PEMBENTUKAN KARAKTER DISIPLIN SANTRI
MELALUI METODE REWARD AND PUNISHMENT
DI PONDOK PESANTREN MIFTAKHUL HUDA NURUDDIN
CIOMAS SERANG BANTEN

Culture in Shaping the Disciplined Character of Santri Trough Punishment and Reward Methods at Pondok Pesantren Miftakhul Huda Nuruddin Ciomas Serang Banten

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Abstract: Pondok Pesantren which is one of the non-formal institutions certainly plays a role in shaping the disciplined character of students aged students. One of the efforts made by Pondok Pesantren is to apply punishment and reward methods. The application of punishment and reward in Pondok pesantren certainly has a different style from punishment and reward in other educational institutions. The punishment and reward methods used in Pondok Pesantren are based on Islamic moral values. The purpose of this study was to determine the implications of the form of punishment and reward in the Pondok Pesantren Miftakhul Huda Nuruddin Ciomas. In this research process, the researcher used a descriptive qualitative method. Data was collected by observation, interviews, and documentation. From the results of this study, it can be concluded that the application of punishment in the Pondok Pesantren Miftakhul Huda Nuruddin is in the form of punishments such as writing istighfar, being whipped with a rattan, being shaved, reading out mistakes in public, apologizing to the Pondok Pesantren leader, and being expelled from the Islamic boarding school. While the implementation of the reward program is carried out every 2 months with the form of rewards in the form of material and non-material. For example, rewards in the form of material, namely food and gifts in the form of stationery or other student needs. For non-material rewards, this is in the form of praise, motivational speech, and so on.

Keywords: Punishment, Reward, Discipline, Pondok Pesantren.
INTRODUCTION

Along with the rapid development of technology in the digital era, there has been a decline in the character of early childhood discipline and adolescence (students). This is caused by the development of various social media platforms such as TikTok, Instagram, and Facebook and online games such as free fire, PUBG, and Mobile Legend. The spread of this has made student-age children closer to their gadgets so that they forget the time. Islamic boarding schools as one of the educational institutions in Indonesia are certainly partly responsible for the decline in the disciplinary character of the nation's next generation. This is regulated in law number 18 of 2019 concerning Islamic boarding schools which govern the implementation of the educational function, the missionary function, and the function of community empowerment. The application of character education in Islamic boarding schools certainly has a different color from the character education applied to formal schools. This application is closely related to the Islamic boarding school management system. Management is defined as planning, implementing, and controlling all educational activities in Islamic boarding schools. Various attempts have been made by Islamic boarding schools to implement disciplinary character education. One of them is by applying punishment and reward. In fact, in character education, discipline can use two methods, namely the method of punishment and reward. But punishment is considered more appropriate to form the character of discipline. Junaidi added that punishment is basically the result of human action itself, as the word of Allah SWT:

وَاِنْ يَتَوَلَّوا يَعْدَلُوْهُم اللَّهُ عِداً عِيناً فِي الدُّنْيَا وَالْْهَيْرَةِ ۚوَمَا لَهُمْ فِِ الْرِّضٍ مِنْ وَّلٍِّٰ وَّنِصِيٍّْ

Meaning: "And if they turn away, Allah will punish them, with a painful punishment in this world and in the hereafter and they have no protector and no helper on earth." (QS at-Taubah: 74).

The implementation of punishment is not without reason, punishment is applied to students who break the rules. With punishment, students are expected to be able to raise awareness to comply with regulations. The regulations that have been made are closely related to disciplinary character education. The moral content contained therein provides a real impetus in the formation of the character of the santri. Therefore punishment is applied as a form of disciplinary character education. Likewise with rewards. Rewards function to provide additional enthusiasm for students to follow existing rules, so as to stimulate the formation of the disciplined character of students.

One of the Islamic boarding schools that apply punishment and reward is the Miftakhul Huda Nurruddin Islamic boarding school. By implementing the program, disciplinary character education is expected to run optimally. The use of punishment and reward in Islamic boarding schools aims to improve individual quality as a form of disciplinary character education. The majority of Miftakhul Huda Nurruddin Islamic boarding school students are psychologically teenagers.
RESEARCH METHODOLOGY

The research site is located at the Miftahul Huda Nuruddin Islamic Boarding School, precisely on Jl. Raya Palka - Kp. Sukamanah Sukadana Village, Kec. Ciomas Kab. Attack – Banten. In relation to this study, researchers used interactive analysis models with the following steps, are Data Collection, is carried out by searching the necessary data on various types of data and forms of data in the field, then carrying out data recording in the field. Data Reduction, reducing is selecting only the necessary data. Later the writer will choose the most appropriate data from the results of observations, interviews, and documentation that has been done. Presentation of Data, before presenting the mature data, the writer processes the data that has been obtained and then displays it in the form of a descriptive narrative. The author will explain the various findings from observations, interviews, and documentation that have been selected according to the relevance of the problem under study, then the data will be packaged in the form of a descriptive narrative with the choice of language adjusted so that it makes it easier for the reader to understand the results of the research conducted. Drawing Conclusion, after presenting the data, then the writer will draw conclusions from the data that has been displayed based on the results of data reduction. Verification is also needed to produce the correct conclusions in order to review the research results displayed so that the conclusions obtained are in accordance with the objectives of the research.

RESULTS AND DISCUSSION

1. Analysis of the Implementation of the Punishment and Reward Program

Implementation of the Punishment (ta'zir) program at the Miftahul Huda Nuruddin Islamic boarding school is carried out once a week, to be precise, on Thursdays. There are several forms of punishment (ta'zir) implemented by the pesantren, including writing istighfar, being whipped using rattan, cutting hair (shaving), reading mistakes in public, apologizing to the leadership of the Islamic boarding school, and expulsion from the Islamic boarding school. While the implementation of the reward program is carried out every 2 months in the form of rewards in the form of material and non-material. For example, rewards in the form of material, namely food and gifts in the form of stationery or other student needs. This non-material reward in the form of praise, motivational speech, and so on, is given every day. According to Purwanto in Fahrul Usni, et al. "If viewed in terms of method or form, punishment is divided into four types, namely; punishment by cue, punishment by deed, punishment by word, and corporal punishment. If seen from the statement put forward by Purwanto, then some of the punishments applied at the Mifathul Huda Nuruddin Islamic Boarding School can be classified as follows: a). Punishment with cues. Punishment with cues, namely punishments carried out by giving signals through expressions of the limbs. From the results of observations made by researchers at the Miftahul Huda Nuruddin Islamic boarding school, punishment with cues is usually carried out by administrators when there are students who are noisy during teaching and learning activities, namely by raising their index finger towards their mouth and showing a fierce face; b). Punishment by deed. Punishment by deed is a form of punishment carried out by deed of one's limbs. If you look at the application of the punishment carried out by the Miftahul Huda Nuruddin Islamic boarding school, what is
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included in the form of punishment with deeds is writing istighfar, reading mistakes in public, and apologizing to the leadership of the Islamic boarding school; c). Punishment with words. Punishment with words is a punishment carried out by saying words that are educational. From the results of observations made by researchers at the Miftahul Huda Nuruddin Islamic boarding school, punishment with cues is usually carried out by administrators when there are students who are noisy or fall asleep during teaching and learning activities; d). Corporal. Punishment is a form of punishment that is carried out by giving treatment to a person's body. If you look at the application of punishment carried out by the Miftahul Huda Nuruddin Islamic boarding school, then what is included in the form of corporal punishment is caning with rattan and cutting hair (shaken).

In the implementation of the punishment program at the Miftahul Huda Nuruddin Islamic boarding school, the form of punishment was not fully regulated by the leadership of the Islamic boarding school, but the leadership of the Islamic boarding school held deliberations involving all administrators and students in determining the form of punishment to be given to students who violated the rules.

As for rewards, Usman divided the basic skills of implementing rewards consisting of several components, including: a. Verbal Rewards; Words: good, yes, right, right, very good, and others. And Sentence: your work is very good, I am happy with the results of your work; b. Non-Verbal Rewards; 1. Rewards in the form of gestures and body movements include smiles, thumbs up, applause, and others. 2. Reward by approaching, the teacher approaches students to show attention, this can be done by standing next to students, walking towards students, or sitting near a student or group of students. 3. Reward by touch, the teacher can express approval and appreciation of students by tapping on the shoulder or shaking hands. 4. Rewards in the form of symbols or objects, in the form of certificates of service or certificates. While objects can be in the form of picture cards, school equipment, pins, and so on. 5. Fun activity. Teachers can use activities or tasks that are liked by students. For example, a student who shows progress in music lessons is appointed to be the school's voice guide leader or allowed to use a musical instrument during free hours. 6. Reward with respect. Rewards in the form of respect are announced and displayed in front of their classmates, school friends, or maybe also in front of the student's parents. 7. Reward by giving undivided attention. Given to students who give imperfect answers. For example, if a student only gives a partial answer, the teacher should state, "Yes, the answer is good, but it still needs improvement."

2. Analysis of Supporting and Inhibiting Factors

In implementing the punishment program (ta'zir) at the Miftahul Huda Nuruddin Islamic boarding school, there are several factors that support and hinder the successful implementation of the program. Supporting factors in the implementation of the Punishment program at the Miftahul Huda Nuruddin Islamic Boarding School are as follows: a. The Parental Support; Existence of support from parents The existence of support from parents is the main capital for all activities held at Islamic boarding schools, especially the Punishment (ta'zir) program. Support from parents of students is not without cause, before parents register their children at the Miftahul Huda Nuruddin Islamic boarding school, the Islamic boarding school first asks for the ability of prospective students to be ready to follow all the rules that have been set. If prospective students violate the rules that have been set, then there will be a penalty that will be accounted for. This
form of socialization is one of the strategies carried out by the pesantren which is then addressed by the parents of prospective students by agreeing to all forms of education implemented by the Miftahul Huda Nuruddin Islamic boarding school. The pesantren also explained to the parents of prospective students the purpose of implementing the punishment program for prospective students, namely to form their discipline. Therefore, the parents of the students fully support the program. So that the implementation of the punishment program can run well; b. The Role of the Leaders and Administrators of Pondok Pesantren that are Cooperative towards the Punishment Program (ta’zir); The role of the leadership and administrators of the Islamic boarding school is also an important factor for the successful implementation of the Punishment program at the Miftahul Huda Nuruddin Islamic boarding school. The leaders and administrators of Islamic boarding schools always provide full supervision of the development of students’ thinking in every activity carried out at Islamic boarding schools. Socialization of the purpose of implementing the punishment program every once a week also provides its own motivation for the students to comply with existing regulations. c. The form of punishment is determined through deliberation involving the Santri; The form of punishment applied to the Punishment (ta’zir) program at the Miftahul Huda Nuruddin Islamic boarding school is determined by means of deliberation involving all administrators and students. This is also a plus point in the implementation of the punishment program at the Miftahul Huda Nuruddin Islamic boarding school because by involving the students the form of punishment that is applied later becomes more appropriate and the intended purpose of implementing the Punishment program is successfully conveyed. The existence of the santri in the process of determining the form of punishment (ta’zir) given also makes it easy for the leadership and administrators of the Islamic boarding school to adjust the punishment to be given, so that the santri do not feel hurt when they are punished; d. The area of the Islamic boarding school that is easily accessible to the management of the Islamic; Boarding school Miftahul Huda Nuruddin Islamic boarding school stands on 505 square meters of land with a model of a cottage building made in one locale, making it easier for Islamic boarding school administrators to supervise all activities carried out by the students. This certainly makes it easy for the administrators of the Islamic boarding school to regulate and supervise the behavior of the students, thereby minimizing the occurrence of violations committed by students at the Miftahul Huda Nuruddin Islamic boarding school.

In addition to the supporting factors in the implementation of the punishment program (ta’zir) at the Miftahul Huda Nuruddin Islamic boarding school, there are also factors that hinder the implementation of the Punishment program. The inhibiting factors in the implementation of the punishment program (ta’zir) at the Miftahul Huda Nuruddin Islamic boarding school are as follows: a. Limitations of Facilities and Infrastructure; It is undeniable that facilities and infrastructure are the main keys to the success of all existing programs in educational institutions such as Islamic boarding schools. Adequate facilities and infrastructure will help increase the potential success of existing programs at Islamic boarding schools. The facilities and infrastructure at the Miftahul Huda Nuruddin Islamic boarding school itself are still quite simple and carried out in conventional ways. As well as checking the presence of students who are still manual, there is no surveillance camera to minimize violations committed by students, and the use of technology is still limited. This certainly can affect the success of implementing the Punishment program at the Miftahul Huda Nuruddin Islamic boarding school; b. Absence of Guardrails in the Pondok
Area; Even though the Miftahul Huda Nuruddin Islamic boarding school stands on 505 square meters of land and the cottage area is within one locale, the absence of a guardrail in the Pondok area can lead to potential violations committed by students, namely going in and out of the boarding school without the knowledge of the administrator. This can also interfere with the success of learning activities carried out at the Miftahul Huda Nuruddin Islamic boarding school. Therefore, the existence of a guardrail is able to minimize violations that will be committed by students. c. Limited number of educators and administrators in Islamic boarding schools; The limited number of educators and administrators in Islamic boarding schools is also one of the factors that can hinder the successful implementation of the punishment program (ta'zir) at the Miftahul Huda Nuruddin Islamic boarding school. The limited number of educators and boarding school administrators reduces the level of supervision in minimizing violations that will be committed by students. As a result, opportunities for students to commit violations become more open with less than optimal supervision. Therefore, the limited number of educators and administrators is one of the factors that can hinder the successful implementation of the Punishment program at the Miftahul Huda Nuruddin Islamic boarding school.

In addition to the supporting and inhibiting factors above, the implementation of the punishment program which aims to shape the disciplinary character of the students is also influenced by the culture of the pesantren. Islamic boarding schools, which incidentally are Islamic educational institutions, are of course closely related to activities that uphold Islamic values, namely noble morals. The culture of the pesantren is one of the factors that influence the formation of the disciplinary character of the santri. If the culture offered by the pesantren does not accustom students to being disciplined, then students cannot be blamed when they do not have discipline. This means that pesantren must build a culture of discipline with their own characteristics in order to produce students who have high discipline. The Miftahul Huda Nuruddin Islamic boarding school itself has its own culture which teaches students to be disciplined. For example, students are required to participate in the five daily congregational prayers, recitation activities, and Riyadhu Nafsi (spiritual sports) activities in the form of dhikr and contemplation about the life of the world and the hereafter. Habits like this then become a culture that is embedded in the hearts and bodies of the students at the Miftahul Huda Nuruddin Islamic boarding school.

3. Impact of the Implementation of the Punishment and Reward Program
Based on the results of observations, interviews, and documentation that have been carried out by the author at Miftahul Huda Nuruddin Islamic Boarding School, the following data is obtained.

The implementation of the punishment and reward program at the Miftahul Huda Nuruddin Islamic boarding school has a major impact on the formation of the disciplinary character of the students. This is evidenced by the small number of students who are subject to punishment every Thursday. In addition, there were almost no serious violations committed by students at the Miftahul Huda Nuruddin Islamic boarding school which also serves as evidence that the implementation of the punishment and reward programs has had a good impact. The violations that are often committed by students are not attending the Jama'ah morning and midday prayers. When they don't attend congregational prayers, they most likely don't take part in recitation activities as well, because the recitation activities at the Miftahul Huda Nuruddin Islamic boarding school are carried out after the five daily prayers. Regarding the impact of the implementation of
the Punishment and reward programs at the Miftahul Huda Nuruddin Islamic Boarding School, H. Ni'matullah explained that

The implementation of the punishment program (ta'zir) so far has had quite a positive impact on the discipline of the students. However, it all returns to the personality of each student, some are normal after being punished, and some are changed after being punished, because when punishments are given, for example, like being whipped, we don't whip students hard, but they feel ashamed if they have to be punished in front of them. other students. Therefore, most of them, after receiving their punishment, became more disciplined and diligent in participating in activities at the boarding school because they did not want to be embarrassed in front of the other students.

The impact of implementing the punishment and reward programs at the Miftahul Huda Nuruddin Islamic boarding school is very closely related to the things that exist among the students themselves. The success of implementing the program is strongly influenced by factors that exist within the students.

CONCLUSION

Based on the results of research on the implementation of punishment and reward methods based on Islamic boarding school culture in the formation of the disciplinary character of students at the Miftahul Huda Nuruddin Ciomas Islamic Boarding School, it can be concluded that: The application of the punishment method at the Miftahul Huda Nuruddin Islamic boarding school aims to shape the disciplinary character of the students. In determining the form of punishment that will be given to students who violate the rules, the leadership of the Islamic boarding school involves all administrators and students. There are several forms of punishment imposed on students who violate the rules, namely writing istighfar, caning with rattan, cutting their hair (shaken), reading mistakes in public, apologizing to the leadership of the Islamic boarding school, and expulsion from the Islamic boarding school. The violations that are often committed by students at the Miftahul Huda Nuruddin Islamic boarding school are not participating in the morning prayer congregation and not participating in recitation activities, while the punishments that are often imposed on students are writing istighfar and being whipped with rattan. The application of the reward method is carried out every 2 months. Rewards are given to exemplary students who meet the requirements based on data obtained from the administrator's records. The form of reward given is in the form of material and non-material. For example, rewards in the form of material, namely food and gifts in the form of stationery or other student needs. This non-material reward in the form of praise, motivational speech, and so on, is given every day. There are several supporting and inhibiting factors in the application of the punishment method (ta'zir) at the Miftahul Huda Nuruddin Islamic boarding school. Supporting factors in the application of the punishment method (ta'zir) at the Miftahul Huda Nuruddin Islamic boarding school are the support from parents, the role of the leadership and administrators of the boarding school who are cooperative towards the punishment program (ta'zir), the form of punishment is determined through deliberations with the students, as well as the area of the cottage that is easily accessible by the cottage caretaker. The inhibiting factors in the application of the punishment method (ta'zir) at the Miftahul Huda Nuruddin Islamic boarding school are the limited facilities and infrastructure, the absence of guardrails in the boarding area, and the limited number of educators and administrators in the pesantren. Whereas in the application of the reward method runs naturally without any obstacles. The implementation of the punishment and reward program at the Miftahul
Huda Nuruddin Islamic boarding school has a major impact on the formation of the disciplinary character of the students. This is evidenced by the small number of students who are subject to punishment every Thursday. In addition, there were almost no serious violations committed by students at the Miftahul Huda Nuruddin Islamic boarding school which also serves as evidence that the implementation of the punishment and reward programs has had a good impact. The violations that are often committed by students are not attending the Jama'ah morning and midday prayers.

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