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Imposing Sanctions on School Students in East Kolaka, Indonesia: Perspectives of Islamic Law and Islamic Education

Herman Herman

Institut Agama Islam Negeri Kendari

Muhammad Ilham

Institut Agama Islam Negeri Kendari

Finsa Adhi Pratama

Institut Agama Islam Negeri Kendari

Kartini Kartini

Institut Agama Islam Negeri Kendari

Muhammad Iqbal

Institut Agama Islam Negeri Kendari

Email: hermaniainkendari@gmail.com

Abstrak: Education has become one of the fundamental human rights that must be fulfilled by the state and implemented through legislation. The right to a good education for all citizens has become a global discourse, alongside the rights to work, freedom of speech, and a decent social life. This study examined the imposition of sanctions on students in schools in East Kolaka, Southeast Sulawesi. The study concerned with the perspectives of Islamic law and Islamic education towards imposing sanctions on school students. The study used a qualitative method, analyzed with Islamic law and Islamic education theories. Data were collected by means of observation and in-depth interview with school principal, teachers, students, and academics. The findings reveal that schools apply disciplinary measures as part of the strategies to enforce school code of conduct. Schools integrate such measures into daily activities, which include providing guidance, setting a good example in words and deeds, applying sanctions, and providing rewards. In the view of Islamic law, the imposition of sanctions on students in educational institutions has benefits and is in line with the concept of *maqashid al-sharia* to discipline students and build their character from a young age, thereby producing good morals. Further, in the perspective of Islamic education, obedience, discipline, and respect for teachers are the morals of students that will have an intellectual and spiritual impact until they reach adulthood.

Keywords: Imposition of Sanctions, Educational Institutions, Islamic Law, Islamic Education

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Abstrak: Pendidikan menjadi salah satu bagian dari hak-hak azasi manusia yang harus dipenuhi oleh negara yang dimplementasikan melalui undang-undang. Hak untuk mendapatkan pendidikan yang baik bagi semua warga negara menjadi diskursus di seluruh dunia, di samping hak untuk mendapatkan pekerjaan, kebebasan berpendapat, dan kehidupan sosial yang layak. Penelitian ini bertujuan untuk mengkaji tentang penerapan sanksi pada siswa di sekolah, Kolaka Timur Sulawesi Tenggara. Permasalahan utama adalah bagaimana penerapan sanksi tersebut dalam perspektif hukum Islam dan Pendidikan Islam. Penelitian tersebut menggunakan metode kualitatif dengan pendekatan yang dianalisis dengan teori hukum Islam dan Pendidikan Islam. Pengumpulan data berdasarkan wawancara mendalam pada kepala sekolah, guru, siswa dan akademisi. Penelitian ini menyimpulkan bahwa penerapan sanksi merupakan bagian dari strategi pelaksanaan tata tertib oleh sekolah yakni melalui pengintegrasian dalam kegiatan sehari-hari yang meliputi pemberian pengarahan, pemberian contoh yaitu baik perkataan maupun perbuatan, sanksi dan pemberian reward atau pemberian hadiah. Menurut hukum Islam tentang pemberian sanksi kepada siswa pada lembaga pendidikan mengandung sisi maslahat dan sesuai dengan konsep maqashid al-shariah untuk mendisiplinkan siswa dan mendidik karakter sejak usia anak-anak sehingga melahirkan akhlak yang baik. Dalam perspektif pendidikan Islam sikap patuh, disiplin dan hormat kepada guru merupakan akhlak seorang siswa yang akan berpengaruh secara intelektual dan spiritual sampai ketika mereka menjadi dewasa.

Kata Kunci: Pemberian Sanksi, Lembaga Pendidikan, hukum Islam, Pendidikan Islam

Introduction

Education is a crucial element for the advancement of a nation. Education is inseparable for humans, as it enables the human mind to acquire knowledge. Thus, education has become one of the fundamental human rights to be fulfilled by the state and guaranteed by law. The right to a good education for all citizens has become a global discourse, alongside the rights to work, freedom of speech, and a decent social life.¹

Therefore, education is vital for human life, especially in the face of rapid global development. Education is a comprehensive process through which an individual develops positive values, attitudes, and behaviors. Muslims are

¹ Siti Romlah, et al., "A Free Education Policy in Indonesia for Equitable Access and Improvement of The Quality of Learning," *Cogent Education* 10, No. 2 (2023). Aloysia Vira Herawati and Dmitry Sergeevich Ermakov, "Human Rights Education in Indonesian Higher Education Institutions: Opinions of Students and Teachers," *Cakrawala Pendidikan* 42, No. 2 (2022). Yayan Sopyan, "Access to Justice of Citizenship Rights for Stateless Indonesian Migrant Workers' Children in Sarawak, Malaysia," *al-Ihkam: Jurnal Hukum & Pranata Sosial* 16, No. 2 (2021).

obligated to pursue both formal and non-formal education. Education is an effective means of developing a complete human being, and formal education takes place in educational institutions, such as schools.²

Education is essentially a conscious effort undertaken by families, communities, and governments, through guidance, teaching, and training, which occurs both in and out of school throughout life. Education aims to prepare learners to play appropriate roles in various life environments in the future. Education is a programmed learning experience in the form of formal, non-formal, and informal education in schools or outside of schools with the aim of optimizing the development of individual abilities. These educational goals can be achieved through the educational process, both in schools (formal), families (non-formal), and communities (informal).³

In a similar vein, Islamic religious education is a conscious and planned effort to prepare students to know, understand, internalize, and have faith in, be devout, and have noble character in practicing Islamic teachings from their sources, the Qur'an and Hadith, through guidance activities.⁴ Islamic religious education is present as an effort to cultivate and develop all potential in the human personality that is sought to be optimized so that individuals experience better development. Thus, it will produce a harmonious Muslim personality, both physically and spiritually, in accordance with Islamic teachings, leading to happiness in this world and the hereafter.

Teachers are a vital component of the teaching and learning process. A teacher has a primary role in shaping the character and potential human resources in the field of development. Experts define a teacher as anyone who has the authority and responsibility for the education of their students, both individually and collectively, in school or out of school.⁵ Teachers are expected to continuously improve their work motivation by maximizing their pedagogical

² Miftahuddin Miftahuddin, et al., "Islamic Character Education Model: An In-Depth Analysis for Islamic Boarding School," *Cakrawala Pendidikan* 43, No. 2 (2024). Abdul Rouf, "Potret Pendidikan Agama Islam," *Jurnal Pendidikan Agama Islam* 3, no. 01 (2015), p. 198.

³ Ade Alimah, "Contemplative and Transformative Learning for Character Development in Islamic Higher Education," *Ulumuna: Journal of Islamic Studies* 24, No. 1 (2020). Salami Mahmud, et al., "Building Students' Character Based on Maqāsid al-Sharīh: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023).

⁴ Herman, "Pembinaan Antar Umat Beragama Perspektif Pendidikan Agama Islam Bagi Remaja Kota Kendari," *Jurnal Al-Izzah: Hasil-Hasil Penelitian* 13, no. 2 (2017), p. 229.

⁵ Fithriani Fithriani, et. al., "Teacher as a Role Model in the 2013 Curriculum Development," *Jurnal Ilmiah Islam Futura* 21, No. 2 (2021). Abdul Hamid, "Guru Professional," *Al-Falah: Jurnal Ilmiah Keislaman Dan Kemasyarakatan* 17, no. 2 (2017), p. 237.

competence, which will affect students' learning enthusiasm and improve student achievement.⁶

Teachers not only educate students, but also supervise their conditions while at school, one of which is through the implementation of school code of conduct as a tool to control students. School code of conduct comprises the rules and regulations that must be obeyed by every member of the school where the teaching and learning process takes place. The code of conduct will be properly applied if teachers, school officials, and students mutually comply. Lack of support from students will result in the ineffectiveness of school code of conduct implemented in the school.⁷

A number of studies have discussed the imposition of sanctions on students in educational institutions. Damopolii describes that the sanctions imposed in Islamic boarding schools is called *ta'zir* (discretionary punishment) in Islamic law, in the form of a reprimand or a rule that does not cause any harm. Sanctions from the perspective of Islamic education will motivate students and improve their morals.⁸ Habibi and Supriyanto also conclude that the forms of punishment in educational institutions, e.g., Islamic boarding schools and any schools, are in the form of *ta'zir*, *'iqab*, and *sadaqa* (alms), which aim to improve students' discipline. *Sadaqa* is prioritized in enforcing student discipline in various activities, such as in worship, in teaching and learning in the classroom, and in the dormitory in terms of time and order.⁹

Djalaluddin adds that the imposition of sanctions on students has educational values because it aims to make students feel remorseful and to be a lesson for others not to commit similar violations. The imposition of punishment in Islamic law, including *ta'zir*, contains the values of *maslahah* (benefit) that educate people and have a deterrent effect on both the perpetrators and others.¹⁰ *Ta'zir* is a punishment for immoral acts or mistakes (excluding *had* and *kaffarah*)

⁶ Dwi Wulandari, et. al., "The Influence of Work Motivation on Teacher's Pedagogical Competence," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 8, No. 2 (2022).

⁷ Ikhrum Ikhrum, et al., "Taghyir within Character Building of the Islamic Traditional School Students in Aceh Besar," *Jurnal Ilmiah Islam Futura* 23, No. 2 (2023). Suradi, "Pembentukan Karakter Siswa Melalui Penerapan Disiplin Tata Tertib Sekolah," *BRILIANT: Jurnal Riset dan Konseptual* 2, no. 4 (2017), p. 257.

⁸ Muljono Damopolii, et al., "The Phenomenon of Punishment at Pesantren in South Sulawesi: An Islamic Law and Islamic Education Approaches," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023).

⁹ Ibnu Habibi and Triyo Supriatno. "Charity Punishment in Islamic Boarding School to Improving Santri Discipline," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (2020).

¹⁰ Muhammad Mawardi Djalaluddin, et al., "The Implementation of *Ta'zīr* Punishment as an Educational Reinforcement in Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 1 (2023).

for which the level of punishment is not determined, but is handed over to the judge or government.¹¹

Widyaningsih further mentions that the sanctions for students who violate the rules include light sanctions in the form of verbal reprimands (e.g., advice provided by the guidance and counseling teachers), moderate sanctions in the form of triple statements or acknowledgments (i.e., reprimands), and heavy sanctions such as suspension (i.e., returning students to their parents). However, there are still students who violate the rules, such as being late, going out during class, and entering and leaving the classroom without the teacher's permission.¹²

However, this present study differed from previous studies in terms of research location, respondents interviewed, and research time. This study focused on the implementation of sanctions on students through school code of conduct. Compliance to school code of conduct helps accustom students to behave positively, thus influencing them to become better. The study took place in Public Elementary School (*Sekolah Dasar Negeri/SDN*) 1 Tumbudadio, a public elementary school in East Kolaka, Southeast Sulawesi. Preliminary observations showed that there were students who came late for school, dressed untidily, did not do the assignments, talked rude, did not pay attention to the teachers during lessons, and went in and out of the classroom without the teacher's permission during class.¹³

This study employed a qualitative method, and analyzed using Islamic law and Islamic education theories.¹⁴ Data were collected by means of in-depth interview, observation, and document study. The respondents interviewed consisted of the principal, teachers, students, and academics. The research object was SD Negeri 1 Tumbudadio, Tirawuta Subdistrict, East Kolaka District, Southeast Sulawesi. Data analysis involved data collection, data reduction, data display, and conclusion drawing. The Islamic law theory used was *maqashid al-sharia* (objectives of Islamic law), to analyze the purpose of imposing sanctions on students, while the Islamic education theory was used as a tool for analyzing the method of imposing sanctions on students in educational institutions.

¹¹ Misran, Criteria of Offenses as Part of Ta'zir Penalty (Kriteria Tindak Pidana Yang Diancam Hukuman Ta'Zir). *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum*, Vol. 10 No 1, 2021. p. 25.

¹² Yuni Widyaningsih, et al., "Penerapan Peraturan Tata Tertib Sekolah Dalam Menaggulangi Siswa Yang Melanggar Aturan Di SMA Negeri 8 Pontianak," *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa* 8, no. 9 (2019).

¹³ Observation at SDN 1 Tumbudadio, a Public Elementary School in East Kolaka, Southeast Sulawesi, February 2021.

¹⁴ Rukin, *Metodologi Penelitian Kualitatif* (Makassar: Yayasan Ahwar Cendikia Indonesia, 2019). Salim HS and Erlies Septiana Nurbani, *Penerapan Teori Hukum Pada Penelitian Disertasi dan Tesis*, Jakarta: Rajawali Pers, 2014.

Imposing Sanctions on Students at School according to Islamic Law

The provision of penalties or sanctions in Islamic criminal law refers to and is based on the principles of *maqashid al-sharia*, i.e., protecting religion (*al-dîn*), protecting soul (*al-nafs*), protecting lineage (*al-nasl*), protecting property (*al-mâl*) and protecting mind (*al-aql*).¹⁵ Islamic law proposes three forms of punishment given by judges to violators of the law as explained in Islamic criminal law, namely *hudûd*, *qisâs*, and *ta'zîr*.¹⁶

First, *hudûd* is a sanction predetermined by Allah, including the limit, model, or severity for every act of disobedience. There are seven types of *hudûd*, namely: (1) Theft is punished by cutting off the hand; (2) Drinking liquor (*shurb al-khamr*) is punished with forty or eighty lashes; (3) Robbery is punished by being crucified, killed by other means, having hands and feet cut off, or exiled; (4) Rebellion, the rebellion of the legitimate caliph will be stopped first. If one still resists, then fighting and killing the rebel is permissible; (5) Leaving Islam (*riddah*) is sentenced to death according to the *ulema*; (6) Sexual relations (*zina*) are prohibited, and punishable with one hundred lashes if unmarried (*gairu muhsan*) and stoning (*rajam*) if married (*muhsan*); and (7) Accusation of *zina* without evidence (*qazaf*) is punished with eighty lashes, and the testimony of the perpetrator will not be accepted forever.¹⁷

Second, *qisâs* in Islamic law means retribution, i.e., giving appropriate punishment to the perpetrator of a crime. The perpetrator of murder or abuse is punished (i.e., *qisâs*) according to the actions against the victim. However, if the victim's family forgives the perpetrator, then the perpetrator is punished with *diyât*, i.e., a fine that the perpetrator must pay in lieu of *qisâs*. Third, *ta'zîr* is a punishment that is not explicitly mentioned in the Qur'an and hadith, and thus, permission is given to the government or any authorized institution, e.g., a judge, *imam*, to carry out *ijtihad* (independent reasoning) to determine the punishment according to sharia principles. In essence, *ta'zîr* is an educational process. Even though it is included in the scope of Islamic crimes, it is not interpreted as a process of revenge or torture. More precisely, *ta'zîr* is understood as a process of awareness. In carrying out its process, the *ulema* has formulated at least two forms of punishment to apply: (1) words, such as preventing, criticizing, and advising, and (2) actions, such as beating, whipping, imprisoning, and binding, among

¹⁵ Fauzan Fauzan, et al., "Alternatives to Criminal Conviction in a Comparative Analysis of Positive Law and Islamic Criminal Law," *Istinbath: Jurnal Hukum Islam* 7, No. 1 (2022). Taufiqurohman Taufiqurohman and Nelli Fauziah, "The Evaluation of Maqâsid Asy-Syarî'ah on Discourses of the Islamic Family Law," *El-USrah: Jurnal Hukum Keluarga* 6, No. 1 2023.

¹⁶ Sholahuddin Al-Fatih, et al., "Academic Freedom of Expression in Indonesia: A Maqashid Sharia Notes," *El-Mashlahah* 13, No. 2 (2023).

¹⁷ Muljono Damopolii, et al., "The Phenomenon of Punishment at Pesantren in South Sulawesi: An Islamic Law and Islamic Education Approaches," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023).

others. Various forms of *ta'zīr* punishment exist, as it is determined according to the ruler.¹⁸ The form of *ta'zīr* given by the government can be seen in the application of Islamic law in Aceh, e.g., imposing caning to perpetrators of *zina*, instead of stoning as mentioned in Islamic criminal law.¹⁹

According to Hadi, an Islamic law expert at the Kendari State Institute of Islamic Studies, from the Islamic legal perspective, punishment/sanctions are known as *'uqubat*. The purpose of imposing sanctions is to prevent crimes from occurring or perpetrators from committing disgraceful acts that will harm other parties who object. Apart from that, disgraceful acts can be punished according to the Sharia in the form of whipping and *qishas* or fines. Further, the purpose of punishment/sanctions in Islamic law is called *jawazir*, i.e., perpetrators who commit types of crimes that have been determined by the Government or Law. If the crime is committed, the perpetrator will be given punishment/sanctions according to the rules stipulated in the law. In essence, sanctions/punishments can be given to anyone who violates the applicable punishment provisions if there is strong evidence in the form of recordings, letters, videos, and photos, among others. However, the sanctions/punishments imposed within educational institutions need to pay attention to several aspects, one of which is the sanctions given must be in accordance with educational values so that they can have a deterrent effect on the perpetrators.²⁰ In line with this, Islamic law allows rules set by people, as long as they do not conflict with Islamic teachings:

المسلمون على شروطهم

“For Muslims to comply with their conditions.”

Every school has rules that have been set, and so it is mandatory to comply with these rules. If there are sanctions for violators that have been determined, they can be implemented. Providing sanctions for students who violate the rules is in line with Islamic law which is expressed in the law of *ta'zir*, with the aim that the perpetrator feels the deterrent effect of committing the violation and will not repeat it.²¹

¹⁸ Muljono Damopolii, et al., “The Phenomenon of Punishment at Pesantren in South Sulawesi, p. 1650.

¹⁹ Muzakkir Muzakkir, “Dawn of Justice: Evaluating the Alignment of Women and Children in Aceh's Qanun Jinayat,” *Ahkam* 32, No. 2 (2022). Sakhowi Sakhowi, “Taqrin Method of Qānūn Jināyah and Problems of Its Implementation in Aceh, Indonesia,” *Journal of Islamic Law* 3, No. 2 (2022). Ira Nurliza, et.al., “Formulation of Criminal Sanctions against Alcohol Drinkers in the Jinayah Qanun in Aceh,” *Syariah: Jurnal Hukum dan Pemikiran* 22, No. 2 (2022).

²⁰ Interview with Dr. Hadi, Academician at the Kendari State Institute of Islamic Studies, February 9, 2024.

²¹ Interview with Dr. Ahmad, Academician at the Kendari State Institute of Islamic Studies, February 9, 2024.

Further, when the concept of *ta'zir* is correlated with sanctions in educational institutions, it turns into a theory of reinforcement of punishment in education. Punishment reinforcement is a form of punishment designed to eliminate harmful and worthless behavior in the belief that a person who has been punished is less likely to behave in the same way and act again. For example, if a student comes late for school, he/she is not allowed to enter the class and attend lessons. When children are punished, they are less likely to reoffend. The punishment will reduce the likelihood of the undesirable behavior.²²

Therefore, imposing sanctions in educational institutions has many interpretations, but it is not to hurt or be a burden. There are several types of sanctions, including psychological and physical ones. In general, sanctions are defined as suffering that is given or caused by someone (i.e., parents, teachers, and the community) after a violation, mistake or crime occurs. As a reinforcement of education, punishment is intended as guidance and improvement, not as a reprimand or revenge for what one has committed. Educators should first study the character and essence of students before punishing them, and may also invite the students to participate in correcting the mistakes they have made.²³

In *maqashid al-sharia*, the benefit of applying sanctions to students in educational institutions includes disciplining students and building their character from young age. Moreover, imposing sanctions is not intended to hurt and give punishment as those who commits a criminal offense, but rather to educate the students so that they are aware that achieving success is not easy and requires struggle and patience.

Strategy for Implementing Sanctions on School Students in East Kolaka

SD Negeri 1 Tumbudadio is a formal educational institution located in East Kolaka District. Every school, including SD Negeri 1 Tumbudadio, certainly has its own rules and regulations that apply to both students and teachers. It is important to implement classroom rules in order to create a good and effective learning process. To realize the regular application of the rules, teachers play an important role, and thus, teachers shall have strategies and ways to develop students and help them in implementing rules at school in general and in the classroom in particular. As a reference and role model for goodness, teachers of Islamic religious education hold a key role in helping students to implement proper code of conduct.

²² Muhammad Mawardi Djalaluddin, et. al., "The Implementation of Ta'zīr Punishment, p. 411.

²³ Muhammad Mawardi Djalaluddin, et al., "The Implementation of Ta'zīr Punishment, p. 411. M. Ngalim Purwanto, *Ilmu Pendidikan Teoritis dan Praktis* (Bandung: Remaja Rosdakarya, 1994), p. 174.

A child will experience changes in his/her social behavior after entering the world of education. This requires schools to educate students to behave in accordance with applicable norms or rules. To educate students, socialization is necessary to inform them about good and bad behavior. Schools have a very important role in the socialization process to help individuals develop into social creatures, one who can adapt well in society.²⁴ When implementing the school rules, a strategy is needed to achieve the predetermined goals.

Student compliance with school code of conduct is crucial to create an orderly, clean, and polite school environment. Only then can the teaching and learning process outside the classroom perform as expected. One of the students' obligations is to obey school code of conduct. Students are required to be proper in dressing, time discipline, politeness, and in other conduct. In dealing with those who do not obey school code of conduct, a teacher of Islamic religious education needs a strategy to achieve the goals set, and the teacher should determine the strategy to be implemented.

At SD Negeri 1 Tumbudadio, the Islamic religious education teachers apply the following strategies to help implement school code of conduct. The strategies include providing guidance, setting examples, imposing sanctions or punishments, and giving rewards or prizes.

1. Providing Guidance

Islam can be an agent of change in activities to improve discipline in schools. It is very important to implement disciplinary rules so that the desired goals can be achieved as planned. The habits carried out by the teachers will increase students' self-confidence and help students take part in training and education.²⁵

Islamic religious education teachers contribute in helping to implement school code of conduct, as well as providing guidance and direction and disseminating information on rules and regulations to their students. This supports the theory that education and training is a process whose rules or procedures must be followed by its participants. Likewise, dissemination of information is carried out to inform students about the applicable rules and regulations, to prevent or minimize violations of the rules. Notification is provided before deviations occur so that violations can be reduced or prevented. Generally, it may be done through direction, counseling, invitations, pictures, and writings.²⁶

²⁴ Yuni Widyaningsih, et al., "Penerapan Peraturan Tata Tertib Sekolah, p. 1–10.

²⁵ Eka Nurjannah, et al., "Strategi Guru Mata Pelajaran Akidah Akhlak Dalam Meningkatkan Kedisiplinan Belajar Siswa," *Journal of Education and Instruction (JOEAI)* 3, no. 2 (2020): 159–71.

²⁶ Widyaningsih, et al, "Penerapan Peraturan Tata Tertib Sekolah Dalam Menaggulangi Siswa Yang Melanggar Aturan Di SMA Negeri 8 Pontianak."

In this present study, the findings reveal that the Islamic religious education teachers' strategy is quite good in helping students implement school code of conduct at SD Negeri 1 Tumbudadio. The teachers providing direction to students and have always reminded the students of the school rules, such as arriving on time and dressing neatly. Based on the observations and interviews, the Islamic religious education teachers have also provided guidance and direction when leading roll calls in front of the class.²⁷

According to Nurlela, an Islamic Religious Education Teacher, when leading a roll call in front of the class, she would tell the students that they must come on time to school, those on duty should come early, and they should be fully dressed and neat, starting from wearing ties, hats, belts, black and white socks, and black shoes.²⁸ This statement is supported by information obtained from Mifta, a student at SD Negeri 1 Tumbudadio, that when lining up in front of the class, the teacher would remind them to dress neatly, not to come late, and those who sweep in class should come early.²⁹

2. Setting an Example

Teachers are the main role models or examples at school. Students think that the teacher is the most correct, especially if the class teacher meets more often with students in the classroom and outside the classroom. When teachers are in the classroom, teachers are also required to arouse students' curiosity to make them feel challenged, and if the teachers are pleasant, students will feel comfortable.

Teachers are an example for their students, so there needs to be an improvement in rules and regulations. This implies that even though the principal creates the rules in school, the rule implementation cannot be separated from the teachers because the one who interacts with students the most is the teachers. Thus, teachers play a very active role in applying the established rules. This is in accordance with what Nurlaela has carried out as an Islamic religious education teacher when implementing the school code of conduct for students. Nurlaela has applied several strategies, including setting good examples by being present every class hour. Therefore, all students will imitate the good habits that teachers do and will start speaking politely, honestly, diligently, and do other positive attitudes shown by the teachers.

²⁷Observation at SDN 1 Tumbudadio, Public Elementary School in East Kolaka, Southeast Sulawesi, February 2022.

²⁸ Interview with Nurlaela, Islamic Religious Education Teacher in East Kolaka, Southeast Sulawesi, February 6, 2022.

²⁹ Interview with Mifta, Student at an Elementary School in East Kolaka, Southeast Sulawesi, February 6, 2022.

Teachers of Islamic religious education act as educators who teach, guide and direct students to become intelligent, obedient, and exemplary students both inside and outside school. These teachers not only express good words or sayings, but also become real examples in student life. Teachers should be a role model for all students because whatever the teachers say and do will be the center of students' attention, especially Islamic religious education teachers.

The research findings indicate that the strategy of Islamic religious education teachers as a role model has been influential for their students, as evidenced in the change in behavior of students, from being less likely to obey school regulations to becoming disciplined in school regulations. The observation has also found that the examples shown by Islamic religious education teachers include arriving on time and dressing neatly in accordance with the school regulations. This finding also confirms the strategy carried out by Nurlaela at SD Negeri 1 Tumbudadio, wherein she came early to school in order to arrive on time. She felt that as an educator, she had to set a good example for all her students.³⁰ These findings suggest that teachers as educators and supervisors have carried out their duties when implementing disciplinary rules by being an example for their students, e.g., arriving on time to school.

3. Imposing Punishment

Punishment is imposed on someone for a mistake, resistance, or violation as a reward or revenge. Even though it is not explicitly stated, it is implied that the mistake, resistance or violation is intentional, in the sense that the person knew that the action was wrong, but still did it. The short-term goal of imposing punishment is to stop wrong behavior, while, the long-term goal is to teach and encourage people to stop their wrong behavior. Punishment is an element of discipline that can be used to make children behave according to the standards set by their social group.³¹

Sanctions for those who commit violations are punishment in accordance with the school rules. The sanctions may be light sanctions, e.g., not being included in the learning process and/or memorizing short *surah* of the Qur'an, or heavy sanctions, e.g., being expelled from school. Strategy is an important element in achieving the desired goals, and in this case the strategy in implementing school code of conduct for students.

³⁰ Interview with Nurlaela, Islamic Religious Education Teacher in East Kolaka, Southeast Sulawesi, February 6, 2022.

³¹ Laugi Saidah, "Penerapan Tata Tertib Sekolah Untuk Membangun Disiplin Siswa Di SMA Negeri 1 Konawe," *Shautut Tarbiyah* 25, no. 2 (2019): 239–58. Ibnu Habibi and Triyo Supriatno. "Charity Punishment in Islamic Boarding School to Improving Santri Discipline." *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (2020). Sinaga, M. R. Jaminan Perlindungan Hukum Anak: Optimalisasi Unit Perempuan dan Anak Institusi POLRI. *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum, Vol 11, No, 2, 2023*. p. 198. <https://doi.org/10.22373/legitimasi.v11i2.16064>

One of the strategies used by teachers in implementing school code of conduct is by imposing sanctions. Sanctions would be given when students violated existing disciplinary rules. Students would not immediately be given punishment, as there are stages of violations before imposing any punishment. This school would issue a warning before giving any sanction or punishment. This corroborates with what Binti Maunah states that punishment must be taken as a last resort in the educational process. It is wise not to apply punishment to students arbitrarily because the purpose of giving punishment itself is to make students have a disciplined character. Sanctions for educational purposes intend to prevent students from conducting bad deeds that deviate from the character of discipline taught by teachers at school.

In light of the discussion above, to enforce strict regulations, sanctions against people who commit these violations must be carried out. Moreover, to discipline students, these sanctions are expected to make students become more careful in their behavior, so that they do not violate school rules and regulations. Students who violate school rules and regulations, such as coming late, speaking rudely, not doing assigned tasks and leaving the class during the learning process, will be given sanctions. The sanctions imposed may vary, for example, students who come late to class cannot attend lessons before getting permission from the picket teacher, standing in front of the class to memorize short *surah*, picking up rubbish scattered in the school yard, and others.³²

These findings suggest that students who violate school rules, such as arriving late, will receive sanctions from the teachers. Among the existing school rules are the rules for uniforms and equipment. Students must wear uniforms as determined by the school. Students are required to dress with complete attributes in neat, clean and polite clothing.

In addition, the observation has found that students at SD Negeri 1 Tumbudadio have been good at carrying out the school code of conduct, e.g., wearing proper uniforms at school. However, some students still violated the rules of dress code, such as not tucking their shirts properly, in which they reasoned that they felt hot or uncomfortable when their shirts were tucked into their trousers.

The principal of SD Negeri 1 Tumbudadio, Rosmaidar, describes that school regulations require students to dress neatly; however, many students would still dress sloppily after break time. The school has often reminded students not to untuck their shirts during school time.³³ In this regard, Nurlaela mentions that the strategy of Islamic religious education teachers in terms of disciplining the

³² Interview with Nurlaela, Islamic Religious Education Teacher in East Kolaka, Southeast Sulawesi, February 6, 2022.

³³ Interview with Rosmaidar, Principal of an Elementary School in East Kolaka, Southeast Sulawesi, February 18, 2022.

students' clothing was by giving a warning to the students. If they still did not comply with the rules, the teacher would give sanctions such as memorizing the *surah*, picking up trash, and others.³⁴ These findings indicate that students who violate school rules will be given mild punishment, e.g., being excluded from the learning process.

4. Giving Rewards

Rewards (i.e., prizes) are awarded to students who comply with the rules at school. Teachers may reward students with verbal praise, star stickers, or other tangible rewards. The findings of this study reveal that the teachers would give rewards for students who followed the applicable rules. The rewards includes adding points/marks, giving gifts (e.g., stationery), expressing verbal praise, and giving applause.

The strategy of Islamic religious education teachers in helping to implement school rules by providing rewards to students is a good idea to foster students' enthusiasm in obeying the school rules. According to Islamic religious education teachers, giving rewards or awards such as points and gifts (e.g., books) when students were disciplined or promoted to class will make them more motivated, active, and obliging in complying with the school code of conduct.³⁵

The purpose of giving rewards is to boost the students' motivation; therefore, those who are still lacking or lazy in doing their assignments will be eager to become better when they see other students getting prizes. The students will be motivated to get rewards like other students. Hence, students should be given rewards accordingly, for example, if the students complete their assignments well, the teacher will rewards them by adding more points in their assignments.

Nevertheless, Islamic religious education teachers still encounter some obstacles when applying the school rules. Some students are indifferent to the rules, as they do not listen to what teachers say about the rules at all. Moreover, parents do not participate in supporting teachers in implementing the school rules. There are various violations to the rules committed by students, such as coming to school late, dressing untidily, and using inappropriate or rude words. Some of the external factors underlying the lack of compliance to the school code of conduct come from school or community, e.g., student interaction, and family,

³⁴ Interview with Nurlaela, Islamic Religious Education Teacher in East Kolaka, Southeast Sulawesi, February 6, 2022..

³⁵ Interview with Nurlaela, Islamic Religious Education Teacher in East Kolaka, Southeast Sulawesi, February 6, 2022.

e.g., lack of parental attention and concern for children. Therefore, parents or family also plays an important role in guiding their children.³⁶

On the other hand, one of the internal factors comes from the students themselves. The lack of awareness of students to comply with the school rules is an inhibiting factor in developing student discipline. Other obstacles in building student discipline include students' lack of self-awareness of the importance of discipline and responsibility, lack of discipline at home, and the influence of the environment (i.e., social interactions).³⁷

Factors that influence school discipline are: 1) family environment, 2) school environment, and 3) community environment. School code of conduct aims to ensure that all students know their duties, rights and obligations and carry them out well so that school activities can operate smoothly. The principle of school code of conduct is it is required and proposed to carry out what is allowed and to avoid what is not allowed during interactions within the school environment.

Students' interactions outside of school also have a major influence on their behavior in everyday life. The social interactions is influential to students, and so, any bad influence will lead to a bad impact on them. The magnitude of the influence of social interactions in society is inseparable from the existing norms and habits. The negative habits in the environment will also lead to a negative effect on the religious spirit of students. Moreover, the magnitude of the influence is also related to the school supervision. The school only supervises students during school hours, and yet after school, how students socialize outside is no longer under school supervision.

Parental lack of attention to their children is also an issue, characterized by the parents rarely directing their children to study, not reminding their children to do their schoolwork, and not caring about their children's condition at school. Such situations, which originates from parents' lack of motivation or support, cause children's lack of discipline. Many parents believe that a parent's duty is no more than providing for the children's needs such as eating, drinking, clothing and learning tools. Therefore, parents tend to be busy with their work from morning to evening, and some even stay up until the evening to earn as much

³⁶ Mohammad Omar AL-Momani, "The Role of Parents in Providing Lessons and Sermons on Islamic Educational Ideas from The Perspective of Children in Jordan," *El-Usrah: Jurnal Hukum Keluarga* 7, No. 1 (2024).

³⁷ Destya Dwi Trisnawati, "Membangun Disiplin Dan Tanggung Jawab Siswa SMA Khadijah Surabaya Melalui Implementasi Tata Tertib Sekolah," *Kajian Moral Dan Kewarganegaraan (Jilid 2)* 1, no. 1 (2013), p. 397–411. Wahyudi Setiawan. "Reward and Punishment dalam Perspektif Pendidikan Islam." *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman* 4, no. 2 (2018).

money as possible. They no longer have time to pay attention and supervise their children studying or playing.³⁸

These findings suggest that some obstacles faced by teachers in implementing school rules and regulations come from students. Students are indifferent to the school rules and ignore what teachers say regarding the school rules. Moreover, parents also do not participate in supporting teachers in implementing the school rules. Some violations to the rules carried out by students include coming to school behind schedule, dressing untidily, and talking rude. Several factors causing the lack of compliance to the rules consist of school or community environment (e.g., student interactions) and family (e.g., a lack of parental attention and concern for children). All of these issues hinder the teachers of Islamic religious education from performing optimal school code of conduct.

Sanctions and Code of Conduct at School: An Islamic Education Perspective

The sanctions imposed by the school are part of the published regulations that are applied to students so that they comply with a disciplinary attitude. An obedient and disciplined attitude towards the rules implemented in educational institutions coupled with a respectful attitude towards teachers is part of education that needs to be instilled from childhood. In the perspective of Islamic education, the attitudes of obedience, discipline and respect towards teachers are students' morals that will influence them intellectually and spiritually until they become adults. In this context, the role and contribution of competent teachers are highly significant to educate students.³⁹

A number of factors, however, become obstacles when teachers attempt to apply proper rules at school. One factor is family or lack of education at home. Students' habits at home are often carried over when they are at school. When they are not used to being disciplined at home and are influenced by the environment outside of school, they tend to be undisciplined at school. Nurlela, as an Islamic Religious Education teacher, explains that one of the obstacles to implementing school rules is the students' usual behavior outside of school and their daily environment. Therefore, when the students enter the school area, their

³⁸ Marzuki Marzuki, "Kemitraan Madrasah dan Orang Tua Dalam Menanamkan Kedisiplinan Ibadah Siswa MA Asyasyafi'iyah Kendari," *Al-Ta'dib: Jurnal Kajian Ilmu Kependidikan* 10, No. 2 (2017). Raehang Raehang, "Eksistensi Orang Tua Berprofesi Pedagang Malam Terhadap Pembinaan Keagamaan Anak Kompleks Perumahan Pasar Baruga," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 11, No. 1 (2016).

³⁹ Sri Astuti A. Samad, "Teacher's Spiritual Competence and Its Implication in Islamic Religious Education Learning in Pidie, Aceh," *Ulumuna: Journal of Islamic Studies* 27, No. 2 (2023).

behavior from outside the school remain, and teachers cannot easily change their deeply rooted habits.⁴⁰

Applying sanctions as part of school rules and regulations requires firm and consistent efforts because of different environmental and family factors. In addition, parents' attitudes, e.g., lack of attention to their children, also plays a huge influence in helping teachers implement school code of conduct. Most parents give full responsibility to teachers at school, as they assume that by being at school the school will certainly educate and teach their children. Many parents also do not control whether their children go to school or not and do not pay attention to the children's assignments from school. Hence, parents are often unaware of the children's school activities at all, leading to the change in the children's character.⁴¹

These findings are in line with the principal's statement that children behave in an undisciplined manner due to lack of attention from the students' parents. Some children also no longer have parents, and so these students are not given much attention when they are in the community or at school. They will wander everywhere without any reprimand from adults; thus, the students lack education from adults. Some cases of misbehavior of these students include fighting with fellow students, disturbing their friends, and leaving their bags or clothes at school or in any other place to be picked up the next day.⁴² In addition, lack of parental involvement in their children also causes students to disobey the school code of conduct.

Another inhibiting factor in applying school code of conduct is the negative influence of increasingly rapid technological developments, resulting in students being careless and not paying attention to lessons. Students are more enthusiastic about social media, e.g., online games, and this makes students neglect the tasks given by the teacher, not focus when studying, and come to school late due to lack of sleep, among others.

Hasan Basri, an Islamic education expert in Southeast Sulawesi, argues that sanctions are one of the educational tools or methods recommended in Islamic education. The Prophet PBUH in a hadith narrated by Imam Ahmad said:⁴³

...مروا ابناءكم بالصلاة لسبع سنين وأضربوهم عليها لعشر سنين

⁴⁰ Interview with Nurlaela, Islamic Religious Education Teacher in East Kolaka, Southeast Sulawesi, February 6, 2022.

⁴¹ Interview with Nurlaela, Islamic Religious Education Teacher in East Kolaka, Southeast Sulawesi, February 6, 2022.

⁴² Interview with Rosmaidar, Principal of an Elementary School in East Kolaka, Southeast Sulawesi, February 18, 2022.

⁴³ Interview with Dr. Hasan Basri, Academician at the Kendari State Institute of Islamic Studies, February 9, 2024.

Meaning: “*Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old.*” (Narrated by Ahmad).

Hasan Basri describes that this hadith explicitly mentions physical punishment in the form of beatings. This hadith also mentions the use of sanctions after the use of “command” which can be in the form of teaching, advice, direction, anger, guidance, coaching, habituation, and example. When all forms of teaching have no effect, punishment is opted as a disciplinary measure so that the child becomes deterred and does not repeat his/her mistakes. In the school context, sanctions can take the form of administrative, physical, or non-physical punishment. Non-physical sanctions take precedence over others. They can be an expression of disappointment, an expression of anger with a gesture or being scolded, or being threatened with sin and the torment of hell. They can also be in the form of memorizing, and other similar punishments. Administrative sanctions are usually made in writing by the school in the form of regulations or a school contract with parents. Physical sanctions, however, must not be applied haphazardly. Teachers who will impose physical sanctions on students must first coordinate with the school principal and discuss this with the parents of the students concerned. Once everyone agrees on the type and level of sanctions, the sanctions can be implemented.⁴⁴

In a similar vein, Zulkifli Multan emphasizes that punishment from an educational aspect must be in the form of punishment that is educational in nature. The form of punishment may vary, for example, students who are punished are given the task of visiting the school library to look for educational theories related to discipline and good behavior. Technically, by giving such a task, students will be aware of the poor behavior they have committed. The students’ poor behavior may also change to positive through this task. In addition, if the punishment is oriented towards improving the aspects of Islamic education, the punishment can be in the form of the call to prayer, reciting the Qur’an with *tartil* in accordance with *tajwid*, being the Imam leading a prayer with a *jahr* (loud) voice, fasting on the *sunnah* of Mondays and Thursdays, memorizing short verses on Juz 30 of the Qur’an. The purpose of imposing punishment is not only to provide a deterrent effect for students, but more importantly to foster students’ faith and devotion. Apart from that, it will add new knowledge and skills to students because it will encourage them to study harder to complete the punishment given by the teacher/educator. Physical punishment should be avoided such as running,

⁴⁴Interview with Dr. Hasan Basri, Academician at the Kendari State Institute of Islamic Studies, February 9, 2024.

undressing, doing push-ups, or beating. Such punishment is not suitable for developing cognitive and psychological aspects of students.⁴⁵

These findings indicate a lack of attention from parents towards the students and other environmental factors influence the less optimal implementation of the school code of conduct. Many students are found to commit violations of the school rules, whether openly committed in front of the teachers, such as wearing incomplete school uniforms, coming late to school, not doing assignments, or committed in secret behind the teachers' back, such as speaking rude and fighting with their friends, among others.

Conclusion

This study concerned with the imposition of sanctions to enforce the school code of conduct as part of student discipline and compliance. The findings reveal that the school has carried out the implementation of school code of conduct through the following efforts: providing direction, setting examples, applying punishment, and giving rewards. The Islamic religious education teachers provides guidance and direction to students when leading the roll call in front of the class and remind them of school regulations. The teachers also show a good example to their students. In addition, the teachers impose light sanctions, e.g., reprimands, when students breaking the school rules, as well as give students rewards when they obey the rules. The findings also suggest that sanctions imposed are not intended to harm students, but rather a strategy for implementing discipline in schools. From the perspective of Islamic law, imposing sanctions to students in educational institutions contains benefits and is in accordance with the concept of *maqashid al-sharia*, as it aims to discipline students and improve their character from a young age, thereby producing good morals. On the other hand, in the perspective of Islamic education, the attitudes of obedience, discipline, and respect towards teachers are part of a student's morals that will influence them intellectually and spiritually until they become adults. Therefore, instilling discipline and obedience and respect for teachers will result in a student with commendable character.

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