



## **Punishment In Islamic Education Perspective**

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**Abstrak.** Secara umum prinsip dasar hukuman adalah edukatif. Kemudian dalam kajian pendidikan Islam, hukuman merupakan tindakan yang sah, bahkan dalam Islam dijelaskan jenis hukuman berupa pengasingan, pemukulan, dan sebagainya, fakta tersebut menunjukkan bahwa islam menghendaki praktik pemberian hukuman dalam konteks pendidikan. Kemudian kelebihanannya adalah hukuman dalam perspektif islam tidak hanya dijelaskan sebagai sanksi dalam mengantisipasi atau mengatasi permasalahan pelanggaran peserta didik. Namun jauh dari itu, Islam juga menekankan kaidah-kaidah dalam menjatuhkan hukuman, kaidah tersebut berupa tahapan dan mekanisme dalam memberikan hukuman serta batasan-batasan yang harus diperhatikan dalam memberikan hukuman, baik pada aspek jenis hukuman, kualitas hukuman, serta intensitas hukuman. Kajian-kajian dan pembahasan terkait hukuman dalam perspektif Islam penting untuk terus dilakukan sebagai upaya menjaga marwah pendidikan Islam dan pendidikan secara umum, menjaga harisma pendidik, serta sebagai antisipasi terjadinya pemberian hukuman di luar batas atau kekerasan dalam pendidikan.

**Kata Kunci:** Hukuman, Pendidikan, dan Islam

**Abstract.** the basic principle of punishment is education. Then in the study of Islamic education, punishment is a legitimate act, even in Islam the type of punishment in the form of exile, beating, etc. is explained, this fact shows that Islam requires the practice of giving punishment in the context of education. Then the advantage is punishment in the perspective of Islam is not only explained as sanctions in anticipating or overcoming the problem of student violations. But far from that, Islam also emphasizes the rules in imposing penalties, the rules are in the form of stages and mechanisms in providing punishment as well as the limitations that must be considered in providing punishment, both in aspects of the type of punishment, quality of punishment, and intensity of punishment. Studies and discussion related to punishment in an Islamic perspective are important to continue to be carried out as an effort to maintain the spirit of Islamic education and education in general, maintain the charism of educators, as well as to anticipate the occurrence of punishment beyond the limits or violence in education.

**Keywords:** Punishment; Education; and Islam



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### **Introduction**

As a general understanding that education is a process of adult learning towards students through the curriculum and independent learning systems that are applied in the education unit. All implementation of these activities is carried out to explore and develop the potential of students, both in the aspects of religious spiritual strength, self-control, intelligence, and other skills needed in life.

The consistency of discipline and sense of responsibility of an educator is needed in maintaining the existence and effectiveness of education and learning. In an effort to achieve educational success, a learning system or educational method is needed not only to focus on the development of students 'knowledge and skills, but more than that in education also requires serious attention to preventive efforts in preventing or diverting participants' tendencies that have led to things the negative.

The preventive method referred to above is the application of a system of sanctions or punishment for students who do not fulfill their responsibilities or violate the formal rules set by the educational institution. The giving of punishment to students has the same goals and objectives as the giving of rewards (prizes), namely as a form of reprimand so that students do not commit violations or so as not to repeat the mistakes made previously. So the application of reward and punishment systems in education are two entities that are equally important because both are equally potentially educative and support the success of the teaching and learning process and education in general.

The terminology of punishment in the context of educational services is not free of value, meaning that the sanctions imposed on students must be clear and measurable. Sentencing cannot be done immediately or without a clear factor. In addition, the provision of punishment must also be based on the rules or mechanisms that have been explained in the study of Islamic education. The rules or mechanism explains the stages of the punishment, the forms of the sentence given, the level of punishment and sentence, as well as the explanation governing the technical implementation of the sentence.

Islamic education not only explains the application of punishment as mentioned above but more than that it also explains that the provision of punishment should be socialized in advance so that students know the application of the sanction system. Then the punishment must also be based on the form and degree of error. What is done, it is not justified if the punishment is given without any class or overdoing it. Because the punishment is oriented to prevent or stop the tendency of the negative behavior of students so that it grows into a good person as expected.

The discussion and studies of punishment from the perspective of Islamic education have a dual function of educators in the interests of the effectiveness of behavioral education. The legitimate application of punishment in education (Islam) certainly indicates that educators have the prerogative to sanction students who violate or make mistakes. Then at the same time, in addition to being given the right to implement a punishment system, educators are also given an explanation regarding the regulations, mechanisms, and restrictions that must be obeyed in the process of giving penalties. In order for the punishment to produce an output as expected, which is to improve the behavior of students so that it becomes better.

## Method

The sample in this study were students of class X SMK Negeri 1 Talaga who generally had the lowest level of self-regulation. The two classes that got the lowest average self-regulation level score were class X TSM1 as the experimental class, and class X BR as the control class.

## Result and Discussion

### 1. Description of Punishment

Based on a universal understanding, Amien Danien Indrakusuma defines punishment with actions that are inflicted on students consciously and intentionally so as to cause misery, and with such misery, students will become aware of their actions and promise in their hearts not to repeat. Then Emile Durkheim defines punishment as a way to prevent various violations of regulations. Education punishes the student in addition to not repeating the student's mistakes but also to prevent other students from imitating them.

Abdurrahman Mas'ud explained that punishment in psychological terms is a method used when adverse conditions or unpleasant experiences are carried out by someone deliberately bringing down others. It is generally agreed that punishment is an inconvenience (unpleasant atmosphere) and poor or bad treatment. According to Al-Ghazali, punishment is an act of a person aware and deliberately impose misery on others with the aim of repairing or protecting himself from physical and spiritual weakness, so as to avoid all kinds of violations. Punishment is the last way if a reprimand, warning, and advice cannot prevent students from violating.

Then the punishment in an Islamic perspective, based on the definition of punishment according to Dr. Khalid bin Hamid Al-Hazimi in the book of *Usul al-Tarbiyatul al-Islamiyah*, explains that the punishment is to give a reward to someone with appropriate action, in this context is the sentence imposed on students (students/students) for mistakes or violations that have been done. Based on this brief definition it can be understood that the term punishment (will) be imposed on someone who has made a mistake (factor) as well as with the form of punishment according to the degree of error (limit).

Next Abdurrahman Shaleh Abdullah, explained that Islam recognizes three categories of punishment namely *hudud*, *qishas*, and *ta'zir*. As for this discussion, the punishment in question is of an

educational nature towards students. Therefore, the sentence must contain elements of education both decided by the judge or by parents and educators towards their students.

Asma Hasan Fahmi asserted that in fact there were almost no educators who wanted to use the punishment system in education unless forced to. A reward (reward) or praise is far more important than punishment. In Islamic education, it is recognized that there are punishments in the form of punches to students who are 10 years old and have not prayed. The punishment must not be torture, both body and soul. If the situation is in urgent need, then the sentence must be used with caution.

Even though the type of punishment has been clearly stated, the term "beating/punching" does not mean free of value, but punishment with that type can be given after various stages of the other sentence cannot give a deterrent effect to the violator. Punishment in the form of punches also has a special rule that is not excessive and not to harm students, both physically and psychologically.

The discussion of punishment sometimes almost resembles the discussion of "threats" (tarhib), even though the two are two different things. Threats can be given or made before an event (an error) or afterward, and are intended to frighten before the mistake is made, or avoid further repetition of mistakes. Threats are usually emphasized on moral and spiritual aspects, but at one-time punishment tends to be given or carried out after an incident (mistake or violation) occurs.

Based on some explanation of the meaning of the sentence, it can be concluded that what is meant by punishment in education, especially Islamic education is as an educative action in the form of educators' attitudes that are carried out consciously to their students by giving warnings and lessons to him for violations that have been done in accordance with the principles and Islamic values. So that students become aware and avoid all kinds of violations and mistakes that are not desirable or with caution in every action.

## 2. The Purpose of Punishment

Punishment is one step of Islamic education that cannot be abolished (discarded) under any circumstances, due to different and varied human habits or habits in responding to Islamic education methods, so some of these people sometimes need to be given advice, triggers (motivation), raising or parable with what has been seen and heard, and there is a need to threaten. But sometimes there are some people who do not respond to these influences and these methods have no effect, except with a method that directly affects the body (physical punishment).

According to Jamal Abdur Rahman, the aim of imposing punishment in Islamic education is nothing but to provide guidance and improvement, not for retaliation or satisfaction. Therefore, it must be considered the character and condition of the students concerned before a sentence is given to him, provide information to him about the mistakes made, and give encouragement to improve themselves, and forgive mistakes and omissions where the students concerned have corrected.

Asma Hasan Fahmi expresses the purpose of punishment in Islamic education as follows: The purpose of punishment contains a positive meaning because it is intended to obtain repairs and direction, not solely for revenge. Therefore, Muslims are very eager to know the attitudes and temperaments of students before punishing them, just as they are eager to encourage students to actively participate in correcting their own mistakes, and for this, they forget the mistakes of the students - learners and do not reveal their secrets.

Based on the explanation above it can be concluded that it is very important for educators to know the types of punishment comprehensively because punishment is not only limited to hurting the body. The forms of punishment are diverse and stratified, which in each form and level has an impact and influence each, according to the nature of the diversity of individual *tabi'at*. As well as what needs to be understood that punishment in the context of Islamic education is absolutely necessary for the need to give lessons to students so as not to make mistakes or not repeat the mistakes that have been made, meaning that punishment cannot be used as a moment of revenge or hurt students.

## 3. Forms of Punishment

The forms of punishment include the types of punishment that can be given by educators to their students as learning media, meaning that punishment is applied so that it becomes a sanction against students who make mistakes and as motivation to students (others) in order to avoid doing wrongdoing. The forms of punishment mentioned at once indicate the stages in the application of the sentence.

Based on the forms, the punishment in education varies, so as to provide an opportunity for education (or educators) to choose and determine ways that are appropriate to the character of students. The process of administering the sentence is carried out in stages and slowly (step by step), meaning that it does not directly provide a sentence of exile or *syari'at* but rather utilizes more basic forms of punishment first (Khalid, 2021).

As also explained by Ibn Khaldun in his book (*Muqaddimah*) that whoever of the educator who educates in a way that does not want to be defeated or forgiven by students then comes a compulsive feeling (not wanting to lose), weak souls, loss of enthusiasm, encouraging laziness, bring lies, ugliness, and this is a picture if not using conscience.

As for the distribution of various types of punishment in Islamic education including dislike (pleasure), berating or shouting, forbidding, exiled or silenced, and beatings. However, there is an emphasis that educators are not allowed to hold on or give punishment before providing other educational methods, because these actions are dangerous and can have a negative impact on students.

The explanation of these forms of punishment, as explained below:

a. Do not like (pleasure)

The form of the punishment is to show a rude attitude to students but not by giving a punch (if not given previous advice). The trick is to start with the educator showing an attitude of dislike towards the morals of students both regarding their words or deeds. The form of his attitude is by frowning in the face, not giving assignments, or other interests to fulfill.

These types of penalties can affect students, especially if the educator is liked by students, which will automatically give effect or profound implications in the soul of students. So with this method, most students immediately apologize if they see the dislike attitude that is implied by educators or teachers.

b. Scold or shout at

This form of punishment is done by scolding students using words but not to condemn. This punishment is carried out so that students feel afraid of their etiquette and maintain their dignity in the midst of society and society.

However, punishment by scolding in Islamic education has clear limits, namely to scold on condition not to say bad words or condemn with dirty words, bullying, or hurt students so that students become hateful towards education, and so that it is known in advance words that will be spoken so as not to issue dirty words. This type of punishment will have positive implications if carried out by educators who have good abilities in applying the type of punishment.

c. Prohibition

Prohibition is the act of educators in prohibiting students from doing things (negative) that they like, by cutting off relationships or closing students' access to these bad actions. The method of prohibition is done by not posing any danger to students. Then the note is that this type of punishment was not carried out before applying the previous type of punishment (punishment of dislike and scolding/shouting).

Punishment types have various forms and applications, for example, students are not allowed to play together with certain friends or friends, may not go out as they like, they are not allowed to buy something they want. Then the note is that this punishment is valid for some time and is not carried out continuously.

Although the penalty of prohibition has a strong influence on improving the behavior of students it still has aspects of weakness, including when the method of prohibition is carried out to exceed the limits or to have a serious impact, contrary to the end of the students concerned. Then these actions can lead to moral misappropriation, as a result of the dissatisfaction of students who have been deprived or prohibited from their will. Based on the above analysis it can be understood that the application of this type of punishment must be seriously considered and after a number of previous methods are carried out, bearing in mind that if an error occurs in its application will result in greater harm to the morals of the students, and this punishment is applied in a relative period of time short.

d. Exiled or Silenced

The term exile or separation is the antonym of the word meeting. Alienation in this sense is to leave someone (completely) when they meet. This type of punishment is intended so that the person left behind is violating or misusing Sharia law. But if certain situations require penalties like this, then isolation is a fairly effective way of providing education to students, so students can think about the mistakes that might have been done.

In addition to the education room, this type of exile penalty can provide benefits also in matters of marital relations, for example, something happens that is not expected by one or each of the husband and wife, exile can be a medium so that they can compete with the rights and obligations and attitudes each in a family relationship. In fact, the act of exile is forbidden in Islam, if the exile is not based on clear reasons and reasons. This means that basically exile in Islam is haram, except if there are reasons for the benefit of the Shari'a, for example, to educate towards a better condition, especially in the context of education.

e. The beating

Beating is the giving of pain to the body being hit, using a stick or jaws, and the like. This punishment is carried out in various ways, for example, to better regulate students in terms of prayer discipline, arranging wives, or for the needs of some shariah law. As the word of God in the An-Nisa verse 34:

*"Men are leaders and guards who are responsible for women because Allah has superior men (with some privileges) to women and also because men have spent (provided) part of their treasure. Then the pious women are those who are obedient (to God and their husbands), and those who take care (their honor and what must be maintained) when they are not together, with the care of God and their help, and the women who we say commit disobedience should be you advise them and (if they disobey) stick them in bed and (if they still disobey) beat them (with light blows aimed at teaching it). Then if they obey you, then do not look for a way to trouble them. Verily, Allah is Almighty, almighty."*

Then strengthened again by M. Ngali Purwanto, in Theoretical and Practical Education, there are several opinions that distinguish sentences into two types, namely: (Purwanto, 1994) First; Preventive punishment, which is a sentence carried out with the intention that there is no or no violation. So, this punishment is carried out before the violation is done so that students avoid or have not already fallen before the violations. Second; Repressive punishment, namely a sentence carried out because of a violation, by an error that has been done. So, the sentence was carried out after the violation occurred. The type of punishment is intended so that students do not repeat the mistakes that have already been made.

The punishment that can be applied to students can be divided into several main parts, namely:

1. Punishment is physical, such as tweaking ears, pinching, and hitting. This penalty is given if students make mistakes, especially about things that students must do.
2. Verbal punishments such as scolding, meaning to remind students wisely, and if educators or parents scold them then lower their voice.
3. Non-verbal cues such as: showing facial expression or dislike. This penalty is given to correct students' mistakes by warning through cues. As the hadith narrated by Abu Daud.

*Meaning: "We were told by Al-Qa'naby, from Malik he said, Fadl ibn Abbas was once ridden by the Messenger of Allah, then there was a woman from Khutsum asking for her fatwa, at that time Fadl looked at her, and vice versa the woman looked at Fadl, and The Prophet looked away (Fadhil) to the other side ". (H.R. Abu Daud) (Abu Daud Sulaiman, 2013)*

4. Social punishment such as: isolated from the social environment so that mistakes are not repeated again by not saying much and leaving it to avoid bad speech. As the hadith of Muslim history.

*Meaning: "We were told by Abu Bakr ibn Abi Syaibah, we were told by Ismail bin Ulaiyah, from Ayyub, from Sa'id bin Jubair, that his neighbor Abdullah bin Mughaffal threw a pebble, then was banned by Abdullah he said:" that the apostle forbade those who aiming with gravel (throwing with gravel) ". Then he kept repeating it again, and said to him: "I have told you, that the Messenger of Allah forbade throwing with gravel, but you still insist .. !, Then I will not invite you to talk (not reprimand again)". (H.R. Muslim) (Abu al-Husain Muslim, 2020)*

Based on the description of the types of sentences above, it can be understood that the act of punishment can be applied in education, especially penalties that are pedagogical. Punish if necessary and do not be persistent, and avoid physical or physical punishment if it is not really forced. Punishment is something that is "not liked" but it needs to be recognized that punishment is needed in education because it functions to suppress, inhibit or reduce or even eliminate the possibility of actions that deviate from existing provisions, both in religious, cultural, or social principles

#### 4. Stages of Punishment

In providing punishment there are several stages that must be considered by educators, ranging from the lightest punishment to finally the heaviest, namely: First, Give advice in a way and at the right time. Give advice but do not discredit and bring up mistakes that have been made or with extensive advice (excessive), because these actions can make students reject in advance of what will be conveyed. Timing must also be considered so that students can enjoy when receiving input and do not make any rejection. Second, the penalty of neglect, to foster feelings of discomfort and disregard in the hearts of students. So students will be reluctant to make or repeat their mistakes again for fear of being ignored.

Third, physical punishment, as the final stage, noting that the physical punishment (beating) given is not too hard and painful. Rasulullah Saw. explain the stages for educators to correct deviations of students, educate, straighten the bend, shape moral and spiritual into seven as contained in the book "Student Education in Islam", which shows the error by a) Direction, b) Friendly, c) Give a signal, d) Criticism, e) Break the relationship (boycott), f) Beat, g) Give a punishment that makes a deterrent.

There is a statement that needs to be underlined that hitting is the final stage of several other stages of punishment. This shows that educators are not permitted to use severe penalties if (penalties) that are mild can still be useful. Likewise, when an educator punishes students (having bad temper) in front of their siblings and friends, the punishment might make it more serious in the soul of the student. Thus they can take lessons from him.

Then educators must also know the effectiveness and implications of the sentence given, meaning that the educator must know whether the sentence has been able to have positive implications for students or not and if not then the educator should move on to the next stage which is heavier, but the stages the

user stages must be considered properly before moving on to the next stage. This means that with criticism has succeeded in improving students, then the next type of punishment or blows do not need to be done.

### **5. Rules of Punishment**

As for the principles of punishment, these are the things that need to be considered in imposing penalties on students to avoid more serious consequences or harm after the sentence is given. Some rules that need to be considered include a) Do not hurt, so need treatment, meaning that it does not cross the eternal limit (punishment). b) The beating must be clear and firm, not to damage the bone. c) Beaters are not heavy items, so they can damage bones. And it's also not a light or thin device so it can hurt. But between the two. d) Not for students who are still small and students who have not / have no sense. e) No more than ten blows. f) Do not hit where it can lead to death or death.

### **6. Positive and Negative Implications of Punishment**

As everything in the education system including learning and development methods and policies that are formulated will not be separated from two things, namely the analysis of positive and negative impacts. This exists as a motivation to further improve if the methods implemented have implications for both students or vice versa, there need to be improvements if it has a negative impact.

Every learning method has both positive and negative sides. Likewise, one of the methods of giving penalties is inseparable from the strengths and weaknesses of the term. Armai Arief said the positive effects of punishment include: a) Making improvements to student mistakes. b) Students no longer make the same mistakes. c) Feel the consequences of his actions so that he will respect himself.

Then M. Ngalim Purwanto said there were three negative effects of punishment, namely: First, it causes feelings of revenge on the condemned. So the act of giving punishment must be avoided because this punishment is the result of arbitrary and irresponsible punishment. The punishment in question is excessive punishment and without considering the physical and psychological conditions of students, so it is possible to give birth to feelings of unacceptability and cause feelings of revenge. Second, students become better at hiding violations. This is not the result expected by educators. In such cases, due to the existence of punishment for students' mistakes, the students tend to hide the mistakes that have been made for fear of getting punished. Third, the offender loses his guilt, because the offender feels he has paid the sentence with the sentence he has received. In this latter case, the students seem transactional, meaning that the students feel free from the burden of error after receiving punishment.

A good teacher is not justified in giving physical sanctions. Even if forced to do it, it is not allowed to impose severe sanctions and will be allowed if it is really needed but still in awareness and boundaries. Educators are expected to give priority to prizes rather than sanctions, to motivate students to learn. Conversely, sanctions will have a negative effect on a student's soul. Usually, students have become accustomed to labeling a teacher who is hard-hearted (easy to punish) as an arbitrary teacher, so it is not uncommon for students to end up leaving the class or not attending school because they see the teacher's arbitrary behavior. A wise teacher should avoid giving a lot of sanctions or punishments especially in the form of physical sanctions and use more methods of giving awards, prizes, and other similar ways

### **Simpulan dan Saran**

As the existence of the concept of gifts (reward) in the education system, the act of punishment (punishment) also has the same status as the highest level in education, because both are the same entity in the mission of educational services to students and for the continuity of education. Punishment actions and prize giving are both oriented towards creating good students, if gift-giving is done to motivate students to continue to make improvements and progress, then the punitive action is carried out as a preventive measure to prevent students from not already doing or repeating acts of violation that have been done before, and the act of punishment can also function to encourage students' interest in learning. Punishment and reward are two things that are interrelated and cannot be removed one of the two (sunnatullah) because both are equally educational functions in the development of the potential of students and educational services in general.

In Islamic education, punishment is one of the alternative methods (the last) after the other methods are applied. The punishment must also be in accordance with the appropriate method, level, and situation. The purpose of punishment is that students do not repeat behaviors that are not in accordance with school rules in the learning and education process. Directing students to show and have good morals so that they are able to go through the education process well and are able to distinguish behaviors (good/bad) in daily life.

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