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Educational Culture Of Reward And Punishment In Delivering Education At Modern Dayah Of Aceh Besar District

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Abstract

The application of reward and punishment is also in line with the concepts of the Qur'an and hadith, even education experts support these two approaches with the note that punishment is the last alternative, and its application must be based on compassion, fairness, not hurting and having educational value. But in reality, there are still many imbalances in its application, especially in the integrated dayah at Aceh Besar District. The purpose of this study was to find out the elements of educational culture in integrated Islamic boarding schools, to find out the forms of reward and punishment in organizing education and knowing the impact of implementing the reward and system system punishment for the behavior of students. In order for this research to be more accurate, the researchers used a qualitative method with a phenomenological approach. Through this method, researchers try to comprehensively examine the symptoms that occur in the field according to the focus of the problem. Based on the results of research conducted by the authors indicate that. First, the cultural elements of integrated dayah education have been well formed, starting with the inculcation of elements of faith and spiritual rituals, educational activities that take place according to schedule, learning climate and discipline, rules and curriculum, interaction and communication media, teachers and leaders who become exemplary figures and the existence of artifacts/symbols as a work of art. Second, in the application of reward and punishment it was found that punishment is still prioritized compared to reward, there is still no standardization and there is also no complete evaluation of reward and punishment. punishment imposed. Third, the existence of various imbalances in the application

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of punishment has an impact on the behavior of some students who are unhappy, depressed, traumatic and want revenge on other students.

Keywords: Educational Culture, Reward and Punishment, Modern Dayah

INTRODUCTION

Culture or *culture* is the whole of knowledge, belief, art, morals, laws, customs, habits and other capabilities acquired as members of society. Culture can also be interpreted as a whole way of life, social heritage, ways of thinking, beliefs, ways of behaving groups, warehouses of lessons learned, standard actions to solve problems, rules of behavior to solve problems, rules for behaving in certain events (Amin , 2011: 86).

Ibnu Khaldun added that violence in education can make people indirectly learn to trick, which turns into behavior and habits. Thus, lost the human meanings that exist in it. Social feelings and gentleness turn into arrogance and self-preservation. In fact, he is reluctant to seek virtues and good behavior so that he is further away from the purpose of his life as a human being and sinks into the worst human being. this will happen to every ummah who is accustomed to being forced and oppressed. He added that whoever grows up in conditions of coercion and oppression, he will become a liar, lazy, has a hard and narrow personality, is not active and has various other bad deeds (Khaldun, 2011: 1007).

The goal that must be achieved in giving rewards is to further develop intrinsic motivation from extrinsic motivation, in the sense that students do actions, then the actions taken arise from the student's own awareness. By giving rewards, it is hoped that it can build a positive relationship between teachers and students, because rewards are part of another form of affection from an educator to students.

Gift giving is a form of reinforcement or positive reinforcement and at the same time is achievement motivation, so the gift must be appropriate and adapted to the child's condition. Marno and Idris say that the purpose of giving rewards is as reinforcement. So, from some of these reward objectives it can be concluded that rewards are given to children so that they become motivation, because giving gifts to children will have a large impact as a driving force in learning (Marno & Idris, 2008: 133).

The purpose of giving punishment is to arouse feelings and responsibility (Ahmadi & Uhbiyati, 1991: 154). More explicitly Emile Durkheim said that the purpose of giving punishment

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in the world of education is as a means of prevention. In his view that punishment is a way to prevent various violations of the rules, where educators punish students not only to not repeat their mistakes but also to prevent other children from imitating them (Durkheim, 1990: 116).

Therefore, the main purpose of punishment is to stop children from doing something that is not in accordance with the norms and rules that apply by using methods that provide a deterrent effect, both biologically and psychologically. Education and culture have a very close relationship with one another, even education plays a very strategic role as a teaching agent for cultural values and the actualization of these values in people's lives and it has become sunnatullah that the process of forming human character cannot be separated from beliefs and cultural values that existed at that time. While d' father or pesantren which is one of the oldest educational institutions in Indonesia , also in Aceh is an educational institution which has an important role in educating the ummah and preserving cultural values in life. Dayah is a traditional Islamic educational institution that is inseparable from the scientific tradition and intellectual cultural transformation of the people of Aceh.

It cannot be denied that Islamic boarding school education is the main stronghold that has been so deeply rooted in society, its existence and contribution are felt in various aspects of life, especially in religious education, social life and also in transforming cultural values in society. This institution has produced many scientists in various disciplines, such as fiqh, monotheism, interpretation, Arabic, Sufism as well as being a stronghold of aqidah, the influence of globalization and also moral decadence. There are many cultures attached to the world of dayah, such as a culture of worship, a culture of learning, a culture of mutual respect and respect , a culture of kissing the teacher's hand, a culture of discipline, a culture of communication , including a culture of *reward and punishment,* even a culture of reward and punishment is one approach that is considered very appropriate in the process of intellectual development and spiritual maturity.

However, in practice, based on the initial observations that the authors made , it turns out that there are still deficiencies that need to be continuously evaluated, including that the provision of *punishment* is still not balanced compared to *rewards* , even the application of *punishment* is still not standardized so that errors occur in its application.

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RESEARCH METHODS

Study it uses type study qualitative . According to Bogdan and Taylor what is meant by qualitative research is "a research procedure that produces data in the form of written or spoken descriptions of people and observable behavior" (Denzin & Lincoln, 2009: 2). Study qualitative used For understand phenomenon social culture from corner participatory namely the people who were observed, interviewed, asked information or data in the form of information, opinion, thoughts or his perception. In study qualitative data collected No form numbers but originate from activity observation direct results interview, notes field And documentation other. The goal is For get description reality empirical behind observed phenomenon in a manner deep, detailed And complete (Moleong, 2011: 4).

In qualitative research, the instrument or research tool is the researcher himself. As stated by Meleong , the position of a researcher in qualitative research is quite complicated, he is also a planner, executor of data collection, analysis, interpretation of data and in the end becomes a reporter of research results (Sugiono, 2012: 59).

RESEARCH RESULTS AND DISCUSSION

Research Result

Elements of educational culture in the implementation of education at the Aceh Besar integrated Islamic boarding school, namely: *First* , faith and spiritual rituals in the form of obligatory prayers, circumcision prayers, Duha prayers, midnight prayers, fasting Monday/Thursday, praying after prayer, eclipse prayer remembrance. *Second* , educational activities in the form of reciting the yellow book, memorizing the Koran , formal learning, sports, group study, muhadasa, muhazharah, memorizing mudradat. *Third* , public figures from dayah leaders and teachers. *Fourth* , an active climate in the form of talent interests, Olympiads, Arabic and English speech contests, yellow book reading competitions, Quran recitation competitions, quizzes, scout activities. *Fifth* , discipline which includes being on time for worship, on time for study, on time for getting up and sleeping, on time for holidays and coming back, neat and clean clothes, discipline in duties and responsibilities, discipline in eating time. *Sixth,* interaction media such as the use of cellphones, loudspeakers, WhatsApp, Facebook, Instagram. *Seventh* , the language of communication, namely Indonesian, regional languages, English, Arabic. *Eighth* , symbolic and artifacts in the form of brochures, wall magazines, pamphlets, graves, old wells, logos.

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Reward forms in the implementation of education at the Aceh Besar integrated dayah namely good praise, material rewards, praying, patting him on the shoulder, giving trust, accompanying students, respecting and giving gifts. However, forms of *reward* like this are rarely done. As for the forms of *punishment* in the implementation of education at the integrated Islamic boarding school in Aceh Besar, namely in the form of physical and non-physical punishment. Forms of physical punishment include students being expelled from class, corporal punishment (Scoot Jump, hitting with hands, tweaking, pinching, hitting with objects), detention in class (locked in class, alienated seats), giving fines (running around the field, picking up trash, memorizing certain verses). While the non-physical punishments are in the form of lowering scores/decreasing ratings, reducing rights, criticizing, glaring, giving reprimands, surly, snapping, prohibiting doing something, turning away, not greeting.

Thus a form of *reward* and *punishment* applied in the implementation of education at Aceh Besar integrated dayah is the culture of reward and punishment education at Aceh Besar integrated dayah there is no standardization (concept and practice). This finding can be seen from the application of *reward* and *punishment* to integrated Islamic boarding schools in Aceh Besar which does not yet have a standard between theory and practice.

The application of *reward* and *punishment* has a very large impact on the behavior of students. The impact of implementing *rewards* is that students are more enthusiastic in learning, more motivated in achieving achievements, students feel valued so they are happy to learn, creating a harmonious and humanist relationship between teachers and students. While the application of punishment tends to be negative, namely students feel humiliated and humiliated, students become gloomy and afraid, students become vengeful, students become ignorant, damage the good relationship between teachers and students, lack of interest in students to study at the Islamic boarding school, students become less enthusiastic in learning and achievement. However, the application of *reward* and *punishment* to the integrated Islamic boarding school in Aceh Besar has a very large impact on the formation of the personality of the santri, especially in encouraging the growth of the disciplinary character of the santri in various matters. The reward given can spur them to be the best. Likewise, punishment becomes a justification to remain careful in doing everything so as not to commit violations or mistakes. The impact of the discipline of the santri has an effect on the obedience of the santri in terms of being unplugged, wandering outside the pesantren environment, such as the habit of sitting on the side of the road in the dayah yard in the afternoon.

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Research Discussion

Culture comes from Sanskrit namely *buddhayah* , which is the plural form of *buddhi* (mind or reason) defined as matters relating to the mind, and human reason. Koentjaraningrat understands culture as "mind power" in the form of creativity, initiative and taste (Koentjaraningrat, 2000: 181). In the Indonesian Dictionary it is explained that culture is the mind, the human mind, which has civilization (Daryanto, 1997: 116). In the General Indonesian Dictionary that culture is defined by 1). Thought; common sense; result 2). Culture, 3). Which is about culture; who have developed (civilized, advanced): a soul that has developed (intelligent, advanced) (Poerwadarminta, 2006: 180).

In terminology , culture is a way of life that exists in a group of people, which develops and is passed down from generation to generation. There are also those who argue that culture is a lifestyle that grows and develops in a group of people as a way of life in carrying out all activities.

The meaning above is also in line with what was conveyed by Maswardi Muhammad Amin *that culture* is the whole of knowledge, belief, art, morals, law, customs, habits and other abilities acquired as members of society. Culture can also be interpreted as a whole way of life, social heritage, ways of thinking, beliefs, ways of behaving groups, warehouses of lessons learned, standard actions to solve problems, rules of behavior to solve problems, rules for behaving in certain events (Amin, 2011: 86).

While education as mentioned in the Big Indonesian Dictionary (KBBI) is related to (regarding) education (Team Pustaka Phoenix, 2007: 206). Education itself comes from the basic word "educate" (educate), namely to maintain and provide training (teaching, guidance, leadership) regarding morals and intelligence. The etymology of the word education itself comes from the Latin word *ducare,* meaning "to guide, direct, or lead" and the prefix *e* , meaning "out". So, education means the activity of "leading out". Any experience that has a formative effect on the way people think, feel, or act can be considered as education (Pusat Bahasa Departemen Pendidikan Nasional, 2005: 263).

In English, the term education is known as the word *education,* which comes from the word *to educate* , namely to care for, educate. In the *Dictionary of Education,* the meaning of *education* is a collection of processes that enable a person to develop abilities, attitudes and positive forms of behavior in society. The term *education* can also be interpreted as a social

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process when a person is exposed to the influence of a selected and controlled environment, so that they can obtain optimal social skills and individual development.

Education in Greek is " *Paedagogie* ", the root of the word "pais" which means child, and "again" which means to guide. So *Paedagogie* is a guidance given to children (Syafril & Zen, 2017: 26). According to Sadulloh, that Pedagogic is the study of problems guiding children towards certain goals so that they are able to be independent in solving problems in their life (Sadulloh ,. *et al* , 2018: 2)

In Arabic education is called *Tarbiyah* which is taken from *Rabba* which means nurturing, managing, caring for, educating. In various Arabic literatures, the word *Tarbiyah has the* same core meaning, which refers to the process of developing all the potential that is bestowed on humans (Umar, 2010: 21).

Ki Hajar Dewantara, defines education as an effort to advance the character, mind and body of children, so that they can advance the perfection of life and bring children to life in harmony with nature and society (Dewantara, 2011: 14-15). Ahmad D. Marimba, argued that Education is a guidance that is carried out consciously by educators, for the physical and spiritual development of students towards the formation of a complete personality (Marimba, 1989: 19).

Departing from an understanding of culture and education as described above, the educational culture that will be discussed in this study includes; 1) . Faith Culture and Spiritual Rituals, 2). Educational Activity, 3). Public Figure , 4). Active and Disciplined Climate, 5). Interaction media and communication language, 6). Symbolism and artifacts.

Reward is an educational tool to educate children or other parties so that they feel happy because their deeds and work are rewarded and also prizes. *Reward* is a *noun* (noun) that comes from English, which means a sign of service, award (Salim, 2000 : 1265). In the Big Indonesian Dictionary, the equivalent word *reward* means gift, which means giving, reward (KBBI 2008: 501). The word *reward* in Arabic is synonymous with "*tsawab* " which has the meaning of rewarding or repaying services (Baalbaki, 2006: 246)

In line with the meaning above, the *reward* in the learning process is a form of support for students so that they can influence and change the character of students to be better and more motivated in learning

Meanwhile *Punishment* he means with several meanings; " 1) . Torture and so on which are imposed on people who break the law and so on; 2) . The decision handed down by the judge; 3) . The results or consequences of punishing." (Depdikbud, 1995: 360)

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In Arabic the word *Punishment* or punishment is defined as *'Iqab, Jaza'* and *'uqubah.* The word 'Iqab can also mean a reply (Ali & Mahdhor, 1996: 1304). Tanlain said that *punishment* is an educational action against students for making mistakes and is done so that students don't do it again or repeat it (Tanlain, 2006: 57). An almost similar statement was also conveyed by Suwarno that punishment is giving or inflicting sorrow or suffering on purpose to someone who is under our supervision with the intention that the suffering will really be felt towards improvement (Suwarno 1992: 115).

In the history of mankind that punishment is not something foreign and it has become a culture with the aim of giving change for the better, both in terms of behavior, science and from other sides. The basis for giving punishment can be seen in the verses of the Qur'an, among others; as the word of God which means, *So when they forget what they were warned about, we save those who forbid them from evil deeds and we inflict severe punishment on the wrongdoers, because they always do evil.* (QS. al-A'raf (7): 165) .

Broadly speaking, rewards can be divided into four types, namely praise, respect, gifts, and tokens of appreciation (Sabri, 1999: 46-47). Muhammad bin Jamil Zainu said that rewards can be categorized in several forms such as; 1). Kind praise, 2). Material rewards, 3). Pray, 4). Achievement board, 5). Patting his shoulder, 6). Giving trust, 7). Giving advice, 8). Accompany them, 9). Advise the student's family, and 10). Helping the needy (Zainu, 2005: 60-163).

In line with that, giving rewards in any form is a modification of the teacher's way of giving awards and encouragement to students which aims to provide information or feedback to the recipient for his actions as an act of encouragement and motivation. While the forms of punishment can also be classified in several forms, bias in the form of corporal punishment, confinement, fines and other forms. Other forms of punishment are (1) Advising and Giving Directions; (2) Surly; (3) Snapped; (4) Prohibit Doing Something; (5) Turn away; (6) Not Greeting; and (7) Reprimand.

Rewards have various forms, but if one pays attention to the application of rewards in learning is not as simple as the form, when to whom, and in what form it is not easy to answer. Rewards do not have to be given to students who are the smartest in their class, but are given to students who are less intelligent if they have shown better learning achievement than before. Even if necessary, gifts are also given to all students in one class if one day they have shown better learning results than before (Djamarah, 2005: 196).

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Ngalim Purwanto, that there are four conditions that must be met in giving punishment: 1). Punishment must have something to do with mistakes, 2). Punishment must be adjusted to the personality and age of the child, 3). Punishment must be given fairly, 4). The teacher must apologize after the sentence is carried out (Purwanto, 2006: 245).

Ngalim Purwanto also added the terms of pedagogical punishment, among others: 1). Each punishment should be justifiable, not arbitrary 2). As far as possible, the punishment is corrective, 3). Punishment should not be in the form of threats or revenge, 4). Do not punish when we are angry. 5). Each punishment must be given consciously and has been calculated or considered beforehand, 6). For the convict (student), the punishment (punishment) should be felt by himself as a position or actual suffering. 7). Don't do corporal punishment because in essence corporal punishment is prohibited by the state. 8). Punishment should not damage the good relationship between teachers and students, 9). There needs to be an ability to forgive from the teacher after imposing punishment (punishment) and after the student realizes his mistake (Purwanto, 2014: 191-192).

Abdullah Nasih Ulwan emphasized that the punishment must be carried out carefully. An educator in imposing punishment should position himself as a doctor, so that in giving punishment in a gentle and compassionate manner. And what needs to be remembered is that punishment aims as guidance or improvement" (Ulwan, 2007: 315).

CONCLUSION

In essence , the elements of educational culture are many and broad, but what the researchers will convey in this study are only a few things that are considered the most basic and important as elements of educational culture based on theoretical studies and also based on analysis in the field, especially in integrated dayah at Aceh Besar District. These elements include faith and spiritual rituals, educational activities, language of communication, public figures, interaction media, discipline and responsibility, organization and community, and symbolism and artifacts .

Forms of giving *rewards can be seen in several forms,* including in the field of formal education where teachers give *rewards* in various ways such as applauding, praising, patting on the shoulder saying you are great and continue your achievements and also in other forms, such as praising students who excel in front of their parents when taking report cards every semester and also give awards and prizes openly once a year on the main stage witnessed by all students,

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teachers, parents and others. The forms of Punishment that are often practiced in the world of education, especially integrated Islamic boarding schools, based on observations made by researchers, include push-ups, scot jumps, being thrown with sandals, getting their heads shaved, cutting hair, memorizing vocabulary, wearing special colorful headscarves, and being beaten. sticks on thighs, standing on one leg while holding ears, being tweaked, pinched, tweaking each other, picking up trash, reading the Qur'an for one hour, memorizing vocabulary, being lightly beaten on the feet and hands and also other light punishments.

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