



The Concept Of Punishment In Education Of Children Early Based Islam's Perspective

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ABSTRACT: *Islamic education in educational institutions will influence the formation of a child's religious spirit. Since the child entered the formal institution, he has entered a period where the ideas of their divinity have reflected concepts based on reality. This concept arises through Islamic education. This is where parents are required to make decisions relating to children's needs, like giving praise when you can do a task or give a punishment if a child makes a mistake. Punishment will make learning good for children and does not mean parents or teachers do not love, but that punishment is a form of affection for an educator. By understanding the concept of Islamic education an educator will know the methods for controlling and addressing the needs of children. The implementation of punishment in the process of Islamic education in which allowing punishment by beating is still debated by many people, moreover with the rampant deviations in the use of punishment under the pretext of educating children. Many parents educate children by giving punishment and reward. This view of punishment will be explained that punishment is not only physical but can be in the form of reprimand and how the punishment is appropriate to be given to early childhood in Islamic perspectives and to provide early childhood education.*

KEYWORDS : *Islamic Education, Children Early, Punishment*

I. INTRODUCTION

Children are the most beautiful mandate given by a perfect God. A woman will get a new title as "mother" when she already has children, a man is more eager to work when he becomes a father, he works without stopping still having to achieve something they have to achieve. However, as property, children who were originally revealed to be fortune, can be a disaster that will harm humans, not a few children who are born beautiful, funny, handsome, and adorable, after growing up, it turns out they are a burden on their parents and a problem for their environment. The fact is that many children have problems, some parents think that their children have problems because they are affected by the environment.

There are several elements in education including family, school and society. An educational process will succeed if families, schools and communities work together to create a conducive educational environment. Of the three components, the family is the most important component for the formation of personal children. The first and foremost education is parents themselves. Parents who are fully responsible for the care, attention and education of children. The success of children is a reflection of the success of parents as the word of Allah SWT in Q.S. At-Tahrim: 6 which means: "And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted." (Departemen Agama RI, 2006:448)

In the book by Elizabeth B Hurlock, translated by Meitasari Djandrasa (1978: 200-201), it states that "The attitude of parents is very beneficial for the family. Relationships with family members form the basis of a child's attitude because they lay the foundation for a pattern of adjustment so that children learn to think. The magnitude of the influence of a family member depends on the emotional connection that is found in the child and family members ". Parents have an educational attitude that can be beneficial because the children's emotional influence depends on the attitude of the parents. It is very important for parents to learn education because early childhood is the period most vulnerable to external stimulation, both stimuli are positive and negative. Children can get education wherever and from anyone, both parents and teachers. Early childhood will be very easy to imitate what they see without knowing the behavior is good or bad for the child.



Abdullah Nashih 'Ulwan (2013: 363) argues that the more effective methods of child education are focused on 5 things: education through example, habituation, wise advice, giving attention and giving punishment. For an educator, it is important to understand the meaning or meaning of a sentence because the punishment given will be appropriate if the educator knows and is able to punish the child in an educative manner. The punishment given has the value of education which will make the child will not repeat mistakes and behavior better. Abdullah Nashih 'Ulwan (2013: 445) argues that it is very important to give a punishment so that the child wants to change and his character becomes straight so he feels the punishment is for good and happiness and for the interests of the afterlife.

At the level of reality, there are some parents who pay less attention to the procedures in the application of punishment to children in accordance with the norms of Islamic education that are related to causes to which extent a child may be punishment. By accepting punishment, there are some children who become increasingly naughty or even have a negative impact on their mental development. Wrong punishment can damage a child's self-concept because a child who has a stubborn, vindictive, and rebellious attitude can be a result of giving a wrong sentence, or on the contrary the child will have an inferior nature and fear of doing something. He found no concepts and positive values that existed in him. Even today many parents ignore punishment because there is no time to control the behavior of children who are wrong or right because of the busyness of both parents at work. Still in the level of reality that occurs among parents, they pay less attention to the standardization of punishment. Standardization in question is a certain measure used by parents to provide opportunities for children to correct their mistakes.

Actually there is no education expert who wants the use of punishment in education unless forced. Gifts and praise are far better than punishment. Muslim education experts argue that the sentence should not be in the form of torture, both body and soul. If the situation requires punishment, then the sentence must be used very carefully. Children should not be criticized loudly, but gently. Sometimes use sour faces or other ways that describe our displeasure with children. The child must know why he is punished so that the sentence will bring the child aware of his mistakes. Punishment is not to leave trauma or revenge on children.

If you don't want punishment, parents or educators should have to introduce values or behavior that are in accordance with Islamic guidance and norms that apply in the community to children from an early age. So that parents and educators are not wrong in punishing children, a good education is education that has Islamic values or is called Islamic education. Al-Rashidin and Samsul Nizar (2005: 34) argue that Islamic education can be started from the family environment but of course the application of Islamic values and morals must be adapted to the stages of children's thinking, because Allah commands the Prophets to speak according to their people's thinking abilities. The basis for reference to Islamic education is the source of truth and strength that deliver students towards educational attainment. Therefore, the most important basis in Islamic education is the Al-Quran and the Sunnah of the Prophet Muhammad (Hadist).

Abdullah Nashih 'Ulwan (2013) argues that punishment should not be given to children without being based on compassion. Parents and teachers must think about the child and give appropriate punishment after weighing the errors and knowing the background of the problem. If a child who is guilty acknowledges his mistake and feels the love of his parents or teacher for him, then the child himself will come alone to be sentenced, because he feels there will be justice, expect mercy or determination to repent and will not return to the same mistake. Thus it can be concluded that in fact affection is the basis of giving punishment so that in giving a logical sentence common sense still plays a role so that in the execution of punishment will avoid the element of revenge or hurt children, because punishment is the last resort, if warning or warning and advice cannot prevent children from committing violations. The punishment given to children must be different from adults. Punishment for children can be given through direction, gesture, blows and carried out in a gentle manner. And it can be given with physical punishment provided it does not leave trauma to the child.

The above explanation is further strengthened by the Word of the Prophet Muhammad, which means *"tell their children to pray since they were seven years old. Beat them if they neglect them, when they are ten years old, and separate their beds."* The author is interested in describing the concept of punishment in the view of Islam associated with the psychological impact experienced by children as a result of the punishment given by parents and teachers today.



II. LITERATURE REVIEW

A. Early Childhood

Education means is a guidance or role consciously by the educator on the physical and spiritual development of the educated person towards the formation of the main personality. Early childhood is a group of humans aged 0-6 years. As for children education experts, namely groups of people aged 6-8 years. Early childhood is a group of children who are in the process of growth and development that are unique, in the sense of having patterns of growth and development (fine and rough motor coordination), intelligence (thinking, creativity, emotional intelligence and spiritual intelligence), social emotional (attitude and behavior as well as religion), language and communication that are specific to the level of growth and development of children (Hurlock, 1978). From the statement above it can be concluded that early childhood is a group of humans aged 0-8 years.

B. The Concept of Islamic Education

1. Definition of Islamic Education

Ramayulis (2002: 188) said, Islamic education according to the terms formulated by experts in Islamic education in accordance with their respective perspectives, according to Al-Abrashi gives an understanding that tarbiyah is preparing humans to live perfectly and happily, love the homeland, well-built, perfect morality, orderly thoughts, subtle feelings, proficient at work, sweet words he said both oral and written. Abrasyi emphasizes education in achieving life's perfection and happiness. Meanwhile, according to Hasan Langgulung, Islamic education is the process of preparing young people who fill the role, move knowledge, and Islamic values that are harmonized with human functions to do charity in the world and reap the rewards in the hereafter. The way to change these behaviors is through the learning process, which does not only stop at the individual level but also covers the level of society so that it gives birth to individuals who have social piety. (Ramayulis, 2002: 188).

From some expert opinions on Islamic education, Islamic education can be formulated as a process of transferring Islamic knowledge and values to students through teaching efforts, guidance, development of potential so that it will change behavior from the bad to better so that it can achieve happiness in the world and hereafter.

2. Basic Islamic Education

a. Al-Qur'an

The Kalam of Allah which was revealed through the angel Gabriel to the Prophet Muhammad SAW Abdullah's son in Arabic as a guideline and human guide and who read it is worth worship. The Prophet Muhammad as the first educator, at the beginning of the period of Islamic growth had made the Qur'an the basis of Islamic education in addition to his own sunnah (Ramayulis, 2012).

b. Hadist

Everything that was identified with the Prophet Muhammad in the form of words, actions including the nature, circumstances and ideals that have not yet been accomplished. Hadiths as the main source of Islamic education can be understood because the Prophet Muhammad as the producer of Hdist stated that he was a teacher, the Prophet Muhammad not only had professional competence but had personality competencies in the form of commendable character and pedagogic abilities (Ramayulis, 2012).

Based on the description above, it can be concluded that the basic in Islamic education is Al-Qur'an and Al-Hadist.

C. Punishment

1. Definition of Punishment

Hurlock (1978: 396) said defines punishment is dropping a siska on someone because of a violation or mistake as a reward or reply. When a child does something wrong, then the parent or educator must give rewards or rewards for what he or she does by doing punishment for repairs so that in the future there will be no violations or mistakes.

According to Daien (in Masruroh, 2007) punishment is the action taken to the child consciously and intentionally so as to cause sorrow and with the misery that the child will become aware of his actions and promise not to repeat them. According to Khazim (2011) punishment is the reaction of an educator to students who carry out unwanted behavior, in which the reaction can cause



pain both psychologically and physically in the child, with the aim of preventing and prohibiting the repetition of the negative behavior that it does.

Ahmad Tafsir (2000: 185) also argues that punishment in education has a broad understanding, ranging from mild punishment to severe punishment. Even though the penalties are many kinds, the meaning of the subject of punishment is still one, namely the existence of elements that are painful, both soul and body.

In learning theory, which is widely embraced by behaviorists, punishment is a way to direct a behavior in accordance with expected behavior. In this case, punishment is given when an unexpected behavior is displayed by the person concerned or the person concerned does not respond or does not display an expected behavior.

From some of the opinions above, it can be concluded that punishment is a mistake committed by a child where the error must be accounted for and the reply determined by parents or educators to correct mistakes made by the child. Punishment is an unpleasant act, in the form of suffering given to the child consciously and intentionally so that his heart is conscious not to repeat his mistakes.

2. Purpose of Punishment in Islamic Education

Islam requires security and safety because this is the only way to guarantee the happiness of most people in life. Islam also safeguards one's freedom, honor and humanity. Said Hawwa (2014: 645) said that the purpose of punishment is to realize a general and personal benefit in a balanced manner. Personal interest is the interest of a person in order to benefit themselves. While the public interest is an interest in applying community law or group law. For this reason, punishment is very necessary to shape the character of the child into a character who can think of the principle of living together with someone who is loved and not to be hostile.

Mistakes made by the child must be stopped by giving a penalty so that the mistake is able to make them aware and switch to become better. In addition, parents and educators do not want these mistakes to occur to others and will have the same consequences. So the error must be resolved as soon as possible so that the influence is not bad in the future.

Based on the description above, it can be concluded that the purpose of punishment is to correct the mistakes made by the child so that the mistake is not done again by the child.

III. RESEARCH METHODS

This study is a library research. The data collection technique used is the documentation method, which is looking for data on things or variables in the form of notes, books, newspapers, magazines and etc. This method is used to find out the things needed in this study that are sourced from the document, and the method of data collection used consists of several literature.

The data analysis uses descriptive qualitative analysis. The relevance of penalties for Islamic education theories, experts disagree, some of them agree with the opinion of Abdullah Nashih Ulwan that punishment may be imposed on children provided that it does not burden the mental / psychological children and is comparable to the mistakes made by children.

IV. RESULT & DISCUSSION

Child education is one part of individual education taught by Islam to prepare and shape it into a useful person and a good human being in this life. If children's education is carried out and directed as well as possible, it will be a solid basis for preparing godly figures, who are ready to accept responsibility and bear the burden of life. For most Islamic education experts, such as Ibnu Sina, Al-Abdari and Ibnu Khaldun, it does not allow parents or educators to use penalties except in a state of urgency. He also must not hit except after using threats and asking for help from people who have influence on his child, in order to improve the child and shape his character and mentality.

Ibnu Khaldun in his muqadimah cited by Abdullah Nashih Ulwan (2013: 440-441) states that "excessive gross attitudes toward children will make it weak, timid and run away from the obligation of life. He said, "who educates hard and forcefully against anyone, the danger of coercion will only make children depressed, then dispel the spirit until the child is lazy, likes to lie and acts cruel, for fear of beatings and coercion. He will also be able to cheat and betray, which will become bad habits and morals. Then the human values are broken". Bad effects caused by the use of force and coercion, as well as rude attitudes towards children. He said "people who are always treated harshly will become a burden to others. Because he will not be able to maintain the honor of himself and his



family because he has lost his enthusiasm. Then his soul will deviate from humanity's goals and values".

The above opinion is in accordance with the direction of the Prophet regarding polite and gentle behavior. They will not use severe punishment except when advice and threats don't work anymore. As parents and educators must be wise in using penalties that must be in accordance with the intellectual level, knowledge and character of the child. Similarly, parents may not correct a child's mistakes in just one way. Parents must look for factors that cause the child's mistakes so that punishment is in accordance with these errors.

The method given by the Prophet in punishing children (Muhammad Said Mursi, 2004: 137) is:

1. Correcting errors with direction (advice)

Umar bin Abi Salah said, "When I was little, I was in the care of the Prophet Muhammad one day my hand grabbed food on a plate. Then he said, "O son, eat with your right hand, and eat what is near you" (HR.Muslim). Rasulallah corrected Umar's mistake with memorable, concise and influential advice and direction. Correcting mistakes with direction will have a positive impact on the child because the child's soul will be touched.

2. Correcting errors with cues

The Prophet taught the child so that when the child is guilty then punish him using gestures. Cues here can use facial expressions. Facial expressions that do not usually make the child understand that what is being done is wrong and will correct the mistake by asking or finding out for themselves the cause.

3. Showing mistakes by boycotts/exiled

Rasulullah gave a penalty for boycotting/exiled to correct mistakes and rectify their deviation to return to the truth. Because there are also people who, if given direction and signs, don't want to change, the next step is to boycott. Boycotting here is silenced so that the mistakes he made can be corrected. But when the person is aware of his mistakes and apologizes, then as Muslims, they must be forgiven.

4. Correcting errors with punches

According to Muhammad Said Mursi, he said that "hitting is the last resort. Hitting is not permitted unless all methods are of no use. Spanking is only dropped on children who are already mamayyiz (able to distinguish right from wrong)".

In the book written by Mustafa Al-Adawy (2006: 154-156), he said that "the psychological condition of each child is not the same. Among them there is something that is quite directed by eye language. There are those that are sufficiently directed by mimic changes and there are enough ones with advice, and some even have to be punched, which of course is adjusted to the extent of the mistake. Parents may be strict with children, if the child ignores or denies parents' orders. You can use a blow to educate the child, if it is really needed, that is when the child is disobedient, does not want to do good, repeatedly commits immorality, defies and acts injustice ".

From the above explanation, the punishment carried out on the basis of compassion and educating will have a good effect on the development of child psychology. However, if the sentence is carried out in a hurry without considering the mistakes made by the child, then the punishment given is not to educate and improve the behavior of the child, it will damage and hurt the child's mental and physical condition. Physical punishment has a negative impact on the development of child psychology, for example being a character who is inferior, not confident and timid. When a child's mental state is negative, eating children will close themselves to good changes. Therefore the giving of physical punishment is the last method carried out by the Prophet. This is also with consideration of how heavy the mistakes made by the child. Parents should apply punishment should be careful and must be able to control emotions. If the order and prohibition has been given by the child but there are still violations, giving a sentence becomes something that must be applied. In practice, punishment makes a person do not repeat acts that are prohibited.

V. CONCLUSION & SUGGESTION

A. Conclusion

Punishment in Islamic education is an action that is dropped on the child consciously and intentionally, causing regret so that the child becomes aware of his actions and does not repeat again. The concept of punishment in Islamic perspectives according to what was exemplified by the



Messenger of Allah, namely by using several methods in punishing children, namely by directing, gesturing, boycotting and punching. Direction towards goodness is the first step in addressing the mistakes made by the child. If the child is not able to be briefed then by using gestures and if they cannot change to a better direction, the boycott is also done and hitting is the last choice if the child is not able to be given advice or direction.

Punishment in the world of education is often carried out by educators, both physical and psychological punishment. However, with these penalties will have a negative impact on the child. Therefore, efforts are made to avoid punishment, especially physical punishment that can endanger the child. Although in Islamic education using punishment is permissible, but education experts agree to use education that is gentle and loving before the punishment is carried out in stages that endanger the child's physical condition.

B. Suggestions

For parents and educators, the authors suggest that when faced with problems with children to be calm, control emotions, and do not be too quick to make decisions by giving a sentence that is not in accordance with the mistakes made by children. Find out in advance the causes. Islam has a person who must be modeled as a good example, the Prophet Muhammad. Therefore, parents and educators must imitate the method of the Prophet in punishing children.

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