

PUNISHMENT IN THE PERSPECTIVE OF THE PROPHETIC HADITH

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Abstract: This study explores the concept of punishment in the perspective of Prophetic Hadith in Islam. By analyzing and interpreting various traditions related to punishment, the study aims to uncover the Islamic understanding of the concept of punishment as an integral part of the justice system. The paper includes an exploration of the ethical values and objectives of punishment in the context of the teachings of the Prophetic Hadith, as well as its relevance in contemporary society. Through a critical approach, the study also evaluates the interpretation and application of punishment in the Prophetic Hadith, contributing to a better understanding of the role of punishment in shaping the behavior and morals of Muslims. The implications of this study are expected to provide a more comprehensive view of how the teachings of the Prophetic Hadith guide the concept of punishment in the Islamic tradition.

Keywords: Punishment; Prophetic Hadith.

Introduction

As we know, education is a very complex systematic learning process of maturing students through a curriculum that is applied in educational units that are useful for exploring the potential of students, both in the realm of religious spiritual strength, self-control, intelligence, and skills needed in the life of society, nation and state. In connection with the objectives as listed above, then to realize it educators or education personnel carry out a very large task.

To realize these goals, it is necessary to instill an attitude of discipline and great responsibility in the learning process. The consistency of the attitude of discipline and a sense of responsibility in the learning process is very necessary, so methods or preventive actions are needed, one of these methods is the provision of punishment or punishment in educational units which aims to accompany the learning process in order to achieve the expected educational goals..

The process of giving punishment must be in accordance with the level of guilt of students in violating the rules in the education unit Before giving punishment, educators need to provide socialization during pre-learning to students, if they violate predetermined provisions or the rules of the education unit, sanctions will be imposed.

That the purpose of punishment is not to provide negative values embedded in students but rather the provision of punishment aims to provide learning so that the value of discipline is a key

principle for achieving success in the future. Do not be nurtured by coercion that they do not understand.

An educator who wants to impose his will on children is unconsciously teaching that the truth (must be done) by force. Another negative effect of the violence that children receive is that children do not commit.

Hitting does no good at all and even harms. The pain will enter his memory. There are still parents who still think that children should learn something with a beating, even though children who often receive harsh discipline are actually trying to play a good child in front of their parents' eyes, while their souls turn their backs on them (Suwarno, 1992).

Therefore, in the process of giving punishment in education, there are pros and cons in its application. Those who support the reasoning that punishment is only the last step if it has gone through several other stages in the learning process of students, while those who are against, think that punishment should not be given to students because their souls are still unstable and immature ways of thinking because they are still in the learning process stage. If still given, punishment will cause very deep trauma to the soul and mind of students in the future.

Several traditions provide guidance on Islamic economics, including zakat, trade, and the concept of economic justice. They teach the principles of equitable distribution of wealth and fairness in economic transactions. They provide guidance on the duties and responsibilities of Muslim leaders and the principles of just governance. They also include advice on how a leader should lead with justice and wisdom (Brown, 2009). The Prophetic Hadiths provide guidance on the duties and responsibilities of Muslim leaders as well as the principles of just governance. They also include advice on how a leader should lead with justice and wisdom.

Literature Review

Islamic law, in the context of Prophetic traditions, refers to the legal rules, norms and guidelines established based on the teachings and actions of the Prophet Muhammad. Hadiths are oral records and actions of the Prophet recorded by his companions and passed down through generations. Hadith serve as the second source of law after the Qur'an in Islam, and they together form the foundation of Islamic law (Siddiqui, 1993). The Prophetic traditions provide explanations and clarifications to some of the legal provisions contained in the Qur'an. For example, they can provide further details on how to perform acts of worship, such as prayer and fasting. They provide an additional source of law that enriches the understanding of Islamic principles (Al-Qurtubi, 2004).

Some laws that are not explicitly explained in the Qur'an can be found in the hadith. The Prophetic traditions also include teachings on ethics and morality. They provide guidance regarding behaviors and attitudes that are considered good or bad in Islam, forming the basis of customary law and social ethics in Muslim societies. The Prophetic traditions contain instructions regarding civil and criminal law. They provide rules regarding marriage, divorce, inheritance, as well as punishments for certain offenses, in accordance with Islamic teachings.

Method

This study adopts a qualitative research method with a library research approach, focusing on the text of the Prophet Muhammad's hadith. This approach allows researchers to go deep into the meaning and context of the traditions related to punishment. The main data source of this research is related to the Prophetic traditions related to the concept of punishment. The hadith collections will be obtained from reliable hadith books such as Sahih Bukhari, Sahih Muslim, and other hadith sources. Samples of traditions will be carefully selected, keeping in mind the criteria of authenticity and relevance to the theme of the study. This process will ensure that the data used has high validity and reliability. The data will be analyzed using the qualitative text analysis method. The researcher will conduct an in-depth reading of each hadith, identifying the historical context and implicit meaning. Coding and theme techniques will be used to organize and group significant findings.

Result and Discussion

1. *Definition of Punishment*

Punishment by definition in the large Indonesian dictionary is defined as torture and so on, imposed on people who violate the law, while in English, it is known as "punishment". In terminology, punishment is the most recent way given to direct a learner's behavior to conform to the prevailing behavior in accordance with the norms that apply in an environment..

Meanwhile, in the opinion of educational experts, the definition of punishment is as follows::

1. Amien Danien Indrakusuma, punishment is an action imposed on children consciously and deliberately so as to cause pain, and with this pain the child will become aware of his actions and promise in his heart not to repeat them (Indrakusuma, 1973).
2. Suwarno, punishment is giving or inflicting pain or suffering intentionally on a child who is in our care with the intention that the suffering is really felt by him to lead to improvement (Suwarno, 1992).
3. Abdullah Nashih Ulwan, punishment is to teach a lesson to both the offender and others, all as a firm and appropriate way to correct him (Ulwan, 1999a).

Based on the above understanding, the existence of punishment is caused by an offense committed by students. So, the punishment in question is to give an unpleasant punishment that contains educational elements so that the child is deterred and promises not to repeat actions that contain negative values. So that the child is truly insyaf and aware and then tries to correct the disgraceful actions that have been made.

2. **Purpose of Punishment**

Punishment is one of several educational media. education is not possible to fulfill with the application of one method alone, it is because the dynamics of human tabi'at are at different levels in responding to the influence of several educational media. Some respond with just one advice, or with one motivation or one threat. Some respond with repeated advice, motivation and threats. Therefore, giving punishment must be in accordance with the level of offense committed by students. Punishment applied in the learning process must contain elements of positive values that will be applied.

According to Jamaal Abdur Rahman (2005), the purpose of imposing punishment in Islamic education is none other than to provide guidance and improvement, not for retaliation or satisfaction. Therefore, the character and condition of the child concerned must be considered before a person imposes punishment on him, gives him information about the mistakes he has made, and encourages him to improve himself, and forgives his mistakes and mistakes when the child concerned has corrected them.

Asma Hasan Fahmi (1979) reveals the purpose of punishment in Islamic education as follows: The purpose of punishment has a positive meaning, because it is aimed at obtaining improvement and direction, not merely to take revenge, therefore Islamic people are eager to know the character and temperament of children before punishing them, as they are eager to encourage children to take an active part in correcting their own mistakes, and for this they forget the mistakes of children and do not reveal their secrets.

Meanwhile, according to Kartini Kartono (1981), the objectives of punishment in education are:

1. To correct the individual concerned so that he realizes his mistake, and will not repeat it again.
2. Protect the culprit so that he does not continue deviant, bad and despicable behavior patterns.
3. At the same time, it also protects the outside community from actions and mistakes (naughty, bad, immoral, criminal, abnormal and others) committed by children or adults.

Based on the explanation of the purpose of punishment above, it can be understood that the purpose of punishment in Islamic education is to correct mistakes that have been made by children, not to make an arena for revenge and education here especially recommends that educators get to know the temperament, *tabi'at* and morals of their students before imposing punishment. While the main objectives of punishment in Islamic education are prevention, teaching, protecting and education, the meaning of prevention is to hold the wrongdoer so that he does not make mistakes again and make lessons for other students.

3. Principles of Punishment

In giving or applying a punishment, educators should be guided by the principle of "Punitur, Quia Peccatum est" which means being punished for being guilty, and "Punitur, ne Peccatum" which means being punished so that you no longer make mistakes, If we follow these two kinds of principles, we will get two kinds of points of view, as stated by Amin Danien Indrakusuma (1973), yaitu:

- a. The point of view that holds that the punishment is as a result of the offense or mistake committed. Thus, this view has an angle of hindsight, a review of the past, namely the view of "Punitur, Quia Peccatum est"
- b. The point of view that holds that punishment is a starting point for making improvements. So, this view has an angle of review forward or into the future, namely the view of "Punitur, ne Peccatur".

4. Terms of Punishment

Giving punishment in the educational process must be in accordance with the rules of educational objectives. Educators must pay close attention to the mental or psychological development of students who at that time will be subject to a punishment. With the hope that students are more mentally prepared when they will receive punishment from educators. Educators before imposing or giving a punishment must understand the requirements before imposing a punishment. The conditions for giving punishment are as follows (Ulwan, 1999b):

- a. Must be based on love, compassion, and affection. Punishment must be based on gentleness, love, and compassion. As we all know, that the method of giving punishment is the last or worst method of many other methods. Therefore, learners or parents should never throw their hands directly without any prior consideration. Learners should avoid the method of punishment in the learning process as much as possible, if through advice and warning there is no progress in the educational process. The process of giving punishment must be carried out carefully and lovingly with the aim of changing negative habits to positive actions.
- b. Must be in an emergency or forced situation. The main principle in applying punishment, namely that punishment is the last resort and must be done out of necessity or emergency and where it is carried out it must be done humanely. In order not to adversely affect the mental development conditions of students. The application of a punishment can be carried out if it has gone through the application of several other methods to students who have no significant development.
- c. Must cause a sense of pain in the heart of the learner. The application of punishment to children is done after being given advice, reprimands and strong warnings. With the aim that as far as possible educators avoid giving punishment to students. If it is necessary to punish with a blow, it is permissible to hit the child with a light blow that causes a feeling of pain, even after a strong warning is given to him. With the first stroke, the child will feel pain and this will have a deterrent effect or fear. If the first light spanking is not painful, the child will assume that subsequent spankings will not be painful, and therefore the punishment of a light spanking that is painful is effective. With the main purpose of this approach is to make students aware of the mistakes they make and change towards a better direction.
- d. Must contain educational meaning. Punishment is one of the ways or actions taken by educators against students in the form of fines or sanctions caused by actions that are not in accordance with established regulations. With the aim that students realize the mistakes that have been made so as not to repeat them again and make the child good according to the goals he wants to achieve.
- i. But what needs to be remembered, that punishment must be educational (educating), and tell the mistake as well as realize and train children to submit and obey the rules that have been set. Punishment is given with the intention of correcting and educating in a good direction. Abdullah Nashih Ulwan stated â given the opportunity to students to repent of what he did, give the opportunity to apologize and to correct his mistakes.

What needs to be remembered, however, is that punishment must be educational (educating), and tell the mistake as well as make children realize and train them to submit and obey the rules that have been set. Punishment is given with the intention of correcting and educating in a good direction. Abdullah Nashih Ulwan .(Ulwan, 1999b) stated that an opportunity is given to students to repent of what they have done, provide an opportunity to apologize and to correct their mistakes.

Islamic thinkers in the field of education have provided views on the application of punishment to educate children. Punishment that must be educative in nature is the provision of pain to students as a result of negligent actions or behavior that is not in accordance with the values imposed in their environment, for example at school, in the surrounding community, in organizations until it extends to state or government organizations.(Ulwan, 1999b).

There are several examples of educational sanctions that can also be used by educators to punish students who violate learning rules. These sanctions are examples of educational sanctions that are not too risky.

- a. There are several examples of educational sanctions that can also be used by educators to punish students who violate the learning order. These sanctions are examples of educational sanctions that are not too risky..
- b. Reprimand When a child commits an offense or mistake it would be more educational if a teacher punishes him by reprimanding. Reprimanding here is meant with kind words and directed to him who made a mistake, it can also take the form of rather harsh words about the wrong behavior he did.
- c. Prohibiting from attending lessons Prohibiting from attending lessons is a mild and educational punishment, for example, if a child is late coming to school, he is punished not to be allowed to participate in learning in the first hour. This is a form of punishment that is more touching and provides awareness that if this is still done he will lose by himself.
- d. Not Greeting With all the possibilities that an educator has, he should turn away from his child or student when he knows that the child or student is lying or making a mistake. By the teacher turning away, the student will feel he has made a mistake.
- e. Given after the student reaches the age of 10 years. In essence, educators are reluctant to want to impose punishment in education except in cases of necessity. In Islamic education, the limitation of giving punishment to students when the age of the child has reached 10 years, based on the hadith of the prophet who ordered the beating of children if they were 10 years old and did not perform the five daily prayers.

Abu Hasan al-Qabashi, recommends that educators do not hit children more than 10 times and preferably only three strokes. More than three strokes are based on the child's level of knowledge. The important thing is that the purpose of punishment with the blow can cause a deterrent. Punishing children is not right if it is based on anger. Ibn Sahnun, suggests not to hit the child's head or face, because it endangers the health of the brain and damages the eyes or has a bad impression on the face, it is better if the punishment is given to both legs, because it is safer and more resistant to blows (Arifin, 2003).

Ngalim Purwanto (2004) divides the terms of punishment in the learning process as follows:

- a. Accountable
- b. Corrective in nature

- c. Must not be in the nature of threats or revenge
- d. Do not punish when you are angry
- e. Must be given consciously and with due consideration.
- f. May be perceived by the child as actual suffering
- g. Do not inflict corporal punishment
- h. Must not damage the good relationship between the educator and the student
- i. The teacher is able to forgive after the child has realized his mistake.

Abdullah Nasih Ulwan (1999a), mentions the requirements for giving punishment, among others:

- a. Educators are not in a hurry.
- b. Educators do not hit when they are very angry.
- c. Avoiding sensitive limbs such as the head, face, chest and abdomen. 4. Not too hard and not hurtful.
- d. Not hitting the child before he/she is 10 years old.
- e. If the child's mistake is for the first time, he/she should be given the opportunity to repent, apologize and promise not to repeat the mistake.
- f. Educators use their own hands.
- g. If the child has reached adulthood and 10 strokes do not deter him, it is permissible to increase the number of strokes and repeat them until the child becomes good again.

To establish punishment as a method of providing limits and requirements so as not to get out of the aims and objectives of Islamic education (Ulwan, 1999a):

- a. Educators do not use punishment unless after using all methods
- b. Pointing out mistakes with direction
- c. Pointing out mistakes with mercy
- d. Pointing out mistakes with hints and criticism
- e. Pointing out mistakes by breaking the relationship.
- f. As for physical punishment, Athiyah al-Abrasyi provides criteria, namely:
- g. Beatings should not be carried out on students under the age of 10 years
- h. The beating tool is not harmful objects, for example sticks, small sticks and so on.
- i. The beating should not be more than three times, and
- j. Should be given the opportunity to repent of what they are about to do and correct the mistakes they have made.

Meanwhile Khalid bin Hamid al Hazimy has the following limitation rules:

- a. Hitting should not be done in a state of anger, because this will make the educator go beyond the limit.
- b. Hitting should not hurt, should not break bones, and should not be in dangerous places such as the chest. Imam Ahmad was asked about hitting his student and he replied: âpunishment depends on the mistake, and be careful in hitting a teacher..
- c. The instrument of striking should not be hard so as to break bones and should not be sharp so as to injure the body, but something in between
- d. It is not permissible to hit a child who has not reached puberty.
- e. Not more than ten strikes

Based on the words of the Apostle SAW:

Abu Burdah (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) said: "It is not permissible to bind more than ten times except in the case of a hadd punishment (which) Allah has decreed".

- f. It is not permissible to hit the places of death.

5. Islamic Education Punishment from the Perspective of Prophetic Hadiths

The Prophet Muhammad SAW. testified to his people, when a problem arises, refer to the Qur'an and al-Hadith so that we will not be lost in navigating life in this world. According to the author, so far we have always prioritized Western thoughts that always prioritize humanist value approaches. In essence, human nature has good and bad values. As we know with the promise of Allah swt. which has been stated in His holy book, whoever does good will be rewarded with heaven and whoever does bad or evil will be rewarded with hell.

Logically from such a statement, the term punishment cannot be eliminated in the substance of education because punishment always goes hand in hand with reward. Rewards function as motivating the interest in learning of students who have excelled while punishment as a preventive measure, students who have violated the rules of learning and minimal interest in learning. If one is eliminated, the learning process in the education unit will not run as expected, because reward and punishment are a series or unity that cannot be separated (sunnatullah) As Allah SWT says in the letter Az-Zalzalah verses 6 and 8:

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا يَوْمَئِذٍ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Meaning: Whoever does even a dharrah's weight of good, he will see it. And whoever does an evil deed of even a dharrah, he will also see it.

Based on Surah az-Zalzalah, Allah SWT gives gifts (heaven) to his servants who during their lifetime in the world do good. Likewise, on the contrary, Allah SWT will give punishment (hell) to his servants who during their lifetime do wrong. The substance of reward and punishment is inseparable, just like the essence of good and bad values, both of which always go hand in hand in human life.

To corroborate the above statement, let us look at a narration in which the Prophet SAW. ordered his people to teach their children when they were 7 years old to learn to pray, and ordered to beat if the child was 10 years old reluctant to perform the five daily prayers. Hadith of the Prophet Muhammad SAW:

From Amr bin Shu'aib from his father, from his grandfather that the Messenger of Allah SAW said: Tell your children to pray from the time they are seven years old. Beat them if they neglect it when they are ten years old, and separate their beds. (HR. Abu Daud) (Dawud, 1992).

عن عمرو بن شعيب عن أبيه عن جده قال: قال رسول الله صلى الله عليه وسلم مروا الأولادكم بالصلاة وهم أبناء سبع سنين، وا

ضربوهم عليها وهم أبناء عشر، وفرقوا بينهم في المضاجع

Explanation of the above Hadith

This hadeeth is a saheeh hadeeth narrated from his grandfather Amr ibn Shu'aib (may Allah be pleased with him), authenticated by Shaykh al-Albani in Saheeh Sunan Abu Daud. It is a proof that it is permissible to beat a child who refuses to pray. An-Nawawi (may Allah have mercy on him) explained:

وَالِإِسْتِدْلَالَ بِهِ وَاضِحٌ، لِأَنَّهُ يَتَنَاوَلُ الصَّبِيَّ وَالصَّبِيَّةَ
فِي الْأَمْرِ بِالصَّلَاةِ وَالضَّرْبِ عَلَيْهَا

The basis for this hadeeth is clear: it is obligatory to command children to pray and it is permissible to beat them, because the wording of the hadeeth includes both boys and girls." (Al-Majmu' Sharhul Muhadzab, 3/11). However, with regard to beating children in this case, there are rules that need to be considered properly, and it should not be done haphazardly. Among them are:

- a. The purpose of spanking is to educate
- b. The spanking should be the last step, prioritizing gentle methods
- c. The permissibility of spanking is if there is a strong suspicion that it will produce a benefit
- d. Beating must not cause injury.

Conclusion

Punishment cannot be eliminated in the substance of education because punishment always goes hand in hand with reward. Rewards function as motivating students' interest in learning while punishment as a preventive measure for students who have minimal interest in learning. If one is eliminated, the learning process in the education unit will not run as expected, because rewards and punishments are a series that cannot be separated (sunnatullah). In Islamic education, the method of punishment is one of the last methods or alternatives after other methods are applied. It must also be done in the right way, level and situation. With the aim that students will not repeat bad behaviors in the learning process that are not in accordance with school rules. And directing always berakhlakul karimah able to distinguish good and bad behavior in everyday life both in the school environment and society in general.

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