Islands Regency was developed through a series of research and development stages aimed at producing an evaluation instrument that is valid, reliable, practical, and in accordance with the characteristics of the local community culture. Based on the research findings in Chapter IV, the development of the instrument began with a needs analysis conducted through field observations, interviews with principals and teachers, as well as a review of the implementation of Child-Friendly Schools in several educational institutions in the Selayar Islands Regency. The results of the analysis indicated that the implementation of Child-Friendly Schools had been carried out in several schools through anti-violence policies, the provision of a safe learning environment, and efforts to create a comfortable school atmosphere for students. However, the evaluation conducted was still administrative in nature and had not yet used an instrument capable of measuring all dimensions of Child-Friendly Schools comprehensively. The instruments

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previously used also still referred to general national guidelines and had not fully considered the social and cultural conditions of the Selayar community.

The research findings showed that one of the weaknesses of the previous instruments was the indicators being too normative and less operational, thus causing differences in interpretation among users. In addition, the existing instruments did not yet have adequate technical guidelines and had not been empirically tested within the context of the Selayar Islands Regency. These conditions caused the evaluation results to be unable to accurately describe the actual condition of Child-Friendly School implementation in schools and had not provided contextual recommendations for program improvement. Therefore, the development of a local wisdom-based evaluation instrument was considered important to improve the relevance and effectiveness of Child-Friendly School evaluations in the region(Ariawan et al., 2024).

In the instrument design process, this study integrated the local wisdom values of the Selayar community into the Child-Friendly School evaluation indicators. Cultural values such as siri'-siri', which contains the meaning of shame and self-esteem, a'rera', which reflects the spirit of mutual cooperation, and tabe', which demonstrates attitudes of respect and politeness, were used as the basis for developing the instrument indicators. These cultural values were considered closely related to the principles of Child-Friendly Schools, particularly in creating an educational environment that respects children's dignity, encourages active student participation, protects children from violence, and builds harmonious social relationships within the school environment. The integration of these local cultural values became one of the main characteristics of the developed instrument, making it more contextual and easier to understand for teachers and principals.

The instrument design was prepared based on several main components of Child-Friendly Schools, namely child-friendly school policies, child-friendly learning processes, educators and educational staff who understand children's rights, safe and comfortable facilities and infrastructure, child participation, as well as parental and community involvement. Each component was translated into indicators adjusted to the cultural conditions of the Selayar community. For example, in the aspect of social relationships at school, indicators were developed by emphasizing the value of tabe' as a form of mutual respect among school members. In the aspect of participation and cooperation, the value of a'rera' was integrated into indicators measuring the involvement of students, teachers, and the community in creating a school environment that supports children's rights(Dini & Kuswanto, 2025).

The discussion results indicated that the instrument development process was carried out

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systematically through the stages of preparing the instrument grid, writing item statements, expert validation, revision, limited trials, and field testing. Expert validation was conducted by education experts, evaluation experts, and Child-Friendly School practitioners to assess the suitability of content, language, and the relevance of indicators to the principles of Child-Friendly Schools and local wisdom values. Based on the validation results, the instrument obtained a very good assessment because the developed indicators were considered relevant, clear, and suitable to the educational context in the Selayar Islands Regency. Several revisions were made, particularly in simplifying the wording of items to make them more operational and easier for users to understand.

At the field testing stage, the research findings showed that the instrument had a high level of validity and reliability. The instrument was also considered practical for use by principals and teachers because it was equipped with clear instructions for completion and used simple and contextual language. In addition, users stated that the integration of local cultural values made the indicators closer to the reality of school life, thereby facilitating the evaluation process. This instrument not only functions as a measurement tool but also serves as a means of internalizing positive cultural values in the implementation of child-friendly education(Slack et al., 2023).

Based on these discussion results, it can be concluded that the design of the Local Wisdom-Based Child-Friendly School evaluation instrument in the Selayar Islands Regency was developed through a systematic and contextual approach by integrating local cultural values into the evaluation indicators. The resulting instrument is capable of providing a more objective description of the implementation of Child-Friendly Schools in schools and has advantages in terms of cultural relevance, ease of use, and psychometric quality. Therefore, this instrument is expected to become an effective evaluation model in supporting the strengthening of Child-Friendly School programs in the Selayar Islands Regency as well as in other regions with similar cultural characteristics.

Validity and Reliability of the Developed SRA Evaluation Instrument

The validity and reliability of the developed Child-Friendly School (CFS) evaluation instrument based on local wisdom were examined comprehensively in this study to ensure that the instrument was scientifically appropriate and feasible for implementation in junior high schools in the Selayar Islands Regency. The validation process was conducted through content validity, construct validity, and reliability testing. The findings from Chapter IV demonstrated that the developed instrument fulfilled all psychometric requirements and showed strong evidence as

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a reliable evaluation tool for assessing the implementation of Child-Friendly Schools integrated with local cultural values such as siri', a'rera', and tabe'. The instrument development process initially produced a number of statement items derived from theoretical indicators, national Child-Friendly School standards, and local wisdom dimensions. After undergoing expert validation and empirical testing, the final product consisted of 27 valid statement items distributed into four major dimensions, namely CFS commitment, educators and education personnel, processes and facilities, and community participation. These dimensions reflected both the national framework of Child-Friendly Schools and the contextual realities of schools in the Selayar Islands(Fricke et al., 2026).

The first stage of testing focused on content validity using Aiken's V coefficient. This procedure involved expert judgment from specialists in educational evaluation, child-friendly education, and local culture. The validators assessed the relevance, clarity, appropriateness, and representativeness of each item. The analysis showed that the average Aiken's V coefficient reached 0.84, indicating that the instrument possessed a high level of content validity. According to the established interpretation criteria, an Aiken's V value above 0.80 signifies that the items are highly relevant and suitable for measuring the intended constructs. The high coefficient indicated that the developed items successfully represented the conceptual framework of Child-Friendly School evaluation integrated with local wisdom values. The validators also provided qualitative suggestions regarding wording improvement, simplification of several statements, and adjustment of cultural terminology to ensure readability and contextual suitability. These revisions strengthened the quality of the instrument before empirical testing was conducted.

The second stage involved construct validity testing through Confirmatory Factor Analysis (CFA). The CFA analysis was conducted to determine whether the empirical data supported the theoretical dimensions underlying the instrument. The expanded trial involved 170 respondents consisting of principals and teachers from 30 junior high schools in the Selayar Islands Regency. The analysis results demonstrated that all 27 items met the construct validity requirements because each item obtained a factor loading value greater than or equal to 0.50. This finding indicated that every item had a significant contribution to the latent construct being measured. In psychometric theory, factor loading values above 0.50 reflect strong relationships between observed variables and their dimensions, meaning that the items consistently represented the intended indicators. The CFA findings confirmed that the four-dimensional structure of the instrument was empirically supported and statistically stable. The dimensions of commitment, educators and education personnel, learning process and facilities, and participation were proven

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to function cohesively in measuring Child-Friendly School implementation(Nontji et al., 2025).

Furthermore, the reliability of the instrument was tested using Cronbach's Alpha coefficient. Reliability analysis aimed to determine the consistency and stability of the instrument when used repeatedly in similar contexts. The results showed that the instrument achieved a Cronbach's Alpha value of 0.963, which falls into the category of very high reliability. This result indicated that the instrument had excellent internal consistency among its items. In educational research, a Cronbach's Alpha value above 0.90 is considered highly reliable, meaning that the instrument can consistently produce dependable measurements. The very high reliability coefficient suggested that the items within the instrument were strongly interconnected and capable of measuring the same construct accurately. This finding also implied that the developed instrument minimized measurement errors and could be used confidently by schools and educational stakeholders for evaluation purposes.

The findings of validity and reliability testing demonstrated that the integration of local wisdom into the Child-Friendly School evaluation framework did not reduce the scientific quality of the instrument. On the contrary, the incorporation of cultural values strengthened the contextual relevance and ecological validity of the instrument. The cultural concepts embedded within the items enabled the instrument to capture school realities more comprehensively compared to generic national instruments. For example, values related to mutual cooperation, respect, social harmony, and moral responsibility became important indicators in evaluating school friendliness toward children. This contextual adaptation made the instrument more meaningful and acceptable to local educational communities(Song et al., 2026).

In addition, the strong psychometric properties of the instrument supported its practical application in schools. The validity results confirmed that the instrument accurately measured the dimensions of Child-Friendly School implementation, while the reliability results ensured measurement consistency across respondents and schools. The combination of high validity and reliability indicated that the developed instrument was not only theoretically sound but also operationally effective for educational evaluation. Therefore, the study concluded that the Child-Friendly School evaluation instrument based on local wisdom was feasible, credible, and appropriate for broader implementation in the Selayar Islands Regency. The instrument can serve as an alternative contextual evaluation model that supports the improvement of child-friendly educational environments while preserving local cultural values within the educational system.

Effectiveness of the Local Wisdom-Based Evaluation Instrument in the Selayar Islands in

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Meeting SRA Standards

The effectiveness of the local wisdom-based evaluation instrument in the Selayar Islands in meeting Child-Friendly School (Sekolah Ramah Anak/SRA) standards can be seen from the results of the development, validation, and implementation processes presented in Chapter IV. The instrument was developed to address the limitations of previous SRA evaluation tools, which were considered too general and unable to accommodate the cultural characteristics of schools in the Selayar Islands. Previous evaluation practices focused mainly on administrative fulfillment and had not comprehensively measured the implementation of child-friendly education principles. Therefore, the developed instrument integrated local cultural values such as siri' (self-respect and social responsibility), a'rera' (mutual cooperation), and tabe' (respect and politeness), which are deeply rooted in Selayar society and closely related to the principles of child-friendly education(Furman et al., 2024).

The findings showed that the development of the instrument followed systematic stages consisting of needs analysis, planning, product development, expert validation, limited trials, expanded trials, revision, and finalization of the product. The initial draft of the instrument consisted of 36 statement items covering several major dimensions of SRA implementation, namely school policy and commitment, child-friendly learning processes, safe and inclusive school environments, student participation, and community involvement. These dimensions were strengthened by the integration of local wisdom values that reflected the socio-cultural identity of the Selayar Islands community. This integration became one of the major strengths of the instrument because it made the evaluation indicators more contextual and easier for schools to understand and apply.

The effectiveness of the instrument was first demonstrated through expert validation results. Validation involved three experts consisting of education experts, evaluation experts, and local cultural practitioners from the Selayar Islands. The experts assessed the instrument using Aiken's V coefficient analysis. The results showed that the validity index ranged from 0.75 to 0.95, with an average score of 0.84. This score indicated a high level of agreement among validators regarding the relevance of the instrument items to the SRA construct being measured. Out of 36 items, 35 items were categorized as valid with scores between 0.80 and 0.95, while only one item obtained a score of 0.75 and was categorized as sufficiently valid. Based on these findings, the instrument was considered to have strong content validity and was feasible for field testing. The high validity score also indicated that the integration of local wisdom did not reduce the quality of the instrument but instead strengthened its contextual relevance(Kamwa et al., 2024).

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The effectiveness of the instrument was further proven through reliability testing during the limited and expanded trials. The limited trial involved 30 respondents from three junior high schools implementing the SRA program in the Selayar Islands. The analysis revealed that most items met the validity criteria with item-total correlation values above 0.30. However, two items, namely item 4 and item 11, showed low correlation values of 0.028 and 0.290 respectively, indicating that these items did not adequately represent the measured construct. As a result, both items were eliminated from the instrument. After revision and elimination, the reliability coefficient measured by Cronbach's Alpha increased from 0.962 to 0.966. This result indicated that the instrument had very high internal consistency and reliability. A reliability score above 0.90 is generally categorized as excellent, demonstrating that the instrument consistently measured SRA implementation across different respondents.

The expanded trial involved 170 respondents from 30 junior high schools in the Selayar Islands. At this stage, Confirmatory Factor Analysis (CFA) was conducted to evaluate construct validity. The analysis found that several items had factor loading values below 0.50, meaning they did not strongly represent the dimensions being measured. Consequently, seven items—numbers 6, 7, 19, 20, 21, 28, and 30—were eliminated. After the revision process, the final instrument consisted of 27 valid items that fulfilled construct validity requirements. The CFA results confirmed that the remaining items effectively represented the four main dimensions of SRA implementation and local wisdom integration. This result demonstrated that the instrument had strong psychometric quality and was capable of accurately evaluating the implementation of child-friendly school standards(Hastira et al., 2025).

In terms of practical implementation, the instrument was effective because it provided a more comprehensive and contextual evaluation of SRA implementation compared to previous instruments. The integration of local wisdom values encouraged schools to internalize cultural norms that support child protection, mutual respect, participation, and social harmony. For example, the value of siri' strengthened students' moral responsibility and respect for others, while a'rera' encouraged collaborative school activities and participatory learning environments. Meanwhile, tabe' promoted respectful communication between teachers and students, supporting the creation of a safe and inclusive school climate. These cultural values aligned closely with the principles of SRA, making the evaluation process more meaningful and culturally relevant(Supeni & Harini, 2021).

Overall, the findings in Chapter IV indicate that the local wisdom-based evaluation instrument developed in the Selayar Islands was highly effective in meeting SRA standards. The

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instrument demonstrated strong validity and reliability, fulfilled psychometric requirements, and successfully integrated local cultural values into the evaluation process. In addition, the instrument was able to provide a more objective, comprehensive, and contextually appropriate assessment of child-friendly school implementation. Therefore, the instrument can be recommended as an effective evaluation tool for schools in the Selayar Islands and potentially adapted for other regions with similar cultural characteristics.

Practicality of the SRA Evaluation Instrument for Measuring Achievement of SRA Standards in the Selayar Islands Regency

The practicality of the SRA (Sekolah Ramah Anak/Child-Friendly School) evaluation instrument for measuring the achievement of SRA standards in the Selayar Islands Regency was analyzed through limited and expanded field trials involving teachers and school principals from junior high schools. The practicality assessment focused on several important indicators, namely ease of use, clarity of instructions, efficiency of implementation, suitability of language, relevance of local wisdom values, and the usefulness of the instrument in evaluating the implementation of Child-Friendly Schools. The results demonstrated that the developed instrument achieved a high level of practicality and was considered feasible for use in schools within the Selayar Islands Regency(Liestyasari et al., 2023).

Based on the limited trial involving 30 respondents from three junior high schools, the average practicality score of the instrument reached 4.02 on a five-point Likert scale. This result indicated that respondents generally agreed that the instrument was easy to understand and implement in real school situations. Teachers and principals stated that the instrument items reflected the actual conditions of schools and were relevant to the context of Child-Friendly School implementation. Furthermore, respondents emphasized that the integration of local wisdom values such as siri' (self-respect and shame), a'resa (mutual cooperation), and tabe' (respect and politeness) made the instrument more contextual and culturally acceptable for the Selayar community. These cultural elements strengthened the acceptance of the instrument because schools felt that the evaluation process was closely related to the social and cultural realities experienced by students and educators.

After revisions based on suggestions from the limited trial, the instrument was tested again in an expanded trial involving 170 respondents from 30 junior high schools in the Selayar Islands Regency. The results of the expanded trial showed an increase in practicality with an average score of 4.14 or 83.33%, which fell into the "practical" category. This finding indicates that the

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instrument could be implemented effectively by users without requiring extensive technical assistance. Most respondents reported that the instrument instructions were clear, the statements were easy to interpret, and the evaluation process could be conducted efficiently within the school environment. In addition, the respondents noted that the scoring system was simple and facilitated faster evaluation of SRA standards achievement(Prihanta et al., 2025).

The practicality results were also reflected in each dimension of the instrument. In the dimension of school commitment toward Child-Friendly Schools, respondents gave positive responses because the indicators were directly connected to school policies and child protection programs. In the dimension of educators and education personnel, the instrument successfully measured teacher attitudes and behaviors related to child-friendly learning practices. Respondents considered these indicators realistic and relevant to everyday educational activities. Meanwhile, the process and facilities dimension obtained strong responses because the instrument clearly described school facilities, safety, and learning environments that support children's rights. The participation dimension was also considered practical because it involved collaboration among schools, parents, and the community, which is highly consistent with the communal culture of the Selayar Islands.

The practicality of the instrument was further strengthened through interview findings. Several principals explained that previous national evaluation instruments were often too general and difficult to adapt to local school conditions. In contrast, the developed SRA evaluation instrument based on local wisdom provided more concrete indicators that reflected local social values and student behavior. Teachers also reported that the instrument could help schools identify weaknesses in implementing child-friendly education policies and encourage continuous improvement. Because the instrument was culturally adapted, respondents felt more comfortable and motivated when completing the evaluation process(Awaru et al., 2024).

From the implementation perspective, the instrument also showed practical advantages in terms of time efficiency and flexibility. The majority of respondents stated that the instrument could be completed within a relatively short time without disrupting teaching activities. The use of straightforward language and systematic item arrangement minimized misunderstanding among users. This finding supports the argument that a practical evaluation instrument should not only be theoretically valid but also easy to administer in real educational settings.

The high practicality score obtained in this study is consistent with educational evaluation theory, which states that an effective instrument must be simple, understandable, and useful for users. Practicality becomes a crucial aspect because even a highly valid and reliable instrument

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may fail to function effectively if users experience difficulties during implementation. In this study, the integration of local wisdom significantly contributed to the practicality level because cultural relevance increased respondent acceptance and comprehension. Therefore, the contextualization of evaluation instruments through local values can improve the quality and effectiveness of educational assessment systems(Fa & Luiselli, 2024).

Overall, the findings indicate that the SRA evaluation instrument developed for the Selayar Islands Regency possesses strong practicality characteristics. The instrument achieved a mean practicality score of 4.14 with a percentage of 83.33%, demonstrating that it is practical, user-friendly, culturally relevant, and efficient for measuring the achievement of Child-Friendly School standards. The integration of local wisdom values not only enhanced contextual relevance but also strengthened the acceptance and usability of the instrument among educators and school leaders. Consequently, the instrument can serve as an appropriate evaluation tool for supporting the implementation and improvement of Child-Friendly Schools in the Selayar Islands Regency.

CONCLUSION

This study successfully developed a contextual Child-Friendly School (SRA) evaluation instrument through systematic development procedures, including needs analysis, planning, initial product development, expert validation, trials, and revisions. The instrument uniquely integrates three local wisdom values of the Selayar Islands, namely siri' (sense of shame), a' rera' (mutual cooperation), and tabe' (respect), into the SRA indicators. The final product consists of 27 statement items distributed across four main dimensions: Child-Friendly School Commitment, Child-Friendly Educators and Educational Staff, Child-Friendly Processes and Facilities, and Participation of Students, Parents, and the Community. The instrument demonstrated good psychometric quality, with an average Aiken's V value of 0.84 indicating valid content, while construct validity testing through Confirmatory Factor Analysis (CFA) confirmed 27 valid items with factor loadings ≥ 0.50. The reliability level was very high, with a Cronbach's Alpha value of 0.963. Furthermore, the instrument showed good effectiveness with an overall mean score of 3.98, proving its ability to provide accurate and useful data for improving SRA programs and increasing awareness of local wisdom values within schools. In terms of practicality, the instrument achieved a mean score of 4.14, with 83.33% of respondents stating that it was easy to use due to its clear instructions, appropriate structure, and time efficiency, making it suitable for wider implementation in educational institutions.

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FUTURE DIRECTIONS

Future directions for the Numeracy Literacy Movement (GLN) Program should focus on strengthening the quality, consistency, and sustainability of its implementation across schools. Efforts need to be directed toward enhancing teacher capacity through continuous professional development and targeted training in contextual numeracy and literacy integration. In addition, improving the availability and distribution of learning resources, including diverse reading materials and numeracy-based instructional media, is essential to support more effective classroom practices. Greater involvement of parents and communities should also be encouraged to build a stronger literacy culture beyond the school environment. Furthermore, establishing more systematic monitoring and evaluation mechanisms will help ensure program consistency and measure student progress more accurately. Addressing geographical challenges and reducing disparities between schools should become a priority so that all students have equal opportunities to benefit from the program. Overall, future improvements should aim at creating a more integrated, adaptive, and sustainable GLN implementation that can continuously enhance students' literacy and numeracy competencies.

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