

The Theory of Punishment According to the Qur'an and Its Implications for Education

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ABSTRACT

Punishment in Arabic terms is called *uqubah*, which is a form of retribution for a person for his actions that violate the provisions of *syara'* set by Allah Swt. and His Messenger for the benefit of mankind. The purpose of punishment in Islamic shari'ah is the realization of the purpose of Islamic law itself, namely in retaliation for evil acts, prevention in general, and prevention in particular and protection of the rights of the victim.

Education according to the Great Dictionary of Indonesian (KBBI) is the process of changing the attitudes and practices of a person or group in an effort to mature humans through a teaching and training. Education as the vanguard in building the younger generation and spearhead in the progress or retreat of a civilization. The process of educating learners needs an understanding of the theory of punishment and appropriate rewards in application. Basically, the warning and improvement of children is not an act of revenge based on anger, but a method of education based on love and compassion. The bad traits that arise in the child, are not their outward nature that results in the emergence of violence between the child and parents or vice versa, and the disobedience of the student with the teacher that occurs due to the application of inappropriate and unedifying punishments such as punishments that contain violence both verbal or physical and abusive speech in the world of education or family environment. Violence in giving punishment both teachers to students, parents to children, and vice versa we often hear and see on social media or in the real world. Therefore, the author chooses articles with the theme of punishment theory in the Qur'an and the implications of education in hopes of providing scientific treasures and positive impact for the author or reader. In this article the author uses qualitative methods that explain the process of an event and utilize descriptive data in the form of written words. The results of the study aimed to make educators or parents pay more attention in the application of educational punishments.

Keywords: *Punishment, Quran, Education.*

1. INTRODUCTION

Rewards and punishment at first glance seem like two completely different concepts, whereas these are two sides of the same. Their similarity is that both are just external impulses (incentives) that focus on external behavior of the child. Both tend to have a

direct effect that most people see as the primary outcome and never think about their long-term negative impact on personality development. Which one to like? Reward or punishment? The results of the study can be summarized in clear findings (Čáp & Mareš, 2001) based on education on awards having

better results than education based on punishment. The authors further state that the award encourages learning including social learning which has significance in education.

Unlike the effects of punishment that are difficult to predict. The same punishment leads one child to correct his or her behavior, the other punishment for obedience but only outwardly, react negatively and unwanted behavior, and can fall into depression. Unfortunately, punishment very often leads to the opposite of what should be achieved. [1]

2. RESEARCH METHODS

This type of research *uses a type of library research* with a qualitative approach. Qualitative research aims to obtain a complete picture of a thing according to the human view studied. Qualitative research deals with the ideas, perceptions, opinions, or beliefs of the person being studied; none of this can be measured by numbers. The data collection technique in this study uses documentation methods from existing data sources in the form of journals and articles that discuss the theory of punishment in the Qur'an and its implications for Islamic education.

The impetus for this research was the realization that the Prophet Muhammad Saw. as the perfect human symbol and the Qur'an's advice to imitate the life of the Prophet. Furthermore, the historical evidence reported in the hadiths and history books indicates that the Prophet Muhammad Saw. was able to turn the most brutal Bedouins into wise and high-morally individuals.[2]

3. RESULTS AND DISCUSSIONS

3.1 Punishment according to the Qur'an and its Implications for Education

What is the Qur'an? The Qur'an is the main book of Islam, the third book of Ibrahimi religions.

Muslims regard it as a sacred text and God's main message to all mankind was revealed in 610 AD for a period of 23 years until the Prophet Muhammad Saw. Through the angel Gabriel. The Qur'an is not the main rulebook, but rather serves as a guide, stimulation for the mind and soul, and proof of God's miracles. The Qur'an consists of 114 surahs equivalent to chapters.[3]

3.2 Qur'an and the Power of Coercion or Punishment

There are some passages in the Qur'an that ask people to do better or the best.

وَمَا تَنْفَعُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢٧٣

"And whatever you have infaq in goodness, indeed, Allah knows it well." (Al-Baqarah: 273) Managerial interpretations of the Qur'an verses that focus on punishment convey the meaning that punishment does not imply the use of bodily obligations or punishments, but emphasizes on verbal or verbal punishments that managers can penetrate into individual-personal channels (Naderi, 2005). As God says as follows.

وَلَقَدْ أَهَلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ١٣

"We have destroyed the generation before your time when they adopted an unjust attitude: Their Apostles came to them with clear signs, but they did not believe! Thus We reward those who do evil." (QS. Yunus : 13).

This kind of power has been mentioned in the Qur'an several times. [4]

The interesting thing is that this power was largely expressed after or before the power of punishment after Quran 10:13, Allah has said:

ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ
تَتَعَمَّلُونَ

"Then We made you their substitute on the earth, that We may observe how you would treat yourself." (QS. Yunus : 14).

In the verse "These are the limits set by God: whoever submits to God and His messenger will be put into heaven, in which rivers flow, eternal in them, and that is a great achievement." This verse emphasizes the power of reward. Managers, leaders, or heads of centers can reward their staff. Then the Qur'an declares "But those who disobey Allah and His Messenger and exceed His limits will be thrown into hell to live forever in it, and they will have a despicable punishment." (QS. Yunus : 15).

Imam Al-Ghazali (2011) also revealed that the highest source of satisfaction for individuals is when the person concerned is able to know God more closely. The very strong belief that God exists, God is the only protector, God is the true giver of sustenance, will erode all the doubts and fears of the people of the world living their lives. Believe that everything will give him peace and peace of heart which in the end the individual concerned will feel the highest satisfaction.

God has described one of the highest keys of satisfaction in the Qur'an Nisa: 146 which reads "But those who apologize and work on themselves and hold fast to the religion of God and are true, for God is with those who receive and in the future The Lord will give the believer a great reward.[5]

With regards to the reasons of the training experts, they do not support discipline as a beating, this will adversely affect the improvement of the child's character. Nonetheless, this does not mean that the use of discipline is not allowed in the process of teaching and learning by any stretch of the imagination. In the process of teaching and learning, in certain cases or conditions, discipline is definitely important, but it is not discipline by hitting, squeezing

or slapping, but discipline does not hurt the student's body and the discipline is educational.

Syaiful Bahri revealed that discipline is required in practice, planned discipline rather than detention or disciplinary cuts called instructive discipline. This instructive discipline is what is needed in school. Students' mistakes for ignoring discipline can be disproved by cleaning the floor, taking note of missing illustrative material, or anything that is instructive. Students in the process of learning and learning that cause quarrels can be given the authority to clarify the example of the material just described by the teacher.[6]

3.3 The Application of Punishment in Islam and Its Implications for Education

Islam is a religion that brings good to the whole world with the emergence of Islam, every individual who embraces and practices his wisdom will get the salvation of this world and the hereafter, as stated by Allah in Q.S. Al-Anbiya : 107.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

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"And We did not send you (Muhammad) but to be a ramat to all nature. "

The elegance that Islam brings is through the principles of life that symbolize the benefit of man and keep it from mafsadat (loss). Furthermore, Islamic rule lies in three points of view, more specifically:

1. Teaching man to have the choice of being a fountain of benefit for society and not a spring of mafsadat for every individual.
2. Maintaining equality for Muslim groups, not paying too much attention to class. Islam is set for civil rights, putting people on equal balance under the supervision of laws without knowing the rich and the poor. Islam does not separate degrees, all are equal according to Islamic rules.

3. The fundamental motivation behind Islamic regulation is profit production. Of course there is no single sharia rule contained in the Qur'an and the Sunah that does not bring true gain, despite the fact that those profits are in some cases closed to certain individuals who are shrouded in desire.[7]

The use of punishment to control behavior has become a controversial issue among learning theorists and educators. Thorndike's original securities law (Sprinthal & Sprinthal, 1990) states that rewards and penalties have the same but opposite effect, reinforcement of rewards, and punishment weakens the stimulus response that connections learn. Then Thorndike revised this law drastically saying that the reward was far more effective in strengthening learning than punishment in weakening it. Mental investigations, especially those directed these days, have shown that punishment is indeed an effective technique for controlling behavior.

Taking a humanistic position, a series of studies reviewed by Brown and Herrnstein (cited in Sprinthal & Sprinthal, 1990) showed that when it had used a variety of new techniques but the results were not positive; as soon as the hostile stimulus was eliminated, individuals returned to their normal state of behavioral patterns. That is, corporal punishment does not result in lasting changes. Another reason to avoid the use of punishment is that punishment is often accompanied by negative side effects that can actually be detrimental beyond what we intend for the recipient of the punishment.[8]

3.4 Meanings Contained in the Quran

Reward in return for good deeds, while punishment is reward for bad deeds. Allah Swt. said:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ حَسَنًا يَرَهُ

"Whoever does the good as great as he does, he will see it. And whoever commits a crime of the same magnitude, He will see it." (QS. Al-Zalzalah: 7 - 8)

The above verse explains that everyone who truly does good will surely get a reward, as well as people who do bad things will get their discipline. In educational institutions, awards are given to students who show good results and discipline is given to students who have done nothing wrong, such as ignoring madrasah/school guidelines or guidelines. With respect to reward and discipline, al-Ghozali placed it within reasonable limits.

If students make mistakes, teachers are not allowed to use harsh words, as making disciplinary reasons won't work, even the other way around. He said: "Never use cruel words because it can actually penetrate a sun-based plexus, more painful than a sword slash, much more dangerous than throwing bolts or hitting with a long spear. While disciplinary reasons are not achieved, profits are not gained, and that makes him run from your side."

According to al-Ghozali, educating children must be adapted to fitrah and arranged with impulse, considering that children are created by God with a fitrah that can recognize greatness and ugliness. Every instructor is in no hurry to impose discipline on responsible students. Assuming that it is basic, the instructor uses it with affection.

In a hadith explained by Abu Hurairah r.a. the Prophet Muhammad Saw. says:

ما من مولود إلا يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه (رواه البخاري في كتاب الجنائز باب إذا أسلم

الصببي فمات

It is not a child unless born in the condition or state of fitrah (the sanctity of Islam). So it was his parents who made him Jewish, or Christian, or Magi. (HR. Al-Bukhāri)[9]

Therefore, one of the powerful keys in educating children is to be meek, loving even in a state of anger (Irawati Istadi, 2009: 14). This is also in accordance with the word of Allah Swt. :

بِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

It is *because of the mercy of Allah SWT. We were gentle towards them, if you had been hard-hearted and harsh, we would have stayed away from you. So forgive them, ask forgiveness for them, and be merciful with them in the matter (QS. Ali Imran: 159)*

Although this verse was shown to the Prophet Saw. in building his people, the construction is general, meaning that the above verse also applies to educators in educating their students if they want their children closer than the path that should be taken is to educate meekly, not strictly, and roughly (Irawati Istadi, 2009: 13).[10]

3.5 Purpose in Sentencing

According to Athiyah Al Abrasyi in his work *At Tarbiyah Al Islamiyah*, punishment is effort to improve and direct students in the right direction not merely the punishment and torture that limit creativity and student achievement, but rather develop one's potential and restore his motivation to be a passionate, creative, and productive person. The punishment is a tool or means of education that is occasionally needed by teachers.[11]

The positive impact of the application of *rewards* and *punishment* on teacher discipline is present in the classroom on learning activities, so through this opportunity the author submits some suggestions:

1. As an alternative for the head of the madrasa to perform the act of *reward* and *punishment* to improve the discipline of teachers present in the

classroom in the activities of the learning process in the madrasah.

2. It is expected that all teachers in carrying out their duties to be able to increase discipline in classroom attendance.[12]

Punishment is the consequences of doing something that violates certain rules. According to Sardiman (2014: 94) that "punishment as *reinforcement* is negative, but if given appropriately and wisely can be a motivational tool" in Usman (2013: 80 - 81).[13]

Based on Zubaidi's opinion in Hasanah (2015, p. 61 - 62), that the purpose of *punishment* in education is divided into two, namely as follows.

1. Preventive education tools, are educational tools that are preventive, namely maintaining that things that can interfere with or hinder the smoothness of the educational process can be avoided. For example: order, advice and order, prohibition, coercion, and discipline.
2. Repressive education tool, also called curative or corrective education tool. Educational tools that function when there is a violation of regulations, then the tool is important to resuscitate to the good, true, and orderly things.

Durkheim (1990, p. 116) also said that "In the world of education there is a theory of prevention, namely punishment is a way of preventing various violations of regulations. The educator punishes the child, in addition to the child not repeating his mistakes, also to prevent other children from imitating him." [14]

3.6 Negative Impact on Sentencing

Punishment is defined as a person or group's reaction to deviations from social norms or unacceptable behavior. It is used as a negative reinforcement aimed at stopping unwanted behavior or actions. Mothers, fathers, and caregivers use

punishment to discipline a child in a variety of ways, starting with harsh (verbal) comments.[15]

The methods used to stimulate learning are quite harsh which consists of corporal punishment using a stick or belt. Although there were some rules governing this matter, the teachers used to be overrated in the application of punishment. The criticism that Ben Haldun made with respect to this learning system is very eloquent; "According to the tradition of the Prophet, theologians state that no more than three lashes should be given. Nevertheless, it seems that teachers hold belts without obeying the prophet's advice, and they should be detained, by entrusting the duties of supervision of schools and places to *almotacén* and instruction so that pupils will not be treated unfairly" (Ribera, 1928: 36).[16]

Violence has no legal basis or basis for religious teachings, but based on subjective considerations of perpetrators who actually violate the provisions of the law or religious teachings. There is no legal or religious norm that allows committing an act of violence unless it is given in order to punish. From the above explanation it can be understood that punishment is the rule of law or the rule of religion, is educational and its purpose is to protect human dignity and dignity, whereas violence has no legal basis or foundation of religious teachings, is not intended to educate and is usually destructive.[17]

3.7 The Meaning Contained in the Granting of Punishment

According to Ali Imran that the purpose of punishment as a means of education, the punishment given must be able to educate and resuscitate students. In giving *punishment* to students, according to Thomas Gordon should pay attention to the following things.

- a. Punishment should be felt by those who are supervised as prohibited, dangerous, and undesirable.
- b. The punishment must be hostile enough to result in the elimination of unforeseen behavioral losses.
- c. Children who are supervised are still locked in relationships because they rely on parents to provide what is needed.[18]

Reward and punishment is one method of education that rests on man's nature and his desire for reward, enjoyment, and pleasure. This method also relies on human fear of punishment, hardship, and bad consequences. With rewards, students will be motivated to do good and punishment makes students will be careful not to fall into the bad. Rewards and punishments can be said to be forms of education, social control, and behavioral development. If we see the child's behavior is adequate, then we tell it to the child, then the behavior becomes strong, stable, and the child will try to preserve it (Ahmad Ali Budaiwi, 2002: 8). [19] Discipline is defined as the act of demonstrating orderly and obedient behavior on various rules and regulations. Self-discipline is a major aspect of education in the family that parents do because they are responsible for putting the foundation of life for their children. The efforts of parents and educators will be achieved, when children can already control their own behavior with moral values. If children can already discipline themselves, they have the ability to anticipate, accommodate, and control themselves in the face of globalization.[20]

4. CONCLUSION

Punishment is a warning for the perpetrator of violations that can provide a deterrent effect against violations and can make it a form of education for any who violates so as not to commit the same action. However, positive and educational punishment can

provide a change in a positive direction, not mentally and psychologically for the violator, and the punishment described in Islamic sharia or other areas of social science, should not be in the form of verbal, physical, and mental violence because it makes the behavior unstable and aggressive which can cause a negative attitude.

AUTHOR'S CONTRIBUTIONS

The recommendation of the results of this study is that Islamic religious education continues to receive criticism and the need for evaluation in providing punishment to students and collaborating with relevant parties in order to provide positive results to the progress of Islamic religious education especially in Indonesia. Due to errors in providing excessive punishment and deterrent effect, the author considers the appropriate punishment in education.

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