

# Methods of Punishment in Education: Interpretation of the Prophet's Hadith with a Modern Educational and Educational Psychology Approach

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## ABSTRACT

Hadith holds a very important position in Islam, particularly as a way of life guide, including in educating children. However, there are still many instances of misinterpretation regarding hadiths related to the command to strike children, leading to incorrect interpretations. This study seeks to analyze the interpretation of the hadith concerning the command to strike children by using modern educational approaches and educational psychology. The research method is qualitative, supported by literature studies on both classical and modern texts. This study finds that the interpretation of the hadith about striking children for disciplinary purposes has been understood literally, without considering broader social, psychological, and pedagogical contexts. The study also finds that an educational approach emphasizing dialogue, understanding, and guidance is more effective in shaping the character and behavior of children. Based on these findings, a reinterpretation of the hadith is needed in a broader and deeper context of child education, integrating modern psychological and pedagogical values.

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## INTRODUCTION

Islam views the responsibility of education not only focusing on the transfer of *knowledge* but also on the formation of good character and behavior (Ĥanbal, 1998, p. 381). The hadith of the prophet – as one of the main sources of Islamic teachings – is often used as a reference in educating children (Syarnubi, 2020). One of the aspects that is often debated in children's education is the use of discipline, especially related to beating as a method of discipline (Mahmi, 2022). In the modern context, this method has caused a lot of controversy and criticism because it is considered contrary to the principles of humanist and educational education (Santos, 2009). Therefore, it is very important to analyze the interpretation of hadith related to children's discipline in Islamic education, comparing it with an educational approach that emphasizes more on dialogue, understanding, and guidance (Syarnubi, 2019). This research will explore how hadith can be reinterpreted in a broader and deeper context, integrating modern psychological and pedagogical values, so that children's education in Islam can be transformed into a more educational, inspiring, and constructive process.

The specific problem addressed in this study is the literal interpretation of the hadith about beating as a method of discipline in children's education (Padila et al., 2023). Such interpretations often do not take into account the broader social, psychological, and pedagogical context. In hadith science,

the approach to textual hadith texts without understanding the context as a whole often results in a rigid and possibly misleading understanding (Imron, 2012). This is problematic because hadith is not only a text that must be understood literally, but also as a practical guideline that must be applied in changing daily life (Syarnubi, 2023). Therefore, it is important to approach the hadith text with a comprehensive understanding, integrating social, psychological, and educational aspects, especially in the context of educating children (Syarnubi, S., & Fahiroh, 2024).

This issue is important because children's education is one of the crucial aspects in the formation of future generations. The impact of the wrong approach, as an implication of an inappropriate interpretation of the hadith about child discipline, will have a very significant impact. It has the potential to lead to educational practices that are not only ineffective, but can also be psychologically and emotionally harmful (Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, 2021). Beating as a method of discipline, which is often adopted because of a literal understanding of the hadith, is contrary to the humanist and psychological educational approach that has been shown to be more effective in shaping children's character and behavior (Holden & Ashraf, 2017). Research that analyzes and reinterprets hadith by considering the context of modern education is vital in orienting educational practices in Islam in a more educational and constructive direction (Hatina, 2006). With this, research in the science of Hadith not only contributes to academic discourse, but also to broader educational practice, supporting the formation of a mentally, emotionally and spiritually healthy generation.

In several previous manuscripts, Ellen E. Whipple and Cheryl A. Richey's research in 1997 titled "*Crossing the line from physical discipline to child abuse: How much is too much?*" seeks to explore the boundaries between physical discipline, punishment of wrongdoing, and violence against children in the United States (Whipple & Richey, 1997). Whipple's research shows that abusive parents tend to hit their children more often compared to non-abusive parents, with the frequency of spanking ranging from 0 to 5.73 times in 24 hours. The study emphasizes that exposure relative to beating may be an additional indicator of the risk of violence against children when considered in conjunction with other indicators or risk factors.

Moch's research. Tolchah and Muhammad Arfan Mu'ammam in 2019 in an article entitled "*Islamic Education in the Globalization Era, published in Humanities & Social Sciences Reviews*" reviewed the challenges and opportunities of Islamic education in Indonesia in the era of globalization (Tolchah & Arfan Mu'ammam, 2019). The results of the study show that Islamic education is faced with the challenges of globalization in the field of culture, low levels of social capital, as well as structural, cultural, and human resource challenges. Meanwhile, the contribution of Islamic education can be categorized into good character building, spirituality, and character militancy, as well as the contribution of traditional systems in the form of traditional learning (Syarnubi, 2022). This study suggests strategies such as prioritizing participatory education planning models, strengthening educational focus, utilizing external resources, and strengthening collaboration and partnerships with various parties (Syarnubi, 2016).

Lukmanul Hakim, Asrizal, Afrizal Nur, and Agustiar in their 2018 research entitled "*Qur'anic Interpretation Method And Its Impact On Contemporary Interpretation*", sought to explore the Qur'anic interpretation method and its impact on contemporary interpretation (Hakim et al., 2018). This study found various developments in interpretation methods ranging from the classical period to the modern period. There are four general views on interpretation methods, each with its advantages and disadvantages (Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya, 2023). Interpretation methods are classified into five categories based on the source of interpretation and two categories based on the method of explanation. This research provides insight into how the Qur'anic interpretation method can have an impact on contemporary educational approaches, especially in integrating analytical and thematic approaches.

Yaghoob Javadi and Mozhdeh Tahmasbi in their study entitled "*Application of Humanism Teaching Theory and Humanistic Approach to Education in Course-books*", examine the use of humanism teaching theory and humanistic approach in education, especially in learning United Kingdom as a second language (Javadi & Tahmasbi, 2020). This study shows that teachers and material developers use humanism teaching theory to improve materials to suit the needs and preferences of students, as well as facilitate the learning process (Syarnubi, S., Syarifuddin, A., & Sukirman, 2023). This research

emphasizes the importance of humanizing course material to make it a better teaching resource and personalizing the material for a specific group of learners, facilitating both language acquisition and personal development.

Abdullah Sahin in his study entitled "*Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education*", seeks to examine issues related to contemporary discussions on Islam and Education (Sahin, 2018). Sahin offered criticism of the lack of new theoretical insights and critical perspectives in Islamic Education. Existing studies have explored the impact of physical discipline on children in education, but no studies have been found that truly integrate the interpretation of hadith more deeply in the context of educational psychology and modern pedagogical science (Syarnubi, S., Alimron, A., & Muhammad, 2022). This research aims to meet these needs by analyzing and reinterpreting hadith within the framework of modern educational psychology and pedagogy, as well as inverting so that the education applied in educating children is in accordance with Islamic teachings.

## METHODS

The research method used in this study is qualitative (Creswell, 2013) which is strengthened by literature studies. This method was chosen because the researcher intends to understand the social phenomenon of child violence as well as the form of interpretation of the hadith of beating children from a modern psychological and pedagogical perspective. The approach uses an analytical descriptive approach, where data and phenomena related to the research topic are described systematically, then analyzed to gain an in-depth understanding of the research subject. The data sources used include *online* and *offline manuscripts* related to the interpretation of the hadith of violence against children. Several *reviews* of books and journals are also needed to analyze the theme of children's education, educational psychology, pedagogy, and interpretation of hadith, as well as to obtain the latest theoretical and practical insights. The data analysis was carried out using an inductive method, where the researcher identified patterns, themes, and categorizations from the data that had been collected.

## FINDINGS AND DISCUSSION

The hadith of the Prophet explaining the permissibility of hitting in educating children is found in several hadith books such as narrated by Abū Dawūd (Al-Sijistāni, 2011, p. 173), narrated by Al-Tirmidzī (Muhammad bin 'Īsa al-Tirmidzī, 2007), narrated by Ahmad bin Hanbal (Hanbal, n.d., p. 376) and narrated by al-Darīmī (Al-Dārimī, 2012, pp. 248–249). The narration relates to the command to perform prayers, especially when children are ten years old. The redaction of the hadith in the Sunan Abī Dawūd is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى يَعْنِي ابْنَ الطَّبَّاعِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ  
 بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ النَّبِيُّ: "مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، وَإِذَا  
 بَلَغَ عَشَرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا

Translation:

"Muhammad bin 'Īsa, said Ibn Thaba' Said Ibrahim bin Sa'ad from Abdul Malik bin Rabi' bin Sabrah from his father from his grandfather, his grandfather Sabrah bin Ma'bad Al Juhani he said: The Prophet S.A.W. said: "Let the children perform the prayer when they are seven years old, and let them die when they are ten years old.

The above hadith literally shows the permissibility of the use of the punching method in educating children. Moreover, the command is straightforward and plural (to all children) using the word "*fadribūhu 'alaihā*". In the book '*Aunul Ma'būd; Syarah Sunan Abī Dawūd*', Abū Ath-Thayīb Muhammad Syamsul Haq al-Adzīm quoted al-Aqlamī explaining that the meaning of the punch in the hadith is a blow that does not leave a mark and avoids the face (Al-Adzīm, 2005, p. 263). Despite the limitations of the rules that must be followed, the method of beating—which in the modern era is synonymous with violence, is still permissible in this sense.

The form of interpretation of the previous scholars, when compared to modern educational theories, there is a gap—especially if using a humanist approach and psychology. There is a tendency that the literal interpretation of hadith by ignoring psychological and pedagogical aspects has a negative impact on the formation of children's behavior and character (Syarnubi, S., Efriani, A., Pranita, S., Zuhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, 2024). Therefore, a more humanist approach to education, which integrates a deep understanding of hadith with modern psychological and pedagogical principles, is more effective in addressing the challenges of children's education in the current Islamic context. Thus, the reinterpretation of the prophet's hadith with an educational approach not only supports the formation of children's character and morals but also avoids the negative psychological impact that may arise from beating (Syarnubi, 2024).

### ***Reinterpretation of Hadith in the Context of Modern Children's Education***

Hadith, as one of the main sources of Islamic teachings, provides in-depth ethical and moral guidance that needs to be adapted to the contemporary context. The reinterpretation of hadith aims to explore fundamental meanings that are relevant to modern challenges, as well as to update understandings that may be obsolete or no longer relevant (Khoir, 2020). This process involves critical and reflective analysis that considers social, cultural, and intellectual changes in Muslim societies (Syachrofi, 2021). Thus, this reinterpretation is expected to build a more inclusive and responsive educational framework to the dynamics of the times.

In the context of education, the reinterpretation of hadith can make a significant contribution in creating a more adaptive and relevant pedagogical method. Hadiths related to learning ethics, teacher-student relationships, and character development can be reinterpreted to emphasize values such as openness, tolerance, and critical curiosity (Abdul Matin bin Salman, 2017; Nst, 2018; Puyu et al., 2021). This reinterpretation process must also involve dialogue between scholars, academics, and education practitioners to ensure that the views produced are holistic and applicable. The emphasis on universal values in hadith, such as justice, compassion, and respect for science, can help shape a more humanist and inclusive educational culture (Prasetyo, 2020). Therefore, the reinterpretation of hadith is not only an intellectual effort, but also a strategic step in the reform of Islamic education.

The reinterpretation of hadith also has the potential to strengthen interreligious and intercultural relationships in the context of education. By highlighting the universal aspects of humanity in the hadith, Islamic education can be a bridge for interfaith dialogue and cooperation. This will help promote mutual understanding and reduce tensions that may arise from differences in religious beliefs and practices. This reinterpretation can also enrich the Islamic education curriculum with a broader and inclusive perspective, which includes knowledge of the traditions and values of other religions (Bagaskara, 2017). Thus, Islamic education can play an active role in building a more harmonious and tolerant society.

In order to implement the reinterpretation of hadith in education, a systematic and structured approach is needed. It is necessary to prepare a curriculum and teaching materials that integrate the results of this reinterpretation with innovative teaching methods. Continuous evaluation of teaching effectiveness is also important to ensure that educational goals are achieved (Miswanto & Halim, 2023). In addition, training for educators on how to apply this new understanding in daily teaching practice is essential. Through these measures, Islamic education can undergo a significant transformation, in line with the values of progress and universal humanity.

This systematic approach in integrating the reinterpretation of hadith must also consider the psychological and developmental aspects of the child (Madyawati et al., 2023). The reinterpretation of hadith aims not only to adapt religious teachings to the modern context, but also to protect the overall welfare of children. Given that corporal punishment has been shown to have a negative impact, new approaches should emphasize discipline methods that support the child's emotional and social development (Heilmann et al., 2021). Thus, education based on the reinterpretation of hadith will be in line with scientific research that shows the importance of a non-violent approach in educating children. An emphasis on the values of compassion, fairness, and respect for children will create a more positive and effective learning environment.

Corporal punishment in children has a significant negative impact on their emotional and behavioral development. Research by Heilmann and his colleagues concluded that corporal punishment is consistently associated with problematic external behaviors, such as physical aggression and bullying. Of the 19 samples studied, 13 of them showed a significant association between corporal punishment and increased aggressive behavior over time (Heilmann et al., 2021). This shows that corporal punishment is not effective as a method of discipline and instead worsens children's behavior. Therefore, it is important to look for more positive and constructive alternatives to the discipline.

In addition, corporal punishment can affect a child's brain function. A study conducted by Jorge Cuartas found that corporal punishment can cause changes in brain function in areas such as the medial frontal gyrus and dorsomedial prefrontal cortex. These changes can affect children's ability to regulate their emotions and behavior (Cuartas, 2022). This physiological impact adds to the evidence that corporal punishment is not only psychologically but also biological. Thus, disciplinary methods involving physical violence should be avoided.

The theoretical framework of hadith reinterpretation in the modern context is based on the need to align religious teachings with the times. The hadith, as one of the main sources of Islamic teachings after the Qur'an, provides very important moral and ethical guidance (Siddik, n.d.). However, traditional interpretations of hadith often do not take into account social changes and modern science (Yaqin, 2023). Therefore, it is important to reinterpret hadith with a more contextual approach and relevant to contemporary challenges. This reinterpretation aims to find a meaning that is more in line with the needs of the times without ignoring the essence of Islamic teachings.

Within this theoretical framework, the hermeneutic approach becomes very relevant. Hermeneutics allows the interpretation of religious texts by considering historical and socio-cultural contexts (Musyafiq & Tafsir, 2021). Through this approach, researchers can identify universal values in hadith that remain relevant throughout time. For example, a hadith that talks about compassion and justice can be translated into more empathetic and inclusive educational practices (Jailani, 2013). Thus, hadith can be a source of inspiration for creating an educational environment that respects children's rights and promotes their well-being.

This theoretical approach also includes a critical analysis of hadith that contains elements of corporal punishment. In the modern context, where human rights and child protection are priorities, these hadiths need to be reinterpreted (Mun'im et al., 2020). The goal is to avoid justifying violence in educating children. This reinterpretation can be done by understanding the original intent and purpose of the hadith, which is to discipline and educate with love (Lin et al., 2023). Therefore, disciplinary methods that do not involve physical violence are more advisable in the context of modern education.

This theoretical framework also emphasizes the importance of dialogue between scholars, academics, and education practitioners. Through this dialogue, an agreement can be found on the interpretation of hadith that is more in line with human values and the development of science. This collaboration between various parties is important to ensure that new interpretations can be widely accepted and applied. In addition, education to parents and teachers regarding positive discipline methods is also an integral part of this theoretical framework. In this way, hadith can make a significant contribution in shaping a better generation.

Through a hermeneutic approach and critical analysis, hadith can be reinterpreted to support more humanist and effective educational practices. The importance of dialogue and collaboration between various parties is also key in this reinterpretation process. Thus, hadith can continue to be a relevant and useful source of moral guidance in the modern context. This approach not only respects Islamic traditions but also enriches educational practices with timeless universal values.

### ***Integration of Psychological and Pedagogical Values in Hadith Interpretation***

The principles of educational psychology play an important role in interpreting hadith, especially in the modern context. This principle emphasizes the importance of understanding the psychological characteristics of students, including their personality, attitudes, interests, and motivations. In interpreting hadith, the principles of educational psychology help educators

understand the emotional and mental context in which the teachings are conveyed and applied (Dahuri & Wantini, 2023). Thus, hadiths related to education and character development can be translated more relevant and effective in the current learning process. This understanding allows educators to develop teaching methods that are more in line with the psychological needs of students.

The principles of educational psychology also highlight the importance of a conducive learning environment and support the optimal development of students (Arianti, 2019). In interpreting the hadith, this means adjusting the teachings to suit the social and environmental conditions faced by children today. For example, hadiths that speak of discipline can be interpreted with a more positive and supportive approach, such as nonviolent discipline methods that have been shown to be more effective and psychologically healthy (Colizzi et al., 2020). The application of these principles ensures that the interpretation of hadith is not only theologically accurate but also practically useful in the context of modern education. Therefore, the principles of educational psychology are very important in actualizing Islamic teachings in education.

In addition, the principles of educational psychology emphasize the importance of continuous evaluation and reflection in the learning process (Downey, 2008). In the context of interpreting hadith, this means regularly reviewing the understanding and application of hadith in education to ensure its suitability with the development of science and the needs of students. These evaluations allow educators to identify areas for improvement and adjust their teaching strategies to make them more effective. Thus, the principles of educational psychology help create a dynamic and adaptive framework for hadith interpretation. This principle supports the goal of Islamic education to form individuals with strong character and noble character, in accordance with the teachings of the Prophet Muhammad.

The application of modern pedagogical theories in hadith learning can make a significant contribution in increasing the effectiveness and relevance of Islamic education. Modern pedagogical theories, such as constructivism, emphasize that learners build their own knowledge through active interaction with the environment and learning materials (Makewa, 2019). In the context of hadith learning, this approach encourages learners to engage critically with the hadith text, relating it to personal experiences and contemporary situations. This method not only improves cognitive understanding but also fosters a reflective and analytical attitude towards the teachings of Islam (Surawan & Arzakiah, 2022). Thus, students can internalize the values of hadith in a deeper and relevant way to daily life.

In addition, the application of modern pedagogical theories such as project-based learning can make hadith learning more interesting and applicable. This method allows students to work on projects that are directly related to hadith themes, such as social ethics, leadership, or justice. These projects can involve research, presentations, and teamwork, all of which are designed to develop 21st-century skills such as problem-solving, collaboration, and communication. By linking hadith with practical projects, students can see how Islamic teachings can be applied in real-world contexts. This not only deepens their understanding of hadith but also motivates them to apply the teachings in their lives.

The application of educational technology is also an important aspect of modern pedagogical theories in hadith learning. The use of digital tools such as e-learning platforms, educational applications, and social media can enrich students' learning experiences (Nurmalisa et al., 2023). For example, an interactive app that provides interpretation and historical context of hadith can help students understand the deeper meaning of the text. In addition, *e-learning* platforms allow students to access learning resources anytime and anywhere, providing flexibility and independence in learning. Technology can also be used to facilitate online discussions and collaboration between learners, expanding the classroom into a wider learning community. By utilizing technology, hadith learning can become more dynamic, interactive, and in accordance with the learning style of the current digital generation.

## **The Transformation of Children's Education in Islam Through Hadith**

The shift from traditional disciplines to inspirational education requires a more adaptive and relevant approach, especially in the context of Islamic education. Hadith as a source of Islamic teachings provides valuable guidance in this regard. Research shows that the use of technology and digital media in Islamic education has opened up new opportunities for more interactive learning methods and wider accessibility of knowledge (Tuwoso et al., 2021). However, the integration of technology must be done wisely to ensure that the moral and ethical values taught in the hadith remain the main foundation (Masyhari & Bin Jamil, 2024). With this approach, education can become more inspiring without sacrificing the basic principles of Islam.

The role of hadith in inspirational education is also reflected in the importance of character and moral education. Hadiths that emphasize the importance of compassion, patience, and example in educating children are very relevant to be applied in the modern education system. For example, a study conducted by Wahidah and Suryadilaga proves that the hadith about the importance of parents being an example for their children emphasizes that effective education starts at home (Wahidah & Suryadilaga, 2021). Parents and educators must be able to show good attitudes and behaviors, which children can follow. Thus, inspirational education not only relies on the transfer of knowledge but also the formation of a strong character based on Islamic teachings.

The transformation from traditional disciplines to inspirational education also requires a deep understanding of educational psychology. Research shows that an approach that considers psychological aspects and child development can improve learning effectiveness (Al Farisi & Wahyudi, 2023). For example, an approach that prioritizes positive discipline and rewards good behavior can form a more conducive learning environment. This is in line with the principles in the hadith that encourage compassionate and appreciative education (Junaidi, 2017). By combining technology, character education, and the principles of educational psychology, the role of hadith in creating inspirational education can be realized effectively.

A hadith-based constructive educational process can begin by understanding and implementing the educational methods taught by the Prophet PBUH. These methods include the methods of example, tenderness/compassion, parables, figuratives, facilitation, comparison, question and answer, repetition, demonstration, experimentation, problem solving, discussion, praise/joy, and punishment. The exemplary method, for example, emphasizes the importance of teachers as models for students. The Prophet PBUH has always been an example in his actions and behavior, so that he becomes a role model for his companions and Muslims in general.

In addition, gentle and compassionate educational methods are also very effective in building a good relationship between educators and students. The Prophet PBUH always showed a gentle and affectionate attitude in teaching religion, which made the companions feel appreciated and supported (Al-Mushā'alah, 2023). This approach not only makes it easier for learners to accept lessons, but also shapes their character to be better. The method of parables is also often used by the Prophet PBUH to explain abstract concepts in a way that is easy for the companions to understand. By using analogies that are close to everyday life, the message conveyed becomes clearer and easier to remember.

The application of these diverse educational methods shows flexibility and adaptability in teaching. Educators need to adjust the methods used to the conditions and characteristics of students as well as the learning context (Lubis, 2007). Interactive approaches such as questions and answers and discussions, for example, encourage active participation of learners and help them understand the material in more depth. Meanwhile, experimental and demonstration methods provide opportunities for learners to learn through hands-on experience, which is highly effective in developing practical skills and conceptual understanding.

By adopting the educational methods taught by the Prophet, the educational process not only focuses on the transfer of knowledge but also on the formation of students' character and attitudes. This is in accordance with the principles of educational psychology which emphasizes the importance of meaningful and holistic learning. Through this constructive approach, it is hoped that Islamic education can produce individuals who are not only intellectually intelligent but also have noble character and are able to contribute positively to society.

## CONCLUSION

There is a difference between classical and modern educational patterns, although both receive the hadith of the Prophet in the command to discipline children through strokes. Classical education tends to be dominated by literal meanings so that violent methods tend to be justified. Meanwhile, modern education sees more holistic educational methods by involving various approaches. This study found that an educational approach that prioritizes dialogue, understanding, and guidance is more effective in shaping children's character and behavior compared to the beating method. These findings indicate that there is an urgent need for a more contextual and in-depth reinterpretation of hadith, in accordance with the values of modern psychology and pedagogy. The advantage of this approach is its ability to minimize the negative psychological impact that is often associated with physical discipline, while strengthening the formation of positive character in children. This approach also supports the formation of a young generation that is not only spiritually strong but also psychologically and emotionally healthy. Overall, this study makes an important contribution to the Islamic education literature by showing that the integration between traditional Islamic values and modern educational approaches can bring about positive changes in children's education. By focusing on character strength and psychological well-being, Islamic education can be directed towards a more educational and constructive process, in line with the ever-changing demands and needs of today's times.

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