The Implementation of *Iqab* for Islamic Boarding School Students

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Abstrak

Kepribadian siswa dapat dibina melalui penerapan tata tertib di lingkungan belajar, termasuk pemberian hukuman *(iqab)*. Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan *'iqab* bagi santri usia dasar di pondok pesantren Darul Hikmah Kabupaten Asahan. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologis. Pengumpulan data menggunakan metode observasi, wawancara dan studi dokumentasi. Analisa data menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa (1) konsep *'iqab* disosialisasikan melalui buku pedoman akademik santri; (2) pelaksanaan *'iqab* dilakukan dalam rangka mencerdaskan peserta didik dan memberikan rangsangan agar santri terdorong berbuat baik, disiplin dan taat pada peraturan berlaku. Pemberian sanksi juga harus mengedepankan aspek positif (edukatif) bagi santri; (3) Hambatan pelaksanaan *iqab* meliputi latar belakang santri yang berbeda-beda dan perlu peringatan berulang-ulang untuk pembiasaan dalam mentaati tata tertib pesantren, kurangnya kesadaran santri, dan masih kurangnya kerjasama antara orang tua/wali dengan pihak pesantren dalam mengoptimalkan pelaksanaan tata tertib, dan (4) Untuk mengatasi hambatan pelaksanaan *iqab,* maka pihak pesantren memanggil orang tua/wali santri untuk bekerjasama dan memberi dukungan dalam pelaksanaan *'iqab*, serta mengawasi dan mengevaluasi pelaksanaan setiap kali sanksi diberikan untuk membuktikan efektifitas pelaksanaan sanksi kepada santri.
Kata Kunci: Karakter Santri, Madrasah Berbasis Pesantren, Pelaksanaan 'Iqab.

Abstract

The implementation of rules in the classroom, including the imposition of punishment (iqab), can help students develop their personalities. In this study, the 'iqab program for elementary school children at the Darul Hikmah Islamic boarding school, Asahan Regency, will be described. A qualitative methodology and phenomenological approach are used in this investigation employing observation, interviews, and documentation studies to gather data. Data analysis includes data display, data reduction strategies, and conclusion-making. The findings of this study show that: (1) the academic guidebook for pupils serves to socialize the idea of the "iqab"; (2) The purpose of implementing the 'iqab is to educate and stimulate students, thereby motivating them to behave well, maintain discipline, and abide by the law. Penalties must also have a high priority on benefits for pupils' education; (3) The diverse backgrounds of the students, the need for repeated warnings to get them used to following the rules of the pesantren, the students' lack of awareness, and the lack of cooperation between parents/guardians and the pesantren in maximizing the implementation of the rules are all obstacles to the implementation of iqab, and (4) The pesantren asks parents and guardians of students to assist in applying 'iqab, as well as to observe and assess the implementation each time a sanction is given to demonstrate the efficacy of enforcing sanctions on students, in order to overcome hurdles to doing so.
Keywords: Characteristics of Santri, Islamic Boarding School-Based Madrasas, Implementation of 'Iqab.

INTRODUCTION

Every child is unique at birth, with their own skills and passions, and they all benefit from community education. The potential or talent displayed by each youngster can reveal the privileges that exist in them. Children are viewed differently by teachers or parents because of this disparity in potential. Because of this, it's important for parents or instructors to comprehend the nature of children's peculiarities (Adhimah, 2020).

Children with privileges exhibit various behaviors during interactions, including educational tasks. Children go through the learning process to help them develop according to their stage of development. starting with language arts, social emotional development, morals, and religion and moving on to physical motor development (Assingkily & Hardiyati, 2019). Similar to this, teachers frequently discover issues in students' daily conduct during the learning process and classroom engagement. Due to this, efforts are required to address learning difficulties (Harahap, 2019).

The idea of rewarding and punishing learning is an alternate strategy for altering student behavior. Why is that? Students need to share a common understanding of the value of education because they come from diverse economic, social, educational, and religious backgrounds. As a result, the teacher must be able to address children's issues by making an attempt to comprehend the child's character (Hasanah & Suyadi, 2020). As a result, the teacher should consider the child's age while rewarding or punishing them.

It is thought that pampering youngsters will result from excessive praise given to them. Yet, it is important to avoid using excessively harsh punishment because it may cause the youngster to defy the teacher's instructions. In a similar vein, praise shouldn't be given too little since it can demotivate kids, and punishment shouldn't be meted out too lightly because that might make them less fearful and less likely to refrain from bad behavior. For this reason, educators must comprehend the appropriate level of praise and reprimand for students in primary school. Reviewing the rules of Islamic schooling, we find that the term for punishment is "iqab" (Oktadiana, *et.al.*, 2019).

In the realm of Islamic boarding schools, "iqab" or punishment refers to punishments that are truly good and, of course, with the goal of heavenly pleasure, and are given to pupils who violate the rules in various ways, ranging from minor infractions to significant infractions. It is hoped that by enforcing this punishment, the students will open up, become more conscious, and return to understanding the primary goal of boarding at a boarding school, which is essentially to enhance one's own moral character (Ma'arif, 2017).

All activities must be directed toward a certain objective, according to one of the fiqh rules. The implication of this rule is that the legislation applicable to a situation relies on the intended use of the problem. The same is true for the use of the 'iqab in the classroom. Notwithstanding disagreements in opinion surrounding the use of 'iqab, most professionals agree that 'iqab are crucial to the educational process. Iqab, according to some experts, is the final option after all other measures have been tried yet youngsters continue to engage in bad behavior. This means that 'iqab is still in use and that it must be applied with an eye toward achieving those goals (Andesta, 2018). Ulwan (2019) explains that the purpose of *'iqab* is so that children or students are prevented and restrained from bad morals and disgraceful traits. Children become deterrent to following their desires to do things that are forbidden or unlawful. Al-Qahthani (2019) explains that the application of punishments has its own wisdom and purpose which is firm in realizing good education.

In actuality, pertinent research on the 'iqab has been reviewed from a number of scientific angles. One of them talks about the importance of encouraging children's discipline (Julfi, 2022), the relevance of iqab in the process of achieving learning goals in class (Iskandar, *et.al.*, 2021), solving problems in the learning process (Mirsal, 2018), implementing rewards and punishment in schools (Rusdianto, *et.al.*, 2021), children's education in the view of Islamic teachings (Siregar, 2016), the nature of punishment for children in Islamic education (Ratulangi, *et.al.,* 2023), methods of realizing children as a cheerful generation, superior, and successful (Siswanto, *et.al.*, 2019), approaches in Islamic teachings to students (Nugraha, *et.al.*, 2020), use of learning

media in the student character approach (Setiawan, 2019), instilling religious character in students (Luthfiyah & Zafi, 2021), overcoming problems and learning difficulties in children (Mufarochah & Sonia, 2020), and evaluating children's behavior and attitudes (Sawaluddin, 2018).

Based on the interviews, it was determined that three different sorts of "iqab" had been used thus far at the Darul Hikmah Islamic Boarding School, Asahan Regency, as a means of showing how the punishment, or "iqab," was administered to students there. Memorizing Surah Al'ala and doing the dishes fall under the "mild" category. For both male and female students who clean the yard and sweep, the medium category entails shaving the hair. If it is determined that a student violated the rules by disobeying the rules, the student will fall under the severe category, which includes writing a letter of agreement to be suspended and calling the parents. Additionally, according to preliminary observations, the following symptoms are still present: (1) students who are not disciplined and break the rules; (2) students who believe that making mistakes is a normal thing, especially for students in Islamic boarding schools; and (3) students who seem trivial about donning the 'iqab.

METHOD

The research method used is a qualitative method, because in the process this research will try to uncover various facts that exist in the research field related to the implementation of *'iqab* at the Darul Hikmah Islamic Boarding School, Asahan Regency, its residence is in the Sei Dadap District, Asahan Regency, Sei Alim Hasak Village. Primary data sources were interviews with informants, namely the head of the madrasa, ustadz and ustadzah who teach and students at the Darul Hikmah Asahan Islamic Boarding School. Secondary data sources were obtained through the students' academic guidebooks related to processes and strategies at the Darul Hikmah Islamic Boarding School in implementing the concept of *'iqab*. Data collection instruments are observation, interviews and documentation studies. Techniques for analyzing data include data reduction, data visualization, and generating conclusions. Techniques for determining whether the data are valid include credibility, transferability, reliability, and the ability to be confirmed (Moleong, 2011: 3).

RESULTS AND DISCUSSION

Implementation of 'Iqab at Darul Hikmah Islamic Boarding School in Asahan Regency

According to the findings of the informant interviews conducted by the researchers, every informant stated that punishment was necessary in the educational process in order to alter students' attitudes, behaviors, and morals and to instill discipline. According to their analysis of the records, the researchers discovered that the academic regulations for the Darul Hikmah Islamic Boarding School in Asahan Regency had written documentation regulating 'iqab that included descriptions of mild, moderate, and severe punishment. The findings of this study are in line with research by Rahmatullah (2021), namely that the punishments imposed in Islamic boarding schools are adjusted to the types of delinquency committed by students; misbehavior of students of mild, moderate and severe types, and each has various forms of punishment.

The researcher's analysis of the perspectives of informants at the Darul Hikmah Islamic Boarding School in Asahan Regency regarding the 'iqab conveyed, after conducting interviews, shows that the meaning of 'iqab (punishment) is an unpleasant act because students make mistakes and violate a rule that is applicable, so by giving 'iqab (punishment), the researcher intends to correct mistakes and ensure that these mistakes will not be repeated. Of course, According to the findings of the informant interview conducted by the researcher, the iqab is an educational sanction that has a deterring effect on students who violate the rules. Ustadz and Ustadzah socialize Iqab throughout and outside of the learning process through conversational forms like reprimands and guidance as well as written forms like assigning homework to students.

This is supported by Rosyid (2018), which claims that discipline is a teaching tool that inflicts pain on the students who get it and serves as a source of motivation for those students to strive to consistently complete their academic assignments in order to avoid discipline. In contrast, Tafsir (2000) asserts that punishment in

education has a broad definition and can range from light punishment to severe punishment. Even while there are many different types of punishments, each one nevertheless has a same primary meaning, which is the existence of a soul- and body-painful component.

Following researchers' in-depth fieldwork, it is clear from the meeting's outcomes that the Head of Madrasah decreed as a school regulation for instructors, staff, and students that the application of 'iqab in the learning process has been planned. According to the guidelines established by the Madrasah Head, the decision's outcomes were put into practice at the Darul Hikmah Islamic Boarding School in Asahan Regency. 'Iqab is planned and implemented during the learning process, according to the findings of interviews that researchers conducted with informants at the research site. This is reinforced by the theory put forward by Susilo (2007) that implementation is an application of ideas, concepts, policies, or innovations in a practical action so as to have an impact, whether in the form of changes in knowledge, skills and values, and attitudes.

Asahan Regency's Darul Hikmah Islamic Boarding School students indicated that there were punishments given to students and students, specifically in the form of educational punishments rather than destructive or forbidden punishments, according to research findings based on observations made by researchers at the research site. Students and students alike have admitted that ustadz and ustadzah never spanked, twiddled, or otherwise punished violently. Ustadz and ustadzah impose additional academic sanctions such counseling, reprimands, tidying up rubbish, and extra tasks. This is reinforced by the theory put forward by Gaza (2017) explaining that there are several examples of negative punishment as follows: slapping, pinching, hitting, electric shock, cold bath, exposure to loud noises, long tickling, grabbing and throwing.

Based on the study's findings, it was evident that the ustadz and ustadzah implemented the 'iqab in accordance with the guidelines established by the Darul Hikmah Islamic Boarding School, Asahan Regency, namely the head of the madrasah, and accepted by the ustadz and ustadzah and pupils. According to the informant's responses to the researcher's interview, the teacher combined the "iqab method" with the learning process when applying iqab. Although some of the teachers were unaware that the 'iqab approach that had been used was a method and technique in 'iqab, this is also supported by the results of the researcher's analysis of the findings from the informant interviews. According to the researcher's document analysis, notes were made in the teacher's case book and journal.

According to the researcher's findings from the document study, both the teacher's and the students' behavior notes contained written notes about their interactions. The goal of the 'iqab is in education, according to the results of the researcher's analysis following interviews with informants, as the 'iqab is a tool to modify, shape, motivate, and provide a deterrent impact to pupils so that they become good in personality and morals. So, the types of "iqab" that are used are reprimands and other educational sanctions as well as advise and incentive.

According to the findings of the researchers' observations, reprimands, counseling, clearing up trash, and additional assignments were the most common types of punishment. Additionally, the punishments meted out to students were based on the researchers' observations, which demonstrated that forbidden punishments like hitting the face, using violence, bad language, striking while angry, kicking with the feet, and being extremely angry were never used at the research location. Punishments are used as a form of guidance, and repairs are not done out of retaliation or satisfaction. By offering activities that have a deterrent impact and are followed by reinforcement so that it won't happen again, punishment is supposed to lessen or eradicate this behavior.

The installation of the 'iqab has had a beneficial influence and impact on pupils at the Darul Hikmah Islamic Boarding School, Asahan Regency, according to the researcher's analysis of the findings from observations made in the field and interviews with informants. The teacher's 'iqab at Darul Hikmah Islamic Boarding School Ashan District was carried out and applied in the learning process and activities outside of learning hours with the objectives, functions, and fundamentals of 'iqab as well as using the methods and techniques of 'iqab in the learning process, it can be inferred from the aforementioned explanation.

The following are challenges to applying the punishments or 'iqab issued to students at the Darul Hikmah Islamic Boarding School in Asahan Regency: There are still issues with the students' own awareness of following the rules that have been established, their different backgrounds necessitating repeated warnings, the lack of cooperation between parents/guardians and the pesantren in optimizing the implementation of the pesantren rules, and their lack of awareness of the rules themselves.

According to the justification offered above, it may be inferred that when sanctions or 'iqab are administered to students, they also run against a few roadblocks that lessen the impact of the sanction or 'iqab. The formation of the akhlq al-karmah students at the Darul Hikmah Islamic Boarding School, Asahan Regency, is hampered by this challenge. This demonstrates that punishments, particularly in terms of behavior coaching, have not had the desired effects on children.

The application of sanctions, or 'iqab, is meant to make students quit breaking the law or ensure that they don't do it again, but based on observations and the findings of interviews, students who break the law tend to be similar. This indicates that some students have received sanctions more than once but continue to do so. Hence, while being told that the 'iqab is the main impediment, the pupils still lack the motivation and awareness to follow the requirements.

On the other side, parental and guardian support for the use of the 'iqab for pupils is still lacking. The administration sincerely wishes that the parents of the kids will cooperately support all of the school's policies, including the imposition of the 'iqab. Given iqab will be beneficial if parents and pesantren work properly together. The Darul Hikmah Islamic Boarding School in Asahan Regency practices 'iqab without humiliating or intimidating students. The pesantren, particularly those kids who consistently received punishment, however, took strict action. While some people react negatively or indifferently to the 'iqab (shown from their facial expressions). This syndrome affects other behaviors including wild and sluggish learning.

Regarding the specific findings data, it demonstrates that when the researcher observed the application of 'iqab at the Darul Hikmah Islamic Boarding School, Asahan Regency, the researcher observed that the teachers did not physically punish their students, but rather more frequently gave reprimands or advice when their students made mistakes. Iqab must be performed in order to prevent the youngster from making the same error twice. This was explained by Ulwan (2019) who gave several ways taught by Islam in giving punishment to children/students, namely being gentle is the main thing in treating children/students, paying attention to the character of children/students who make mistakes in giving punishments, give punishment gradually from light to harsh, show mistakes by directing them, show mistakes by being gentle, show mistakes by pointing, show mistakes by reprimanding, show mistakes by staying away from them, show mistakes by hitting, and show mistakes by punishments that can awaken.

This is in line with the research results of Wati, *et.al.* (2014) that the reasons why punishment should be given to students who violate rules or regulations are as follows: so that students do not repeat the same incident, so that students can take lessons and wisdom from punishment, and so that students are consistent with an agreement or previous agreement.

The research's findings demonstrate the value of 'iqab in educating youngsters, but when 'iqab is used, we must employ sanctions that serve as a lesson in itself as well as a deterrent so that we don't repeat the error. Solving problems can inspire self-evaluation of the learning process and the results. Because a child can copy either excellent or poor behavior very quickly, it is important to take this into account before administering punishment to prevent it from having a negative impact on students. Hence, we should always give our pupils positive role models as a top priority. Punishment should be used to promote direction and correction rather than retaliation or complacency. So the teacher must pay attention to the condition of his students before giving punishment and providing explanations so that students know the mistakes he has made.

This is in line with the research results of Huda & Yani (2015) and Yunidar (2016) that *'iqab* aims to prevent children from repeating actions that are not permissible. The teacher warns the students not to repeat

and explains the causal reasons why this is not allowed. In practice, giving rewards and 'iqab is used by teachers as a form of reinforcement, a stimulus in educating students. Rewards are given by teachers to students by giving gifts for positive things done by students. Giving rewards is intended to make children more active in their efforts to work and do better. *'Iqab* is given by the teacher to the santri because the santri commits a violation or mistake. 'Iqab will make the santri regret his wrong actions. Based on the results of the researchers' observations, it can be seen that the teacher warned students not to repeat their mistakes and explained the causal reasons why this was not allowed. The purpose of sentencing is to give a deterrent effect to students who have committed violations so they don't make the same mistake, and students regret what they did was wrong with the aim of forming a good personality.

Functions and Impacts of 'Iqab for Students (Elementary Age Children)

Punishment serves the purpose of increasing pupils' incentive to refrain from undesirable behavior in order to prevent them from making the same mistakes again. As a result, pupils who get punishment can learn something important from the experience. When a teacher punishes a pupil, it is important to think about if the penalty could be altered for the better or vice versa. If a student commits an error or violates the rules, the teacher may choose to discipline them educationally. Actually, the emphasis on punishment is placed more on the educational side to mold the child's personality so that he always takes responsibility for his actions.

This is in line with the results of research by Febianti (2018) that punishment is negative reinforcement, in which the teacher gives punishment or sanctions to students when they break the rules while studying in class. Learning in class will be more fun and students' motivation can increase if the rewards and punishments given are positive actions. For this reason, teachers must be able to create fun classes and motivate students to improve their learning outcomes. When giving punishment, give it in positive action and avoid punishment in a negative form, so that children do not feel pressured and hold grudges against their teacher. These forms of punishment are very important to prevent children from making mistakes so that the learning process runs as it should.

Several members of the pesantren have applied 'iqab to enhance discipline at the Darul Hikmah Islamic Boarding School in Asahan Regency, in accordance with the duties and obligations they carry out. There are other methods to enhance discipline and foresee an increase in student delinquency besides the implementation of 'iqab (punishment) in the form of physical and non-physical punishment. The teacher council promotes coaching, which is consultative and reprimanding, as well as advice, direction, and punishment through physical contact.

As was done in the Darul Hikmah Islamic Boarding School in the Asahan District, there are many steps that can be taken to prevent corporal punishment. As of now, using corporal punishment in Islamic boarding schools is a last resort when it becomes necessary to wake up kids in order to prevent the spread of problems to other students. Emergency situations may call for the use of corporal punishment to have a deterrent effect on both the offender and other students. When the implementation of student discipline comes to a standstill, the consequences of using this penalty to enforce discipline can essentially be carried out. This means that corporal punishment is not prioritized to stop violations committed by students. Its application always prioritizes a persuasive approach, not repressive.

Of course, there are many different reasons why kids commit violations, and no two punishments can be equally applied. The teacher council must resolve this issue by punishing the kids involved. The reason must be distinct since the hierarchy contrasts a violation that has only been done once with violations that have been committed repeatedly and by the same person. The teacher council may not be prepared to provide education for pupils with guilty students if measures are implemented to prevent fatalities in the process of punishing children while taking their psychological state into consideration. Never discipline students when you're angry; as a result, the best course of action is to wash your hands first. If this is not possible, avoid making judgments about students while they are standing and instead choose a position that is a little more comfortable for you to

converse in. This means that every move educators make is sensible so that the development of pupils' morality and sense of discipline comes from inside them, without the use of outside pressure.

The improved discipline of pupils at the Darul Hikmah Islamic Boarding School in Asahan Regency is more stressed by the students' own awareness than it is by the application of 'iqab. Even though the existence of the "iqab" has consequences, the teacher council's rules and methods also contribute to a rise in student discipline. Being born as a result of punishment is significantly less significant than the discipline displayed by kids as a result of awareness. At the Darul Hikmah Islamic Boarding School in the Asahan District, the board of educators only uses "iqab" as an alternative route or a hierarchical strategy.

The findings of this study support the findings of previous research conducted by researchers including: research by OK (2020) that the role of implementing *'iqab* in the formation of the morals of al-karimah students is that by having 'iqab, students are moved to realize their mistakes, feel deterred and will not repeat again. Giving *'iqab* is effective in making students feel ashamed, because the implementation of `*iqab* is witnessed by other students. *'Iqab* can also act as a preventative because it becomes material for reflection and an example for other students so as not to violate the rules of conduct that have been set. *'Iqab* is an instrument used to direct, accustom and guide students so that students have discipline and morals al-karimah.

Then*,* research by Muzakki (2017) that a form of punishment is something that is unpleasant for wrongdoing. But keep in mind that in punishment, a teacher must have the motivation to give punishment which can be a good motive for students. Futhermore, research by Fauzi (2016) that punishment in educational units is intended to accompany the learning process in order to achieve educational goals that have been expected. The purpose of punishment in Islamic Education is none other than to provide guidance and improvement.

As a result, before a teacher punishes a student, it is important to consider the student's character and situation. It is intended that students would learn to view punishment in a good light by studying the significance of punishment in Islamic education as based on the Koran and hadith. We must understand that the good and bad aspects of both always coexist in the cycle of life, and that the educational process does not separate the substance from reward and punishment. Punishment in the educational process must be in line with Islamic education, which encourages children to constantly have excellent morals and be able to tell the difference between right and wrong behavior in daily life, both in the context of the school environment and society at large.

CONCLUSION

Based on the description of the findings and discussion of the research above, it can be concluded that (1) the academic guidebook for pupils serves to socialize the idea of the "iqab"; (2) The purpose of implementing the 'iqab is to educate and stimulate students, thereby motivating them to behave well, maintain discipline, and abide by the law. Penalties must also have a high priority on benefits for pupils' education; (3) The diverse backgrounds of the students, the need for repeated warnings to get them used to following the rules of the pesantren, the students' lack of awareness, and the lack of cooperation between parents/guardians and the pesantren in maximizing the implementation of the rules are all obstacles to the implementation of iqab, and (4) The pesantren asks parents and guardians of students to assist in applying 'iqab, as well as to observe and assess the implementation each time a sanction is given to demonstrate the efficacy of enforcing sanctions on students, in order to overcome hurdles to doing so.

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