

**THE CONCEPT OF PUNISHMENT IN ISLAMIC EDUCATION  
PERSPECTIVE OF THE MANUSCRIPT OF H. ISMAIL ARSYAD**

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**Abstract**

This study aims to examine the concept of punishment in Islamic education based on a few manuscripts on Islamic education written by H. Ismail Arsyad. This research employs a qualitative library research approach, with the manuscript as the primary data source, supported by relevant literature. Data were analyzed using thematic content analysis to identify key ideas related to the educational purpose, principles, and implementation of punishment in Islamic education. The findings reveal that punishment, according to H. Ismail Arsyad, is conceptualized as an educational and corrective instrument intended to shape students' moral behavior rather than as a repressive form of discipline. His perspective emphasizes justice, proportionality, and wisdom, while explicitly rejecting physical punishment in educational settings. This study contributes to Islamic education scholarship by highlighting a manuscript-based perspective from a local Islamic education figure, thereby enriching existing discussions on humane and character-oriented disciplinary practices in Islamic education.

**Keywords:** Punishment, Islamic Education, Manuscripts, Ismail Arsyad

## Abstrak

Penelitian ini bertujuan untuk mengkaji konsep hukuman dalam pendidikan Islam berdasarkan manuskrip sedikit tentang pendidikan yang ditulis oleh H. Ismail Arsyad. Penelitian ini menggunakan pendekatan penelitian pustaka kualitatif, dengan manuskrip sebagai sumber data utama, didukung oleh literatur yang relevan. Data dianalisis menggunakan analisis isi tematik untuk mengidentifikasi ide-ide kunci yang berkaitan dengan tujuan pendidikan, prinsip, dan implementasi hukuman dalam pendidikan Islam. Temuan menunjukkan bahwa hukuman, menurut H. Ismail Arsyad, dikonseptualisasikan sebagai instrumen pendidikan dan korektif yang dimaksudkan untuk membentuk perilaku moral siswa daripada sebagai bentuk disiplin yang represif. Perspektifnya menekankan keadilan, proporsionalitas, dan kebijaksanaan, sambil secara eksplisit menolak hukuman fisik dalam lingkungan pendidikan. Studi ini berkontribusi pada kajian pendidikan Islam dengan menyoroti perspektif berbasis manuskrip dari tokoh pendidikan Islam lokal, sehingga memperkaya diskusi yang ada tentang praktik disiplin yang manusiawi dan berorientasi pada karakter dalam pendidikan Islam.

**Kata kunci:** Hukuman, Pendidikan Islam, Manuskrip, Ismail Arsyad

## INTRODUCTION

Islamic education aims not only to transmit religious knowledge but also to shape students' moral character and discipline. One of the educational strategies frequently discussed in this context is the use of reward and punishment as instruments to guide students' behavior. While reward is generally perceived as motivating, punishment remains a controversial issue due to its potential psychological and ethical implications in educational practice.

Previous studies on punishment in Islamic education have largely focused on normative and theological perspectives derived from classical Islamic texts or general educational theories. These studies tend to discuss punishment as a disciplinary tool without sufficiently examining how the concept is interpreted and contextualized by local Islamic education figures through original educational manuscripts. As a result, there is a limited understanding of how punishment is conceptualized within specific socio-cultural and educational contexts, particularly in relation to humane and character-based education.

This study addresses this research gap by examining the concept of punishment in Islamic education based on the manuscript *Sedikit tentang Pendidikan* by H. Ismail Arsyad. Unlike existing studies that rely mainly on general doctrinal sources, this research offers a manuscript-based analysis that highlights the educational thought of a local Islamic education figure. The novelty of this study lies in its focus on punishment as an educational and corrective instrument rather than a repressive measure, as articulated in an underexplored manuscript source.

Accordingly, this study aims to analyze how punishment is conceptualized, justified, and positioned within Islamic educational thought according to H. Ismail Arsyad. By doing so, the study seeks to contribute to the development of Islamic education scholarship by providing a contextual and humane perspective on disciplinary practices that is relevant to contemporary educational challenges.

Existing literature demonstrates that punishment in Islamic education has been discussed from various perspectives, including its philosophical basis, disciplinary function, and practical application. Several studies identify punishment as part of the educational process, emphasizing its relationship with reward and the moral development of learners. For instance, Sitorus and Rahmadani (2022) describe punishment and reward as interrelated tools in fostering discipline and responsibility among students, noting that punishment should be structured and guided by educational principles.

While many studies portray punishment as part of behavioral regulation, others highlight potential negative psychological impacts. Samsudin and Asrofi (recent research) find that punitive measures may lead to student resistance, reduced enthusiasm, and negative perceptions of teachers when applied without pedagogical consideration.

Recent empirical research also examines punishment practices in Islamic educational settings. For example, Rambe et al. (2024) explore punishment methods used in Islamic boarding schools to strengthen student discipline and report that formalized rules with consequences can effectively reinforce student compliance and character formation. Studies on the implementation of student rules regarding punishment in Islamic perspectives indicate that the effectiveness of sanctions depends on clarity of rules, teacher–student understanding, and contextual application.

However, much of the existing research either focuses on behavioral outcomes or institutional practices, and few address *how the concept of punishment is interpreted within classical or manuscript sources*. This highlights a gap in the literature regarding manuscript-based perspectives on punishment in Islamic education and how such sources might offer distinctive pedagogical insights beyond general theoretical frameworks.

In contrast with these studies, the present research analyzes the concept of punishment as articulated in the manuscript *Sedikit tentang Pendidikan* by H. Ismail Arsyad. By engaging with a manuscript source from a local Islamic education figure, this study extends the existing body of knowledge by providing a contextual and historical lens on punishment that is less explored in the current literature. The comparison between Arsyad’s perspective and broader discussions positions this research as contributing both theoretically and contextually to the discourse on humane disciplinary practices in Islamic education.

## METHODS

This study employs a qualitative approach with a library research design. The primary data source is the manuscript *Sedikit tentang Pendidikan* written by H. Ismail Arsyad, which contains his views on educational principles, including the concept of punishment in Islamic education. Secondary data sources consist of scholarly books and journal articles related to punishment, reward–punishment theory, and Islamic education, particularly those published between 2020 and 2024 to ensure the relevance of the discussion.

The selection of the primary source was based on its originality as a manuscript authored by a local Islamic education figure and its direct relevance to educational discourse. Secondary sources were selected using the following criteria: (1) relevance to the theme of punishment in Islamic education, (2) academic credibility, such as peer-reviewed journal articles or authoritative books, and (3) alignment with the conceptual framework of the study.

Data analysis was conducted using thematic content analysis. The manuscript text was examined through several stages: first, identifying passages related to punishment and disciplinary practices; second, categorizing these passages into thematic units such as educational objectives, principles of punishment, and forms of implementation; and third, interpreting these themes in relation to relevant theories and previous studies in Islamic education. This analytical process allowed the researcher to understand how punishment is conceptually positioned within H. Ismail Arsyad's educational thought.

To strengthen methodological credibility, data validation was carried out through source triangulation. This was achieved by comparing the findings from the manuscript with interpretations found in multiple secondary sources, including classical and contemporary Islamic education literature. By examining similarities and differences across texts and scholarly interpretations, the study seeks to ensure the consistency and reliability of the analytical results.

## **RESULTS AND DISCUSSION**

### **Biography of H. Ismail Arsyad**

Ismail Arsyad was born in 1926. His father was named H. Muhammad Arsyad bin H. Ali and his mother was named Hj. Zubaidah. He received his basic religious education from his father, then took formal education in 1936 at the Madrasah of the Waqf Agency Raudhatul Islamiyah (Bawari) located on Jl. Palmenlan (now named Jl. Merdeka Barat, Pontianak Kota).

After completing his education in Bawari, he then established an educational institution in Pal 9. He pioneered an educational institution from his home, but when the number of students increased, Arsyad raised funds to establish a formal educational institution. His madrasah is still developing and has even opened a type of general education. Formal learning activities began from a house measuring 20 m x 15 m. Along with the turn of the year, the number of students who want to pursue education is also increasing. Then, he also established an educational institution located less than 200 m away from his house which was used for studying. In 1943 a madrasah was established which was given exactly the same name as the name of the educational institution where we study, namely Madrasah Raudhatul Islamiyah. In this first generation, he himself became the Head of the Madrasah. In addition to preparing hardware (facilities) in the form of physical educational institutions, Ismail also arranged software in the form of curriculum and compiled a kind of teacher's manual (guideline) in carrying out the profession as an educator. His insight and expertise in tablig made him often invited to deliver religious lectures. He had written some of his lectures, one of which was Islamic Religious Questions and Answers.

H. Ismail Arsyad's works are still entirely in the form of manuscripts or handwritten and have not been published in a printing press. As far as Ismail's writing can be traced as a whole, it is in the form of works about education. One of the most important works is a manuscript on education for educators entitled *A Little About Education*, which is the focus of this research. In addition to the manuscript *Little about Education*, there are also other titles such as *Things in Line with Teachers*, *Educational Science*, *Teacher Teaching and Advice in the Family*.

Arsyad died at the age of approximately 72 years, precisely on September 29, 1998 AD. After his passing, his name is still remembered to this day. The legacy that remains from him is in the form of waqf land, each of which is intended for madrasas, mosques and land for Muslim cemeteries in Pal 9, Sungai Kakap District, Kubu Raya Regency.

### **Overview and Contents of the Manuscript**

In general, the physical condition of the manuscript *is in a state* of intact, but slightly torn in the upper right due to being eaten by termites. This handwritten manuscript consists of 28 pages. The length and width of the text is 18.5 cm x 15.5 cm. While the length and width of the manuscript are 21 cm x 16 cm. It consists of a single drain, in the form of a thread binding. The Arabic and Malay letters are used. The type of khat (calligraphy) is riq'ah with dawat ink and the entire writing is black. The original manuscript is preserved and neatly stored by the heirs of H. Ismail Arsyad.

A summary of the content of the manuscript text A Little about Education in the sub-subject of Punishment can be presented as follows:

1. Punishment should not be used too often in education, as it tends to be ineffective in preventing crime or student error.
2. Teachers should give punishments only when absolutely necessary and should be fair in their application to all students, regardless of age or social status.
3. The main purpose of punishment is to improve the student's behavior, not just retaliation, and should be considered an antidote.
4. Teachers must avoid actions that can damage the students' hearts, and punishments should be appropriate according to the offense committed.
5. Punishment should be proportionate to the mistake made, such as having the student complete additional work if it is late or giving a clean job again if it does not meet the standards.
6. The teacher must show that punishment is given with the intention of correcting, not with anger or negative prejudice against the student.
7. Too many punishments can cause students to lose their fear of punishment, so their application should be infrequent and adapted to the circumstances.
8. Punishment must be carried out with justice regardless of the social status of the student, and must not involve physical punishment that may harm or harm the student.
9. Teachers need to ensure that punishment provides benefits to students and should be tailored to each individual.
10. Punishment must be meaningful and tailored to the offense committed, such as regulating a talkative student to sit near a smart student or giving a job that is appropriate for the wrong behavior.

The above points illustrate the important principles in the application of punishment in schools, which emphasize the goal of restoring and improving the behavior of the student without hurting the heart or aggravating the situation.

## **The Concept of Punishment in Manuscripts**

H. Ismail Arsyad's concept of punishment in Islamic education reflects a pedagogical orientation that prioritizes moral development over behavioral control. Rather than positioning punishment as a repressive instrument, Arsyad frames it as an educational means aimed at correcting behavior and cultivating responsibility among students. This perspective aligns with contemporary views in Islamic education that emphasize character formation as a central educational objective.

In terms of educational purpose, Arsyad's understanding of punishment underscores its role in guiding learners toward moral awareness and self-discipline. This approach supports modern theories of discipline that view corrective measures as part of a broader educational process rather than as isolated acts of control. Compared to classical disciplinary approaches that often stress obedience, Arsyad's perspective places greater emphasis on internal moral growth, which remains relevant in contemporary Islamic education contexts.

Regarding impact, Arsyad acknowledges that punishment can influence students' behavior when applied thoughtfully and proportionately. However, he cautions against excessive or emotionally driven punishment, as it may lead to fear, resentment, or disengagement from learning. This view resonates with current educational research on behavior management, which highlights the importance of psychological well-being and positive teacher–student relationships in maintaining effective discipline.

Fairness constitutes a central principle in Arsyad's concept of punishment. He emphasizes that punishment must be administered justly, considering the context, intention, and individual condition of the student. This principle corresponds with modern educational ethics that stress equity and proportionality in disciplinary practices. In this regard, Arsyad's ideas offer a normative framework that bridges Islamic moral values with contemporary educational standards.

A significant contribution of Arsyad's thought lies in his explicit rejection of corporal punishment in educational settings. He argues that physical punishment contradicts the educational goal of nurturing character and may cause long-term harm to students. This position distinguishes Arsyad from some traditional disciplinary interpretations and aligns closely with current international and Islamic educational discourses that advocate child protection and humane learning environments.

Finally, Arsyad provides practical examples of non-physical and corrective forms of punishment, such as verbal reminders and moral guidance. These examples illustrate how punishment can function as a reflective learning moment rather than a punitive act. When analyzed collectively, these subthemes demonstrate that Arsyad's concept of punishment offers a coherent educational model that integrates Islamic values with modern principles of discipline and behavior management. This synthesis directly addresses the research question by showing how punishment, when grounded in ethical and educational considerations, can remain relevant within contemporary Islamic education.

## CONCLUSION

This study concludes that H. Ismail Arsyad conceptualizes punishment in Islamic education as an educational and corrective instrument rather than a repressive form of discipline. Punishment is positioned as a means to guide students toward moral awareness, responsibility, and self-discipline, grounded in principles of justice, proportionality, and ethical consideration. These findings reaffirm that punishment, within Arsyad's framework, is inseparable from the broader moral objectives of Islamic education.

From a theoretical perspective, Arsyad's ideas contribute to contemporary Islamic education discourse by offering a humane and character-oriented understanding of discipline. His rejection of corporal punishment and emphasis on fairness demonstrate a conceptual alignment with modern educational theories that prioritize psychological well-being and ethical teacher–student relationships. This synthesis strengthens the relevance of Arsyad's educational thought beyond its historical context.

In terms of practical implications, Arsyad's perspective can inspire Islamic educational institutions to develop nonviolent, moral-based disciplinary models that focus on guidance and character formation rather than coercion. By emphasizing reflective and proportional forms of punishment, educators may foster a more supportive learning environment that aligns with both Islamic values and contemporary educational standards. Overall, this study highlights the continuing relevance of local Islamic educational thought in addressing current challenges in educational practice.

Based on the findings of this study, Arsyad's perspective provides important implications for contemporary Islamic educational practice. His emphasis on nonviolent and corrective forms of punishment suggests that Islamic schools can adopt disciplinary models that prioritize moral guidance, reflection, and proportional responses to student behavior. Such approaches are consistent with Arsyad's view that punishment should function as a means of character formation rather than coercion.

In addition, the principle of fairness highlighted in Arsyad's thought implies that educators should consider students' individual conditions and intentions when applying disciplinary measures. This reinforces the need for context-sensitive and ethically grounded disciplinary policies within Islamic educational institutions. Future educational practices may benefit from integrating Arsyad's moral-based disciplinary framework as part of broader efforts to promote humane, just, and value-oriented education.

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