THE CONCEPT OF GIVING PUNISHMENT PERSPECTIVE IBNU SAHNUN AND ITS APPLICATION TO THE ISLAMIC EDUCATION SYSTEM IN INDONESIA

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Abstract

This research is a qualitative research aimed at describing the concept of punishment by Ibnu Sahnun and its application in the Islamic education system in Indonesia. This research is motivated by Ibnu Sahnun's ideology, which states that the purpose of education is the formation of ethics in general, and this idea aligns with the prevailing regulations in Indonesia. Considering the low quality of moral education in Indonesia, the application of Ibnu Sahnun's concept of punishment can enhance the morality of students while still focusing on its educational significance. Ibnu Sahnun's method of punishment is closely tied to the Islamic education system as it is based on the Quran and Sunnah, aiming to nurture God-fearing individuals and develop dynamic human beings for both worldly and hereafter well-being. This approach also aligns with Indonesia's regulations on punishment, emphasizing that teachers should not use punishment solely for "deterrence." The primary concern should be the internal or personal issues of the child/student. The punishment received by a child should motivate them to avoid repeating mistakes and to always follow school rules. The results of this research indicate that the implementation of Ibnu Sahnun's ideas in the Indonesian education system can: 1) promote diversity among individuals who understand egalitarianism (equality); 2) disseminate religious knowledge through education; 3) generate knowledge and attain maghfirah as a means of achieving the intended goals; 4) achieve worldly life; 5) seek sustenance; and 6) uphold noble morals.

Keywords: Ibnu Sahnun, Punishment, Education System

Abstrak

Penelitian ini merupakan penelitian kualitatif yang bertujuan untuk mendeskripsikan konsep pemberian hukuman (punishment) oleh Ibnu Sahnun dan penerapannya pada sistem pendidikan Islam di Indonesia. Penelitian ini dilatarbelakangi oleh ideologi Ibnu Sahnun yang menyatakan bahwa tujuan Pendidikan adalah pembentukan etika secara umum dan pemikiran ini sejalan dengan peraturan yang berlaku di Indonesia. Berhubungan dengan rendahnya kualitas pendidikan akhlak di Indonesia penerapan konsep pemberian

hukuman Ibnu Sahnun dapat meningkatkan akhlak peserta didik dengan tetap memperhatikan makna edukatif. Metode pemberian hukuman Ibnu Sahnun tidak lepas dari sistem pendidikan Islam karena berlandaskan Al-Quran dan As-Sunnah yang bertujuan membentuk manusia yang bertaqwa dan mengembangkan manusia dinamis untuk mendapatkan kesejahteraan dunia dan akhirat. Ini juga sejalan dengan peraturan pemberian hukuman yang berlaku di Indonesia yaitu Guru yang menggunakan hukuman hendaknya menggunakan hukuman tidak hanya untuk menciptakan "pencegahan". Namun yang menjadi pertanyaan pokok adalah persoalan internal atau pribadi anak/siswa tersebut. Hukuman yang diterima anak hendaknya dapat memotivasi dirinya untuk tidak mengulangi kesalahan dan selalu menaati peraturan sekolah. Hasil penelitian ini yaitu pemikiran Ibnu Sahnun yang diimplementasikan dalam sistem pendidikan di Indonesia yang dapat 1) meningkatkan keberagaman manusia yang paham egalitarianisme (kesetaraan); 2) menyebarkan ilmu agama dengan edukasi; 3) menghasilkan ilmu dan mendapatkan maghfirah sebagai cara mencapai tujuan dimaksud; 4) mendapatkan kehidupan dunia; 5) mencari rizki; dan 6) menjunjung tinggi akhlakul karimah.

Kata Kunci : *Ibnu Sahnun, Hukuman, Sistem Pendidikan*

A. INTRODUCTION

Education is a deliberate effort by families, communities, and governments through activities such as guidance, teaching, and training, both inside and outside the school environment. The aim is to prepare learners to have the appropriate abilities to play a role in various life situations in the future. This education includes structured learning experiences in formal, non-formal, and informal forms, both in the school environment and outside the school, with a view to developing the ability of individuals to be able to carry out their roles in life appropriately in the future.[1]

Education in Indonesia in general has shown progress. From time to time there have been many contributions of expert thought aimed at improving the education system. Various educational concepts are offered and then piloted. Curriculum improvement, discovery of learning techniques with various methods and learning models color the development.

The success of an education is influenced by internal factors and external factors. Internal factors, namely students are the main factors that will determine the success of education.   It is the student himself who will choose what kind of future he wants As God says in Q.S. 13:11, which means "... surely God will not change the condition of a people until they change the situation of their own....". Other factors that influence the success of education are the education system adopted by a country, supporting facilities, and teaching methods applied by teachers.

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[1] Mudiharjo, Redja, Pengantar Pendidikan: *Sebuah Studi Awal Tentang Dasar-Dasar Pendidikan Pada Umumnya dan Pendidikan di Indonesia*, Jakarta: PT Raja Grafindo Persada, 2002

If general education has experienced rapid development, it is different from the development of Islamic religious education. This is because there is still limited research in the field of Islamic education. There is an impression that Islamic education is just a practice, without separate studies or methodologies. So far, the Islamic Education system has been integrated into the study of other sciences.[2] Ibn Sahnun, an expert in Islamic religious education, separates the pattern of Islamic education from other branches of science. He is known as a figure of Islamic Education who pays attention to educational problems, such as: educational objectives, curriculum, methodology, and education management.

In the Law on the National Education System (SISDIKNAS) No. 20 of 2003 it is stated 'education is a conscious and planned effort in realizing a learning atmosphere as well as a learning process so that students are active in developing their potential to have religious strength, self-control, personality, intelligence, noble character, and skills necessary for them, for society, nation and state.[3]

In his book entitled "Theoretical and Practical Education" by Purwanto (2014), it is explained that there are educational tools such as habituation and supervision, orders and prohibitions, as well as rewards and punishments. All these educational tools have certain requirements in their implementation. This means that not only the technicalities of implementation are discussed, but also the rules governing how to carry them out. This is because the impact of these educational tools can be good or bad depending on the individual who gave the punishment (educator), the individual who received the punishment, the relationship between the two, the method of implementing the punishment, as well as the situation when these educational tools were applied.[4]

Punishment associated with discipline relates to social interaction. Penalties or sanctions are the result of violation of the rules. This type of discipline is important because sometimes humans need external encouragement. Anyone who receives punishment must feel sadness. If the person receiving the punishment shows no remorse for his transgression and shows no intention to improve himself and avoid the same mistakes in the future, then the punishment will not work as it should.[5]

As of May 1, 2023, the Ministry of Education and Culture announced a new teacher regulation that creates a new way for teachers to punish students. This rule received mixed reactions from parents, students, and teachers. The latest guidelines from teachers affirm that all sanctions given must have a constructive element and must not violate the human rights of students. The guidelines also stipulate that sanctions should be appropriate to educational objectives and take into account the student's individual situation and needs. The guidelines also highlight the importance of considering students' individual situations and needs, for example, if a student is facing a mental health problem, sanctions should be tailored to that mental health condition.

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[2] Huda, Miftahul dan Rhoni Rodin, (2020), Perkembangan Pendidikan Islam di Indonesia dan Upaya Penguatannya dalam Sistem Pendidikan Nasional, Journal of Islamic Education Research, Vol. 1

[3] 2003. Law Number 20 of 2003 concerning the National Education System. Jakarta: Ministry of National Education of the Republic of Indonesia.

[4] Purwanto, M. N., Ilmu Pendidikan Teoritis Dan Praktis, Bandung: PT. Remaja Rosdakarya, 2014

[5] Rahmawati, Ely san Ulfa Hasanah, (2021), Pemberian Sanksi (Hukuman) Terhadap Siswa Terlambat Masuk Sekolah Sebagai Upaya Pembentukan Karakter Disiplin, Indonesian Journal of Teacher Education, Vol. 2, Hal. 237

Penalties are of course applied when there are rules that are not implemented/violated. Teachers who use punishment should use punishment not only to create "deterrence." But the main question is the internal or personal problems of the child / student. The punishment received by children should motivate them not to repeat mistakes and always obey school rules. Even if someone is forced to apply "corporal" punishment, it must still have an impact on humanity without reducing the meaning of the punishment itself.[6]

Ibn Sahnun's thoughts on *punishment in* education are very relevant to the application of positive discipline through the *Restitution Triangle* in the Independent Curriculum, Restitution is a method used to develop positive discipline in students, which not only aims to remove mistakes, but rather to use mistakes as opportunities to improve relationships.. In the hadith narrated by Tirmidhi, Rosulullah said, "Every son of Adam must have made mistakes and the best one who makes mistakes is the one who repents. There is also an Islamic proverb that says that "man is a wrong place and forgets". In a more in-depth discussion, the steps to implement the Restitution Triangle are in line with *Nasuha Repentance* in Islam.

The basic part of the Restitution triangle is turning failures due to mistakes into successes; The second part is to realize and understand the reasons why you make mistakes; And the third is that the child must be internally motivated to achieve the desired goal. Likewise, he who repents of guilt first hastens to forsake sin; second, regret what he has done; third, be determined not to repeat mistakes; and fourth, if his sin is related to man, then it must immediately return it.[7]

This research is a qualitative research whose final result is a description of Ibnu Sahnun's thoughts which are implemented into the system of punishment in the Islamic education system in Indonesia. This research uses content data analysis with documentation data collection techniques or literature studies. The source of data in this study is the book written by Ibn Sahnun *'Adab Al-Mu'Aalimin'*. Research data in the form of Ibnu Sahnun's concept of educational thinking which is adapted to the theory of punishment in education in Indonesia. This research focuses on the concept of Ibn Sahnun's thoughts regarding the punishment system adapted to the Islamic education system. The final result of this research is in the form of the concept of punishment that can be implemented in student character education.

The proposition of giving punishment has also been exemplified by Rosulullah, which is about the permissibility of hitting children if they do not perform prayers. Precisely the hadith narrated by Abu Daud, that parents should order their children to pray when they are 7 years old and beat them when they are ten years old and not perform prayers. The postulate indicates the basis for imposing a sentence if the conditions of the sentence have been met.

B. RESEARCH METHODS

This research is a qualitative research whose final result is a description of Ibn Sahnun's thoughts which are implicated in the punishment of the Islamic education

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[6] Maryam, Punishment to Students in Learning, Tenggarong: Azkiya, 2019
[7] Hofifah, (2023), Implementasi Segitiga Restitusi Dalam Membentuk Akhlakul Karimah Peserta Didik, Ambarasa: Jurnal Pendidikan Isam, Vol. 3, Hal. 113-114

system. This research design uses a single case study to find out more about a particular individual. In this study, the case studied was in the form of a form of punishment applied by educators to students in Islamic education.

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C. DISCUSSION

1. The Concept of Punishment

Etymologically, punishment is torture and the like, which is given to people who have violated rules and the like. From this point of view, punishment is basically an unpleasant act imposed on a person as a logical result of a mistake or bad deed that he committed. [8] Punishment is one of the various norms that apply in a community, containing rules that must be obeyed. If these rules are violated, certain consequences or sanctions will be imposed on violators of the law.[9]

Punishment is one of the educational tools that has become popular in society that is real. But the punishment in this case needs to be clarified again about its limits in the world of education. Punishment is an educational step given intentionally and consciously to students who make mistakes, with the aim that the student realizes his mistakes and commits within himself not to repeat them.[10]

Although punishment is part of the education system, there are a series of steps that an educator should consider before applying punishment. The stages involve giving advice, guidance, prohibitions, reprimands, warnings, and threats.[11]

The purpose of punishment is to provide education to children or students so that they understand responsibility for their behavior. Punishment is an act deliberately carried out by punishing individuals who violate the rules. Punishment has a positive impact, both physically and emotionally, on the recipient of punishment, as it is given to individuals who are under the supervision of the punisher. The act of imposing punishment is part of the responsibility to educate the offending individual and to protect him.[12]

The concept of punishment used in the education system is a procedure given to individuals or groups on the basis of wrongdoing or a mistake, a violation of a negative nature. In another sense *, punishment* is coaching in the context of presenting behavior or ethics not to make the same mistake. The purpose of punishment is to introspect so that a person is aware of the wrong act committed and does not repeat the wrong act.

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[8] Al-Rasyidin, Falsafah Pendidikan Islam, Bandung: Cita Pustaka, 2008

[9] Ardi, Minal, (2012), Pengaruh Pemberian Hukuman Terhadap Disiplin Siswa Dalam Belajar, Eksos, Vol. 8, Hal. 63

[10] M. Ngalim Purwanto: Ilmu Pendidikan Teoritis dan Praktis, Bandung: Rosdakarya, 1992

[11] Maryam, Punishment to Students in Learning, Tenggarong: Azkiya, 2019

[12] Ahmadi, Abu, Science of Education in N. U. Abu Ahmadi (eds.), Jakarta: Rineka Cipta< 1991

Previous research that is relevant to have examined the provision of *punishment* is the research of Silvia Anggraini et al who examined the "Impact of *Reward* and *Punishment* for Students of SD Negeri Kaliwiru Semarang". The results showed that reward *and* punishment have an impact on the level of discipline and willingness of students to learn. The purpose of rewards and *punishments* for students is to make students more aware and orderly of all regulations that apply at school[13].

Another research on punishment is Muhammad Fauzi's research which examines "Punishment in the Perspective of Islamic Education". The results showed that the punishment system could not be derived from rewards or rewards. The provision of punishment in the perspective of the Islamic education system is the last alternative method applied. The provision of punishment is intended so that students can distinguish good and bad deeds and are responsible for bearing the consequences of their actions[14].

The punishment given by teachers in schools is solely to make students aware not to make mistakes again and not as a form of revenge or a form of anger. This is in accordance with the research of Ela et al who examined the "Provision of Punishment Carried Out by Teachers in SD Negeri 4 Banda Aceh". The results showed that teachers in schools would not punish innocent students. The types of punishments given are in the form of calling students to the teacher's room to be given advice, ensuring students will not repeat mistakes, giving students assignments, and other punishments of a positive nature. Teachers do not carry out corporal punishment but the punishment given is adjusted to the form of violation that has been committed by students[15].

The punishment given by teachers to their students is always aimed at achieving positive goals in the context of education. Sanctions in this context are always intended to improve the character or personality of students. However, in practice, not all outcomes can be as expected, and the impact of sanctions can result in varying responses from each student.

In the Merdeka Curriculum there is a term triangle restitution. Triangular restitution are steps taken to give pupils the opportunity to correct their mistakes, so that they can return to their environment with a stronger character. With restitution, we can support students to be more purposeful, practice positive discipline, and recover after making mistakes. The focus is not on how to behave to please others or avoid discomfort, but on trying to become individuals who value the virtues they believe in. Restitution helps students to introspect and assess the consequences of their actions honestly.

In the restitution triangle there are three steps , namely 1) stabilizing identity; 2) validation of incorrect actions; 3) Ask for beliefs. These three steps are depicted in the form of a triangle as shown below.

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[13] Silvia Anggraini and Joko Siswanto, 'Analysis of the Impact of Reward and Punishment for Students of SD Negeri Kaliwiru Semarang'*, Mimbar PGSD Undiksha*, 7.3 (2019), 221–29.

[14] Muhammad Fauzi, 'The Granting of Punishment in the Perspective of Islamic Education'*, Al-Ibrah*, 1.1 (2016), 29–49.

[15] Ela Yuliawati, Nurhaidah, and Intan Safiah, 'Punishment Carried Out by Teachers in SD Negeri 4 Banda Aceh', *Scientific Journal of Elementary School Teacher Education*, 2.1 (2017), 12–21.
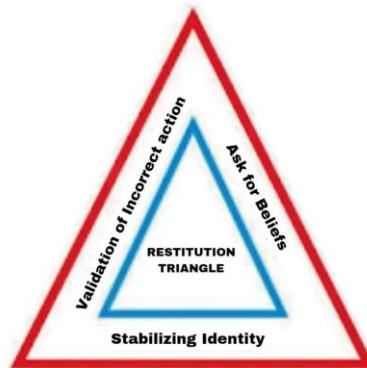
Picture 1: Restitution Triangle

The first step at the base of the triangle is to strengthen the identity. When a child makes a mistake, it shows that there are basic needs that have not been met. The basic part of the restitution triangle aims to transform individuals who have failed as a result of wrongful actions into successful individuals.

The second step is to admit the mistake committed. The idea behind step two is that we must understand the basic needs that cause children to do wrong actions. When we reject a child who makes a mistake, he will still have problems. What is needed is an understanding of the reasons behind his actions so that the child feels understood.

The third step is to explore beliefs. Control theory states that our motivation basically comes from within. When Step 1 and Step 2 are successful, the child will be ready to connect with the values they believe in and become the individual they want to be. Through the triangular restitution process, we can help them become independent disciples, able to overcome problems with internal motivation, and take responsibility for their choices.[16]

2. Thought of Ibn Sahnun

Before discussing further the concept of Ibn Shanun's educational thoughts, we will discuss a little about his biography. Ibn Sahnun had sharpness of thought. The word "Sahnun" means to have a sharp mind. "Ibn Sahnun" is the nickname given to the figure of Islamic thought who has the name Abu Abdillah Muhammad bin Sahnun [17]

Ibn Sahnun died in 256 AH or 870 AD after approximately 63 years of life. The city of Gadat, the center of the Maliki azhab revival in Maghreb, he grew up under the supervision of his father and then he was schooled to al-Kuttab as was the general public at that time, in order to learn the Qur'an and the basics of reading. His parents paid great attention to Ibn Sahnun's education after seeing signs of his son's intelligence and sincerity. In addition, his parents asked his teachers not to educate him except with gentle praise and reprimand, not with beatings and violence.

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[16] Surya Saputra, Adlan, (2023), Menumbuhkan Disiplin Diri Melalui Disiplin Positif Restitusi, Jurnal Ilmiah PGSD FKIP Universitas Mandiri, Vol. 09, Hal. 5677

[17] Abu Hasan al-Qabisi, Ar-Risalah al-Mufashshilah li Ahwal al-Muta'allimin wa Ahkam Muta'allimina, ed. Ahmad Khalid, (Tunisia: al-Syirkah al-Tunisiyah li alTauzi', 1986), hal. 7-17.

Ibn Sahnun was an expert on education in the early days of the development of Islam. The Maliki jurist highlighted many educational problems. His concerns include the behavior of educators and also the qualifications of educators, regarding their ability to teach and also the capacity of knowledge possessed.

His book entitled *'Adab Al-Mu'Allimin'* is a *maestro* and a reference for scholars. This book is allegedly the first book that discusses the problem of education separated from other sciences, such as schools and philosophy. Although it does not explicitly express the purpose of pedagogy, it can be implicitly concluded that the formation of ethics is the main goal of education that Ibn Sahnun wants to achieve.[18] In the book, Ibn Sahnun describes the objectives of education as follows: first, increasing diversity that will bring people to egalitarianism, second, disseminating religious knowledge to humans, third, producing knowledge and obtaining maghfirah, which is a suggestion to achieve the previous two goals, fourth, obtaining a position in society, fifth, obtaining wealth, and sixth, absorbing morals.

3. Application of Ibn Sahnun's Sentencing Ideas to the Islamic Education System in Indonesia

Hamidatun Nihayah and M Romadlon Habibullah's research on "Punishment According to Mrs. Sahnun's Thoughts in Modern Education". The results showed that according to Ibn Sahnun, the punishment applied in education must be in accordance with the portion and terms of conditions that are of positive value. Punishment is not based on anger that fosters hatred, but on compassion and caring aimed at changing to something more positive[19].

The achievement of learning implementation can be known by measuring the success of students at a certain level and time. The low learning outcomes of students show that education has not run as it should. Conversely, high learning success shows that the educational process has run as it should. High and low learning outcomes indicate the success or failure of teachers in the learning process. According to Rahayu, learning is an activity that must be done by humans from birth to the limit of their age.[20] While Slameto said that learning is a human effort to improve behavior as a whole from the results of interaction with the surrounding nature. [21]

To obtain the desired results of the learning process, teachers apply methods that can motivate student learning by providing rewards (rewards) and punhisment (punishments). Kompri (2016) states that reward is an award or or prize, while punhismen is a sanction or punishment. If *reward* is given as a form of positive reinforecement, then *punishment* is a form of *negative reinforcement*. If *rewards* and *punhisment* are given

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[18] Nur Laili, Anisatun, (2020), Konsep Pendidikan Informal Perspektif Ibnu Sahnun (Telaah Kitab Adab Al-Muallimin, Indonesian Journal of Islamic Education Studies (IJIES), Vol. 3, Hal. 35-36

[19] Hamidatun Nihayah and M Romadlon Habibullah, 'Punishment according to Ibn Sahnun's thought in modern education', *Al-Ulya: ISlam Journal of Education*, 3.2 (2018), 172–81.

[20] Rahayu, praise. 2017. The Effect of Reward and Punishment Strategies in Improving Learning Outcomes of UPTD SMP Negeri 1 Prambon Students on Line and Angle Material.

[21] Rahayu, praise. 2017. The Effect of Reward and Punishment Strategies in Improving Learning Outcomes of UPTD SMP Negeri 1 Prambon Students on Line and Angle Material.

appropriately and wisely to students, it can motivate students to learn better.[22]

Law No. 14 of 2005 concerning teachers and lecturers aims to be a form of legal protection for teachers in carrying out their professional duties so that they can always work safely, comfortably, and without interference. Furthermore, in Government Regulation No. 74 of 2008, Article 39 paragraphs 1 and 2 explain that teachers have the freedom to sanction students who violate religious norms, moral norms, politeness norms, written regulations, or unwritten rules set by teachers, education unit level regulations, and applicable laws and regulations in the learning process under their authority. The types of sanctions that can be given include reprimands, oral and written warnings, and punishments aimed at educating in accordance with the teacher code of ethics and applicable legal regulations.

Ibn Sahnun argues that the issue of punishment is an ethical problem concerned with good and bad issues and related to prevailing ethics. According to him, punishment is suffering deliberately given by teachers or parents as a result of an offense, crime, or mistake committed by a child. Ibn Sahnun discusses the implementation of punishment as a paedagogic tool. The sanctions imposed are very limited and in accordance with violations or mistakes committed by students. Ibn Sahnun was well aware that this punishment would have a psychological impact and had no effect on the development of the child's psyche.

Ibn Sahnun requires that the punishment should meet the principles of: 1) compassion; 2) not out of anger; 3) for the good of the child; 4) in the form of light blows with tools that are not dangerous and do not physically hurt the child a maximum of 3 times. Of course, these four principles are very much in line with the regulations in the education system in Indonesia

In addition to these conditions, there are also things that are considered, which are related to the child's personality, namely. children's morals, children's human rights, and not careless in giving punishments. There are terms and conditions in giving a very strict Ibn Sahnun-style punishment, the application of this punishment cannot be arbitrary. There are both positive and negative impacts that come with it. For this Ibn Sahnun-style punishment to be effective, there must be cooperation between students, parents, and the community. Before implementing Ibn Sahnun's punishment, the school first socialized it to the relevant parties. This is to anticipate if unwanted things happen in the future.

D. CONCLUSION

Based on the discussion above, two main points of discussion were found, namely punishment in the *perspective of Ibn Sahnun and the implementation of punishment Ibn Sahnun in* the Islamic education system. Ibn Sahnun's thought that the provision of punishment is based on compassion which aims so that someone does not fall into the same mistake is closely related and very in accordance with the Islamic education system. The moral values in Ibn Sahnun's thought are in accordance with the foundation of the Islamic education system, namely the Quran and As-Sunnah which aims to shape individuals to progress, understand right and wrong and always have a vision to develop themselves into a better person.

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[22] Kompri. 2016. Learning Motivation: Teacher and Student Perspectives. Bandung: PT Remaja Rosdakarya.

Ibn Sahnun's thoughts on punishment in education are very relevant to the application of positive discipline through the Restitution Triangle in the Independent Curriculum, where restitution is a method used to develop positive discipline in students, which not only aims to remove mistakes, but rather to use mistakes as opportunities to improve relationships. Where in this triangle of restistusi there are three steps, namely 1) stabilizing identity; 2) validation of incorrect actions; 3) Ask for beliefs.

Ibn Sahnun's thought if developed and adapted to changing times, especially with the existing system in Indonesia regarding the provision of punishment, it can be formulated into several points, namely 1) increasing human diversity that understands equality (where all male and female humans have the same degree in the eyes of Allah, which distinguishes only their piety); 2) the dissemination of religious knowledge through punishment in the form of rote memorization tasks; 3) motivate students who receive punishment not to make the same mistakes; 4) Realize students that punishment is not a form of anger but affection so that in addition to students, teachers can also pay attention to this by giving punishments that are didikk and positive.

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