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Al-Qabisi's Theory on Physical Punishment Method for Students

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AI-QABISI'S THEORY ON PHYSICAL PUNISHMENT METHOD FOR STUDENTS

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Abstract

The ideas of al-Qabisi on the physical punishment method for the students now tend to be poorly comprehended, acknowledged, and implemented by educators in the educational institution system. It is almost certain that the study of the physical punishment method is still limited to theory and knowledge without giving application in the reality of life. This research aimed to analyze the principle of physical punishment for the students, illustrate the terms, as well as the objectives of the punishment, and the impact on the psychological and physical of students. Based on library research and descriptive, deductive, and content analysis of primary and secondary data sources, the result of the research showed that according to al-Qabisi, there are six principles of physical punishment, four conditions that must be considered in the provision of physical punishment, five purposes of giving physical punishment for them, and imposition of physical punishment for them according to al-Qabisi harms the physical and psychological of students.

Keywords: *Physical Punishment Method; Students; Al-Qabisi.*



A. Introduction

Education is a conscious effort carried out by adults to guide and nurture and be responsible for developing students' intellects toward maturity and can apply them in daily life (Arief, 2002). To achieve the goals of education, many factors need to be considered, including the method of education. In simple education, the method is defined as a way of delivering educational material to students in an educational institution both formal, informal, and non-formal educational institutions. There are many educational methods used in the process of education and teaching. Many and varied educational methods are very important because they can cover the shortcomings of other methods. Therefore educators must have and use several methods in education and teaching to create a comfortable learning atmosphere, easily understood by students, and can achieve the expected goals. Among these educational methods is the method of punishment.

Method of punishment is a way of educating by giving punishment for the students because they have violated rules and orders that have been set. There are two methods of punishment generally, namely the method of physical punishment and non-physical punishment methods. Especially method of physical punishment has a positive influence on the success of students' education if applied appropriately. However, in the process of education so far, the method of physical punishment applied by some parents at home and educators (teachers) in schools lacks understanding of substance and its principles so that method of physical punishment applied is sometimes harmful and injures students physicality.

Studies on methods of physical punishment were not only discussed by Western education figures but also discussed by leaders of Islamic education. Among the leaders of Islamic education is al-Qabisi. He contributed a lot of valuable thoughts through his monumental books, especially the book *al-Risalah al-Mufashshalah li Ahwal al-Muta'allimin wa Ahkam al-Mu'allimin wa al-Muta'allimin* which are widely used as references by educational leaders and practitioners today. Al-Qabisi's ideas particularly about physical punishment method based on reality until now seem to be poorly understood, known, and adopted by educators at home and in schools to be applied in

the implementation and process of education so far. It is almost certain that the study of the physical punishment method is still limited to theory and knowledge, without giving application in the reality of life.

This study is considered to have a new novelty because al-Qabisi has a comprehensive mind about the concept of imposing physical punishment for the students, which includes principles, requirements, objectives, and impact of physical punishment for them. Therefore, this study is very important to do because its mind in imposing physical punishment for them can be used as a contribution to the thought of rule signs for giving physical punishment for them in educational institutions. Thus, the implementation of physical punishment becomes effective it can reduce physical suffering for them, and it is hopefully possible to eliminate the application of physical punishment as an educational method.

Based on the description above which covers the background and causes of this study, the writer wants to explain about al-Qabisi's theory on the physical punishment method for students. The study in this paper is more focused on the principles, requirements, objectives, and the impact of physical punishment imposition for the students because today the physical punishment imposition for the students does not pay attention to the factors above of al-Qabisi version. By following these factors they can be used as a guide by educators in applying the method of physical punishment for them.

B. Method

This study uses a type of library research, which in this research the discovery of objects is carried out by exploring library information particularly in the form of texts, encyclopedias, scientific journals, newspapers, magazines, and other documents (Zed, 2008). This library research was chosen because research problems can only be answered through literature review, it is impossible to obtain data and answer through field studies.

This is qualitative research in which data is taken from primary data sources of the book *Al-Risalah al-Mufassshalah li Ahwal al-Mu'allimin wa Ahkam al-Mu'allimin wa al-Muta'allimin*, and secondary data sources of the book *Al-Tarbiyah fi al-Islam*, by Ahmad Fuad al-Ahwani and other related



secondary data. While data is collected through the documentary method, which is how to collect data through written remains, such as archives, manuscripts, and others related to research problems (Margono, 2004). Meanwhile, the data were collected by reading, translating, and understanding the contents of the texts of al-Qabisi's work as the focus of the study. Then the data were analyzed by using descriptive, deductive, and content analysis. Descriptive analysis is a method of analysis that "seeks to describe and interpret what exists, both existing conditions or relationships, growing opinions, ongoing and developing processes (Faisal, 1982: 119)" or methods that "provide a clear picture and accurate about the material or phenomenon being investigated (Hadjar, 1997: 274)." Descriptive analysis is used to describe al-Qabisi's profile and his thoughts about physical punishment as an educational method so that through this analysis will produce a brief profile description of al-Qabisi and his ideas about the essence, principles, requirements, objectives, and the impact of physical punishment imposition for the students. Next, deductive analysis is used to draw general to specific conclusions. Through this analysis, it will produce specific al-Qabisi ideas, the result of a general explanation relating to the essence, principles, requirements, objectives, and the impact of physical punishment imposition on the students.

Finally, the content analysis is used. It is defined as "*a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use* (Emzir, 2010: 283)." An analysis contained in this study aims to reveal the meanings which are contained in the whole ideas of al-Qabisi, especially about the essence, principles, requirements, objectives, and the impact of physical punishment imposition for the students in the monumental book.

C. Result and Discussion

In this section, the author explains some findings based on the focus of the study which includes al-Qabisi's profile, essence, principles, requirements, objectives, and the impact of physical punishment imposition for the students according to al-Qabisi. Furthermore, it is analyzed to get a complete and



perfect overview so that it can be seen how far the extent al-Qabisi's theory can be applied in educational institutions nowadays.

1. Result

a. Sketch of al-Qabisi's Biography

According to al-Ahwani (1955), Al-Qabisi has the full name of Abu al-Hasan 'Ali bin Muhammad ibn Khalaf who is famous for al-Qabisi al-Faqih al-Qairawani. There are also sometimes called him al-Qabisi al-Qairawani (Washus & al-Jawaranah, 2014: 900). Other writers are mentioning the full name of al-Qabisi with different editors. However, what they mean is al-Qabisi who was born in Qairawan, Tunisia (Maghreb region, North Africa) on Monday of Rajab in 324 H, coinciding with 31 May 935 AD, (al-Ahwani, 1955) and died in the 3rd Rabi'ul Early 403 H coincided with October 23, 1012 AD in Qairawan, his native country (al-Jumbulati & al-Tuwanisi, 1994) at the age of 77 years according to the count of AD and 79 years according to the Hijriyah year.

Regarding his education history, it is closely related to his visits (*rihlah*) to several countries, such as Egypt, North Africa. In Egypt, he studied with one of the Iskandariah scholars. In Africa, he studied jurisprudence from famous scholars, such as Abu Abbas al-Ibyani al-Tamimi (d. 351 H/963 M or 361 H/971 AD), Ibn Masrur al-Dibaghi (d. 359 AH/969 AD), Abu Abdillah bin Masrur al-'Assal (w. 346 H/957 M), and others (al-Qabisi, 1986: 9). In Qairawan, Tunisia al-Qabisi studied the science of jurisprudence from Malikiyah scholars who developed in the area so that he also became an expert in Maliki jurisprudence in addition to experts in the field of hadith he had learned from his teachers in North Africa (Suwito & Fauzan (Eds.), 2003).

With his deep knowledge in the field of jurisprudence (*fiqh*) and *hadith*, al-Qabisi takes more normative thinking patterns but does not mean doctrine, so the reference he uses in formulating his thoughts including in the field of education is the fiqh paradigm based on the *Qur'an* and *hadith* (Nata, 2001). So, in addition to experts in the *hadith* and *fiqh*, al-Qabisi is also an expert in the field of education. This can be known from his work



(al-Na'miy, 1994: 182-183) in the field of education, including the book *Al-Risalah al-Mufashshalah li Ahwal al-Mu'allimin wa Ahkam al-Mu'allimin wa al-Muta'allimin* or in English is entitled *The Treatise Detailed Conditions of Learners and Precepts for Teachers and Learners* (Nakosteen, 1964: 104) and in French is entitled *Regles de Conduite Pour Les Instituteurs et Pour Les Eleves* (A. Totah, 1926: 72). This is a monumental work that is still a reference for thinkers and practitioners of education to date. Langgulong (2003) and (Sawari & Mat, 2014) said that al-Qabisi's work was greatly influenced by the book *Adab al-Mu'allimin* by Ibnu Sahnun (202-256 H), one of the Islamic education experts at the early 3rd century H/ 9th century AD from al-Qairawan, Tunisia (Syahrizal, 2016), (Abdullah et al., 2014), 1 century before al-Qabisi. This is evidenced from the many words or terms from the book of Ibnu Sahnun which are quoted by al-Qabisi although there are slight differences.

Like scholars and other figures, al-Qabisi also has intellectual work as a valuable intellectual and scientific treasure left behind and passed on to Muslims. Ibn Farihun and Qadhi Iyadh as quoted by Zakaria (2003: 75) mention several books written by al-Qabisi besides *Al-Risalah al-Mufashshalah li Ahwal al-Mu'allimin wa Ahkam al-Mu'allimin wa al-Muta'allimin*, among others; the book *al-Mumahhidf al-Fiqh wa Ahkam al-Diyanah*, *al-Mub'id min Syibhi al-Ta'wil*, *al-Munabbih li al-Fithon an Ghawail al-Fitan*, *al-'I'tiqadat*, *Manasik al-Haj*, *Mulakhhkhas li al-Muwatta'*, *al-Risalah al-Nashiriyah fi al-Raddu ala al-Bikriyah*, *al-Zikr wa al-Du'a*, and *Ahammiyyat al-Hushun*.

Regarding the exact amount of al-Qabisi's work, experts such as Qadhi Iyadh, Ibn Farihun, Abd al-Rahman, al-Shafdy, and Ali differed. Ibn Farihun mentions 15 books, 14 books of Qadhi Iyadh, 10 books of Abd al-Rahman, al-Shafdy mentions 6 books (al-Ahwani, 1955: 16-17), Ali (2007: 335) mentions approximately 9 books.

From the works of al-Qabisi above, it can be seen that al-Qabisi does not only master one field of science, but various disciplines, such as *hadith*, *fiqh*, poetry, education, *ulumul Qur'an*, tauhid, and so on. Thus, it can be said that al-Qabisi was a *muhaddits*, *faqih*, poet, educationalist, al-Qur'an scientist, and monotheism expert.

b. Physical Punishment according to Al-Qabisi's Thought

1) The essence of physical punishment

Regarding the nature or definition of physical punishment, al-Qabisi does not define understanding. In the explanation of his work, only the term *iqab/uqubah* is found which is interpreted as "punishment", *dharb* is interpreted as "punch/hit", and the term *uqubah al-dharb* is translated as "punitive punishment or physical punishment". Although not formulating these terms, al-Qabisi agreed that physical punishment is one of the methods of education that must be applied in the education process of students, both in formal, informal, and non-formal institutions. Physical punishment may be imposed on students after not working with threat methods, affection, advice, and so on. The punishment which is imposed for the students must be based on the educational elements to improve the attitude of students, not for in harsh or for revenge (Muslim, 2016), because "revenge will result in rift and reluctance of the relationship between educators and students may even also with parents of students" (Walidin, 2003: 132). Shortly, imposition of physical punishment on guilty students can be done if it has a positive impact, especially on the students themselves.

2) Principles of Giving Physical Punishment

The principle is principle or truth which is the basic subject of people thinking and acting (Ali, n.y.: 324). When associated with physical punishment, the principle of physical punishment can be interpreted as a principle or truth which is used as the basic basis in imposing physical punishment on students.

Imposing punishment, especially physical punishment on students is permitted on the condition that the educator must pay attention to the principles of giving the sentence so that the punishment has a positive impact on students. In this case, al-Qabisi realized the importance of paying attention to the principles of punishment. Therefore al-Qabisi put forward several principles that need to be considered in the imposition of physical punishment on students, namely (1) Giving punishment must leave a direct positive impact on the soul of the child who made a mistake, (2) Falling



punishment based on the situation and conditions, (3) Contains educational elements, (4) Stages of punishment, (5) Punishment do not take revenge, and (6) Punishment do not create emotion (al-Ahwani, 1955: 146-151).

The six principles of physical punishment according to al-Qabisi above become indicators for the principles of imposing educational physical punishment because the purpose of all of these principles is to give and guide students to be better or not in a worse character. It is different from the reality in educational practice nowadays, where there are still many teachers who do not understand the principles of imposing physical punishment for the students so that they do not feel punishment for their mistakes but they get experience violence from their teachers.

3) Requirements for the imposition of physical punishment

Terms are everything that must be fulfilled in doing something. Thus, the conditions for the imposition of physical punishment for the students. It will have a positive impact by paying attention to the requirements. Al-Qabisi acknowledged this, then he put forward several conditions in implementing physical punishment for students, namely: (1) Punishing students for doing wrong, (2) Punishing students according to mistakes made, (3) Number of blows from 1-3 times. The teacher must ask permission from the child's parents if he wants to beat the child more than 3 times to 10 times, (4) The child who is punished with a punchy sentence is more than 10 times, because he is close to the age of *baligh* (adult), unruly, behaves badly, and blows 10 times (5) The teacher hits the students themselves, (6) The blows do not suffer and suffer more until they have a positive influence, (7) The place hits on 2 feet (because the legs are safer and more secure). Avoid blows to the head or face of a child, because it can sometimes interfere with the brain or damage the eyes' vision, and (8) The hitting device is a small stick or piece of wood (wood should be soft and safe) (al-Ahwani, 1955: 148), (Syams al-Din, 1990: 110-112).

The term of the implementation of physical punishment for the students according to the al-Qabisi version above are part of pedagogy and contain educational elements. It is said to be part of pedagogy because the requirements for the implementation of physical punishment for them determined by al-Qabisi are part of the science or art of educating. It is

said to contain educational elements because the conditions for implementing physical punishment for them are aimed at educating them to avoid all forms of violating the rules. If they make mistakes, they must be told their mistakes, make them aware, and train them to obey established rules. This is one way to improve and educate them in a better character (Fauzi, 2016).

4) Purpose of giving physical punishment

A goal is something that is expected to be achieved after something is done. The purpose of giving physical punishment means something that is expected to be achieved after completing or imposing a physical sentence. Al-Qabisi considers that imposition of physical punishment for the students is not a futile act, but some goals must be achieved. The purpose of imposition of physical punishment for them according to al-Qabisi is for *ishlah* (improvement), *ta'dib* (educating morals), *izhah* (advice), *ibrah li ghairihi* (a lesson for other children), and *zajr* (prevention) (al-Qabisi, 1986).

Ishlah (improvement) which is meant here is correcting the behavior of students who make mistakes so they don't repeat the same mistakes both times. According to Ahmadi & Uhbiyati (2003), the mistake will be corrected by the child when the child already knows what his fault is, acknowledges the mistake he has made, and only allows the child to correct it. *Ta'dib* (educating morals) means to educate the morals of students with morality (noble) and leave the moral *razilah* (despicable). *Izhah* (advice) means giving direction and guidance to students to abandon all forms of violation for the benefit of students themselves. *Ibrah li ghairihi* (a lesson for other children), means that the punishment which is given to a student can be a lesson for other children so that they do not make mistakes. *Zajr* (prevention), which is preventing or avoiding students to make mistakes.

5) Impact of giving physical punishment for the students

The impact of physical punishment imposition for the students according to al-Qabisi can be classified into two, namely positive and negative impacts. The positive impact of the execution of punishment on students is if imposition of punishment is carried out with great care, responsibility, and not arbitrary. Conversely, implementation of physical



punishment harms students if imposition of punishment is carried out without regard to matters, including principles, conditions, and steps to impose a correct punishment, in addition to acting arbitrarily, not behaving be careful, and not full of responsibility.

Positive effects according to him are; (1) *ishlah al-fard*, which is to correct behavior of guilty students so that they do not repeat the same mistakes in a second time, (2) *'ibrah li ghairih* (lessons for other children), ie punishment is not only lessons for the wrongdoers themselves, but also can be a lesson for other children so that they do not try to violate (do wrong), and (3) *zajr* (prevention or prohibition), which is preventing or avoiding students to make mistakes.

While negative impacts according to al-Qabisi are; (1) can interfere with or damage vital limbs, such as hitting on the head or face. Spanking on the head or face of students (*qad yuhinu al-dimagh*) can sometimes cause brain disorders or (*yathrifu al-ain*) can damage the eyes' vision or (*yuatsiru atsab qabihan*) can cause other adverse effects on these vital members (al - Hasan, 1986: 130), (2) *la yu'idu bina al-syakhshiyah* (can no longer foster personality) of students, (3) *yumitu al-hayawiyah fi al-nafs* (eliminating vital factors in the soul) of students, (4) *yumitu al- qudrah ala al-khalqi wa al-ibda'i* (eliminating the creativity ability) of students (al-Qabisi, 1986: 37).

2. Discussion

In this section, the author discusses the essence, principles, requirements, objectives, and the impact of physical punishment imposition for the students according to al-Qabisi. These points need to be discussed as they must be adjusted and connected to the focus and results of the study. Through this discussion, an overview and additional information will be obtained from the findings above.

Based on the findings of the above statement it can be seen that al-Qabisi agreed to punishment as one of the methods of education, but he disagreed with physical punishment unless the teacher failed to use other methods such as advice, warning, intimidation, and threats. In other words, physical punishment is a part of the punishment and the last alternative

which is given for the students (Nor & Nawari, 2020). According to the education figure, imposition of physical punishment on students who commit to do mistakes should not be arbitrary but must pay attention to the principles, terms, goals, and methods of giving physical punishment. This needs to be done so that imposition of physical punishment has a positive impact on students, not a negative impact.

When viewed with principles of giving physical punishment for the students which are stated by al-Qabisi generally can be classified into two factors, namely paying attention to the internal factors of students and paying attention to the internal factors of educators. Factors that must be considered in students when punishment is addressed to them are, First, it has to have a positive impact on the child's psychological. Second, we have to see the right time. Third, there is an educational element, Fourth, gradually punishing. While the factors that must be considered by educators in educators themselves are: First, prohibition to hit children when they are emotional. Second, don't take revenge when we give punishment.

The six principles of giving punishment for many students that are mentioned by al-Qabisi are not explained in a specific subject. The author found it on several different pages from the book Al-Qabisi which was directed (given an explanation or commentary) by Ahmad Fuad al-Ahwani after conducting a careful review and deep understanding.

Principles for giving physical punishment for the students expressed by al-Qabisi are following the principles taught by Islam. Islam teaches that education must begin from gentleness, firmness to the more severe, namely physical punishment. But the imposition of physical punishment is the last choice after not working with the implementation of other educational methods, as mentioned above. If the principles of imposing physical punishment described by al-Qabisi are applied correctly, then the implementation of education through this method of physical punishment will be effective and avoid physical violence for the students. Conversely, if the principles for giving physical punishment are not serious and responsibility, it will endanger students, as is happening today in Purwokerto, Banyumas, Central Java, where there is a teacher who carries out physical



punishment to students by slapping, so they must be treated in the hospital because they experience pain in the jaw, buzzing ears, bruised blisters and complained of sustained dizziness. While the teacher who hit him had to deal with the authorities to take responsibility for his actions and face a sentence of 5 years in prison (Fahmi: 2018).

Based on the incident, it becomes a lesson that giving physical punishment for the students without understanding the principles of imposing physical punishment properly, will harm the students and the teacher itself.

When understanding the requirements above, in general, these requirements can be classified into 4 groups, namely, First, the requirements relating to educators as providers of physical punishment, namely educators themselves who beat students. Second, the requirements relating to students as recipients of physical punishment, namely (1) Because students do wrong, (2) Punished according to the level of mistakes made. Third, the requirements relating to the nature, place, and tool of hitting, namely (1) The nature of the blow should not suffer or may suffer but with the condition of giving a positive influence, (2) The place to hit on 2 feet, and (3) The hitting tool is small sticks or pieces of wood. And fourth, the requirements related to the number of punches, namely (1) Hit from 1 to 3 times. More than 3 to 10 times the educator (teacher) must ask permission from the parents of the students, (2) Children who have been *baligh* (adult) may be beaten 3 to 10 times.

Regarding with requirements of physical punishment, al-Qabisi is very carefully determined these requirements. It is something like caution that needs to be exemplified by educators today in imposing physical punishment for the students in educational institutions. In determining requirements for imposition of physical punishment, at least several important things must be considered, namely the limit of the number of punches given, the age of the child being beaten, the nature of beating, beating of body, and hitting tool. This needs to be considered so that the giving of punitive punches does not endanger students and does not come out of meaning from *ta' dib* (educating morals).

Regarding the number of blows must be limited to the minimum number of blows to maximum. If the minimum number of blows has made

students aware and want to improve themselves, want to change, and no longer repeat mistakes, then a minimum punch is sufficient, no need to add it again. Conversely, if the minimum number of blows does not give a sign of change in the students, then the blow needs to be added again until the students are aware of their mistakes and do not want to repeat them.

Furthermore, the age limit of students being beaten according to the *hadith* statement is the age of 10 years and above. This means that the age of students under 10 years old should not be beaten for making mistakes, but enough by using other methods, such as advice, reprimand, and so on. The reason for getting a punch at the age of 10 is because a child's physical condition is strong generally and able to withstand a blow. But the blows intended here are no punches to hurt, especially physical harm to children (al-Ajlan, 2006: 39-40). Then the nature of the punishment which is given should not suffer/ hurt the child at least or the maximum suffers/hurt the child with the condition of giving a positive impact. So what is called punishment is that it does not suffer/hurt and some suffer/hurt. In addition, the place (member) of the body that is beaten is not a dangerous member of the body because it will injure students either physically or psychologically, such as hitting parts of the head, face, and other harmful limbs. The tools used to hit are not hard tools but soft tools, such as sticks, small sticks, or other materials.

If these conditions are considered and implemented by educators, then physical punishment imposed for the students becomes an effective punishment, it does not lead to acts of violence against students. But so far what has happened in the implementation of education from elementary to upper secondary level, is not an effective punitive punishment given but violence experienced by students so that students are disabled and some even die as a result of educator violence against them. In addition, the students may be resentful and hate the teacher who punishes them physically and hate the subject they teach (Abdullah, 2005).

What has been stated by al-Qabisi regarding requirements for physical punishment imposed for the students is very effective and very suitable to



be applied in the implementation of education which is full of challenges today, especially applied by educators because educators are one of the important factors of students' success and failure.

Regarding the purpose of giving physical punishment according to al-Qabisi, if it is seen, this is indeed very closely related to people's opinions about theories of punishment. There are several kinds of punishment theories including physical punishment, namely theory of retaliation, theory of improvement, theory of protection, theory of compensation, and theory of scare (Purwanto, 2003). So the theory of punishment according to al-Qabisi based on the purpose of physical punishment has been stated, there are 5, namely *ishlah* theory (improvement), theory of *ta'dib* (education), theory of *izhah* (advice), theory of *ibrah li ghairihi* (lessons for others), and *zajr* (prevention) theory.

Related to the impact of giving physical punishment for the students, it needs to be explained that the method of education and teaching through physical punishment is different from other methods of education and teaching. The difference is that education and teaching through physical punishment leave a large effect on students, both positive and negative effect, while other methods of education and teaching have a more positive effect and minimal negative effects on students. This is recognized by al-Qabisi so that he needs to explain the positive and negative impacts of giving physical punishment to the students in the education process. Seems, the positive impact of imposition from physical punishment on students is the same as the goal of giving physical punishment to students themselves, namely for repairs/education, lessons for others, and prevention of students from doing wrong.

In addition to the positive impact above, al-Qabisi also explained the four negative impacts of giving physical punishment to students where the four negative impacts are can be expanded and further developed. If examined further, the negative impact of physical punishment imposition for students can also "prevent the personal development of the child concerned, opening the way to laziness and abuse, fraud, cunning and hiding the truth (Khalidun, 2003: 763), "Marginalizing guilty individuals from society, becoming enemies of society, giving birth to hidden behavior to reciprocate others, instilling

fear in the soul, creating a gap between educators and students so that communication breaks between them, doing violence little by little, relieving confidence, and eliminate respect (Dusuqy, 1961: 133-137).

Al-Qabisi acknowledged the positive and negative effects of physical punishment on the psychological and physical aspects of students. It seems that negative impact is more dominant than positive impact. This means that physical punishment which is given to students has more harmful than benefits. All methods of education, including the method of physical punishment as an educational tool, are used for positive purposes, although each method of education has advantages and disadvantages. What was stated by al-Qabisi about the positive and negative effects of imposing physical punishment on students was very appropriate. Al-Qabisi saw not only the impact of physical but also psychological aspects. Both of these aspects must be considered and maintained so it does not get experience interference. If one of them is disrupted due to imposition of physical punishment, then the other one influences, especially influencing the education of students.

Based on the description above, it can be concluded that in addition to a positive impact, the imposition of physical punishment for the students according to al-Qabisi also hurts the physical and psychological of students. A negative impact of physical punishment on physical of students, such as; it can sometimes interfere with the brain, damage the eyes' vision, and other bad influences when hitting on the head or face. Meanwhile, the negative impact of physical punishment on the psychological of students, such as; it can no longer foster personality, eliminating vital factors in the soul, and eliminating the ability of creativity of students.

D. Conclusion

Al-Qabisi is one of the figures of classical era Islamic education who gives special attention to the method of physical punishment for the students. He agrees that physical punishment is one of the educational methods that must be applied in the educational process of the students, whether in formal, informal, and non-formal institutions.



Several things need to be concluded, namely, principles that must be considered by educators when imposing physical punishment for the students according to al-Qabisi is first, punishment leaves a direct positive impact on the soul of a guilty child. Secondly, the punishment is given according to the situation and conditions. Thirdly, there is an educational element. Fourthly, punishment is given in stages. Fifthly, punishment is given do not create revenge, and sixthly, punishment is given do not get emotional. The conditions that must be considered in the provision of physical punishment for them according to al-Qabisi, namely the conditions relating to educators, conditions relating to students, terms relating to the number of beats, and conditions relating to nature, place, and hitting tool.

Giving physical punishment for the students according to al-Qabisi aims for *ishlah* (improvement), *ta'dib* (educating character), *izhah* (advice), *ibrah li ghairihi* (a lesson for other children), and *zajr* (prevention). Imposition of physical punishment on students according to al-Qabisi harms physical and students' psychological. A negative impact for physical punishment for them, for example, *qad yuhini al-dimagh* (it can sometimes interfere with the brain) or *yathrifu al-ain* (it can damage the eyes' vision) or *yuatsiru atsrar qabihan* (other bad influences) when hitting on the head or face. Meanwhile, a negative impact for physical punishment towards students' psychological, for example, *la yu'idu bina al-syakhshiyah* (it can no longer foster personality students), *yumitu al-hayawiyah fi al-nafs* (eliminating vital factors in the soul) of students, and *yumitu al-qudrah ala al-khalqi wa al-ibda'i* (eliminating the ability of creativity) of students.

From one side, the theory of al-Qabisi about the method of physical punishment for the students can be used as a guide by the teacher to discipline students, but from the other side, the theory of al-Qabisi must be reviewed again, so that things are still lacking to be perfected according to demands place and time. However, al-Qabisi's theory is an important contribution to the management of educational institutions in formulating the concept of giving physical punishment for the students.



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