



Research Article

Code of Conduct for Appropriate Punishment of Children in Islamic Education

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Code of Conduct for Appropriate Punishment of Children in Islamic Education

Abstract. This research aims to analyze the code of ethics for punishing children appropriately in Islamic education. The main focus is what are the types of punishment and what are the conditions for applying a punishment to children by parents/educators. The method used in this study is library research. Literature research aims to collect, review, and analyze relevant data and information from various credible and valid literature sources. Related to the code of ethics for punishing children appropriately in Islamic education. The results of the study show that there are 7 types of punishment for children, namely: 1) Advice, direction, and warning; 2) Turn away; 3) Sour face; 4) Prevention; 5) Stopping an act; 6) Boycott; and 7) Display sticks. In addition, there are 9 codes of ethics in the application of punishment to children, such as giving warnings, carrying out punishment directly, providing opportunities to calm down and calmness when giving punishment. Avoid using threatening language, make sure the punishment does not last long, and do the punishment without spectators that can make the child feel embarrassed or inferior. Spanking is applied only as a therapy for scratching, not as a form of punishment that is harsh or degrading to the dignity of the child.

Keywords: Punishment; Child; Education; Islam

Abstrak. Penelitian ini bertujuan untuk menganalisis kode etik menghukum anak dengan tepat dalam pendidikan islam. Fokus utama adalah apa saja jenis-jenis hukuman dan bagaimana syarat penerapan sebuah hukuman kepada anak oleh orangtua/pendidik. Metode yang digunakan dalam penelitian ini adalah penelitian kepustakaan (library research). Penelitian kepustakaan bertujuan untuk mengumpulkan, mengkaji, dan menganalisis data serta informasi yang relevan dari berbagai sumber pustaka yang kredibel dan valid terkait kode etik menghukum anak dengan tepat dalam pendidikan islam. Hasil penelitian menunjukkan bahwa ada 7 jenis pemberian hukuman kepada anak, yaitu: 1) Nasehat, arahan, dan peringatan; 2) Berpaling; 3) Bermuka masam; 4) Pencegahan; 5) Menghentikan suatu perbuatan; 6) Pemboikotan; dan 7) Memajang tongkat. Selain itu, terdapat 9 kode etik dalam penerapan hukuman kepada anak, seperti memberikan peringatan, menjalankan hukuman secara langsung, memberikan kesempatan untuk menenangkan diri dan berpikir, menerapkan hukuman berjenjang dari yang ringan ke yang berat, serta mempertahankan kesabaran dan ketenangan saat memberikan hukuman. Hindari penggunaan bahasa ancaman, pastikan hukuman tidak berlangsung lama, dan lakukan hukuman tanpa adanya penonton yang bisa membuat anak merasa malu atau rendah diri. Pukulan diterapkan hanya sebatas terapi pengecosan, bukan sebagai bentuk hukuman yang kasar atau merendahkan martabat anak.

Kata Kunci: Hukuman, Anak, Pendidikan, Islam

INTRODUCTION

In this modern era, children's education is one of the most important aspects in shaping the character and morals of future generations. Education is not only based on academic teaching, but also includes the formation of morals and behavior in accordance with religious and social norms (Asif et al., 2020). One important aspect of education is how parents and educators give appropriate punishment to children (Saputri & Widyasari, 2022). In Islam, there is a code of conduct that governs how punishment should be administered so that it is not only effective in disciplining, but also in line with the values of humanity and justice taught by the religion (Sachedina, 2022).

Islam emphasizes the importance of educating children with love and wisdom (Warosari, Hitami, & Murhayati, 2023). The Prophet Muhammad (SAW) as the ultimate example of Muslims, has set an example of how to interact with children with gentleness and compassion. However, in some situations, punishment is necessary to correct misbehavior (Cushman, Sarin, & Ho, 2019). The importance of understanding and applying a code of conduct in punishing children is crucial to ensure that punishment does not have a negative impact on children's mental and emotional development.

A code of conduct for punishing children contains principles that aim to maintain a balance between love and discipline (Rohani, 2020). The main principle is that punishment should be educational and not to vent parental anger or frustration. Punishment should be given with good intentions, to correct the child's behavior and help him understand the consequences of his actions (Maisyaroh, 2017). This is in line with the concept of tarbiyah (education) in Islam which emphasizes the development of good character through deep learning and understanding.

This research is also based on theories of moral development from psychologists such as Jean Piaget and Lawrence Kohlberg, which show that children's understanding of morality develops in line with their age and experience (Kohlberg, 1971). In the context of Islamic education, this moral development must be directed in accordance with Islamic teachings, where values such as justice, compassion, and forgiveness are highly emphasized (Ruslan, 2022). Therefore, it is important to ensure that the punishment methods used are not only effective in the short term, but also support the child's moral and spiritual development in the long term.

In addition, this study draws on literature regarding the psychological impact of punishment on children. Studies show that inappropriate or excessive punishment can cause psychological trauma and hinder children's emotional development (Straus & Donnelly, 2017). In Islam, maintaining the physical and mental well-being of children is a mandate that must be maintained by parents and educators (Roesli, Syafi'i, & Amalia, 2018). Therefore, punishment should be administered with care and consideration, ensuring that there are no long-term detrimental effects on the child.

According to Islamic law, punishment is the last resort when a child deviates from the proper path or violates the limits of his or her freedom (Fajriah, 2020). Some scholars argue that punishment is not necessary in education. But the majority of them still recommend punishment as a social tool for society and to ensure a good life for the child in the future (Khomsiyah, 2014). The child who underestimates the limits of his freedom and obligations and neglects to punish him, leads him to corruption (Fajriah, 2020). But too much rigid pressure on children can also make them rebellious, disobedient and anarchic. As narrated by Abu Dawud: The Messenger of Allah (SAW) said, "Command your children to establish prayer when they are seven years old, and beat them if they abandon it when they are ten years old."

Islam does not see the application of punishment except as one of the means if the situation warrants it, to organize the child and return him to the right path of Islam. Islam does not resort to punishment except after the use of other means and after society has been minimized from evil (Fajriah, 2020). Therefore, we must follow the correct Islamic methods in correcting children's deviations and also in punishing them, so that there are no cases of child abuse through punishment, and the punishment can change the child's behavior for the better.

Thus, this study aims to examine the code of conduct for punishing children in Islamic education, identify key principles to follow, and provide practical guidance for parents and educators. Through a better understanding of how to administer appropriate punishment, it is hoped to create an educational environment conducive to the balanced development of children, both academically and morally. The theoretical foundation of this research will help build a strong argument and make a real contribution to improving the quality of children's education in the Islamic context.

RESEARCH METHODS

The method used in this research is library research. Library research aims to collect, review, and analyze relevant data and information from various credible and

valid literature sources related to the code of ethics for punishing children in Islamic education (Mahanum, 2021). The data sources used are primary sources in the form of books, scientific journals, and official documents that discuss the code of ethics for punishing children in Islamic education. Then it is analyzed by combining findings from various sources to produce comprehensive and integrative conclusions about the code of ethics for punishing children in Islamic education. With a systematic and comprehensive approach, this research is expected to make a meaningful contribution to improving the quality of Islamic education in Indonesia.

RESULTS AND DISCUSSION

Definition of punishment

Understanding how to give appropriate punishment to children is very important so that educational goals are achieved without damaging the child's physical and emotional well-being. So according to B. F. Skinner, a behavioral psychologist, punishment is a form of negative consequence given to reduce the likelihood of recurrence of unwanted behavior. Skinner emphasized that punishment should be administered as soon as the misbehavior occurs and should be consistent to be effective. However, he also cautioned that punishment can lead to negative side effects such as fear and resentment, thus favoring the use of positive reinforcement (B. F. Skinner, 1988).

Meanwhile, Ibn Khaldun in his book "Muqaddimah" states that punishment given to children must be done in a way that does not damage the child's psychology. He emphasized that punishment that is too harsh can cause fear and hatred, which ultimately damages the relationship between parents and children. Ibn Khaldun suggests a gentler and more communicative approach, where children are invited to understand their mistakes and how to correct them (Ang & Low, 2012).

In line with this, Imam Al-Ghazali argued that the punishment given to children should be done with wisdom (wisdom) and not with violence. Al-Ghazali emphasized the importance of teaching children with love and using good advice. If punishment is necessary, it should be proportionate and aimed at educating, not at hurting or humiliating the child. Al-Ghazali also suggested giving punishments that are educational in nature, such as additional tasks that help children learn from their mistakes (Latif, 2016).

Imam Al-Ghazali proposed a wise method of dealing with children's mistakes, which is that if a child makes a mistake once, it should be forgotten. There is no need to bring the matter up if the child shows a lack of courage to repeat the same mistake, especially if he tries to cover up his mistake. Highlighting such mistakes may actually encourage him to be brave and indifferent to the consequences of his mistakes.

It can be concluded that punishment in Islam must always be oriented towards education and behavioral improvement, carried out fairly and compassionately. Parents and educators must be careful that the punishment given does not damage their relationship with the child and remains in line with Islamic principles that prioritize justice, wisdom and compassion

Types of punishment

Here are 8 types of punishment (raqith M. b.-h., 2020): (1) Advice, Direction, and Warning which according to Dr. Thomas Gordon, giving advice, direction, and warning is an effective discipline method because it focuses on clear and constructive communication between parents and children. Gordon argues that by giving thoughtful advice, children can understand their mistakes and learn how to correct them. Warnings given before unwanted behavior occurs also help children to be more vigilant and careful in their actions (Gordon, 2008).

Scholars like Imam Al-Ghazali emphasized the importance of advice and warnings in educating children. In his work "Ihya Ulumuddin," Al-Ghazali suggests that parents use gentle and tactful language when giving advice to children. Warnings should be delivered with the aim of educating and not frightening the child. With this approach, the child will feel valued and more open to receiving guidance and correcting their mistakes (Umu, 2022).

(2) Turning away, According to Dr. Ross Greene, a child psychologist, suggests using the method of turning away or ignoring misbehavior which aims to reduce the attention given to the child's negative actions. According to Greene, when children do not get the attention they want from negative behavior, they tend to reduce or stop the behavior. This method is effective for behaviors that are harmless and more about seeking attention (Greene, 2016).

In the Islamic view, turning away from a child's misbehavior can be a wise way to show disapproval without being angry or harsh. Scholars like Sheikh Yusuf Al-Qaradawi emphasize that turning away from a misbehaving child can make the child reflect on his or her mistakes and feel responsible for his or her actions (Mohamed, 2013). This method should be done while still showing affection and attention after the child realizes and corrects the behavior.

(3) Facepalming. Developmental psychologists such as Dr. Haim Ginott suggest that facial expressions can be used as a non-verbal communication tool to show dissatisfaction (Ginott, 2009). Being surly when a child makes a mistake can signal that their behavior is not acceptable. However, Ginott emphasizes that this method should be used with caution so as not to cause fear or insecurity in the child.

Scholars such as Ibn Qayyim Al-Jawziyyah suggest using facial expressions such as scowling to show disapproval of a child's misbehavior. In his book "Tuhfatul Maudud bi Ahkam al-Mawlud," Ibn Qayyim explains that making a sour face can be effective in reprimanding a child without the need for harsh words or violence. This method can make children realize that their actions are disliked and encourage them to improve their behavior (Firdausa & Zulita, 2023).

(4) Prevention. Dr. Jane Nelsen, author of "Positive Discipline," suggests prevention as a proactive method of discipline. Prevention involves creating a supportive environment and setting clear boundaries to avoid situations where the child might make mistakes. Nelsen argues that by identifying and eliminating triggers for negative behavior, parents can prevent many problems before they occur (Nelsen, Tamborski, & Ainge, 2016).

In Islamic teachings, prevention is considered a very important first step in educating children. Scholars such as Imam Al-Ghazali state that preventing children

from situations that could potentially lead to mistakes is part of parental responsibility. By teaching clear values and rules early on, parents can help their children understand boundaries and avoid undesirable behavior (Zenaida, Ardiansyah, & Widodo, 2023).

(5) Stopping an Act, Dr. B. F. Skinner, the principle of operant conditioning can be used to stop unwanted behavior by stopping or removing the consequences that reinforce the behavior. If a child's misbehavior is no longer followed by an expected consequence (e.g. attention or praise), the child will tend to stop doing the behavior (Burrhus F. Skinner, 1963).

Scholars like Sheikh Muhammad Al-Ghazali suggest stopping a child's misbehavior with firmness but tact. Parents should stop the misbehavior immediately by giving clear directions on the expected behavior. Stopping misbehavior should be done in a way that does not damage the relationship and still shows affection to the child (Irfansyah, 2023).

(6) Boycotting (Silencing) Dr. Thomas Gordon argues that boycotting or silencing a child can be used as a way to show disapproval of certain behaviors (Irfansyah, 2023). However, Gordon emphasizes that this method should be used carefully so as not to cause feelings of alienation or rejection in the child. Silencing the child should be done with clear time limits and followed by constructive dialog. In Islam, boycotting or silencing a child is called "hajr."

Scholars such as Ibn Taymiyyah state that silencing children can be used as an effective form of social punishment for serious behavior. However, this method should be done with the intention to educate and not to emotionally punish. Parents should still provide emotional support after the child shows remorse and behavioral change (Gustiana & Sari, 2022).

(7) Displaying the Stick. In B. F. Skinner's theory of operant conditioning, displaying a punishment tool such as a stick can serve as a frightening visual reminder for the child to avoid misbehavior (Vargas, 2020). However, Skinner cautions that this method should be used with caution as it can create a frightening and unsupportive environment for the child.

According to Sheikh Muhammad Bin Shalih Al-Uthaymeen, displaying the rod at home can be a symbolic reminder of discipline without having to use it. In Islam, although corporal punishment is highly restricted and should be done with great care, the presence of the rod can serve as a reminder to the child of the importance of discipline and obedience. However, the use of the cane should be very rare and only in situations where it is absolutely necessary, keeping in mind the safety and well-being of the child.

Conditions for the application of punishment

The conditions for punishment in child education vary, each having different methods and goals to discipline and educate children in a wise and effective way. Here are 9 conditions for the permissibility of applying a punishment (shamsi, 2020): (a) A warning must first be given before the punishment is carried out and the punishment is in accordance with the mistake made both in terms of quantity and quality; (b) Punishment is carried out immediately after the mistake is made.

Delaying the implementation of punishment will eliminate its benefits, just like delaying the giving of gifts; (c) Punishment is given after the child is reminded of his mistake, and he is given a chance first to escape from harsh behavior. Also, when he continues to make mistakes after everything has been corrected, that is when punishment is applied; (d) As much as possible, minimize the application of punishment, ranging from soft to hard. Because some children do not need more than a warning to feel deterred; (e) When punishing we must be calm and patient. Stay away from feelings of resentment and retaliation;

(f) Stay away from threatening language as much as possible. Threats will either scare the child, or make him/her believe that we are just bluffing, both of which are wrong; (g) Punishment should not last long because it will humiliate the child. The personality and glory that God created in him will be wasted. (h) It is absolutely not permissible to punish the child in front of his friends, competitors, or opponents; (i) Spanking should only be applied as a therapy for banishment which is used as a last resort. The educator himself must spank the child and must not delegate it to someone else, such as a relative or colleague, so that there is no spark of resentment and dispute between them.

CONCLUSION

Punishment in the context of children's education is an action given to correct unwanted behavior and educate children to understand the consequences of their actions. This definition encompasses a range of disciplinary methods that aim to provide understanding and encourage positive change without damaging the child's emotional and physical well-being. Punishment should always be administered with compassion and educational intent, not with the intention of hurting or humiliating the child.

The types of punishments that can be applied include advice, direction, and warning; turning away; surliness; deterrence; stopping an action; boycott (silence); reproach; and displaying the stick. The conditions for the application of these punishments must be considered in order: the punishment must be delivered clearly and specifically, carried out in a calm and affectionate tone, consistent, and immediately after the misconduct has occurred. It is also important to ensure that the punishment is given with an educational purpose and followed by dialogue and support to help the child correct the behavior.

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