

## TA'ZIR AT ISLAMIC BOARDING SCHOOLS: INSIGHT FROM ISLAMIC EDUCATION VALUES

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### Abstract

The purpose of this study is to answer how the application of *ta'zir* and what are the values of Islamic education contained in *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan?. The approach in this study uses a qualitative. Data collection techniques used in this study were observation, interviews and documentation. The analysis technique includes the stages of data collection, data reduction and data presentation. This study concludes that the implementation of *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan is quite varied, namely: a) *Sima'an*; b) standing; c) cleaning (*ro'an*); d) confiscation and detention; and e) fines. Judging from the form of implementation of the *ta'zir*, the pesantren provides a balanced psychic and non-psychic punishment, and this psychological punishment is still within reasonable limits, neither painful nor violent. This form of application of *ta'zir* is only able to codify the situation when a violation occurs and is only temporary. The values of Islamic education contained in *ta'zir* activities are packaged in divine values which include: faith, *Islam*, *ihsan*, *taqwa*, sincerity, and patience. and human values, namely *al-musawwa*, *al-'adalah*, *husnudzhan*, and *al-amanah* which lead students to have good personalities who are always obedient to Allah and carry out their obligations and are independent based on Islamic values, compassion for others and are expected to be able to become a wiser and better person.

Keywords: Islamic education value, *ta'zir*, and Islamic boarding school

### Introduction

Basically, Islamic education is an education that aims to form a complete Muslim person, develop all human potential in the form of physical and spiritual, foster a harmonious relationship between each person with Allah, humans and the universe, bring benefit and prosperity to all creatures according to their needs. the concept of *rahmatan lil 'alamin*, all of which can be pursued through educational institutions, both formal, non-formal, and informal educational institutions (Alhamuddin, 2018).

The model of Islamic education in Indonesia has various types and forms, such as Islamic boarding schools, Madrasah, public schools with Islamic characteristics, and Islamic colleges (Raihani, 2020). All of them are very valuable in the education system in Indonesia (Agus Zaenul Fitri

et al., 2020). The existence of these educational institutions as educational treasures and is expected to build and empower Muslims in Indonesia (Maulana & Adinugraha, 2020).

Pesantren is the oldest educational institution which is also the forerunner of a typical Islamic education system that is still preserved today, where the educational institution is still able to maintain its credibility in the community (Assa'idi, 2021). Moreover, Islamic boarding schools have charismatic figures, are able to maintain the quality of their knowledge and fully concentrate on the scientific development of their students (Baidowi et al., 2021).

As educational institutions as well as social and religious institutions, Islamic boarding schools promise the most essential values to build a framework of thought that encourages the creation of scientific treasures wisely and wisely (Fathurrochman et al., 2021). Pesantren requires students to live all worship activities that can increase faith and piety to Allah (Puad & Ashton, 2021). The noble values that should be preserved in pesantren include the values of sincerity, simplicity, honesty, independence, and mutual respect for fellow human beings. These values are ideal footholds that form the basis of Islamic boarding schools in improving education and developing the community, which in turn can be developed as values that become role models for the wider community (Al-Rawafi et al., 2021).

Pesantren also has strong roots in the Indonesian Muslim community, which in its journey is able to maintain and maintain its sustainability and has a multi-aspect education model (Roqib, 2021). Santri are not only educated to become someone who understands religious knowledge, but are also indirectly taught about leadership, independence, simplicity, perseverance, togetherness, equality, and other positive attitudes. This capital is expected to give birth to a quality and independent community as a form of pesantren participation (Anggadwita et al., 2021).

In general, Islamic boarding schools have the aim of guiding students to become human beings who have an Islamic personality, with their religious knowledge they are able to become missionaries to spread Islam in the surrounding community through their knowledge and deeds (Kirowati et al., 2021). In order to achieve these goals, each pesantren has rules, teaching methods, as well as goals that have been formulated as guidelines in the implementation of education to be implemented.

The education system in pesantren adopts the values that develop in society. This situation, according to Abdurrahman Wahid, is referred to as subculture. There are three elements that make up Islamic Boarding Schools as a subculture: 1) an independent pesantren leadership pattern, 2) a general reference book that has always been used in various centuries, 3) the value system used is part of the community (Ichsan et al., 2021). These three elements are prominent characteristics in the development of education in Islamic boarding schools. The subculture built by the pesantren community is always within the larger socio-cultural system.

Traditionally, the education system applied in Islamic boarding schools separates out aspects of intellectual development and aspects of personality (Habibi et al., 2021). The education system prioritizes personality development rather than intellectual development, so that critical power, a critical tradition of researching spirit, and concern for offering a scientific concept do not appear in Islamic boarding schools. This has become a topic of discussion until now (Amalia et al., 2021).

In the implementation of personality development, some Islamic boarding schools apply strict rules where these rules are familiar in the Islamic boarding school environment, namely about punishment for students or better known as *ta'zir*. The application of *ta'zir* punishment in Islamic boarding schools is applied to students who violate the rules of the boarding school. The rules that are often violated by the students vary depending on the rules of the cottage. In general, the rules of the boarding school that are often violated by the students of Islamic boarding schools in Indonesia include skipping boarding activities, committing theft, committing immorality, dating, and others (Adinugraha et al., 2018). All violations committed by students are always punished with *ta'zir*, either by being beaten, memorizing verses, being shaved, cleaning the hut, and so on.

Some people argue that the *ta'zir* applied in Islamic boarding schools is identical to violence and has no educational values. In addition, *ta'zir* is also often a scourge for the development of Islamic boarding school education. Because *ta'zir* is considered as one of the causes of stagnation in Islamic

boarding schools, especially related to human rights (Arifin & Turmudi, 2019b). Such an opinion, of course, does not come from making things up, but arises from a visible problem like the one above, although in reality it is not yet true (Arifin & Turmudi, 2019a).

On the other hand, Islamic boarding schools apply *ta'zir* in order to achieve the maximum educational goals in Islamic boarding schools. The purpose of Islamic boarding school education is to improve intellectual and spiritual abilities with good morals (Arifin & Turmudi, 2019a), in accordance with the objectives of National Education as stated in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System in Chapter II, article 3 which reads: National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and become democratic and responsible citizens (Brio Alfatihah & Tarpan Suparman, 2019). Based on the explanation above, according to this researcher, it is interesting to study. Which in this case is it true that *ta'zir* in Islamic boarding schools contains elements of violence and does not have educational values. If the statement is true, it is hoped that the results of this study can be used as input for parties related to the implementation of *ta'zir* in Islamic boarding schools. However, if the statement is wrong, it is hoped that the results of this study can straighten the understanding of some people who think that *ta'zir* in Islamic boarding schools contains elements of violence and does not have educational values (Riyadi & Adinugraha, 2021).

Tahfidzul Qur'an Salafiyah Syafi'iyah Proto Islamic Boarding School is one of the cottages that consistently implements *ta'zir*. Among the *ta'zir* performed, there are heavy *ta'zir* and light *ta'zir*. Severe *ta'zir* is for large or serious violations such as courtship, stealing, while light *ta'zir* is for simple violations such as not participating in boarding school activities, for example not attending congregational prayers, not attending the Koran, not carrying out picket, etc. In the implementation and application of *ta'zir* is carried out intensively.

The form of *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto leads to physical and non-physical forms. With the application of *ta'zir*, it aims as an effort to create an orderly and conducive cottage environment and make students responsible for their actions. The form of *ta'zir* applied to students who violate the rules is adjusted to the level of the violation. Through the *ta'zir* method, it is hoped that it can form morals at the Tahfidzul Qur'an Salafiyah Syafi'iyah Proto Islamic Boarding School through useful activities, both for students who are punished and for the surrounding environment, one of the forms of *ta'zir* is community service or community service. ro'an, deposit memorizing the Qur'an, writing verses of the Qur'an, and so on. What is unique in this Islamic boarding school is that students who receive *ta'zir* from the caretaker or boarding school administrator the answer is *sami'na wa atha'na*.

Based on the description above, this study aims to describe the values of Islamic education in *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan.

## Literature review

### *Islamic Education Values*

In the scope of education there are values which are believed that all processes in education consist of the process of passing values (Sholehuddin et al., 2021). Values also have the meaning that the characteristics (things) that are important or useful for humanity can also perfect humans themselves. Islamic education as guidance given by someone to someone, so that he develops optimally according to Islamic teachings (Lestari et al., 2021). Islamic education is all efforts to maintain and develop human nature and human resources that exist in it towards the formation of a perfect human in accordance with Islamic norms (Indra et al., 2021).

Thus, it is clear that the values of Islamic education are values that will be able to bring people to happiness, prosperity, safety, breed in the world and in the hereafter (Adinugraha & Ulama'i, 2020). So it can be concluded that the value of Islamic education is a trait in everyday life that is based on

the main teachings of Islam. Which of these qualities will bring people who believe to the right path (Malla et al., 2021).

There are two forms of Islamic education, namely: 1) Divine Values, Divine values are values that God has instituted through the Apostles. Among these values are: Faith, Islam, Ihsan, Taqwa, Ikhlas, Tawakal, Gratitude, and Patience; 2) Human values, Insaniyyah values are values that grow from the culture of society, both individuals and groups. Education is not only measured by how far children know, but how far embedded human values are in the real form of daily behavior and character (Mardhiah et al., 2021).

The moral values that need to be instilled in students are friendship, *al-ukhuwah*, *al-musawah*, *al-'adalah*, *husnudzan*, *al-tawadlu*, *al-insyirah*, and *al-amanah* (Musthofiyah et al., 2021).

### *Ta'zir*

*Ta'zir* is a sanction imposed on someone who commits a violation, both related to the rights of God and human rights. This sanction is not included in the *hudud* or *kafarat*. Because *ta'zir* is not determined directly by the Qur'an and hadith, this is the policy of the local authorities. However, in deciding the type and size of *ta'zir*, one must pay close attention to the textual instructions concerning the common good. From the definition of *ta'zir* that has been mentioned, the researcher concludes that someone who commits a crime must be punished. The crime in question is not included in the sharia law in the Qur'an. Rather, it is related to norms, social and public order. If in a pesantren environment, for example, it is a violation of the rules. The form of *ta'zir* given varies greatly by considering the type of violation (Syarbaini, 2019).

There are many forms and types of punishment. However, punishment has the same meaning and purpose, namely the presence of painful elements, both physical (body) and soul (non-physical). So, the punishment can be divided into two, namely physical and non-physical punishment (Marasabessy, 2020).

Physical punishment is a direct punishment given to the offender by leaving pain or discomfort to a person's (physical) body. Non-physical punishment is a punishment given by someone by leaving discomfort to the soul, such as insults, curses, fines, intimidation, reprimands, insults, and others related to non-physical. The goal is to suppress a person's emotions psychologically (Haris, 2017).

The drop of *ta'zir* in the perspective of Islamic education. It is permissible to apply *ta'zir*, it does not mean that one can punish anyone without effective rules and mechanisms. Therefore, the sentencing must be in accordance with the following procedures: There is an agreement with the child at the beginning; The type/form of punishment given must be clear and easy to understand; The punishment given must be measurable to the extent of its success in changing the character and behavior of the child; The punishment given must be delivered in a pleasant manner; Penalties should not be imposed if there is a stimulus beyond control; The punishments implemented must be consistent; and Punishment is immediately given if unwanted behavior occurs (Zulfa, 2020).

## Method

The approach in this study uses a qualitative approach, and the type of research used is field research (Patten & Patten, 2018). Because the type of research is carried out at the place where the symptoms under study occur and without any additions that doubt the writing. Data collection techniques used in this study were observation, interviews and documentation. The analysis technique includes the stages of data collection, data reduction and data presentation (Jolley & Jolley, 2020).

## Results and discussion

### *The History of Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah*

The Tahfidzul Qur'an Salafiyah Syafi'iyah Proto Islamic boarding school is located in Proto Village or more precisely in Karangasem Hamlet, Proto Village, Kedungwuni District, Pekalongan Regency.

This Islamic boarding school has 8 complexes and all of them are still in the same scope of the village of Proto Karangasem under the caretaker of Mr. KH. Abdul Basith Al-Hafidz.

The beginning of the establishment of the Tahfidzul Qur'an Salafiyah Syafi'iyah Proto Islamic boarding school started after Mbah KH. Syarif Da'un came home from the hut, many neighbors and the surrounding community wanted to learn to recite the Qur'an to him. At that time Mbah KH. Syarif Da'un only taught the Koran bin Nadhor and it went on for several years. Then there was someone from the next village who wanted to take part in the Koran to him as well, namely Abu Bakar Shofwan from the village of Pajomblangan, but the father of Abu Bakar Shofwan wanted to recite it not only bin Nadhor but also wanted to memorize the Qur'an. But at that time, Ms. Yai Syarif Da'un was not ready to accept tahfidz students, because he also had other activities, namely trading. However, Ms. Yai Syarif Da'un still accepted Abu Bakr Shofwan to recite the Koran with him, until he memorized the Qur'an and got 5 juz. Then Ms. Yai Syarif Da'un gave advice to Abu Bakr Shofwan to continue memorizing the Qur'an at Pondok Kaliwungu, where Ms. Yai Syarif used to stay.

In 1969 there was another santri who wanted to memorize the Qur'an with him too, namely the Lumajang people of East Java. Starting from that, the neighbors also memorized the Qur'an until now. Not limited to neighbors, but also outside the city such as Batang, Weleri, Tegal, Pemalang, and so on. After 1997 Mbah KH. Syarif Da'un died, and then the boarding school was continued by his sons and daughters until now and has finished many students.

#### *Application of Ta'zir at Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah*

The application of *ta'zir* in Pondok Tahfidzul Qur'an Salafiyah Syafi'iyah Proto is quite varied which is classified into four forms as follows:

##### **a. *Sima'an***

The form of *ta'zir* in the form of *sima'an* is given to students who commit moderate violations, such as: not participating in madrasah diniyah activities, and weekly activities. The *ta'zir* is *Sima'an* 1 juz or 3 juz witnessed by all students. The purpose of the *ta'zir* is to increase his love for the Qur'an, also the implementation of this *ta'zir* can increase the sharpness of memorization in muroja'ah.

With such a form of *ta'zir*, the child will be punished by bearing shame when told *sima'an* to be witnessed and surrounded by other students. More importantly, the form of *ta'zir* will make children accustomed to reading and increase their love of the Qur'an.

It is hoped that by giving *ta'zir* it is able to instill a good education in children by getting used to remembering Allah SWT.

This is in accordance with the argument of the Qur'an regarding the command to remember Allah. contained in Surah Ar-Ra'd Verse 28, which means: "(That is) those who believe and their hearts find peace in the remembrance of Allah. Remember, it is in the remembrance of Allah that the heart finds peace."

##### **b. Stand up**

The implementation of standing *ta'zir* is imposed on students who have committed violations in the light or moderate category. The purpose of implementing this standing *ta'zir* is to make students aware and make students ashamed and not repeat their mistakes again and the students feel deterred. This form of *ta'zir* is done when the ziyadah deposit is maghrib. Students who do not participate in congregational prayers will be asked to stand up, as evidenced by the absence of the congregation. All forms of *ta'zir* must have advantages and disadvantages as well as standing *ta'zir*, when students in *ta'zir* stand alone, then these students will usually be embarrassed and deterred. However, if the *ta'zir* is a lot then the *ta'zir* is not effective because the students will feel normal with the many friends who are being *ta'zir*.

##### **c. Cleaning up (*ro'an*)**

The purpose of implementing this *ta'zir* ro'an is to make students aware that a clean environment will make the learning atmosphere comfortable. With the implementation of such *ta'zir*, it is hoped that problems related to cleanliness in Islamic boarding schools can be minimized. This helps the pesantren environment to be clean, tidy, and orderly. The cleanliness of the environment in the pesantren will make everyone who lives in it comfortable and support the process of activities to run smoothly. Regarding a healthy environment in schools. An orderly, orderly, and calm school

environment means describing a student environment that is active, persistent, serious, attentive, earnest, and competitive.

#### d. Confiscation and detention

This form of application of *ta'zir* is applied to students who carry prohibited items. If the prohibited items are caught being carried, they will be confiscated until the holidays arrive. In addition to the confiscation of prohibited items, the pesantren also applies a form of detention *ta'zir*, such as being detained for their pocket money. With the implementation of *ta'zir*, the child will feel lost and there is a possibility that the santri will not repeat the act. This is in accordance with what was stated by Abu Yusuf, Imam Shafi'i, Imam Malik, and Imam Ahmad that it is permissible to give punishment in the form of property. *Ta'zir* sanctions in the form of property can be interpreted by holding the convicted property for a certain time, not seizing or destroying it.

#### e. Fine

Fines are imposed for students who commit minor, moderate to severe violations. Fines are allowed if the money is not used for personal purposes, but is entered in the cottage treasury to add facilities. So when there are students who are subject to fines, the students are already shodaqoh to advance the pesantren. Ibn Taimiyah explained the distribution of *ta'zir* sanctions in relation to property, namely, such as destroying it, changing it and possessing it. One form of property ownership is a fine. The granting of this fine is not determined by the highest and lowest limits, but this is left to the judge so that it is in accordance with justice and takes into account the mistakes of the perpetrators.

#### *Islamic Education Values in Ta'zir at Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah*

The values contained in *ta'zir* activities at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan are packaged in 2 forms of value, including:

##### a. Divine Value

1) Faith is believing and believing in which there is no doubt whatsoever. The form of *ta'zir* which is the embodiment of the value of faith is the form of *ta'zir* of *sima'an*.

2) Islam is Peace, prosperity, safety, surrender, obedience, and obedience. The embodiment of the Islamic value of *ta'zir* at the Salafiyah Syafi'iyah Proto Islamic Boarding School, namely that students surrender to the *ta'zir* of the administrator or caregiver because the caretaker and the administrator are the same, the caregiver as warosatul anbiya or the heir of the Prophet who was given the mandate to carry Islam.

3) Ihsan, namely the deepest awareness that Allah is always present or with us wherever we are. So Ihsan is a good deed that humans do as a form of worship to worship God at the same time with the accompaniment of good deeds also to others. The form of *ta'zir* that contains the value of keihsanan is *ta'zir* in the form of ro'an because from ro'an activities there are activities such as throwing garbage in its place where these activities are a form of our sincerity to the environment that He created.

4) Taqwa means fear, self-preservation, nurturing, responsibility, and fulfilling obligations. The value of piety in *ta'zir* at the Salafiyah Syafi'iyah Proto Islamic Boarding School leads to the form of *ta'zir sima'an* which contains worship values such as reading the Qur'an.

5) Sincerity in worship, namely avoiding everything that is outside the commands, desires and goodness of Allah, in order to keep various secrets that exist between the servant and Allah and perform various deeds that are solely shown to Allah who sees. In other words, according to his theory, Fethullah Ghulen is sincere, namely the implementation of various obligations solely to gain His pleasure through these obligations and responsibilities.

Almost all forms of *ta'zir* in the Salafiyah Syafi'iyah Islamic Boarding School contain the value of sincerity. Students who violate the rules must sincerely accept the punishment because that is the consequence.

6) Patience means being steadfast in dealing with events that are difficult to deal with and avoid. According to some scholars quoted by Syukur, "Indeed, patience is divided into three, namely patience in obeying, patient in refraining from immorality, and when accepting the painful destiny of Allah.

This patient value is related to the sincerity value of students. When students sincerely accept *ta'zir*, the students must also be patient to undergo the punishment given by the administrators or caretakers of the boarding school

#### b. Human Values

1) *Al-Musawa* is the view that all humans are equal in value and dignity, regardless of gender, nationality, or preferences. *Ta'zir* at the Tahfidzul Qur'an salafiyah Syafi'iyah proto Islamic boarding school does not look at any differences, both differences in degrees, differences in skin color, and so on. All students are considered the same, the rules and regulations in the boarding school are also the same, there is no difference for students. All are *ta'zir* according to the sanctions for their violations.

2) *Al-'adalah* a balanced insight in looking at, assessing or responding to something or someone. So it does not show a positive or negative attitude, that attitude is a consideration of everything or someone in an honest and balanced manner. Justice is any effort to put everything in its place according to a balanced and commensurate proportion after considering everything or someone. In making the rules and regulations of the Islamic boarding school Tahfidzul Qur'an salafiyah syafi'iyah proto contains the value of al-is which is fair in making the rules and regulations of the boarding school because it involves all parties, not only the caregivers who make it but also the administrators and students involved.

3) *Husnudzan*, namely being kind to fellow human beings, based on religious teachings that humans are in their original origin and nature is good, because God created and was born on the nature of sacred origin events. Good prejudice is also needed in giving *ta'zir*, the administrator does not necessarily give heavy *ta'zir* to students who have violated such as being caught meeting with the opposite sex, the administrator does not immediately hand it over to the caregiver, but the administrator ensures that the student will repeat his mistake again or not by giving *ta'zir* in the form of a fine first. But when the student has been fined and it keeps repeating it again, the administrator will submit it to the caregiver.

4) *Al-amanah* is an attitude that is believed, as one of the consequences of faith is a trustworthiness or appearance that can be trusted. All students who violate the rules will carry out their punishments with full trust, such as when they are *ta'zir* for 3 days of *ro'an*, without having to be harassed by the administrators, the students will certainly take the *ta'zir* by themselves for 3 days.

## Conclusion

Based on the results of research on the values of Islamic education in *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan, it can be concluded that the implementation of *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan is quite varied, namely: a) *Sima'an*; b) standing; c) cleaning (*ro'an*); d) confiscation and detention; and e) fines. Judging from the form of implementation of the *ta'zir*, the pesantren provides a balanced psychic and non-psychic punishment, and this psychological punishment is still within reasonable limits, neither painful nor violent. This form of application of *ta'zir* is only able to codify the situation when a violation occurs and is only temporary. The values of Islamic education contained in *ta'zir* activities are packaged in divine values which include: Faith, Islam, Ihsan, Taqwa, Sincerity, and Patience. and human values, namely Al-musawwa, al-is, husnudzhan, and al-amanah which lead students to have good personalities who are always obedient to Allah and carry out their obligations and are independent based on Islamic values, compassion for others and is expected to become human beings.

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