

***Ta'zīr* as Education:  
A Living Hadith Study of Disciplinary Practices in Al-Munawwir  
Boarding School Yogyakarta**

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**Abstract:** This research examines the practice of *ta'zīr* in Islamic boarding school Al-Munawwir dormitory area T Asy-Syathibi, Krapyak, Yogyakarta, positioning it beyond the binary debate of punitive coercion versus pedagogical idealism. While *ta'zīr* is frequently criticized in modern educational discourse as a behavioristic and violent disciplinary tool, this study addresses a critical gap by analyzing it as a pedagogical Living Hadith rather than a purely legalistic *fiqh* instrument. Employing a qualitative field methodology integrating Islamic Educational Philosophy (*Ta'dīb*) and Social Phenomenology. Data were gathered through prolonged participant observation, institutional document analysis, and in-depth interviews with administrators, active students, and alumni. The findings reveal that the theological foundation of *ta'zīr* relies on a functional reception of prophetic traditions balancing firmness and mercy. Consequently, its application shifts from physical coercion (*dharb*) to spiritual and academic restitution, such as mandatory Qur'anic recitation (*nderes*) and parental consultation (*sowan*), which are subjectively internalized by students as restorative *tarbiyah*. This study contributes to the reconceptualization of *ta'zīr* within global Islamic education by demonstrating how the integration of sacred texts generates a hybrid educational authority. Furthermore, it advances the conceptualization of Living Hadith as a dynamic social practice and outlines a comprehensive model for integrating maqasid-like ethics into institutional character-building frameworks.

**Keywords:** *Ta'zīr*, Living Hadith, Pesantren Education, Social Phenomenology, *Ta'dīb*.

**Abstrak:** Penelitian ini mengkaji secara praktik *ta'zīr* di Pondok Pesantren Al-Munawwir Komplek T Asy-Syathibi, Krapyak Yogyakarta, dengan memosisikannya melampaui perdebatan biner antara paksaan punitif versus idealisme pedagogis. Meskipun *ta'zīr* sering dikritik dalam diskursus pendidikan modern sebagai alat pendisiplinan yang behavioristik dan sarat kekerasan, studi ini mengisi kekosongan literatur yang krusial dengan menganalisisnya sebagai praktik *Living Hadith* bernilai pedagogis, bukan sekadar instrumen *fiqh* yang murni legalistik. Menggunakan metodologi lapangan kualitatif yang

mengintegrasikan Filsafat Pendidikan Islam (*Ta'dīb*) dan Fenomenologi Sosial, data dikumpulkan melalui observasi partisipatoris jangka panjang, analisis dokumen institusional, serta wawancara mendalam dengan pengurus, santri aktif, dan alumni. Temuan penelitian menunjukkan bahwa fondasi teologis *ta'zīr* bersandar pada resepsi fungsional terhadap tradisi kenabian yang menyeimbangkan antara ketegasan dan kasih sayang (*rahmah*). Konsekuensinya, aplikasinya bergeser dari paksaan fisik (*dharb*) menjadi restitusi spiritual dan akademis, seperti kewajiban *nderes* (membaca/menghafal Al-Qur'an) dan *sowan* (menghadap orang tua), yang secara subjektif diinternalisasi oleh santri sebagai *tarbiyah* yang restoratif. Studi ini berkontribusi pada rekonseptualisasi *ta'zīr* dalam pendidikan Islam global dengan mendemonstrasikan bagaimana integrasi teks-teks suci menghasilkan otoritas pendidikan yang hibrida. Lebih jauh, penelitian ini memajukan konseptualisasi *Living Hadith* sebagai praktik sosial yang dinamis dan menguraikan sebuah model komprehensif untuk mengintegrasikan etika yang menyerupai *maqasid* (*maqasid-like ethics*) ke dalam kerangka institusional pembentukan karakter.

**Kata Kunci:** *Ta'zīr*, Living Hadith, Pendidikan Pesantren, Fenomenologi Sosial, *Ta'dīb*.



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## Introduction

While the United Nations and global human rights frameworks have consistently advocated for the elimination of all forms of institutional punishment as violations of children's rights, traditional Islamic educational institutions continue to maintain certain disciplinary practices as an integral part of moral and spiritual formation. As the oldest Islamic educational institution in Indonesia, the *Pondok Pesantren* occupies a central role not only in transmitting religious knowledge but also in shaping students' character.<sup>1</sup> Rather than functioning merely as centers of rote learning, pesantren operate as holistic socio-spiritual environments in which character development is closely intertwined with intellectual and religious education. Within this educational ecosystem, the cultivation of discipline and *adab* (ethical conduct) is regarded not simply as a mechanism for maintaining institutional order but as an essential prerequisite for receiving and internalizing sacred knowledge. To preserve this spiritual and moral environment, institutional boundaries and corrective mechanisms are considered necessary. Among these, the concept and practice of *ta'zīr* hold a significant yet increasingly contested position within contemporary educational discourse.

In the discourse of modern global education, the parameters of student discipline are overwhelmingly dictated by Western secular pedagogical frameworks and universal human rights paradigms.<sup>2</sup> These modern models strictly oppose any form of punitive intervention, frequently classifying them as coercive, behavioristic, and inherently damaging to a child's psychological development and personal

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<sup>1</sup> A traditional Islamic boarding school institution in Indonesia primarily focused on the transmission of classical Islamic knowledge, moral refinement, and community leadership.

<sup>2</sup> U N General Assembly, "Convention on the Rights of the Child," *United Nations, Treaty Series*, 1989.

autonomy.<sup>3</sup> Modern educational psychology heavily privileges positive reinforcement asserting that punitive measures produce external, superficial compliance driven by fear or shame rather than generating genuine, self-determined internal motivation.<sup>4</sup> However, when drawn into the epistemological sphere of traditional Islamic education, the concept of discipline operates within a fundamentally different socio-theological paradigm. It possesses a transcendental dimension where rules are anchored in prophetic traditions, spiritual accountability, and the pursuit of divine pleasure, making it incompatible with a purely secular evaluation. Originally derived from *fiqh jināyah* (Islamic criminal law), *ta'zīr* signifies discretionary sanctions determined by the governing authority (*ulil amri*) to protect the public good (*maslahah*) in cases where specific punishments (*hudūd*) are not textually mandated.<sup>5</sup> Yet, when this legalistic mechanism is translocated into the delicate space of pesantren pedagogy, it occupies a highly complex, tension-filled, and problematic position at the intersection of structural power and spiritual nurturing.

This ambivalence has fueled a sharp public and academic dichotomy. External observers, heavily informed by contemporary psychological paradigms, frequently critique *ta'zīr* as an archaic, punitive tool that serves as an institutionalized justification for physical or psychological violence in educational environments. This critical viewpoint reduces *ta'zīr* to a crude behavioristic instrument aimed solely at providing a deterrent effect through physical pain or social discomfort.<sup>6</sup> Conversely, the emic perspective within the pesantren tradition offers a radically different justification. Kyais and administrators conceptualize *ta'zīr* not as retributive punishment, but as a vital form of spiritual "medicine" (*dawā'*) designed to purge the heart of negligence, arrogance, and moral lethargy. Grounded in the overarching principle of prophetic mercy (*rahmah*), these corrections are intended to rescue the student (*santri*) from ethical degradation and restore their spiritual alignment with the community.<sup>7</sup> This stark polarization underscores a profound misunderstanding of how traditional educational authority operates, often failing to analyze how coercion

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<sup>3</sup> A Kohn, *Beyond Discipline: From Compliance to Community*, [ProQuest Ebook Central] (Association for Supervision and Curriculum Development, 2006), <https://books.google.co.id/books?id=29QhmpQGoMgC>; Elizabeth T. Gershoff, "School Corporal Punishment in Global Perspective: Prevalence, Outcomes, and Efforts at Intervention," *Psychology, Health & Medicine* 22, no. sup1 (March 6, 2017): 224–39, <https://doi.org/10.1080/13548506.2016.1271955>.

<sup>4</sup> B F Skinner, *Science And Human Behavior*, A Free Press Paperback. Psychology (Free Press, 1965), <https://books.google.co.id/books?id=Pjjknd1HREIC>.

<sup>5</sup> Vichi Novalia et al., "Ta'zir Dalam Pidana Islam: Aspek Non Material," *Terang : Jurnal Kajian Ilmu Sosial, Politik Dan Hukum* 1, no. 2 (May 16, 2024): 225–34, <https://doi.org/10.62383/terang.v1i2.222>.

<sup>6</sup> Diah Retna Yuniarti, M. Sahid, and Bagus Imam Faisal, "Recontextualization of Ta'zir in the World of Education: Bridging Islamic Values, Children's Rights, and Pedagogical Practices," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 9, no. 3 (July 1, 2025): 1070, <https://doi.org/10.58258/jisip.v9i3.8712>.

<sup>7</sup> Mas Ayu Intan, Rina Setyaningsih, and Etika Pujiarti, "Implementasi Ta'zir Dalam Memperkuat Kedisiplinan Dan Tanggung Jawab Santri Putra Di Pondok Pesantren Hidayatul Mubtadiin Jati Agung Lampung Selatan Tahun 2024/2025: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (June 11, 2025): 3906–12, <https://doi.org/10.31004/jerkin.v3i4.1157>.

is transformed into a culturally legitimized mechanism for character building and *tazkiyatun nafs*.

A systematic evaluation of the current academic literature reveals a distinct bifurcation into two major research clusters. The first cluster predominantly approaches *ta'zīr* from the formalistic perspective of Islamic criminal law or critiques it through sociological lenses that frame the practice as an emblem of educational violence and a violation of children's rights.<sup>8</sup> These studies tend to focus on external compliance structures and physical manifestations while omitting the internal cognitive and spiritual negotiations of the subjects. The second cluster comprises a burgeoning body of research on the phenomenon of Living Hadith within the Indonesian archipelago; however, these scholars almost exclusively restrict their analytical focus to devotional, oral, or ritualistic practices—such as the communal recitation of *wirid*, *shalawat*, or localized linguistic traditions.<sup>9</sup> Consequently, there remains a noticeable absence of scholarship examining how institutionalized disciplinary systems and administrative regulations within traditional academies are dynamically driven by living prophetic traditions.

This systemic division highlights a critical literature gap: the vast majority of mainstream scholars consistently isolate *ta'zīr* as an administrative or legalistic product of *fiqh*, completely overlooking its vital theological and sociological roots within the prophetic tradition (*hadith*). There is an urgent need for a comprehensive study that bridges this divide by examining *ta'zīr* as a dynamic, pedagogical Living Hadith—a practice where sacred texts are actively received, negotiated, and operationalized as a humanistic method of discipline rather than a punitive tool. This study directly addresses this empirical and theoretical void by conducting an in-depth investigation at Pondok Pesantren Al-Munawwir Komplek T Asy-Syathibi, Krapyak, Yogyakarta. This specific site offers a highly valuable case study due to its unique institutional dynamics: it manages a diverse demographic of *santri*, ranging from traditional school pupils to modern university students, and has developed an innovative disciplinary regime that replaces physical coercion with highly rigorous academic and spiritual restitutions, such as mandatory Qur'anic recitation (*nderes*) and structural parental consultations (*sowan*). By deploying an integrated lens of *ta'dīb* philosophy and Social Phenomenology, this article aims to analyze how theological text and historical context dialectically converge to produce a culturally legitimized, hybrid model of educational authority. In doing so, this study implicitly challenges Western-centric disciplinary paradigms and offers a fresh conceptual framework for reinterpreting traditional penal sanctions through the lens of lived prophetic traditions.

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<sup>8</sup> Hafid Gunawan, Nina Nirmala Sari, and Muhammad Akmal Muzhafar, "Penerapan Kaidah Fiqih Jinayah Dalam Qadzaf Secara Kinayah," *Hidayah : Cendekia Pendidikan Islam Dan Hukum Syariah* 2, no. 2 (June 2, 2025): 163–73, <https://doi.org/10.61132/hidayah.v2i2.944>.

<sup>9</sup> Edriagus Saputra et al., "Living Hadith: Concept, Role, and Development in Indonesia," *Islam Transformatif: Journal of Islamic Studies* 8, no. 2 (December 31, 2024): 148–62, <https://doi.org/10.30983/it.v8i2.8884>.

## Research Method

This study is designed as qualitative field research exploring the social phenomena, normative structures, and subjective meaning dimensions within the disciplinary practices of *ta'zīr*. To avoid a superficial evaluation of the institutional practices, this study operates through a rigorous framework that synthesizes the Islamic educational philosophy of *Ta'dīb*, Living Hadith theory, and Alfred Schutz's Social Phenomenology. Addressing the critical methodological requirement for prolonged engagement in phenomenological inquiries, the primary researcher maintained long-term, naturalistic immersion as an embedded resident within the Krapyak educational complex ecosystem. This long-term exposure provided a baseline of trust and continuous observation of the pesantren's daily lifeworld, while the period between October and November 2025 was designated specifically for formal, intensive data extraction. Pondok Pesantren Al-Munawwir Komplek T Asy-Syathibi was purposively selected due to its unique structural position: it dynamically balances traditional educative sanctions—such as the mandatory *nderes* (Qur'anic recitation) and *sowan* (parental consultation)—amidst a highly diverse student population.

Primary data were obtained in-depth through a purposive sampling technique, involving a total of six key informants selected to capture a multi-perspective understanding of the disciplinary regime. This consisted of two pesantren administrators to articulate formal institutional policies, two active students to capture the unmediated psycho-social dynamics while actively undergoing sanctions, and two alumni to trace the retrospective transformation of meaning and long-term cognitive adjustments. Data collection was conducted systematically through triangulation techniques. Participant observation was employed to record the affective dimensions during the public execution of sanctions, while semi-structured, in-depth interviews were conducted flexibly to explore the subjective interpretations of the informants. Additionally, documentary analysis of the formal written rules provided an objective structural baseline against which empirical narratives were compared.

To prevent analytical fragmentation, data analysis was operationalized through specific sequential steps tailored to the core theories. First, within the *Ta'dīb* framework, written regulations and administrator discourses were conceptually analyzed to map how sanctions attempt to correct a perceived "loss of adab" and re-establish educational justice. Second, employing the Living Hadith typology, the operational execution of *ta'zīr* was coded not through textual *takhrīj* but by classifying whether the transformation of *dharb* (physical striking) into non-physical spiritual restitution represents a functional, symbolic, or hermeneutic reception of the prophetic tradition. Finally, utilizing Schutzian Social Phenomenology, interview transcripts were coded into a binary matrix of motives. The researcher explored the *Because-Motives* (historical antecedents and constraints causing the violation) and the *In-Order-To-Motives* (future-oriented projections and pragmatic goals during the

sanction), tracing how these experiences underwent retypification and settled into the subjects' stock of knowledge.

The empirical data across these theoretical lenses were processed using the continuous inductive model of Miles, Huberman, and Saldaña, encompassing data condensation, data display, and conclusion drawing. In alignment with interpretivist paradigms, this study rejects the positivist claim of absolute objectivity. Instead, the rigor of the findings is established on the criteria of trustworthiness and phenomenological credibility. Source triangulation was systematically maintained by cross-referencing the divergent perspectives of the administrators, active students, and alumni. This dialectical cross-referencing minimized researcher bias and validated that the final interpretation accurately reflects the authentic, intersubjective realities lived by the pesantren community.

## Result and Discussion

### The Practice of *Ta'zīr* at PP. Al-Munawwir Komplek T Asy-Syathibi

Before stepping into the philosophical and phenomenological analysis, it is necessary to map the operational mechanics of *ta'zīr* at the research site. Based on observation and interview data, the implementation of sanctions at Komplek T operates as a highly structured disciplinary regime. Rather than functioning impulsively, the pesantren applies a gradation of sanctions calibrated to the severity of the violation. However, transitioning from a purely descriptive view to an analytical one, these sanctions reveal a complex interplay between spatial control, pedagogical intent, and symbolic discipline.

Table 1 below synthesizes the *ta'zīr* practices, categorizing them not merely by type, but by their socio-spatial and pedagogical dimensions:

**Table 1.** Analytical Synthesis of *Ta'zīr* Practices at Komplek T

Typology of Sanction	Operational Form & Violation Cause	Spatial-Temporal Dynamics (Disciplinary Power)	Pedagogical Intent ( <i>Ta'dīb</i> Framework)
Direct Reprimand (Light)	Verbal correction from the Kyai for incidental/min or negligence.	<b>Private/Communal:</b> Occurs at the Kyai's residence or post-recitation, utilizing moral authority.	Immediate disruption of natural attitude; cognitive reminder of <i>adab</i> .
Spiritual Restitution / Nderes (Medium)	Mandatory Qur'anic recitation (up to 4 hours) for missing mandatory prayers or study.	<b>Panoptic Exposure:</b> Executed in open spaces (parking lot/front yard) for high visibility and peer surveillance.	Intellectual substitution: replacing "lost time" with spiritual discipline.

Spatial Confinement / Lockdown (Medium)	Prohibition from leaving the pesantren premises for a set period.	<b>Spatial Regulation:</b> Control over the student's physical mobility and isolation from external worldly distractions.	Forcing introspection by severing access to the profane outside world.
Institutional Suspension / Sowan (Severe)	Temporary expulsion for fatal/repeated violations, requiring parents to accompany the student for re-entry.	<b>Social Dislocation:</b> Forcing the student out of the institutional safe space, transferring the disciplinary burden to the family.	Social <i>kaffarat</i> (expiation); repairing the chain of blessings ( <i>birrul walidain</i> ) through enforced humility.

Source: Interview.

The implementation of these sanctions follows a systematic procedural flow. The discipline enforcement begins with direct identification by the Islamic Boarding School Headmaster (Kyai) through activity attendance, especially during routine dawn recitation (*setoran subuh*). Students identified as absent are not punished on the spot but are manually recorded on a "small paper," which is then delegated to the staff to be followed up on. This procedural gap between the violation (dawn) and execution (8 AM) is crucial. Sociologically, it institutionalizes the sanction—shifting it from a sudden, emotional punishment to a rationalized, bureaucratic consequence. This lived reality is vividly detailed by Santri 2: *"Perhaps because there were activities the night before or we didn't get enough sleep, we overslept at dawn and woke up too late to join the Quran recitation. After the kyai takes the roll call, those who didn't attend the dawn setoran (recitation session) are usually written down on a small slip of paper and handed to the administrators to be notified... After 8 AM, we gather at the ta'zīran venue, which is usually in the parking lot. We typically use mats to sit on".*<sup>10</sup>

From a critical sociological standpoint, this execution of the *nderes* sanction in an open parking lot operates beyond mere punishment. As noted by Michel Foucault regarding disciplinary power, placing violators in open, highly visible spaces serves as a panoptic mechanism. The spatial exposure itself becomes a tool of behavioural normalisation, utilizing peer surveillance and a sense of vulnerability to enforce compliance without the need for physical violence.

### **Philosophy of Ta'zīr: Paradigm Shift from Punishment to Ta'dīb**

To fully understand the disciplinary ecosystem of Pondok Pesantren Komplek T Asy-Syathibi, the concept of *ta'zīr* must be theoretically reconstructed and emancipated from its narrow, traditional legalistic confinement. Within academic discourse, a critical epistemic tension arises when evaluating institutional corrections,

<sup>10</sup> Interview with a student

necessitating a clear differentiation between three distinct paradigms: *ta'zīr* as legal punishment (*fiqh jinayah*), discipline as modern secular pedagogy, and *ta'dīb* as an Islamic epistemological framework. In classical Islamic jurisprudence, *ta'zīr* operates primarily as a retributive and deterrent instrument of criminal law, defined as discretionary punitive sanctions imposed by political or judicial authorities (*ulil amri*) to preserve public order. Conversely, modern secular pedagogy—heavily informed by Western psychology—conceptualizes discipline through a behavioristic lens, relying on systemic positive reinforcements or structural interventions to achieve external behavioral modifications and maintain institutional efficiency. In stark contrast to both, the al-Attas framework of *ta'dīb* operates on a transcendental-epistemological plane, defining education not merely as the transmission of data (*ta'lim*) or developmental nurturing (*tarbiyah*), but as the active instillation of *adab*. Here, *adab* implies the cognitive and spiritual recognition of the proper places of all things in the order of creation, which logically leads to the recognition of divine authority and self-mastery.<sup>11</sup>

The empirical reality observed at Komplek T demonstrates a profound epistemic shift, wherein *ta'zīr* is structurally translocated from a penal-legal mechanism into a functional instrument of *ta'dīb*. Under this pedagogical translation, a student's violation—such as failing to attend the mandatory dawn recitation (*setoran subuh*)—is reconstructed not merely as a bureaucratic or administrative breach, but as an ontological "loss of *adab*." The student is viewed as having temporarily lost their internal ethical orientation, failing to recognize the hierarchy of priorities by placing biological comfort (sleep) over spiritual and intellectual advancement (seeking knowledge). Therefore, the institutional response is designed specifically as an epistemological correction to restore that balance.<sup>12</sup> As emphasized by Administrator 1: "*From the perspective of the boarding school administrators, ta'zīr differs from punishment in public schools because ta'zīr is not solely intended to act as a deterrent, but rather focuses more on improving adab (etiquette/manners), fostering akhlak (moral character), and restoring the spiritual relationship with the pesantren (Islamic boarding school) environment*".<sup>13</sup>

This institutional philosophy positions structural sanctions as a mechanism to re-establish justice (*'adl*) within the individual soul, effectively preventing what al-Attas terms *zulm al-nafs* (injustice to oneself). Far from experiencing this intervention as a hostile act of retributive violence, the subjects actively internalize this corrective pressure within an emic framework of parental affection and spiritual care. Other administrator reinforces this by stating that *ta'zīr* serves as "*a corrective measure that restores students to respectful, disciplined, and responsible conduct... not merely to instill fear*".<sup>14</sup> This perspective is deeply mirrored in the consciousness of the students

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<sup>11</sup> Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM), 1980).

<sup>12</sup> Al-Attas.

<sup>13</sup> Interview with an administrator

<sup>14</sup> Interview with an administrator

themselves, as articulated by Santri: "I view it more as a gesture of care from the caregiver, so that the student can devote his time to reciting the Qur'an instead of engaging in less useful activities".<sup>15</sup>

However, a rigorous and objective academic analysis must move beyond this highly affirmative, normative narrative to confront the inherent ambivalences and structural power dynamics within the practice. While internal actors justify *ta'zīr* as an unmitigated expression of prophetic mercy (*rahmah*) and soul purification (*tazkiyatun nafs*), a critical sociological lens reveals that this epistemic shift does not eradicate coercion; rather, it reframes and relocates it. Viewed through a Foucauldian framework, *ta'zīr* operates as a sophisticated, hybrid disciplinary regime situated at the intersection of pedagogy, moral regulation, and institutional power. The capacity of the *Kyai* and the administrators to govern the students' physical bodies, dictate the precise spatial-temporal boundaries of their day, and mandate the recitation of sacred texts as a penalty constitutes an advanced manifestation of disciplinary power.<sup>16</sup> By framing physical and temporal coercion as an act of spiritual purification, the pesantren successfully executes a form of symbolic discipline. The potential trauma of raw, behavioristic punishment is minimized, yet it is replaced by a potent, culturally legitimized educational authority that secures deep, internalized submission by capturing not just the student's external behavior, but their subjective conscience.<sup>17</sup>

### **Manifestation of Living Hadith: Creative Reception in Educative Sanction Practices**

In the analytical framework of Living Hadith, religious practices within the pesantren are not merely evaluated based on textual adherence, but on how these sacred texts "live," are negotiated, and functionally received by the community. The findings at PP. Al-Munawwir Komplek T Asy-Syathibi reveal a creative, non-literal reception of disciplinary hadiths, where the essence of "firmness" (*hazm*) is maintained, but its performative form of physical coercion is epistemologically transformed.

The theological foundation of discipline in Islamic education often refers to the Prophetic tradition regarding the establishment of prayer, which commands parents to strike (*dharb*) children who neglect their prayers at the age of ten.<sup>18</sup> In classical textual studies, the word *wadhribuhum* (strike them) is frequently interpreted as permission to perform *dharb ghairu mubarrih* (striking that does not injure) as a form of shock therapy. However, the Living Hadith practice at Komplek T demonstrates a paradigm shift from a static-literal reception to a dynamic-functional reception. The pesantren reconstructs the *illat* (legal reasoning) of the command to strike: it is fundamentally about creating a deterrent effect and awakening consciousness, not

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<sup>15</sup> Interview with a student

<sup>16</sup> M Foucault, *Discipline and Punish: The Birth of the Prison*, Peregrine Books (Knopf Doubleday Publishing Group, 1995), <https://books.google.co.id/books?id=AVzuf-r22e0C>.

<sup>17</sup> Foucault.

<sup>18</sup> Abu Daud, *Sunan Abi Daud* (Mesir: Maktabah Syarikah wa Matba"ah alMusthafa, 1952).

inflicting physical pain.<sup>19</sup> Consequently, the pesantren replaces the physical instrument with an intellectual and spiritual burden—namely, the obligation to perform *nderes* (reciting the Qur'an) for hours in a public space. Philosophically, while a physical blow strikes the skin, the *nderes* sanction "strikes" the student's ego and lethargy. As expressed by student, this sanction is internalized as a logical restitution of time: "I view *ta'zīran* more as a substitute for the study time I skipped, rather than as a punishment".<sup>20</sup>

However, the manifestation of Living Hadith in this institution also extends to the discretionary authority (*tafwidh*) held by the Kyai, which sociologically reveals a critical ambivalence in the pesantren's disciplinary regime.<sup>21</sup> In *fiqh jinayah*, *ta'zīr* is the prerogative right of the leader to determine punishments based on public benefit, mirroring the hadith commanding absolute obedience to the *amir* (leader).<sup>22</sup> Alumni 1 highlighted this phenomenon by noting that the execution of sanctions is not always strictly bureaucratic: "A rule remains a rule, yet occasionally the *ta'zīran* depends on *Abah Yai's* disposition. At times, we are offered the option of internal or external *ta'zīr*."<sup>23</sup>

While the internal emic perspective often romanticizes this "mood-based" decision-making as a form of spiritual intuition (*firasat*) or *ijtihad* of the charismatic leader, an objective sociological analysis must problematize this. From the perspective of global educational sociology, a disciplinary system contingent upon the fluctuating emotional state or "mood" of a central figure reflects a highly vulnerable and arbitrary power relation. It signifies that the pesantren operates largely under what Max Weber terms "charismatic authority," where the legitimacy of the rule is bound to the person of the Kyai rather than a fixed, rational-legal bureaucratic system.<sup>24</sup> This arbitrariness means that students are subjected to a fluid disciplinary matrix where power is centralized and absolute, creating an environment where predictability is low, and the potential for subjective bias is inherently high.

Despite this structural vulnerability, the heaviest sanction—suspension requiring parental consultation (*sowan*)—demonstrates a profound theological integration. In the pesantren tradition, the blessing of knowledge is contingent upon the pleasure of parents and teachers, rooted in the hadith stating that Allah's pleasure lies in the parents' pleasure.<sup>25</sup> Obliging a student to face their parents in a state of disappointment is arguably the heaviest psychological *ta'zīr*. Sociologically, it serves as a mechanism of social control and familial pressure. Yet, theologically, it operates

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<sup>19</sup> Agam Muhammad Rizki and Zulkifly Lessy, "Pendidikan Islam Dalam Perspektif Hadist Tarbawi," *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 6 (June 1, 2024): 5298–5302, <https://doi.org/10.54371/jiip.v7i6.4476>.

<sup>20</sup> Interview with a student

<sup>21</sup> Hafid Gunawan, Nina Nirmala Sari, and Muhammad Akmal Muzhafar, "Penerapan Kaidah Fiqih Jinayah Dalam Qadzaf Secara Kinayah."

<sup>22</sup> Muslim ibn al-Hajjaj Al-Naysaburi, *Sahih Muslim*, ed. Abdul Hamid Siddiqi, Al-Jami' Al-Sahih (New Delhi: Kitab Bhavan, 2000), <http://sunnah.com>.

<sup>23</sup> Interview with a student

<sup>24</sup> M Weber, H H Gerth, and C W Mills, *From Max Weber: Essays in Sociology - Scholar's Choice Edition* (Scholar's Choice, 2015), <https://books.google.co.id/books?id=g4FRrgEACAAJ>.

<sup>25</sup> al-Tirmidzi, *Sunan Al-Tirmidzi* (Riyadl: Dar al-Salam lil al-Nasyr wa al-Tauzi', 2000).

as a sacred ritual to repair *birru walidain* (filial piety), forcing the student into sincere repentance (*tawbah nasuha*) and realigning their spiritual trajectory.

To comprehend how *ta'zīr* is subjectively experienced and internalized by the actors, this study employs Alfred Schutz's Social Phenomenology, specifically mapping the students' actions through their *Because-Motives* (*Weil-Motive*) and *In-Order-To-Motives* (*Um-Zu-Motive*). Rather than viewing the students as passive recipients of institutional power, this framework reveals them as active subjects who constantly negotiate the meanings of their lived experiences within the pesantren's *lifeworld* (*lebenswelt*).<sup>26</sup>

The *Because-Motives* refer to the historical antecedents and objective constraints that cause a student to commit a violation. Based on the interviews, the violations—such as missing the mandatory dawn recitation (*setoran subuh*)—are rarely driven by deliberate rebellion or ideological resistance against the Kyai. Instead, they are primarily rooted in physical exhaustion and the high cognitive load experienced by the students. The demographic of Komplek T consists largely of university students who must navigate a rigorous dual-curriculum: managing demanding academic coursework and research at the university during the day, while fulfilling classical textual studies at the pesantren at night. This intense dual system creates an inevitable cognitive and physical overload, leading to temporary episodes of negligence. Santri 2's admission of being "*kurang tidur*" (sleep-deprived) due to nighttime activities perfectly illustrates this constraint.

Conversely, the *In-Order-To-Motives* reveal the future-oriented projections and psychological negotiations of the students while actively undergoing the sanction. When placed in the public parking lot to complete the *nderes* sanction, the students' primary motive is not merely administrative compliance or avoiding further punishment. Emically, they undergo the sanction to achieve a spiritual reset. The act of reciting the Qur'an serves to assuage the guilt of their negligence. Over time, this recurring experience undergoes a process of *retypification*. It settles into their *stock of knowledge* not as a traumatic memory of institutional violence, but as a culturally legitimized process of *tarbiyah* (nurturing). Thus, the structural coercion of *ta'zīr* is phenomenologically reconstructed by the subjects into an indispensable mechanism for character building and maintaining their spiritual alignment with the pesantren community.

## **Conclusion**

This study concludes that the practice of *ta'zīr* at Pondok Pesantren Al-Munawwir Komplek T Asy-Syathibi operates far beyond the binary opposition of punitive violence and secular pedagogical idealism. By shifting the epistemological framework from a purely legalistic *fiqh jinayah* perspective to the philosophy of *Ta'dīb*, the pesantren successfully translocates *ta'zīr* into a mechanism for restoring *adab* and correcting spiritual imbalances. As a manifestation of Living Hadith, the institution

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<sup>26</sup> Alfred Schutz, *The Phenomenology of the Social World*, ed. George Walsh and Frederick Lehnert (Evanston, IL: Northwestern University Press, 1967).

creatively receives the prophetic command of firmness (*hazm*) by replacing physical coercion (*dharb*) with spiritual and intellectual restitution, notably the mandatory *nderes* and parental *sowan*. Phenomenologically, despite the inherent vulnerabilities of its charismatic power relations and panoptic disciplinary structures, the students actively internalize these sanctions. Driven by their specific *because-motives* (such as cognitive load and exhaustion) and *in-order-to-motives* (spiritual realignment), the subjects reconstruct these coercive moments into legitimate, humanistic pathways for soul purification (*tazkiyatun nafs*).

This article offers three primary contributions to the academic discourse. First, it contributes to the reinterpretation of *ta'zīr* within global Islamic education, proving that it can be theoretically reconstructed from a penal instrument into a culturally legitimized pedagogical discipline. Second, it advances the development of Living Hadith by demonstrating that it is not merely a ritualistic or devotional phenomenon, but a highly dynamic social practice capable of shaping institutional governance. Finally, by illustrating how the pesantren prioritizes the holistic protection of the student's intellect and soul over rigid punitive compliance, this study outlines a comprehensive model for the integration of *maqasid*-like ethics into modern educational character-building frameworks.

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