

Policy For Providing Sanctions For Students Who Are Late To Come To The Mosque At The Darussalam Sempurna Bin Baz 9 Branch Musi Rawas Islamic Boarding School

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ABSTRACT

This research aims to identify the policy of providing sanctions for students who are late in coming to the mosque at the Darussalam Pesantren Perfect Bin Baz 9 Musi Rawas Branch, as well as analyzing the impact of implementing sanctions on the discipline and quality of the students' worship. The research method used is descriptive qualitative with data collection through observation, interviews and documentation. The results of the research show that giving sanctions in the form of prayers in the first row for students who are late is effective in increasing students' discipline and obedience in carrying out worship. It is also hoped that this policy can provide guidance to students to value time more and prioritize worship. This research provides recommendations for improving and developing discipline policies in Islamic boarding schools to create a more orderly and orderly environment.

I. INTRODUCTION

Pesantren, apart from having Islamic meaning, also contains the meaning of Indonesian authenticity (indigenous) [1]. Islamic boarding schools are places of Islamic learning which play a role in developing and creating national unity. Islamic boarding schools were founded to have a socio-cultural style to deepen aqeedah, worship and change in life. The values of multicultural education in Islamic boarding schools have become a tradition of simplicity, sincerity, independence, patience, discipline and Islamic brotherhood [2]. There are several groups of society, especially Muslim communities, who choose educational institutions in the form of non-formal Islamic boarding schools or takhassus schools (educational institutions that provide special programs on certain competencies) for the implementation of education for school-aged children, namely ages 6 to 18 years.

This institution was chosen not only as an addition to the learning that students have attended in formal schools, but also as a substitute for formal education [3]. Islamic boarding schools can contribute to the development of human resources, gain recognition and appreciation for their graduates, and maintain the uniqueness, independence and commitment of Islamic boarding schools as well as increasing the level of public trust [4]. The main aim of Islamic education is to provide knowledge about how to follow all the instructions of Allah SWT and hold themselves from all His prohibitions to help individuals develop into devout followers [5]. Islamic boarding schools are Islamic educational institutions that not only teach religious knowledge but also disciplinary values. Islamic boarding schools, have a vision that includes a pattern of nurturing, developing and educating

individuals to become human beings who are faithful, pious, have good behavior armed with skills and mastery of science and technology, so that they are able to carry out their obligations and mandates in carrying out religious teachings for the benefit of building the nation and state [6].

Islamic boarding schools flourished on Indonesian soil long before Indonesia became independent. Islamic boarding schools can be said to be non-formal Islamic institutions, because they are in the community education pathway and have educational programs that are prepared by themselves and are generally free from formal provisions [7]. Islamic boarding schools as Islamic educational institutions have an important role in shaping the character and discipline of students. One important aspect in the life of students at Islamic boarding schools is discipline in carrying out worship, including congregational prayers at the mosque. However, it is not uncommon to find students who arrive late at the mosque, which can disrupt the order and solemnity of congregational worship. Juridically, the politics of education in Indonesia are outlined in the Education System Law. To date, 3 (three) National Education System Laws have been issued, namely the Basic Education and Teaching Law no. 4 of 1950, Law no. 12 of 1954 which was issued during the old order, National Education System Law no. 2 of 1989 during the New Order, and National Education System Law no. 20 of 2003 during the reform period. Islamic boarding schools as the forerunner of original Indonesian educational institutions only received legal recognition in 2003 through the National Education System Law no. 20 of 2003 [8].

Throughout the research review and research, the author first read and understood several articles relating to discussions regarding the policy of giving sanctions to students who violate the rules. The following is research conducted by various researchers, First, research written by Salman Farisi in 2023 with the title "Implementation of Punishment Qanun Asasi Santri Putra Sabilul Hasan Islamic Boarding School Genggong Probolinggo" with research results found The sanctions applied in this Islamic boarding school are in the form of Qanun Human Rights provisions and direct caregiver policies, which have been adjusted to three categories of violations, namely: light, medium and serious [9]. Second, research written by Nigari in 2020 with the title "Implementation of Ta'zir in Shaping the Disciplined Character of Santri at the Riyadul Muhibbin Walmuhibbat Buaran Pekalongan Islamic Boarding School" with findings shows that the forms of implementing ta'zir at the Riyadlul Muhibbin Walmuhibbat Buaran Pekalongan Islamic Boarding School, namely: 1) warning, warning and advice; 2) clean up (roan); 3) reading the Koran and dhikr; 4) confiscation and detention; 5) fine; 6) threat. Judging from the form of implementation of ta'zir, the Islamic boarding school prioritizes giving non-physical (psychological/mental) punishments [10].

Third, Research conducted by Janah in 2021 with the title "Comparison of Discipline Levels Between Male Santri and Female Santri at Pondok Modern Arrilahan Slahung Ponorogo" found that after calculating the "t" test, a coefficient figure of -0.852 was obtained, then consulted with the coefficient figure in the price table. d.b criticism is 46 and the significance level is 5%, namely 0.679, so the coefficient number from the research results is greater than the coefficient number in the critical

table value $(-0.852 > 0.679)$. Thus, the enforcement of discipline between male students and female students at Pondok Modern Arrilah Slahung Ponorogo is not the same. Keywords: Santri Discipline, Regulations, Punishment [11]. Fourth, Research conducted by Mujahidah, Eko Rochmawan, Sulistyowati in 2023 with the title "Implementation of Iqab and Sawab in Improving Discipline of Students in Congregational Prayers" with findings 1) the condition of student discipline at the Luqman Al Hakim Islamic boarding school, especially in studying and tahfidz, there has been an improvement which is good every year, but the discipline in obeying the rules is still lacking because every year there are still people who break the rules. 2) the implementation of iqab and sawab at the Luqman Al Hakim Islamic boarding school is running as it should, students receive consequences if they break the rules, students also receive good consequences if they become exemplary students, are diligent and serious. 3) supporting factors for the implementation of iqab and sawab at the Luqman Al Hakim Islamic boarding school, namely parental support for the students and asatidz which creates enthusiasm so that the asatidz can improve their performance in accompanying the students, especially implementing iqab and sawab at the Islamic boarding school. The inhibiting factors in implementing iqab and sawab are students who do not comply with regulations, do not support Islamic boarding school policies and do not support the implementation of iqab and sawab [12].

Pondok Pesantren Darussalam Perfect Bin Baz 9 Musi Rawas Branch is one of the institutions that really emphasizes the importance of discipline in worship. To enforce this discipline, Islamic boarding schools implement a policy of giving sanctions to students who are late coming to the mosque. This policy aims to increase students' awareness and responsibility for the importance of being punctual in carrying out their worship, as well as to teach them disciplinary values that will be useful in their future lives. It is hoped that giving sanctions to students who are late will not only be a means of control, but also a form of guidance so that students value time more and prioritize worship. It is hoped that the implementation of effective sanctions can improve the discipline and quality of santri worship, as well as create a more orderly and orderly Islamic boarding school environment.

II. METHODS

This research uses a qualitative method with a qualitative descriptive approach. The subjects in this research were students at the Darussalam Perfect Bin Baz 9 Islamic boarding school, Musi Rawas Branch. Data collection techniques in this research were through direct observation at the Islamic boarding school, interviews with the Islamic boarding school and students, as well as documentation of applicable regulations and policies. The data analysis technique was carried out inductively to get a comprehensive picture of the implementation and impact of punishments applied to the Darussalam Perfect Bin Baz 9 Islamic boarding school, Musi Rawas Branch. In data analysis in this research, triangulation method is used, which is done by comparing information or data in different ways so as to obtain the same data between several data sources [13]. The following is a picture of the triangulation method used in this research.

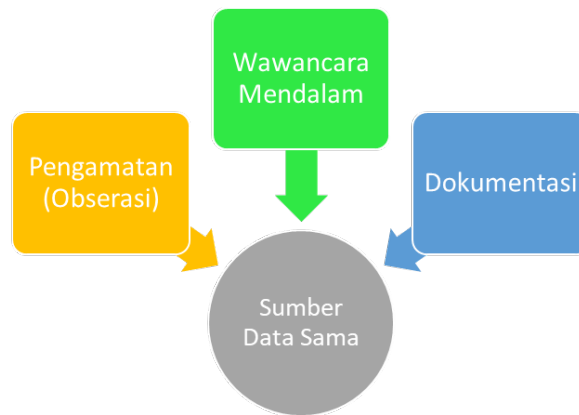


Figure 1. Triangulation Method

In the data analysis process using this triangulation method in the form of observations and interviews, it shows that this punishment is effective in improving the discipline of students, not only in terms of congregational prayers but also in teaching and learning activities. Santri become more punctual and show an increase in devotion to worship.

III. RESULTS AND DISCUSSION

Discipline is a condition in which individuals carry out activities according to established rules. In the context of Islamic boarding school education, discipline in worship is very important to achieve the goals of spiritual education and the character of students. The application of punishment as a form of discipline has been widely discussed in the literature, but its implementation in the context of worship in Islamic boarding schools needs to be researched further [14]. The policy making process is a complicated and complex job and is not as easy as imagined. However, administrators of an institutional organization or institution are required to have the responsibility and will, as well as the ability or expertise, so that they can make policies with expected risks (intended risks) and unexpected (unintended risks) [15].

Character education is an effort designed and implemented systematically to help students understand the values of human behavior related to God, themselves, fellow humans, the environment and the nation. These values can be manifested in thoughts, attitudes, feelings, words and actions based on religious norms, law, manners, culture and customs. Islamic boarding school institutions play an important role for the Indonesian nation. Islamic boarding schools in Indonesia are widely known as institutions that improve the morals of the nation's children. Currently, Islamic boarding schools have many management innovations that are used to improve the quality of the institution. Management in management, management in curriculum and management in handling students in Islamic boarding schools [16].

There are some students who are late coming to the mosque because there is no water for ablution. This happens due to the students' lack of ability to utilize their time or manage their time. Even though when checked, all the facilities were in good condition. The students are less enthusiastic

and don't make use of their time, which makes them laze around. As a result, when the time for congregational prayer arrives, many students are late for congregation, even at night some students stay up late [17]. The implementation of prayer penalties in the first row is carried out by giving direct sanctions to students who are late. This punishment is socialized by teachers and Islamic boarding school administrators on a regular basis. The results of observations and interviews show that this punishment is effective in improving student discipline, not only in terms of congregational prayers but also in teaching and learning activities. Santri become more punctual and show an increase in devotion to worship. Congregational prayer is a symbol of togetherness among Muslims. The benefits of congregational prayer in the mosque, apart from getting a reward that is twenty-seven degrees better than praying alone, is also a form of social activity with the local community where a person lives. Often the introduction of new neighbors starts from the area of congregational prayer members at the mosque and then continues to the stage of better neighborly familiarity. Through congregational prayers, a close Islamic brotherhood will be established between the congregation, thus supporting the creation of a friendly and peaceful social community as mentioned in the Hadith narrated by Bukhari as follows:

صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعَشْرَيْنَ دَرَجَةً (رواه البخاري)

"Praying in congregation is more afdhal (than) praying alone with an advantage of 27 levels (degrees)." (HR. Bukhari). Life at an Islamic boarding school cannot be separated from problems related to its students. Unwantedly, deviant behavior among students often adorns social life in Islamic boarding schools. The regulations set by Islamic boarding schools do not necessarily mean that students always follow and are in line with the objectives of the regulations. Congregational prayer is a prayer carried out jointly by two or more people with one person being the imam and the other being the congregation in accordance with the terms and conditions of congregational prayer. Rasulullah SAW strongly encouraged his people to pray in congregation. Because congregational prayer has many advantages. Among them are as mentioned in the following hadith:

عَنْ ابْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : صَلَاةُ الْجَمَاعَةِ تَفْضُلُ عَلَى صَلَاةِ الْفَذِّ بِسَبْعٍ وَعَشْرَيْنَ دَرَجَةً (رواه البخاري و مسلم)

Meaning: "From Ibn Umar r.a. Rasulullah SAW said, "Praying in congregation is more important than praying alone by twenty-seven degrees." (H.R. Bukhari and Muslim). The discipline of students in participating in all Islamic boarding school activities is of particular concern. The regulations that have been created are not fully implemented properly, because there are still students who commit violations and irregularities by students. Violations of Islamic boarding school rules, for example being late to the mosque.

In teaching and learning activities teachers can use methods reward and punishment to stimulate enthusiasm for learning or motivate to learn. Reward awarded because students excel, whereas punishment given because students commit violations [18]. With these two methods, it is hoped that students will not get bored studying in class and maintain their internal learning motivation, so that learning objectives can be achieved optimally. Santri comes from the word "Santri" from Sanskrit which means literate. Second, the word santri comes from the Javanese language "Cantrik" which means someone who follows a teacher wherever he goes or stays with the aim of learning something scientific from him [19]. This understanding is in line with the general definition of santri, namely people who study Islam and study Islam at a boarding school (Islamic boarding school) which is a place of study for santri. The aim of Islamic boarding school education is to form humans who have a high awareness that Islamic teachings discuss three main issues, namely God, humans and nature after the absolute dichotomy between God (khaliq) and creatures, including the forms of relationship between these three elements - which are comprehensive. Apart from that, students are expected to have high competence to be responsive to the challenges and demands of life in the context of existing space and time [20].

Implementation of sanctions for praying in the first row for students who are late coming to the mosque

The punishment for the first row of prayers is a disciplinary action applied to students who arrive late at the mosque so that they cannot take their position in the first row during congregational prayers. This is done to make it easier for Asatidzah (teachers) to educate students in implementing education based on the Al-Qur'an and As-Sunnah and of course not in conflict with the 1945 Constitution and Pancasila. For students who violate or are late in performing the 5 daily prayers (masbuq), Masbuk themselves are those who are left behind in congregational prayers and have to catch up on the missed rak'ah. They will receive a punishment, namely the first half-day prayer for some time. The aim is that the students do not underestimate this very noble Shari'ah and are disciplined, especially when it comes to praying five times a day. The message to be conveyed through this punishment is that students who lack discipline in religious activities, such as prayer, will not benefit from being part of the first row [21].

Apart from that, the aim of this punishment is to increase the students' discipline in worship, so that they are more focused and active in religious activities, especially congregational prayers. Thus, the punishment of prayer in the first row can be an encouragement for students to improve the quality of their worship and improve discipline in religious activities. The target of implementing the regulations above is that the students become accustomed to praying in the first row and are more disciplined in carrying out prayers and it turns out that the rules we apply have an effect on the teaching and learning activities of the students being more disciplined and entering class on time [22].

The actors involved in formulating this policy are 1). Head of the boarding school 2). Men's schooling and girls' schooling 3). The Asatidzah 4). The Musyrifs are also involved. The rules and consequences for violators are presented in front of the santri, and the one who delivers is the santri party. It was conveyed repeatedly in order to motivate the santri and not forget to convey the importance of praying five times in the Mosque and the importance of praying in the first row [23]. In an effort to instill a disciplined attitude in prayer education, some steps that can be taken include:

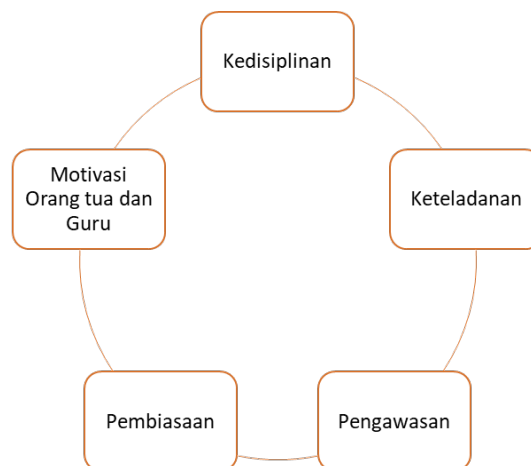


Figure 2. Efforts to instill a disciplined attitude

The picture above can be explained that there are 5 efforts made to instill a disciplined attitude in carrying out worship which is applied in the Darussalam Perfect Bin Baz 9 Islamic boarding school environment, Musi Rawas branch, as follows:

1. Motivation of Parents and Teachers

Motivation provided by parents and teachers has an important role in forming a disciplined attitude in prayer education. They can be good role models and provide the right encouragement to their children.

2. Getting used to congregational prayers

Implementing the habit of praying in congregation can train children to always be orderly and disciplined in carrying out prayers. Congregational prayer can also help children be more focused and active in religious activities.

3. Supervision

Supervision of the implementation of congregational prayers is very important to form discipline in students. Teachers or Islamic boarding school caretakers can carry out this supervision to ensure students perform prayers with good discipline.

4. Exemplary

The example of educational institutions in implementing discipline will be in vain if students do not have sufficient awareness. Therefore, it is important to raise this awareness through example on the part of institutions and the implementation of clear rules.

5. Disciplinary Supervision

Supervision of discipline can be carried out in various ways, including supervision of the implementation of congregational prayers, cleanliness and other religious activities. With this supervision, it is hoped that students can be more disciplined in living their daily lives.

Evaluation or impact of the implementation of sanctions for the first mid-day prayer for students who are late coming to the mosque

Research on regulations regarding students who are late to the mosque being punished for praying in the first row at Islamic boarding schools shows that the punishment for praying in the first row is applied as a form of discipline for students who are not disciplined in religious activities, such as prayer. This punishment is carried out to increase students' awareness of the importance of discipline in religious activities and to teach them to be more focused and participate actively in religious activities [24]. In this research, it was found that the punishment for praying in the first row was applied by punishing students who were not disciplined in prayer by not allowing them to occupy the first row when praying in congregation. Thus, this punishment can be a motivation for students to improve the quality of solemnity in prayer and increase discipline in religious activities. The impact of the punishment for praying in the first row on students is increasing their awareness of the importance of discipline in religious activities. This punishment can also teach students to be more focused and participate actively in religious activities, as well as increase the quality of prayer devotion [25]. And the impact of implementing the policies we made was very good and the students were very happy with the rules we made. We received appreciation from the parents of the students when their children came home for the holidays. Some of the students told their parents about the rules and consequences for students who violated them. However, more research is needed to further understand how punishment for the first prayer of prayer affects the behavior of students in religious activities. The problem with applying sanctions to problematic students is that the students do not feel self-conscious about not repeating their mistakes. The problem lies in the students who keep repeating their mistakes over and over again [26].

IV. CONCLUSION

The punishment of praying in the first row has proven to be effective in improving student discipline at the Darussalam Perfect Bin Baz Islamic Boarding School 9. It is recommended that Islamic boarding schools continue this policy and carry out regular evaluations to increase its effectiveness. Further research is needed to examine the long-term impact of this punishment on the character development of students. Periodic Evaluation: Conduct regular evaluations of sanctions policies to assess their effectiveness and make improvements if necessary. Educational Approach: Using an educational approach in providing sanctions, so that students understand the purpose of the sanctions and are motivated to change. Intensive Coaching: Providing more intensive coaching to

students who often break the rules, with a more personal and in-depth approach. Parental Involvement: Involving parents in the coaching and sanctioning process, so that students get support from home to improve their discipline. Thus, it is hoped that the policy of imposing sanctions at the Darussalam Perfect Bin Baz 9 Islamic Boarding School, Musi Rawas Branch, can continue to be effective and make a positive contribution to the formation of the character and discipline of the students.

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