



El-Usrah: Jurnal Hukum Keluarga
<https://jurnal.ar-raniry.ac.id/index.php/usrah/index>
ISSN: 2620 – 8075 || E-ISSN: 2620 – 8083
Vol. 8. No. 2. December 2025
DOI: 10.22373/ujhk.v8i2.29884

Implementation of the Ta'zir Principle in Applying the Arabic Language: A Study of Students at Islamic Boarding School of Daarul Faqih Tahfidz Qur'an

Abdul Azis¹, Ainy Khairun Nisa¹, Zulaeha¹, Imelda Wahyuni¹, Wa Darmin¹

¹Institut Agama Islam Negeri Kendari, Indonesia

Email: ainykhairunnisa@iainkendari.ac.id

Abstract

This research aims to analyze the implementation of the ta'zir principle in applying disciplinary sanctions regarding Arabic language usage among new students at Daarul Faqih Qur'an Tahfidz Islamic Boarding School, Ranomeeto, South Konawe Regency. A qualitative-descriptive approach was used, involving participatory observation, semi-structured interviews, and documentation. The study was conducted throughout the even semester of the 2024 academic year, involving 15 new students as primary subjects and three supervising ustaz who intensively monitored daily discipline. The results indicate that minor physical and non-physical sanctions were proportionally enforced to cultivate awareness and responsibility among students. While the implementation of ta'zir effectively increased students' motivation and habitual use of Arabic, it also triggered psychological fear and stress, especially among new students undergoing adaptation. The firm attitude of supervisors and the active involvement of teachers or ustaz served as critical supporting factors for the effectiveness of the disciplinary system. However, obstacles such as inconsistent supervision, student fatigue, and a tendency to conceal violations hindered fluent communication. Overall, this research reveals that the ta'zir principle effectively promotes Arabic language discipline, although it requires a humane approach and continuous support from teachers or ustaz to optimize the Arabic language culture development among students.

Keywords: Ta'zir, Arabic Language Discipline, Student, Islamic Boarding School

Abstrak

Penelitian ini bertujuan menganalisis implementasi prinsip ta'zir dalam penerapan sanksi disiplin bahasa Arab bagi santri baru di Pondok Pesantren Tahfidz Qur'an Daarul Faqih, Ranomeeto, Kabupaten Konawe Selatan. Pendekatan penelitian ini dilakukan secara kualitatif- deskriptif melalui observasi partisipatif, wawancara semi-terstruktur, dan dokumentasi. Penelitian ini dilakukan sepanjang semester genap tahun ajaran 2024, melibatkan 15 santri baru sebagai subjek utama, serta tiga ustaz pengasuh yang secara intensif memantau disiplin harian. Hasil menunjukkan bahwa sanksi fisik ringan serta non-fisik diberlakukan secara proporsional guna menumbuhkan kesadaran dan tanggung jawab santri. Di samping meningkatkan motivasi dan kebiasaan berbahasa Arab, penerapan ta'zir juga memicu rasa takut dan tekanan psikologis, terutama bagi santri baru yang masih beradaptasi. Ketegasan pengasuh dan keterlibatan guru atau ustads menjadi faktor pendukung efektivitas sistem disiplin ini. Namun, kendala berupa pengawasan tidak konsisten, kelelahan santri, serta kecenderungan menyembunyikan pelanggaran menghambat kelancaran berkomunikasi. Secara keseluruhan, hasil penelitian ini mengungkapkan bahwa prinsip ta'zir efektif menumbuhkan kedisiplinan berbahasa Arab, meski perlu disertai pendekatan humanis dan pendampingan guru atau ustads agar penerapan ta'zir dapat mengoptimalkan kultur bahasa Arab santri dapat berkembang secara optimal.

Kata Kunci: *Ta'zir, Disiplin Bahasa Arab, Santri, Pondok Pesantren*

Introduction

Every Islamic boarding school (pesantren) has its unique approach to enforcing discipline and implementing punishments to achieve educational objectives. The systems of sanctions or punishments applied vary depending on the conditions and policies of each pesantren. Conceptually, punishment in Islamic education is closely related to the principle of ta'zir, an educative form of punishment whose type and severity are not explicitly defined in Sharia texts but rather entrusted to the discretion of educators or leaders to prevent violations and improve behavior.¹

The ta'zir punishment emphasizes educational and preventive objectives, making its application flexible based on the severity of the offense and the conditions of the offender.² According to Ulum and Fauzi, punishment and reward are considered methods to reinforce student behavior, known as reinforcement. This means that when students receive rewards for good behavior, they tend to repeat those behaviors. Conversely, when students are punished for rule violations, they

¹Herman Herman et al., "Imposing Sanctions on School Students in East Kolaka, Indonesia: Perspectives of Islamic Law and Islamic Education," *Samarah* 8, no. 2 (2024).

²Beni Chandra and Toha Andiko, "Islamic Family and Child Protection Law's Perspective On Violence Against Children," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 7, no. 2 (2024).

learn from the consequences and are less likely to repeat such violations.³ Furthermore, Bleakley & Bleakley assert that sanctions are believed to be effective as tools for enforcing rules, ensuring that students feel deterred and avoid repeating offenses.⁴ Similarly, Kusuma *et al.*⁵ argue that reward and punishment effectively reinforce behavior because both provide consequences that significantly influence an individual's actions. Rewards encourage the repetition of positive behavior as individuals feel valued, whereas punishments prompt individuals to reconsider repeating negative behaviors due to the unpleasant consequences. In educational contexts, both reward and punishment methods are employed to cultivate discipline and enhance student motivation, ensuring adherence to rules and the exhibition of desirable behaviors.

In Islamic education, punishment is considered a tool for education rather than a means of causing harm or embarrassment.⁶ According to Mahfud *et al.*,⁷ Islamic educational experts classify punishments ranging from the mildest to the most severe, always prioritizing the values of compassion, justice, and corrective purpose. Munatri (2024) describes four types of punishment: (a) gesture-based punishment, involving non-verbal reprimands such as eye contact or hand gestures; (b) verbal punishment, including advice, warnings, or spoken reprimands; (c) action-based punishment, consisting of educationally valuable tasks or actions like cleaning the environment, memorizing vocabulary, or writing Arabic sentences; and (d) physical punishment, involving physical contact or pain.⁸ Severe physical punishment is explicitly forbidden if it leads to injurious violence. Rahmatullah and Baharun further categorize punishments in Islamic education into two groups: prohibited punishments (e.g., hitting the face, excessive violence, harsh language, punishment administered in anger) and beneficial educational punishments (e.g., providing advice, verbal reprimands, and mild, non-injurious punishments). Consequently, from the Islamic perspective, disciplinary punishments must be administered wisely, proportionately, and remain within educational boundaries

³Qiong Jia, "A Brief Study on the Implication of Constructivism Teaching Theory on Classroom Teaching Reform in Basic Education," *International Education Studies* 3, no. 2 (2010).

⁴Paul Bleakley and Cindy Bleakley, "School Resource Officers, 'Zero Tolerance' and the Enforcement of Compliance in the American Education System," *Interchange* 49, no. 2 (2018).

⁵Maya Dwi Kusumawati, Mohammad Fauziddin, and Rizki Ananda, "The Impact of Reward and Punishment on the Extrinsic Motivation of Elementary School Students," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 1 (2023).

⁶Tahseen Asif et al., "Moral Education for Sustainable Development: Comparison of University Teachers' Perceptions in China and Pakistan," *Sustainability (Switzerland)* 12, no. 7 (2020).

⁷Choirul Mahfud et al., "Islamic Education for Disabilities: New Model for Developing Islamic Parenting in Integrated Blind Orphanage of Aisyiyah," *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (2023).

⁸Nida Mirza, Wasim Qazi, and Khalid Jamil Rawat, "Research Culture in Teacher Education: A Study of the Perception of University Teacher Educators in Pakistan," *European Journal of Social Sciences* 28, no. 4 (2012).

rather than merely punishing or, worse, abusing students. This aligns with the concept of ta'zir in Islamic law, which refers to punishments given for violations whose penalties are not explicitly defined in the Qur'an or Hadith but nonetheless aim to educate, correct behavior, and prevent repeated violations.⁹

Ta'zir emphasizes the importance of considering context, intention, and the severity of wrongdoing when administering punishment. Therefore, educators are encouraged to apply educational punishments tailored to students' needs and conditions while maintaining compassion, justice, and wisdom.¹⁰ In practice, ta'zir can include warnings, advice, educational tasks, or even restrictions on certain privileges, provided these measures do not demean dignity or cause physical and psychological suffering.¹¹ The application of the ta'zir principle is highly relevant in the context of Islamic boarding schools (pesantren), particularly in fostering language discipline.¹² Many pesantren in Indonesia cultivate a linguistic environment designed to accustom students (santri) to daily communication in Arabic or English. Such a supportive atmosphere serves as an immersive medium, enhancing language acquisition through direct practice. According to Ilyas et al., consistently maintaining a language-focused environment in pesantren significantly improves students' vocabulary mastery and overall language skills.¹³ In other words, implementing rules on foreign language usage in pesantren potentially boosts language proficiency effectively, provided it is reinforced by strong habituation.

Daarul Faqih Tahfidz Qur'an Islamic Boarding School, located in Ranomeeto, South Konawe, exemplifies a pesantren that systematically implements language environment policies. Students are required to communicate in Arabic during specific weeks and in English during alternate weeks, both in their daily interactions with fellow students and with teachers. This policy aims to support the primary goal of Qur'an memorization and to enhance students' foreign language proficiency, preparing them for advanced studies. New students at Daarul Faqih typically undergo a three-month adaptation period upon their initial entry. During this phase, new students focus intensively on mastering basic vocabulary under the guidance of the language coordinators within the student organization. Following the adaptation period, language discipline is rigorously enforced, meaning any violation of the language rules results in penalties. The pesantren administration

⁹Z. S. U Irkhamuddin, I., Azizi, N., Mahmudi, M., & Barik, "The Influence Of Ta'zir On The Level Of Discipline Of Students Of Madrasah Diniyah Takmiliah (Mdt) Al-Badriyyah Al-Ishlah Islamic Boarding School Bandar Kidul Mojoroto Kediri City" 1, no. 1 (2024), p. 16–22.

¹⁰Herman et al., "Imposing Sanctions on School Students in East Kolaka, Indonesia: Perspectives of Islamic Law and Islamic Education."

¹¹Asif et al., "Moral Education for Sustainable Development: Comparison of University Teachers' Perceptions in China and Pakistan."

¹²Tb Ahmad Mahdi et al., "Arabic Lexicons in The Contemporary Legal System," *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature* 12, no. 2 (2024).

¹³Ilyas Ilyas, Muh. Rasmi, and Muhammad Rusydi, "Improving Modern Pondok Students' Arabic Language Skills in Indonesia: Language Institutions as Language Improvement Central," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024).

views these penalties as a crucial factor in consistently implementing language rules. Through educational sanctions, it is expected that students will become more motivated to speak Arabic and develop positive language habits.

Previous studies have indicated that the principle of ta'zir, or educational punishment, plays a crucial role in shaping and improving students' discipline within Islamic boarding school (pesantren) environments. Research conducted at Roudlotul Rohmaniyah Islamic Boarding School in Sukolumajang emphasizes the educational nature of ta'zir, highlighting that punishments given to students aim to correct their mistakes, raise awareness, and prevent future misconduct. Similarly, research at Babakan Jamanis Islamic Boarding School found that the implementation of ta'zir, characterized by meticulous planning, consistent application, and measurable evaluation, significantly improved students' discipline, as evidenced by reduced infractions and increased orderliness in daily activities. Another related study at Andalusia Islamic Boarding School in South Solok confirmed the effectiveness of ta'zir through reprimands, counseling, and comprehension-based approaches to address students' rule violations. In general, the appropriate and consistent application of ta'zir principles within pesantren environments is highly effective in developing disciplined character among students.

Numerous studies on the principle of ta'zir in pesantren education have been conducted; however, most have been general in nature, primarily emphasizing its overall effectiveness in fostering discipline, without specifically examining the application of this principle in the context of Arabic language discipline. Language discipline, however, presents unique challenges and complexities, necessitating more focused and in-depth studies. Moreover, previous research has tended to highlight only the positive impacts of implementing ta'zir, neglecting detailed explorations of potential psychological impacts on new students, such as mental stress, anxiety, and other psychological effects arising from strict disciplinary enforcement. Additionally, there remains a lack of studies explicitly identifying specific supporting and inhibiting factors that influence the implementation of ta'zir in cultivating Arabic language discipline, especially among new students in pesantren settings. Furthermore, previous studies rarely explicitly linked the implementation of ta'zir with achieving linguistic competencies, a key educational goal of language-focused pesantren.

This research employs a qualitative descriptive field research method conducted at Daarul Faqih Tahfidz Qur'an Islamic Boarding School in Ranomeeto, South Konawe, Southeast Sulawesi. Research subjects were purposively selected, including new students, boarding school administrators as policy makers, mentor teachers, and student organization members in charge of language disciplines. Primary data was gathered through participatory observations of daily activities related to the Arabic language discipline, semi-structured interviews exploring experiences, perceptions, and disciplinary sanction mechanisms, and documentation of various violation records, activity schedules, and supporting documents.

Secondary data came from literature reviews on the concepts of ta'zir, discipline in Islamic education, and the application of reward and punishment in Arabic language education. Data analysis was conducted descriptively and qualitatively by reducing, categorizing, and inductively interpreting the data. Data validity was ensured through triangulation of sources and methods, guaranteeing the scientific validity and reliability of the research results.

The Principle of Ta'zir from the Perspective of Islamic Law

Islamic criminal law generally classifies punishments into three primary categories: hudud, qīṣāṣ or diyat, and ta'zir. Hudud are punishments explicitly defined by Sharia with fixed boundaries, such as penalties for theft, adultery, or false accusations of adultery. Qīṣāṣ or diyat pertains to violations resulting in physical injury or death, where provisions include exact retaliation (qīṣāṣ) or compensation (diyat). Beyond these categories, there are offenses that lack specific regulations regarding the type and severity of punishment.¹⁴ It is in this context that the concept of ta'zir operates, referring to punishments whose implementation is at the discretion of judges and governmental authorities.¹⁵ Unlike hudud, qīṣāṣ, or diyat, which are rigidly defined in the Qur'an and Hadith, ta'zir is more flexible. This flexibility is evident in the varied opinions among Islamic jurists (fuqaha) who stress the importance of considering the offender's circumstances, the social impact of their actions, and the educational intent to prevent future offenses.¹⁶ In contemporary times, the concept of ta'zir has become increasingly relevant as an Islamic legal framework for addressing various offenses not covered by hudud or qīṣāṣ/diyat, such as digital fraud, technology misuse, or corruption, issues unknown in classical times.¹⁷

Linguistically, the term ta'zir is derived from the Arabic verb "azzara yu'azziru," meaning to prevent, educate, or punish for the sake of betterment. This linguistic meaning underscores that the primary essence of ta'zir is not merely punitive but also emphasizes imparting understanding and correcting the behavior of the offender. Within Islamic law, ta'zir serves as an important concept that fills gaps in sanctions not explicitly detailed in the categories of hudud and qīṣāṣ/diyat, both of

¹⁴Dedy Sumardi, "Transition of Civil Law to Public Law: Integration of Modern Punishment Theory in Criminal Apostasy," *Ahkam: Jurnal Ilmu Syariah*, 2022; Dedy Sumardi, *Hudud Dan HAM: Menelusuri Hudud Yang Disyariatkan Dan Hudud Yang Difikhkan* (Banda Aceh: Dinas Syariat Islam Aceh, 2011).

¹⁵Muslim Zainuddin et al., "Protection of Women and Children in the Perspective of Legal Pluralism: A Study in Aceh and West Nusa Tenggara," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024), p. 1948–73.

¹⁶Rusjdi Ali Muhammad, "Reconciliation for the Settlement of Criminal Cases: Reactualization of Local Wisdom in Indonesian Criminal Law [Upaya Perdamaian Untuk Penyelesaian Perkara Pidana: Reaktualisasi Kearifan Lokal Dalam Hukum Pidana Indonesia]," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 2 (November 19, 2021), p. 171.

¹⁷Misran, "Criteria of Offenses as Part of Ta'zir Penalty (Kriteria Tindak Pidana Yang Diancam Hukuman Ta'Zir)," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 2 (2021).

which are firmly established in the Qur'an and Hadith.¹⁸ The Sharia basis for the practice of ta'zir can be traced to several sources. *First*, the Qur'an emphasizes the importance of upholding justice and preventing wrongdoing, although it does not detail specific sanctions, as noted in Surah An-Nisa: 58 and Surah Al-Ma'idah: 8. Therefore, authorities (ulil amri) have the discretion to determine the most appropriate and effective forms of punishment according to societal needs. *Second*, examples from the Hadith illustrate situational instances in which the Prophet Muhammad (peace be upon him) imposed sanctions outside the scope of hudud. These examples confirm that discretionary adjustments in the law are permissible, provided the intention is to protect society and uphold justice.¹⁹

Third, through ijma' (consensus) and qiyas (analogical reasoning), Islamic scholars unanimously agree that offenses not included in hudud or qisas/diyat can be addressed through ta'zir. Consequently, judges have the authority to impose punishments, provided they do not contradict fundamental Sharia principles.²⁰ From the perspective of maqasid al-shari'ah (the objectives of Islamic law), the implementation of ta'zir aims to maintain social stability and prevent the recurrence of crimes. This punitive mechanism also aims to rehabilitate offenders, enabling them to make a positive contribution to society again. Thus, the imposition of ta'zir sanctions must align with preserving religion, life, intellect, lineage, and property the core pillars safeguarded by Sharia. Flexibility and public benefit are therefore the two essential components of ta'zir: on the one hand, providing judges with discretion to assess factual conditions, while on the other hand, ensuring moral accountability to ensure that sanctions are just and beneficial to all parties involved.²¹

Ta'zir, as one form of punishment in Islamic law, is characterized by its flexibility and the full discretion granted to judges (*ijtihad*). This flexibility is reflected in the absence of fixed provisions regarding the type or severity of sanctions, allowing adjustments based on situational contexts, socio-cultural conditions, severity of the offense, and evolving societal developments. Nonetheless, judges remain bound by principles of justice and are obligated to avoid arbitrary practices. Therefore, clear oversight systems and guidelines are necessary to balance the extensive authority granted.²² Determining ta'zir punishments requires judges to

¹⁸Muhammad Mawardi Djalaluddin et al., "The Implementation of Ta'zir Punishment as an Educational Reinforcement in Islamic Law," *Samarah* 7, no. 1 (2023); Muljono Damopolii, Muhammad U. Shabir, and Muhammad Alqadri Burga, "The Phenomenon of Punishment at Pesantren in South Sulawesi: An Islamic Law and Islamic Education Approaches," *Samarah* 7, no. 3 (2023).

¹⁹Djalaluddin et al., "The Implementation of Ta'zir Punishment as an Educational Reinforcement in Islamic Law."

²⁰Azhari Akmal Tarigan, "Ta'zir Dan Kewenangan Pemerintah Dalam Penerapannya," *Ahkam: Jurnal Ilmu Syariah* 17, no. 1 (2017).

²¹Tarigan.

²²Sufrizal Sufrizal, Muhammad Alwin Abdillah, and M. Anzaikhan, "Analysis Ta'zir Punishment And Istinbath Legal Method Imam Malik's Perspective," *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan Dan Pranata Sosial* 13, no. 2 (2023).

possess considerable skill and integrity. Employing discretionary principles, judges must consider various factors such as the offender's motivation, social impact, age, potential for remorse, and repentance.

This approach demands accountability and professionalism, as inconsistent rulings may arise if discretion is not managed effectively. More than merely punitive, the primary objectives of ta'zir are educational and preventive in nature. The deterrent effect achieved is ideally complemented by rehabilitation processes, ensuring that offenders do not repeat their mistakes and enabling them to reintegrate responsibly into society. Simultaneously, the principle of safeguarding public welfare mandates that imposed sanctions also address restitution for victims and the protection of society. If an offense causes material harm, ta'zir sanctions are often combined with compensation or fines to restore violated rights.²³ In Islamic law, ta'zir is inherently flexible, allowing judges to determine appropriate punishments based on social and cultural contexts while emphasizing educational and preventive functions. This flexibility enables Islamic legal systems to continually adapt and seek optimal methods of enforcing justice without compromising humanitarian values.²⁴

Within educational institutions, particularly Islamic-based schools such as pesantren and madrasah, ta'zir is commonly applied within the framework of discipline and character development for students. The fundamental principles of ta'zir, emphasizing education and prevention, are relevant for teaching students responsibility for their actions, instilling religious values, and maintaining an orderly learning environment.²⁵ Therefore, implementing rules through ta'zir serves not only to punish but also to foster mental, spiritual, and social maturity. In many Islamic boarding schools (pesantren), violations of dormitory discipline or daily regulations may result in ta'zir punishments that are relatively mild and constructive. Examples include reprimands in front of teachers or mentors, cleaning specific areas (such as bathrooms, courtyards, or mosques), memorizing verses from the Qur'an or Hadith, and other additional tasks aimed at moral development.²⁶ In applying these sanctions, pesantren carefully consider the student's age and the severity of their misconduct to ensure the punishment is genuinely educational and does not cause traumatic effects. Similar to its application in criminal law, the implementation of ta'zir in educational institutions requires wisdom and integrity from those administering the punishment be it teachers, Islamic scholars (*ustaz*), mentors, or school leaders. Factors such as the background of the offense, the psychological condition of the students, and long-term objectives of character development are

²³Djalaluddin et al., "The Implementation of Ta'zir Punishment as an Educational Reinforcement in Islamic Law."

²⁴Muhammad Abu Zahrah, *Al-Jarimah Wa Al-'Uqubah Fi Al-Fiqh Al-Islami*, ed. Muhammad Rafiki, V, vol. V (Kairo: Maktabah Tawfiqiyah, 2014).

²⁵J Beno, A.P Silen, and M Yanti, "Konsep Ta'zir Dalam Pandangan Psikologi Pendidikan Islam Di Pondok Pesantren Al-Falah Kabupaten Pesisir Barat," *Jurnal* 33, no. 1 (2022).

²⁶Damopolii, Shabir, and Burga, "The Phenomenon of Punishment at Pesantren in South Sulawesi: An Islamic Law and Islamic Education Approaches."

crucial in ensuring that sanctions are effective, fair, and proportionate.²⁷ When appropriately applied, ta'zir can effectively teach students to understand the consequences of their actions and foster a sense of responsibility.

Overall, the implementation of *ta'zir* in educational institutions provides a disciplinary model that strikes a balance between corrective measures and character-building. With wise, clear, and transparent policies, the application of sanctions can contribute to creating a conducive learning environment and fostering students' development into responsible, disciplined, and morally upright individuals.

Implementation of Ta'zir Principles in the Arabic Language Discipline at Daarul Faqih

The implementation of ta'zir principles within Islamic boarding schools (pesantren) plays a crucial role in fostering awareness and responsibility among students, managing discipline, and creating a conducive learning environment.²⁸ At Daarul Faqih Tahfidz Qur'an Islamic Boarding School, the ta'zir principle is implemented through strict adherence to language rules, accompanied by educational sanctions. Following a three-month orientation period, students at Daarul Faqih are required to communicate in either Arabic or English according to a predetermined schedule in daily interactions, both in dormitories and classrooms. Ta'zir is enforced as a disciplinary measure for students who violate these language rules, particularly targeting new students who are still adapting to the linguistic environment (*bi'ah lughawiyah*).²⁹

Daarul Faqih implements a rigorous supervision system, primarily focusing on new students who generally face significant adjustment challenges when first entering the pesantren environment. During their initial three-month period, new students are provided flexibility without penalties while they receive guidance to enhance their basic language proficiency. After this adaptation phase, ta'zir sanctions are fully applied. Elbas and Oktaviani argue that daily compulsory language use creates a communicative culture that naturally enhances vocabulary and linguistic expression.³⁰ The mandatory use of Arabic or English in everyday interactions, whether in classrooms or throughout the pesantren premises, offers natural language

²⁷Djalaluddin et al., "The Implementation of Ta'zir Punishment as an Educational Reinforcement in Islamic Law."

²⁸Djalaluddin et al.; Leonard Abbeduto et al., "Teacher Perceptions of Two Multi-Component Interventions: Disability Awareness and Science," *Frontiers in Psychology* 31, no. 2 (2019)

²⁹Interview with Hukmah, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 6, 2025; Interview with Rindi, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 8, 2025

³⁰Interview with Fitri Novalia, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 24, 2025; Interview with Sri, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 7, 2025

learning experiences and stimulates the development of new vocabulary appropriate to the situations encountered.

New students found speaking Indonesian or regional languages during the designated Arabic-speaking times are subject to disciplinary action. To ensure effective supervision, the pesantren assigns senior students as monitors who are embedded among the general student population, allowing them to detect violations that might otherwise escape the attention of teachers or religious instructors (ustadz). Once a violation is recorded and announced, the school administration promptly administers a sanction corresponding to the type of infraction. For example, if a new student is caught speaking Indonesian during Arabic week, they may immediately receive a light physical punishment, such as 20 squat jumps, combined with an educational sanction, such as memorizing 10 new Arabic vocabulary words to be recited the next day. This dual approach serves both as a deterrent and as an additional learning opportunity for the violator. According to Auliana, the obligation to use a specific language each day encourages students to quickly expand their vocabulary and improve grammar to achieve fluency in communication. This form of positive pressure stimulates a more intensive language learning process.³¹ Furthermore, Kamilah and Hasanah note that the implementation of a structured daily schedule and routine use of foreign languages helps embed language skills and transform them into habitual communication practices.³²

The imposition of sanctions in pesantren is not solely intended to punish students who violate language rules but also to enhance their linguistic capabilities. For instance, students who breach language policies by speaking an unauthorized language may be required to stand and read a vocabulary list (*mufradat*), reinforcing and expanding their word knowledge. Another common punishment involves repeatedly writing a surah or the phrase of istighfar, which helps students practice correct Arabic writing. In this method, ta'zir goes beyond physical punishment and actively supports students' language learning, particularly for newcomers. This aligns with the pesantren leadership's policy that the primary goal of language regulations is to enhance students' communication skills. Therefore, every punishment must include an educational aspect related to that objective. Research by Syarifuddin and Zulfah confirms that skill-based punishments such as vocabulary reading and verse writing can be effective in enforcing rules while enriching students' knowledge and fostering positive habits.³³

Regarding the behavior and language proficiency of new students, the implementation of ta'zir sanctions demonstrates several tangible impacts. First, there

³¹Nisa Auliana, "Pengenalan Budaya Islam Banjar Melalui Sasirangan Sebagai Media Untuk Pembelajar BIPA Muslim-Melayu Thailand," *Muàsarrah: Jurnal Kajian Islam Kontemporer* 6, no. 1 (2024).

³²Auliana.

³³Mehrak Rahimi and Fatemeh Hosseini Karkami, "The Role of Teachers' Classroom Discipline in Their Teaching Effectiveness and Students' Language Learning Motivation and Achievement: A Path Method," *Iranian Journal of Language Teaching Research* 3, no. 1 (2015).

is a noticeable increase in language discipline among new students, as they become more cautious and motivated to consistently use Arabic in their daily communication to avoid punishment. Second, many new students report being more diligent in memorizing vocabulary and attempting to construct simple Arabic sentences during conversations. Another positive effect is the accelerated development of speaking skills among new students, attributed to intensive practice compelled by the consistent enforcement of rules and sanctions. Panagiotidis et al. also affirm that an environment requiring consistent use of a foreign language significantly promotes language acquisition.³⁴

Despite these benefits, the implementation of sanctions also brings about certain drawbacks. Some new students experience psychological stress due to the fear of being punished for language errors. Consequently, they tend to become passive and reluctant to participate in casual discussions, particularly out of fear of making grammatical mistakes or using incorrect pronouns. Some students even prefer to remain silent to avoid detection by monitors. This issue is especially common among those who lack confidence in their language abilities. Such discomfort reduces their willingness to communicate, as they only speak when they are fully confident in their correctness. This phenomenon aligns with language acquisition theories, which assert that language anxiety can hinder learners' engagement in language practice.³⁵

Suparlan further explains that language anxiety can negatively impact students' participation in language learning processes.³⁶ Additional studies also show that language anxiety correlates with lower academic performance, decreased self-confidence, and reluctance to speak in the target language.³⁷ This suggests that if ta'zir is applied excessively, it may trigger language anxiety among new students, ultimately reducing their opportunities to practice speaking. Therefore, it is essential for pesantren administrators to design a balanced ta'zir approach one that enforces discipline while also supporting learning to ensure that fear does not hinder language practice. Furthermore, counseling sessions or group discussions should be provided for students experiencing difficulties in order to reduce language anxiety and support their linguistic development.

³⁴Panagiotis Panagiotidis, Pinelopi Krystalli, and Panagiotis Arvanitis, "Technology as a Motivational Factor in Foreign Language Learning," *European Journal of Education* 6, no. 1 (2023).

³⁵Sameena Malik, Huang Qin, and Ibrahim Oteir, "Perceived Psychological, Linguistic and Socio-Cultural Obstacles: An Investigation of English Communication Apprehension in EFL Learners," *International Journal of Instruction* 14, no. 4 (2021).

³⁶Suparlan Suparlan, "Factors Contributing To Students' Speaking Anxiety," *Journal of Languages and Language Teaching* 9, no. 2 (2021).

³⁷Tahereh Heydarnejad et al., "The Impacts of Performance-Based Assessment on Reading Comprehension Achievement, Academic Motivation, Foreign Language Anxiety, and Students' Self-Efficacy," *Language Testing in Asia* 12, no. 1 (2022).

Supporting Factors in the Implementation of the Arabic Language Discipline

The implementation of the Arabic language discipline based on ta'zir in modern pesantren is influenced by various supporting factors. This is evident in the case of Daarul Faqih Tahfidz Qur'an Islamic Boarding School in Ranomeeto. Interviews conducted regarding the implementation of ta'zir-based disciplinary sanctions in this pesantren indicate that the system operates effectively. This effectiveness is largely due to the firmness of the language division administrators who consistently impose sanctions, thereby making students clearly aware of the consequences of each violation. This firm stance is further reinforced by the active involvement of teachers and ustadz who regularly monitor students' language activities and provide intensive guidance.³⁸

Sholihul Anwar supports this finding, noting that when ta'zir is implemented in a structured manner and involves all elements of administration, teachers, and student organizations, it significantly improves language compliance.³⁹ Furthermore, Haerodin emphasizes that in boarding school environments like pesantren, the implementation of language discipline does not rely solely on written rules but also on direct supervision and guidance from teachers and ustadz. The firmness embodied in these rules becomes more effective when enforced by educators who interact with students on a daily basis.⁴⁰ Therefore, the active involvement of teachers and ustadz in monitoring and guiding students not only strengthens language rules but also ensures the development of polite, orderly, and value-based language habits within the pesantren environment.

Another supporting factor in the implementation of the Arabic language discipline at Daarul Faqih Tahfidz Qur'an Islamic Boarding School in Ranomeeto is the active involvement of the student organization, particularly the language division, which serves as the driving force behind the regulation of daily communication. Interviews with teachers revealed that coordination between the language division administrators and the student organization strengthens the culture of discipline, as violation reports can be quickly communicated and offenses handled transparently.⁴¹ The collaborative relationship between the language division and the student organization is key to the successful implementation of ta'zir at Daarul Faqih. This aligns with the findings of Hakim et al., who emphasize that

³⁸Interview with Muh. Resman, Head of Daarul Faqih Tahfidz Qur'an Islamic Boarding School in Ranomeeto, May 13, 2025

³⁹Sholihul Anwar et al., "Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children," *Multidisciplinary Reviews*, 2024.

⁴⁰Riinawati Riinawati, "The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (2022).

⁴¹Interview with Afida Nur Inzani, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 10, 2025; Interview with Mujahid al-Hafidz Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 19, 2025

comprehensive supervision and cross-functional cooperation are crucial for effective language discipline.⁴²

Furthermore, Ritonga and Nurdiyanto argue that comprehensive oversight and collaboration among all stakeholders help maintain order and consistency in implementing language discipline. Coordination between teachers, ustadz, and administrators ensures the uniform application of rules, encouraging students to comply, fostering good language habits, and creating a conducive learning environment. This synchronized supervision optimizes the objectives of student character development.⁴³ These findings confirm that the active involvement of the student organization, especially the language division, is effective in regulating daily communication. In addition, strong coordination between teachers, ustadz, and the language division cultivates a firm language discipline culture while fostering a positive and conducive learning environment at Daarul Faqih.⁴⁴

The self-awareness of students regarding their language mistakes also plays a crucial role in supporting the language learning process at Daarul Faqih. When students recognize and admit their mistakes, they become more open to receiving guidance and punishment (ta'zir) as part of the learning process, rather than merely as punishment. This leads to a more sincere change in attitude from within, rather than one that is externally imposed. Such an environment fosters a positive atmosphere for implementing rules, where students no longer see discipline as a burden but as a process of character and linguistic maturity development. Thus, self-awareness becomes a critical foundation for instilling the values of language discipline in daily life at the pesantren. Rusady reports that students' self-awareness in pesantren is part of character formation rooted in internal values rather than merely external motivation. In the pesantren setting, guidance emphasizes not only rule adherence but also the cultivation of morality and personal integrity. When students are able to acknowledge their mistakes, it indicates that these values have begun to take root.⁴⁵ Moreover, the educational and constructive nature of the guidance process at Daarul Faqih shapes the understanding that every violation is not merely a mistake but an opportunity for learning and self-improvement. Accepting punishment as a part of the learning process reflects students' intellectual maturity and their willingness to grow personally. In other words, self-awareness encourages students

⁴²Lukman Hakim, Eka Diana, and Wardatus Sholihah, "Benchmarking; Enhancing The Advantages Of Linguistic Competitiveness In Islamic Boarding Schools," *Jurnal Manajemen Pendidikan Islam* 05, no. 03 (2021).

⁴³Mahyudin Ritonga, Talqis Nurdianto, and Rahmawati, "Journal Of Language And Linguistic Studies Strategies for Improving Arabic Language Ability through Language Environment: Phenomenology Studies in Islamic Boarding Schools," *Journal of Language and Linguistic Studies* 18, no. 1 (2022).

⁴⁴ Interview with Muh. Resman, Head of Daarul Faqih Tahfidz Qur'an Islamic Boarding School in Ranomeeto, May 13, 2025.

⁴⁵Sovinaz and Achmad Tito Rusady, "Uncovering Arabic Language Errors In Conversational Context: An Analysis Of Derivation And Inflection Aspects," *Alsinatuna* 8, no. 2 (2023).

not only to comply formally but also to possess a moral commitment to change, allowing language discipline to develop organically within the pesantren.

The formation of disciplined behavior, especially in the context of language use in pesantren, does not occur instantly. According to Monirah, discipline is the result of a long process involving repeated habituation, value reinforcement, and the internalization of rules.⁴⁶ In this process, ongoing practice under the guidance of teachers or ustadz at Daarul Faqih plays a central role in improving students' language discipline. Most importantly, awareness of the importance of language discipline and an understanding of the consequences of violating these rules enable students to accept and apply them voluntarily. This awareness forms the foundation for self-discipline the ability to regulate and direct one's behavior independently without constant external supervision. Such an attitude is essential in creating an orderly language environment at Daarul Faqih Tahfidz Qur'an Islamic Boarding School.

Inhibiting Factors in the Implementation of the Arabic Language Discipline

The implementation of the Arabic language discipline at Daarul Faqih Tahfidz Qur'an Islamic Boarding School faces several obstacles that diminish its overall effectiveness. Discipline is not solely tied to formal rules; it is also influenced by individual psychological factors, social dynamics, and the continuity of the supervision system applied in the pesantren. One key inhibiting factor is the lack of comprehensive and consistent monitoring. When supervision is absent, students tend to neglect language rules, particularly during times when supervisors or teachers are not present. This leads to violations that go undetected. Setyosari and Kamdi state that comprehensive and continuous supervision serves a dual function in a disciplinary system: it acts as a real-time reminder of applicable rules and provides external behavioral control. When supervision weakens, this control function becomes inactive, causing rules that should be binding to appear flexible in the eyes of students.⁴⁷ Psychologically, Aji explains that this occurs because disciplined behavior has not yet been fully internalized among students and still heavily relies on external monitoring. In the early stages of habit formation, individuals typically comply with rules due to the presence of authority rather than personal awareness. Thus, in the absence of supervision, the drive to obey may decline, especially when there are no immediate consequences.⁴⁸ As a result, inconsistent monitoring diminishes the educational and preventive functions of the disciplinary system. Without active oversight in daily activities, the implementation of language discipline struggles to achieve optimal outcomes, as the intended

⁴⁶Siti Mumun Muniroh, "Character Education for Children in Islamic Boarding Schools: Psychological Perspective," *Jurnal Penelitian* 18, no. 2 (2021).

⁴⁷Barsihannor Zuhri et al., "Religious Moderation of Millennial Generation at Islamic Higher Education in Eastern Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 2 (2023).

⁴⁸Umar et al., "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia," *International Journal of Instruction* 14, no. 4 (2021).

behavior has not yet become an integral part of the students' awareness. Consequently, violations may occur more frequently as students feel safe from reprimand or punishment, potentially leading to the normalization of such behavior.

Another factor hindering the development of students' language skills is fatigue and excessive pressure, which can discourage students from speaking and result in silence out of fear of making mistakes. This pressure reduces their enthusiasm for language practice and may lower their confidence in using the Arabic language. Psychological and physical conditions significantly affect students' readiness to learn, particularly in language learning, which requires courage, composure, and self-confidence. In the context of pesantren life at Daarul Faqih, where students face a tight schedule of academic activities, worship, and Qur'an memorization, physical exhaustion and mental stress are common. These conditions indirectly impact students' motivation and enthusiasm to actively use Arabic. According to Smalle et al., prolonged fatigue can impair cognitive functions such as concentration and memory, which are essential for language acquisition. Mental pressure, such as fear of making mistakes that result in punishment, can also hinder self-expression.⁴⁹ Students experiencing such pressure tend to remain silent or passive in communication due to the fear that any mistake will be punished. This reluctance to participate limits their opportunities to improve their language skills. However, language learning is a process that requires active practice and the willingness to make mistakes as part of the learning journey.

The Effectiveness of Ta'zir as a Method for Enhancing Arabic Language Discipline

The application of the Ta'zir method has demonstrated significant effectiveness in improving Arabic language discipline consistently through an educationally oriented approach. Research conducted at Daarul Faqih revealed that implementing the Ta'zir method successfully instilled disciplined language habits among new students.⁵⁰ This is evident in the decreasing number of language violations over time, indicating that students became more compliant with language regulations. New students who were initially frequently caught speaking Indonesian gradually became more disciplined and adhered to speaking Arabic after receiving several sanctions. These findings align with Pratama's assertion that consistent enforcement of rules and sanctions helps students particularly new ones internalize linguistic norms. Through repeated experiences of facing consequences for violations, students begin to understand and accept the importance of discipline in

⁴⁹Eleonore H.M. Smalle et al., "Less Is More: Depleting Cognitive Resources Enhances Language Learning Abilities in Adults," *Journal of Experimental Psychology: General* 150, no. 12 (2021).

⁵⁰Interview with Ar. Sutrisno, Member of the Supervisory Board of the Al-Faqih Peduli Umat Foundation, May 20, 2025.

using Arabic, resulting in long-term behavioral changes rather than temporary compliance.⁵¹

Norazita further explains that when sanctions are consistently applied, each violation leads to an unpleasant consequence for students. According to the negative reinforcement principle in operant conditioning theory, behaviors followed by negative consequences are likely to decrease.⁵² This repeated experience helps students automatically avoid inappropriate behaviors, thereby fostering a disciplined pattern in their use of the Arabic language. Similar findings were observed in other pesantren, such as Al-Badriyyah Al-Ishlah Islamic School in Bandar Kidul Mojoroto⁵³ and Lirboyo Islamic Boarding School⁵⁴ where discipline significantly improved, and violations decreased after the consistent implementation of Ta'zir. This demonstrates that Ta'zir is effective as a social control mechanism in the pesantren environment, as students are more obedient due to the presence of immediate consequences for violations. Thus, in the context of language discipline, Ta'zir creates an environment where speaking Arabic becomes a necessity rather than a mere recommendation.

The long-term effectiveness of Ta'zir is also evident in shaping disciplined character. Regular and consistent punishments gradually form students' behavioral patterns in language use. Students become accustomed to speaking Arabic even without supervision. When Ta'zir is applied proportionally, students understand that discipline is enforced for their benefit. Therefore, the effectiveness of Ta'zir largely depends on how and in what context it is implemented. Ta'zir achieves optimal effectiveness when applied in a measured and educational manner. Conversely, if applied excessively or without proper control, its effectiveness declines and may even become counterproductive. As such, educators in pesantren must continuously evaluate the impact of sanctions imposed. Sanctions that initially prove effective in enforcing order must be reassessed if they begin to show adverse side effects. At Daarul Faqih Islamic Boarding School, Ta'zir has proven effective in increasing Arabic language discipline, particularly in terms of compliance with language rules. New students have become significantly more disciplined, and a strong Arabic-speaking environment has been cultivated. However, in terms of the quality of language practice, its effectiveness needs to be further optimized to encourage

⁵¹Haifa F Fawares and Jordan Irbid, "Understanding The Concept of Islamic Education : A Narrative Review," *Baltic Journal of Law & Politics* 16, no. 3 (2023).

⁵²Norazita Marina Abdul Aziz and Fadzila Azni Ahmad, "The Delineation of the Islamic Accounting Concepts through the Narrative Reviews Intrepretation," *Journal of Social Sciences Research* 2018, no. Special Issue 6 (2018).

⁵³Yan Yan Supriatman, "Operant Behavior Principles in the Qur'an and Their Implementation in Pesantren Education: A Study at Pesantren Al-Husainy, Bima City," *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 18, no. 1 (2024).

⁵⁴Asep Rahmatullah and Segaf Baharun, "Ta'zir (Punishment) at Islamic Boarding Schools; Between Tradition, Conception, and Shadows of Human Rights Violations," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023).

students to speak more spontaneously without fear of making mistakes. This can be achieved by balancing Ta'zir with other motivational approaches.

Conclusion

The application of the ta'zir principle at Daarul Faqih Tahfidz Qur'an Islamic Boarding School is carried out through the provision of sanctions that are not merely punitive but also educational. These sanctions include light physical punishments, such as physical exercises and disciplinary actions, as well as non-physical punishments, including memorization or writing tasks. The aim is to instill habits and order in the use of Arabic among new students. This approach has proven effective in enhancing student motivation and discipline. With clear and proportional sanctions, students are encouraged to take their Arabic language learning more seriously. Overall, the implementation of ta'zir at this pesantren aligns well with Islamic educational principles and supports the cultivation of an Arabic-speaking culture. However, it is important to maintain a balance between firm disciplinary enforcement and psychological support to minimize negative impacts such as mental stress. The humanistic and just approach to ta'zir applied at Daarul Faqih in Ranomeeto can serve as a model for other Islamic boarding schools seeking to intensively develop an Arabic language culture among new students while upholding humanity and fairness.

References

Journals and Books

- Abbeduto, Leonard, Melissa M Murphy, Erica K Richmond, Adrienne Amman, Patti Beth, Michelle D Weissman, Jee-Seon Kim, et al. "Teacher Perceptions of Two Multi-Component Interventions: Disability Awareness and Science." *Frontiers in Psychology* 31, no. 2 (2019).
- Abu Zahrah, Muhammad. *Al-Jarimah Wa Al-'Uqubah Fi Al-Fiqh Al-Islami*. Edited by Muhammad Rafiki. V. Vol. V. Kairo: Maktabah Tawfiqiyah, 2014.
- Anwar, Sholihul, Sukisno Sukisno, Waston Waston, Andri Nirwana, Yeri Utami, Agustina Putri Reistanti, Armin Nurhantanto, and Muthoifin Muthoifin. "Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children." *Multidisciplinary Reviews*, 2024.
- Asif, Tahseen, Ouyang Guangming, Muhammad Asif Haider, Jordi Colomer, Sumaira Kayani, and Noor ul Amin. "Moral Education for Sustainable Development: Comparison of University Teachers' Perceptions in China and Pakistan." *Sustainability (Switzerland)* 12, no. 7 (2020).
- Auliana, Nisa. "Pengenalan Budaya Islam Banjar Melalui Sasirangan Sebagai Media Untuk Pembelajar BIPA Muslim-Melayu Thailand." *Muàsarrah: Jurnal Kajian Islam Kontemporer* 6, no. 1 (2024).
- Azis, Norazita Marina Abdul, and Fadzila Azni Ahmad. "The Delineation of the Islamic Accounting Concepts through the Narrative Reviews Intrepretation."

- Journal of Social Sciences Research* 2018, no. Special Issue 6 (2018).
- Beno, J, A.P Silen, and M Yanti. "Konsep Ta'zir Dalam Pandangan Psikologi Pendidikan Islam Di Pondok Pesantren Al-Falah Kabupaten Pesisir Barat." *Jurnal* 33, no. 1 (2022).
- Bleakley, Paul, and Cindy Bleakley. "School Resource Officers, 'Zero Tolerance' and the Enforcement of Compliance in the American Education System." *Interchange* 49, no. 2 (2018).
- Chandra, Beni, and Toha Andiko. "Islamic Family and Child Protection Law's Perspective On Violence Against Children." *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 7, no. 2 (2024).
- Damopolii, Muljono, Muhammad U. Shabir, and Muhammad Alqadri Burga. "The Phenomenon of Punishment at Pesantren in South Sulawesi: An Islamic Law and Islamic Education Approaches." *Samarah* 7, no. 3 (2023).
- Djalaluddin, Muhammad Mawardi, Bulqia Mas'ud, Dedy Sumardi, Isnawardatul Bararah, and Kamus Kamus. "The Implementation of Ta'zir Punishment as an Educational Reinforcement in Islamic Law." *Samarah* 7, no. 1 (2023).
- Fawares, Haifa F, and Jordan Irbid. "Understanding The Concept of Islamic Education : A Narrative Review." *Baltic Journal of Law & Politics* 16, no. 3 (2023).
- Hakim, Lukman, Eka Diana, and Wardatus Sholihah. "Benchmarking; Enhancing The Advantages Of Linguistic Competitiveness In Islamic Boarding Schools." *Jurnal Manajemen Pendidikan Islam* 05, no. 03 (2021).
- Herman, Herman, Muhammad Ilham, Finsa Adhi Pratama, Kartini Kartini, and Muhammad Iqbal. "Imposing Sanctions on School Students in East Kolaka, Indonesia: Perspectives of Islamic Law and Islamic Education." *Samarah* 8, no. 2 (2024).
- Heydarnejad, Tahereh, Fariba Tagavipour, Indrajit Patra, and Ayman Farid Khafaga. "The Impacts of Performance-Based Assessment on Reading Comprehension Achievement, Academic Motivation, Foreign Language Anxiety, and Students' Self-Efficacy." *Language Testing in Asia* 12, no. 1 (2022).
- Ilyas, Ilyas, Muh. Rasmi and Muhammad Rusydi. "Improving Modern Pondok Students' Arabic Language Skills in Indonesia: Language Institutions as Language Improvement Central." *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024).
- Irkhamuddin, I., Azizi, N., Mahmudi, M., & Barik, Z. S. U. "The Influence Of Ta'zir On The Level Of Discipline Of Students Of Madrasah Diniyah Takmiliah (Mdt) Al-Badriyyah Al-Ishlah Islamic Boarding School Bandar Kidul Mojoroto Kediri City" 1, no. 1 (2024): 16–22.
- Jia, Qiong. "A Brief Study on the Implication of Constructivist Teaching Theory on Classroom Teaching Reform in Basic Education." *International Education Studies* 3, no. 2 (2010).
- Kusumawati, Maya Dwi, Mohammad Fauziddin, and Rizki Ananda. "The Impact of Reward and Punishment on the Extrinsic Motivation of Elementary School

- Students.” *AL-ISHLAH: Jurnal Pendidikan* 15, no. 1 (2023).
- Mahfud, Choirul, Imam Rohani, Zalik Nuryana, Baihaqi, and Munawir. “Islamic Education for Disabilities: New Model for Developing Islamic Parenting in Integrated Blind Orphanage of Aisyiyah.” *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (2023).
- Malik, Sameena, Huang Qin, and Ibrahim Oteir. “Perceived Psychological, Linguistic and Socio-Cultural Obstacles: An Investigation of English Communication Apprehension in Efl Learners.” *International Journal of Instruction* 14, no. 4 (2021).
- Mirza, Nida, Wasim Qazi, and Khalid Jamil Rawat. “Research Culture in Teacher Education: A Study of the Perception of University Teacher Educators in Pakistan.” *European Journal of Social Sciences* 28, no. 4 (2012).
- 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* 10, no. 2 (2021).
- Muhammad, Rusjdi Ali. “Reconciliation for the Settlement of Criminal Cases: Reactualization of Local Wisdom in Indonesian Criminal Law [Upaya Perdamaian Untuk Penyelesaian Perkara Pidana: Reaktualisasi Kearifan Lokal Dalam Hukum Pidana Indonesia].” *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 2 (November 19, 2021): 171.
- Muniroh, Siti Mumun. “Character Education for Children in Islamic Boarding Schools: Psychological Perspective.” *Jurnal Penelitian* 18, no. 2 (2021).
- Panagiotidis, Panagiotis, Pinelopi Krystalli, and Panagiotis Arvanitis. “Technology as a Motivational Factor in Foreign Language Learning.” *European Journal of Education* 6, no. 1 (2023).
- Rahimi, Mehrak, and Fatemeh Hosseini Karkami. “The Role of Teachers’ Classroom Discipline in Their Teaching Effectiveness and Students’ Language Learning Motivation and Achievement: A Path Method.” *Iranian Journal of Language Teaching Research* 3, no. 1 (2015).
- Rahmatullah, Asep, and Segaf Baharun. “Ta'zir (Punishment) at Islamic Boarding Schools; Between Tradition, Conception, and Shadows of Human Rights Violations.” *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023).
- Riinawati, Riinawati. “The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith.” *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (2022).
- Ritonga, Mahyudin, Talqis Nurdianto, and Rahmawati. “Journal Of Language And Linguistic Studies: Strategies for Improving Arabic Language Ability through Language Environment: Phenomenology Studies in Islamic Boarding Schools.” *Journal of Language and Linguistic Studies* 18, no. 1 (2022).
- Smalle, Eleonore H.M., Merel Muylle, Wouter Duyck, and Arnaud Szmalec. “Less Is More: Depleting Cognitive Resources Enhances Language Learning Abilities in Adults.” *Journal of Experimental Psychology: General* 150, no.

- 12 (2021).
- Sovinaz, and Achmad Tito Rusady. "Uncovering Arabic Language Errors In Conversational Context: An Analysis Of Derivation And Inflection Aspects." *Alsinatuna* 8, no. 2 (2023).
- Sufrizal, Sufrizal, Muhammad Alwin Abdillah, and M. Anzaikhan. "Analysis Ta'zir Punishment And Istinbath Legal Method Imam Malik's Perspective." *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan Dan Pranata Sosial* 13, no. 2 (2023).
- Sumardi, Dedy. *Hudud Dan HAM: Menelusuri Hudud Yang Disyariatkan Dan Hudud Yang Difikhkan*. Banda Aceh: Dinas Syariat Islam Aceh, 2011.
- . "Transition of Civil Law to Public Law: Integration of Modern Punishment Theory in Criminal Apostasy." *Ahkam: Jurnal Ilmu Syariah*, 2022.
- Suparlan, Suparlan. "Factors Contributing Students' Speaking Anxiety." *Journal of Languages and Language Teaching* 9, no. 2 (2021).
- Supriatman, Yan Yan. "Operant Behavior Principles in the Qur'an and Their Implementation in Pesantren Education: A Study at Pesantren Al-Husainy, Bima City." *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 18, no. 1 (2024).
- Tarigan, Azhari Akmal. "Ta'zir Dan Kewenangan Pemerintah Dalam Penerapannya." *Ahkam: Jurnal Ilmu Syariah* 17, no. 1 (2017).
- Tb Ahmad Mahdi, Atu Karomah, Haryana, and Muhamad Lutfhi Ramadhan. "Arabic Lexicons in The Contemporary Legal System." *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature* 12, no. 2 (2024).
- Umar, Punaji Setyosari, Waras Kamdi, and Sulton. "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School, Indonesia." *International Journal of Instruction* 14, no. 4 (2021).
- Zainuddin, Muslim, Mukhsin Nyak Umar, Dedy Sumardi, Mansari Mansari, and Zakki Fuad Khalil. "Protection of Women and Children in the Perspective of Legal Pluralism: A Study in Aceh and West Nusa Tenggara." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024).
- Zuhri, Barsihannor, Gustia Tahir, Arbianingsih Arbianingsih, and Aksa Aksa. "Religious Moderation of Millennial Generation at Islamic Higher Education in Eastern Indonesia." *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 2 (2023).

Interviews

- Fitri Novalia, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 24, 2025.
- Muh. Resman, Head of Daarul Faqih Tahfidz Qur'an Islamic Boarding School in Ranomeeto, May 13, 2025.
- Mujahid al-Hafidz, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 19, 2025

Hukmah, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 6, 2025

Sri, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 7, 2025

Ar. Sutrisno, Member of the Supervisory Board of the Al-Faqiih Peduli Umat Foundation, May 20, 2025.

Afida Nur Inzani, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 10, 2025

Rindi, Caretaker of Daarul Faqih Tahfidz Quran Islamic Boarding School in Ranomeeto, June 8, 2025