

TA'ZĪR METHOD AS AN INSTRUMENT FOR CHARACTER DEVELOPMENT OF STUDENTS IN ISLAMIC BOARDING SCHOOL

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Abstract

This study investigates the application of the ta'zīr method to cultivate disciplinary character among students at Pondok Pesantren Daruttauhid Al Alawiyah Jepara. The research arises from the essential role of discipline in shaping responsible and virtuous individuals, as well as from the need to reinterpret ta'zīr as a pedagogical practice rather than merely a punitive act. Employing a qualitative case study design, data were collected through in-depth interviews, participatory observation, and document analysis with caregivers, administrators, and students as key informants. Data analysis followed the Miles and Huberman interactive model, encompassing data reduction, data presentation, and conclusion drawing. The findings indicate that ta'zīr is implemented in a wise, proportional, and educational manner, tailored to the level of violation and individual circumstances of the students. This approach has proven effective in fostering discipline, responsibility, moral awareness, and social cohesion within the pesantren community. Supporting elements such as exemplary leadership, a religiously nurturing environment, and open communication further enhance the success of ta'zīr. Overall, the research offers valuable insights into developing character-building strategies in Islamic educational settings by balancing firmness and compassion.

Keywords: Character Building, Discipline, Islamic Education, Ta'zīr, Values Education



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INTRODUCTION

Education in the *pesantren* environment has distinctive characteristics that set it apart from general formal education systems. *Pesantren* education is not solely oriented toward the mastery of religious knowledge but also emphasizes moral development, discipline, and character building as manifestations of Islamic values in daily life. Discipline is considered one of the fundamental values in *pesantren* education, as it serves as the primary foundation for shaping responsible individuals who are obedient to rules and possess high moral integrity. Discipline in *pesantren* does not merely refer to compliance with institutional regulations, but also includes *santri's* (student of Islamic

boarding school) ability to exercise self-control, manage time effectively, and consistently practice Islamic teachings across various aspects of life (Niswah et al., 2025, p. 312).

However, in practice, implementing disciplinary values in *pesantren* still faces various challenges. Several disciplinary issues among *santri* have become apparent, including increased absenteeism from learning activities, tardiness in attending educational and religious programs, and inconsistency in performing obligatory and voluntary acts of worship. Some *santri* also demonstrate a low level of awareness of *pesantren* regulations, including time management, environmental cleanliness, and ethical conduct. These conditions indicate a gap between the disciplinary values taught and their actual implementation in daily behavior, thereby requiring serious attention from *pesantren* authorities to strengthen and develop disciplinary character.

Disciplinary practices in *pesantren* are reflected through punctual participation in learning activities, regularity in worship, maintenance of environmental cleanliness, and obedience to institutional rules. Through such routines, *santri* are shaped into individuals who are capable of managing time, balancing academic and spiritual responsibilities, and developing independence and social responsibility. Furthermore, collective life within the *pesantren* fosters social discipline, teaching respect for others, adherence to shared agreements, and the importance of maintaining harmony within a community (Umamah & Iskandi, 2024, p. 78).

In the process of shaping *santri* discipline, *pesantren* implements a distinctive guidance system, one of which is the *ta'zīr* method, an educational form of sanction imposed on *santri* who violate *pesantren* rules (Diana Nadifa & Ahmad Ihwanul Muttaqin, 2023, p. 14). Unlike repressive punishment, *ta'zīr* is understood as a form of moral education (*tarbiyah akhlāqiyah*) aimed at fostering awareness, responsibility, and behavioral improvement. Its application is carried out proportionately, taking into account the level of violation and the individual condition of the *santri*, thereby maintaining principles of justice and educational values (Noor Fadhiilah et al., 2024, p. 9).

Several previous studies indicate that *ta'zīr* plays a significant role in shaping discipline, moral awareness, leadership, independence, and responsibility among *santri* in *pesantren* environments (Ilham Maulana & Samsudin, 2025, p. 29; Ulum, 2024, p. 49). Characteristic method of guidance within traditional Islamic education systems, *ta'zīr* is not merely perceived as a punishment for violating regulations, but also as an instrument of character education that instills values of morality, order, and obedience to rules (Hasanuddin et al., 2025, p. 15; Muhammad Farid Wajdi & Siti Soliyah, 2024, p. 60; Niswah et al., 2025, p. 312), several studies have even proposed the concept of *ta'dīb* as articulated by Syed Muhammad Naquib al-Attas as an alternative framework (Ahmad, 2021, p. 42; Rahimi, 2024, p. 173; Zidan et al., 2025, p. 39).

Various studies conducted in *pesantren*, such as *Pondok Pesantren* Fadlillah Waru Sidoarjo, Nurul Huda Banin Simbang Kulon Pekalongan, and Al-Bahroniyah, emphasize that proportional implementation of *ta'zīr* can cultivate awareness, compliance, and behavioral change among *santri* from coercion toward habituation and self-awareness (Aqil & Rifai, 2024, p. 2; Diana Nadifa & Ahmad Ihwanul Muttaqin, 2023, p. 8; Sofyan, 2024, p. 110). Ada juga sebagian penelitian seperti di *Pondok Pesantren* Hidayatul Mubtadien dan Muhtarul Huda menerapkan metode pembelajaran berbasis digital (Junaidi et al., 2024, p. 173; Miptahul Palah & Dicky Maryono, 2024, p. 122). Other studies highlight *pesantren* that have adopted digital-based learning methods or integrative character education approaches combining religious activities, tahfidz learning, kitab studies, and disciplinary habituation, resulting in *santri* who are spiritual, ethical, and responsible (Fitri et al., 2022, p. 17; Ismail & Saifudin Asrori, 2023, p. 32; Robbi Roi Putra et al., 2025, p. 9; Umi Azizah & Ali Said, 2025, p. 180). Nevertheless, most existing studies still focus primarily on punishment and formal compliance, without sufficiently examining *ta'zīr* as an integrative pedagogical approach encompassing spiritual, psychological, and social dimensions. This indicates a research gap: the need for an in-depth analysis of the internalization of disciplinary values through *ta'zīr* practices in *santri* daily life, as well as their interpretation of *ta'zīr* as an integral component of Islamic character education.

The novelty of this study lies in its effort to reinterpret the *ta'zīr* method not merely as a form of punishment, but as a distinctive *pesantren* educational approach that balances firmness with compassion (*rahmah*). This research adopts a qualitative case study approach, focusing on *Pondok Pesantren* Daruttauhid Al Alawiyah Jepara. This institution consistently implements discipline development grounded in Islamic values through educational and proportional *ta'zīr* practices. (Sofyan, 2024, p. 113).

The objectives of this study are to describe the forms and practices of *ta'zīr* implementation in fostering *santri* disciplinary character at *Pondok Pesantren* Daruttauhid Al Alawiyah Jepara, to explore the perspectives and experiences of *santri* and *pesantren* administrators regarding *ta'zīr* as a medium of moral and disciplinary education, and to analyze the factors that support and hinder the effectiveness of *ta'zīr* implementation in shaping *santri* discipline.

This research is expected to contribute both theoretically and practically to the development of character education strategies in Islamic educational institutions, particularly within *pesantren* contexts. The findings are anticipated to serve as a reference for caregivers, educators, and *pesantren* administrators in designing more humanistic and educational guidance models grounded

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in Islamic values, aimed at producing disciplined, morally upright, and high-integrity *santri* (Ihwani & Athirah, 2025, p. 180).

RESEARCH METHOD

This study employed a qualitative case study design to gain an in-depth understanding of a phenomenon within its natural context. This approach was chosen because it allows the researcher to explore the meanings, processes, and dynamics of implementing the *ta'zīr* method as an instrument for fostering the disciplinary character of *santri* at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara*. The research site was selected purposively, as this *pesantren* consistently applies a student discipline system grounded in Islamic values. The research was conducted over three weeks, focusing on observations of disciplinary guidance practices through the *ta'zīr* method in the daily lives of *santri*.

The data sources in this study consisted of two caregivers (*pengasuh*), one administrator (*pengurus*), and two *santri* who were directly involved in implementing *ta'zīr*. The selection of informants used purposive sampling, in which participants were chosen based on their level of understanding and involvement in the phenomenon under investigation. The primary informants were five individuals: two caregivers, one administrator, and two *santri*. The data used included primary data obtained from interviews and observations, as well as secondary data derived from written documents such as *pesantren* regulations, violation reports, and records of *santri* guidance.

Data collection techniques included in-depth interviews, participatory observation, and documentation. The interviews were conducted in a semi-structured manner to obtain a comprehensive understanding of the forms of *ta'zīr* implementation and its impact on the formation of disciplinary character. Participatory observation was conducted through direct observation of *santri* behavior and interactions during routine *pesantren* activities, while documentation complemented and validated the field findings. All collected data were analyzed using the Miles and Huberman interactive analysis model, which consists of three stages: data reduction, data display, and conclusion drawing/verification. To ensure data validity, the researcher applied source and technique triangulation and conducted member checking with key informants to ensure consistency between the researcher's interpretations and field realities. Through these procedures, this study is expected to produce findings that are credible, valid, and scientifically accountable.

RESULTS AND DISCUSSION

The Implementation of the *Ta'zīr* Method in the *Santri* Discipline Development System

The findings obtained through interviews, observations, and documentation indicate that the implementation of the *ta'zīr* method at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara* plays a central role in shaping and enforcing *santri* discipline. In this context, *ta'zīr* is not understood merely as a form of punishment, but rather as a moral and educational process aimed at instilling values of responsibility, self-awareness, obedience to rules, and the habituation of disciplined behavior in daily life in the *pesantren*.

Based on an interview with Ustadz Hisbaul Izza, Head of Security at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara*, it was found that *ta'zīr* is implemented through a wise, gradual, and education-oriented approach. He stated as follows:

“the application of ta'zīr is not conducted harshly or immediately, but through stages adjusted to the type of violation and the condition of the santri. For minor violations, verbal warnings or religious tasks such as reciting the Qur'an, performing wirid, or chanting sholawat are usually sufficient to help santri realize their mistakes and develop discipline.”

Furthermore, he explained that minor violations related to routine activities, such as not participating in *wirid*, failing to perform congregational prayers, being absent from Qur'anic recitation more than three times a week, or skipping school without permission, are generally sanctioned with light religious guidance for approximately 30 minutes. In certain situations, sanctions may also take the form of light, symbolic caning, intended not to cause pain or injury but to reinforce discipline.

This perspective is consistent with the statement of KH. Ahmad Roziqin, a *pesantren* caregiver, emphasized that the implementation of *ta'zīr* in the contemporary era must avoid elements of physical violence. He stated as follows :

“In today's context, we should not easily impose ta'zīr on santri through physical means, because such practices can disturb their psychological well-being and may eventually cause them to leave the pesantren. Once they leave, they often become reluctant to return, and this can even distance them from religious life.”

According to him, ideal *ta'zīr* should take the form of mild and educational sanctions, such as reciting the Qur'an, reciting *sholawat*, or performing the prayer of repentance (*ṣalāt al-tawbah*), so that the guidance of *santri* continues in both spiritual and psychological dimensions. Meanwhile, Gus Muhammad Daqiqul Fahmi, a *pesantren* caregiver, explained that handling violations by *santris* is carried out through a gradual, structured mechanism. He stated as follows :

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“The administrators should first give Santri who violate pesantren rules ta’zīr. If the violation is considered serious and the santri can no longer be guided at that level, then the case is brought to me, and I will impose a firmer form of ta’zīr.”

This pattern indicates the existence of a proportional disciplinary guidance system, in which the roles of administrators and caregivers complement one another in enforcing *pesantren* regulations. Overall, the implementation of the *ta’zīr* method at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara* reflects the *pesantren*’s efforts to integrate traditional *pesantren* values with a more humanistic and contextual educational approach. *Ta’zīr* functions not only as a means of social control but also as a medium for character formation, oriented toward moral awareness, emotional maturity, and *santri* preparedness for future social life.

The findings further reveal that the application of *ta’zīr* for serious violations is conducted gradually and remains oriented toward educational values rather than physical punishment. This gradual approach is intended to ensure that *santri* not only experience the consequences of their violations but also understand the meaning of their mistakes and engage in continuous self-improvement. This is consistent with Oktavera (2023, p. 120) who assert that *ta’zīr* in *pesantren* aims to educate *santri* to recognize their mistakes and improve behavior through personal and spiritual approaches, thereby fostering constructive awareness and repentance rather than fear or resentment.

Similar research conducted by the author at *Pondok Pesantren Nurul Huda Banin* also demonstrates that *ta’zīr* is applied gradually to enhance *santri* discipline. Field observations and direct interactions with caregivers and *santri* indicate that *ta’zīr* is not imposed immediately but rather through a guidance process that begins with warnings, advice, and direction. This approach emphasizes understanding the meaning of wrongdoing, enabling *santri* to reflect on their behavior and develop self-awareness to avoid repeating violations (Muhammad Sa’id Aqil Siroj, 2025, p. 7).

Likewise, a case study at *Pondok Pesantren Putri Walisongo Cukir Jombang* found that *ta’zīr* implementation follows systematic stages, ranging from verbal warnings and violation recording to tiered sanctions from minor to severe. The study revealed that this gradual *ta’zīr* model effectively builds *santri* self-awareness and strengthens discipline without causing excessive suffering. *Santri* tend to perceive *ta’zīr* as a form of care and guidance from *pesantren* caregivers rather than mere punishment (Putri et al., 2024, p. 56).

Additionally, research conducted at *Pondok Pesantren Fadlillah Tambak Sumur* confirms that the implementation of educational *ta’zīr*, such as requiring *santri* to complete Qur’anic recitation or to perform specific acts of worship, aims to deter while simultaneously educating *santri* to be more obedient to *pesantren* rules. Such forms of *ta’zīr* not only emphasize discipline but also integrate

spiritual values and moral development, making sanctions an integral part of *santri* character education (Sofyan, 2024, p. 114).

Based on these findings, it can be concluded that the implementation of *ta'zīr* in *pesantren* is generally designed as an educational instrument that emphasizes a balance between firm rule enforcement and a humanistic-spiritual approach. Therefore, *ta'zīr* is not perceived as a repressive punishment but as a means of moral and disciplinary guidance aimed at fostering conscious and sustainable behavioral change among *santri*.

Field observations also show that *ta'zīr* is implemented transparently, proportionally, and consistently in this *pesantren*. Each *santri* who receives a sanction is first brought before an internal hearing and provided with an explanation regarding the reasons and objectives of the applied *ta'zīr*. This process transforms *ta'zīr* from a mere disciplinary action into a form of social learning that fosters solidarity, responsibility, and collective awareness among *santri* regarding the importance of obeying rules and maintaining harmony in *pesantren* life. Consequently, *ta'zīr* functions as a compelling character education medium in shaping disciplined *santri* with good moral conduct and high moral awareness. Table below described the summaries of categories of violations and forms of *ta'zīr*.

Table 1. Categories of Violations and Forms of *Ta'zīr*

Category	Type of Violation	Form of <i>Ta'zīr</i>
Activity-Related Violations	Not attending congregational prayers	Verbal warning
	Not attending school	Parents/guardians are summoned.
	Arriving late to school	Required to recite <i>sholawat</i> while standing
	Not attending Qur'anic recitation.	Required to recite the Qur'an while standing for 30 minutes
	Failure to submit memorization	Sanction determined by the supervisor
	Not bringing the <i>wirid</i> book.	Standing during the <i>wirid</i> recitation
Non-Activity-Related Violations	Not wearing white clothing during Fajr and Maghrib prayers	Standing during the <i>wirid</i> recitation
	Smoking	Head shaving
	Playing PlayStation games	Head shaving
	Visiting internet cafés (<i>warnet</i>)	Head shaving
	Engaging in romantic relationships (dating)	Head shaving
	Bringing electronic devices	Confiscation
	Bullying	Suspension
Theft	Head shaving and light caning	

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Leaving the <i>pesantren</i> without permission	Required to do push-ups
Returning home without permission	Monetary fine (IDR 50,000)

Variations in the Implementation of *Ta'zīr* and Its Impact on *Santri* Behavior

Based on documentation analysis and field observations, it was found that the forms of *ta'zīr* implemented at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara* are pretty diverse and adjusted to the severity of violations committed by the *santri*. These forms of *ta'zīr* include verbal reprimands, assignments related to cleanliness, recitation of *istighfar*, and head shaving as a more severe sanction. Records of *santri* violations indicate that the most frequent offenses involve tardiness in attending *pesantren* activities, negligence in fulfilling assigned duties, and ethical breaches toward teachers or fellow *santri*. This variation in *ta'zīr* reflects the *pesantren's* effort to apply principles of justice and proportionality in disciplinary guidance (Ahlaqih & Romadlon, 2024, p. 925).

Interestingly, after the *ta'zīr* system was consistently implemented and controlled, the level of *santri* violations decreased significantly. Based on documented data, the number of tardiness cases, which previously averaged around 15 cases per-month, declined to approximately 5 cases per month. This decrease indicates that consistent enforcement of regulations directly affects behavioral change among *santri*. Furthermore, interview results revealed that *santri* who had received *ta'zīr* tended to become more cautious in their behavior, more appreciative of time, and more committed to complying with *pesantren* regulations (Ubaidillah & Ulyan, 2023, p. 40).

These findings are further reinforced by field observations showing tangible behavioral changes among *santri*. *Santri* appeared more disciplined in participating in *pesantren* activities, more compliant with institutional rules, and more respectful in social interactions, both with teachers and fellow *santri*. This condition indicates that *ta'zīr* functions not only as a mechanism for controlling violations but also as a means of continuous character development, particularly in instilling values of discipline and self-control (Robbaniyah & Lina, 2023, p. 113).

Interview results with a *santri* named Iham further clarify the effectiveness of *ta'zīr* in the *pesantren* educational process. As reported from Iham, initially, *ta'zīr* felt quite burdensome; however, over time, he came to understand its purpose. He expressed as follows :

“At first, ta'zīr felt quite heavy, but over time I began to understand that its purpose was to educate me to become more disciplined and responsible.”

This statement illustrates a process of value internalization, in which *santri* do not merely accept sanctions passively but can also reflect on the meaning behind the *ta'zīr* they receive.

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Furthermore, Ihām emphasized that *ta'zīr* does not merely serve as a warning for committed violations, but rather as an educational medium that trains *santri* to be more disciplined, responsible, and obedient to *pesantren* regulations. Experiencing *ta'zīr* becomes a valuable learning process that encourages *santri* to be more cautious in their actions and to avoid repeating similar mistakes in the future. This demonstrates that *ta'zīr* gradually shapes *santri*'s moral awareness and self-regulation.

Overall, the findings of this study indicate that the implementation of *ta'zīr* at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara* has been carried out systematically and consistently, with a clear orientation toward character development. The effectiveness of *ta'zīr* is evident not only in the decline of violation rates but also in observable changes in *santri* attitudes and behaviors in daily life. Thus, *ta'zīr* can be understood as an educational strategy within *pesantren* that integrates disciplinary enforcement with moral and spiritual development, supporting the formation of *santri* who are well-mannered, responsible, and highly disciplined.

Educational and Humanistic Principles in the Implementation of *Ta'zīr*

The results of in-depth interviews with the caregivers of *Pondok Pesantren Daruttauhid Al Alawiyah Jepara* indicate that every implementation of *ta'zīr* is consistently based on the principle of “educating rather than punishing.” This principle emphasizes that the primary objective of *ta'zīr* is not to inflict suffering or merely to deter *santri* who violate the rules, but rather to cultivate moral awareness, a sense of responsibility, and a motivation for self-improvement. Accordingly, *ta'zīr* is understood as an integral part of the character education process and the formation of *santri* personality.

In practice, *pesantren* administrators, who act as the operational extension of the caregivers, strive to maintain a balance between firmness and compassion so that sanctions are implemented proportionately and do not cause psychological trauma to *santri*. Each act of *ta'zīr* is preceded by an internal deliberation process, during which *santri* who commit violations are provided with explanations regarding the reasons, objectives, and educational values embedded in the sanction. This process enables *santri* to understand that *ta'zīr* is not merely a form of punishment, but rather a means of guidance toward self-awareness and moral maturity.

This approach aligns with the concept of *ta'dīb* in Islamic education, which emphasizes instilling *adab*, moral awareness, and self-control through an educational process oriented toward the formation of virtuous character (Ahmad, 2021, p. 40). This perspective also aligns with the thought of Syed Muhammad Naquib al-Attas who asserts that the primary goal of Islamic education is to produce a civilized human being (*insān ādīb*), rather than merely a knowledgeable

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individual (Zidan et al., 2025, p. 40). Within this context, *ta'zīr* serves as a concrete implementation of adab-based moral education in Islamic pedagogy, as it encourages *santri* to understand their responsibilities, feel remorse for wrongdoing, and commit to behavioral improvement (Rahimi, 2024, p. 166–176).

Thus, *ta'zīr* at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara* can be viewed as a balanced approach to moral and spiritual development, integrating discipline, empathy, and exemplary conduct. This process not only strengthens the disciplinary order within the *pesantren* environment but also shapes *santri* with noble character, high self-awareness, and readiness to become responsible members of society (Hasanuddin et al., 2025, p. 17).

Table 2. Educational and Humanistic Principles in the Implementation of *Ta'zīr*

Principle Aspect	Form of Implementation in the <i>Pesantren</i>	Embedded Educational & Humanistic Values
Educational Orientation	<i>Ta'zīr</i> is implemented based on the principle of “educating rather than punishing.”	Fosters moral awareness rather than fear or resentment
Purpose of <i>Ta'zīr</i> Implementation	Moral and responsibility development of <i>santri</i>	<i>Ta'zīr</i> as a means of self-improvement (<i>islah</i>), not retaliation
Process	Preceded by internal deliberation and explanation to the <i>santri</i>	Upholds values of justice, transparency, and dialogue
Role of Administrators	Administrators act as mentors and role models	Exemplary conduct (<i>uswab ḥasanah</i>) and compassion
Proportionality of Sanctions	Sanctions are adjusted to the type and severity of violations	Avoidance of excessive force and psychological trauma
Psychological Approach	Consideration of <i>santri</i> 's mental and emotional conditions	Protection of human dignity and human humanity
Value of <i>Ta'dīb</i>	Cultivation of <i>adab</i> , self-control, and ethical awareness	Formation of a civilized human being (<i>insān ādīb</i>)
Value Internalization	<i>Santri</i> are guided to understand the meaning and wisdom of <i>ta'zīr</i>	Intrinsic awareness rather than forced compliance
Long-Term Impact	Formation of disciplined character and social responsibility	<i>Santri</i> 's readiness to live morally within society

Perspectives and Experiences of *Santri* and Administrators on the Implementation of the *Ta'zīr* Method

The findings of this study indicate that caregivers, administrators, and *santri* generally hold positive perspectives toward the implementation of the *ta'zīr* method at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara*. The caregivers emphasized that *ta'zīr* is implemented wisely, gradually, and proportionately. Each violation is first analyzed based on its context, motive, and level of severity before a sanction is imposed. As stated by one of the *pesantren* caregivers as follows: *"Before imposing ta'zīr, we first examine the mistake, the intention behind it, and its impact. It cannot be generalized. The goal is to make the santri aware, not ashamed or fearful."*

This statement indicates that *ta'zīr* is understood as a form of guidance grounded in the value of *rahmah* (compassion) within Islamic education, in which disciplinary enforcement does not neglect the human and psychological aspects of the *santri*. A similar perspective was conveyed by Ustadz Hisbaul Izza, the Head of Security at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara*, who emphasized that *ta'zīr* is not interpreted as a repressive punishment but rather as a means of moral education (*ta'dīb*). He stated as follows:

"Ta'zīr in this pesantren is not intended to hurt or intimidate santri, but to educate them to become aware of responsibility, discipline, and proper adab. If punishment is imposed without education, it will not shape character."

This view reinforces *ta'zīr*'s position as an integral part of the character education process, guiding *santri* to understand the importance of obeying rules and maintaining *adab* and discipline in *pesantren* life. From the *santri*'s perspective, Kang Nur Yanto explained that most *santri* perceive *ta'zīr* as a form of attention and guidance rather than mere punishment. He expressed as follows: *"At first it felt heavy, but after going through it, ta'zīr actually made me more aware. It feels like a reminder, not a punishment. It makes me more careful and disciplined in the future."*

This excerpt demonstrates that *ta'zīr* produces an educational psychological deterrent effect without suppressing or degrading the dignity of *santri*, thereby fostering self-awareness and discipline. Nevertheless, the findings of this study are not entirely consistent with those of Ar-rasuli (conducted in a traditional *pesantren* in East Java). That study revealed that *some santri still perceived ta'zīr* as a form of physical punishment that generated fear and even trauma. In that context, the implementation of *ta'zīr* tended to be unilateral and lacked dialogical space, leading it to be perceived more as a repressive sanction rather than an educational instrument.

This discrepancy indicates that *santri* perceptions of *ta'zīr* are highly dependent on the mechanisms of implementation, the applied approaches, and the underlying values. *Ta'zīr* imposed harshly without an educational orientation may generate resistance and rejection among *santri*.

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Conversely, the gradual, proportional, and dialogical implementation of *ta'zīr*, as practiced at *Pondok Pesantren Daruttauhid Al Alawiyyah Jepara*, tends to be positively received and understood as part of the character development process.

Supporting and Inhibiting Factors Affecting the Effectiveness of *Ta'zīr* Implementation

Various internal and external supporting factors influence the success of *ta'zīr* implementation at *Pondok Pesantren Daruttauhid Al Alawiyyah Jepara*. The most dominant internal factor is the exemplary conduct of *pesantren* administrators. They function not only as enforcers of discipline but also as moral role models for *santri* in terms of responsibility, discipline, and adherence to rules. The caregivers' consistent application of justice and compassion enables *santri* to accept *ta'zīr* as part of the educational process rather than as oppression (Oktavera et al., 2023, p. 120).

Another supporting factor is the conducive and religiously nuanced *pesantren* environment. Communal living imbued with values of *ukhawah*, togetherness, and a strong spirit of seeking knowledge enhances the effectiveness of *ta'zīr*-based guidance. An open communication system between caregivers, administrators, and *santri* further strengthens the successful implementation of *ta'zīr*. *Santri* are given space to express opinions or clarify violations, allowing *ta'zīr* decisions to be reached through deliberation and accepted willingly (Fitri et al., 2022, p. 17).

Spiritual factors also play a crucial role. Daily religious practices such as congregational prayers, *wirid*, and classical text studies foster *santri*'s moral awareness that obedience to *pesantren* regulations is part of obedience to Allah SWT. Thus, *ta'zīr* functions not only as behavioral control but also as an instrument for spiritual internalization of disciplinary values (Robbi Roi Putra et al., 2025, p. 9).

However, this study also identified several factors that hindered the implementation of *ta'zīr*. One such factor is the diverse background of *santri* in terms of age, character, and social environment, which influences how they respond to sanctions. Some *santri*, particularly newcomers, initially perceive *ta'zīr* as a harsh punishment before understanding its educational intent. This condition necessitates a more personalized approach from administrators to ensure a humane and effective guidance process.

Additionally, the limited number of administrators poses a challenge. Uneven supervision of all *santri* may lead to inconsistent enforcement of *ta'zīr*. Minor violations may sometimes go unnoticed, preventing the intended moral message of *ta'zīr* from being optimally conveyed. Administrator fatigue and heavy workloads can also affect consistency in rule enforcement (Junaidi et al., 2024, p. 173).

Nevertheless, these obstacles can be minimized through improved interpersonal communication, training for new administrators, and strengthening *santri* awareness of personal responsibility. *Pesantren* management can also enhance internal evaluation and reflection mechanisms to ensure that *ta'zīr* remains balanced between firmness and compassion. Through these efforts, the effectiveness of *ta'zīr* in shaping *santri* disciplinary character can continue to improve without neglecting the humanistic and spiritual dimensions of *pesantren* education (Ulum, 2024, p. 49).

The findings demonstrate that implementing the *ta'zīr* method at *Pondok Pesantren Daruttauhid Al Alawiyyah Jepara* has a profound and significant impact on the formation of *santri* disciplinary character. Through consistent, measurable, and fair implementation, *santri* are not only educated to understand and obey rules but also to recognize the consequences of their actions. This process indirectly cultivates moral awareness, responsibility, and self-control as essential components of character education within the *pesantren* environment.

From the perspective of Islamic educational theory, the implementation of *ta'zīr* can be associated with the concept of *al-ta'dīb*, which emphasizes character formation, good habits, and exemplary conduct through supervision and habituation (Pratama & Wahyuni, 2023, p. 237). Within this framework, *ta'zīr* is not merely a form of punishment but an instrument of moral and spiritual development oriented toward self-improvement. Through this approach, ethical values such as *amanah* (honesty and responsibility), discipline, obedience, and respect for authority can be deeply internalized within the *santri*'s personality (Muhammad Farid Wajdi & Siti Soliyah, 2024, p. 64).

These findings are consistent with the views of Imam Al-Ghazali in his monumental work *Ihya' Ulum al-Din*, which asserts that punishment in education is permissible when its purpose is to educate rather than to harm and when it considers the welfare of learners. Accordingly, the proportional implementation of *ta'zīr* grounded in *rahmah* can serve as an effective means of nurturing *santri* moral character and ethical awareness.

Overall, the implementation of *ta'zīr* at *Pondok Pesantren Daruttauhid Al Alawiyyah Jepara* can be understood as a holistic and well-directed moral education strategy that integrates three primary dimensions: spiritual, psychological, and social. Spiritually, *ta'zīr* fosters *santri* awareness of their relationship with Allah, encouraging actions rooted in worshipful intention and moral responsibility (Umi Azizah & Ali Said, 2025, p. 180). Psychologically, this method trains *santri* in self-control, introspection, and understanding the impact of their actions on themselves and others (Ilham Maulana & Samsudin, 2025, p. 31). Socially, *ta'zīr* instills obedience to *pesantren* norms and

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regulations while cultivating sensitivity toward communal life (Miptahul Palah & Dicky Maryono, 2024, p. 121).

Through the integration of these dimensions, *ta'zīr* emerges as an effective instrument for character development, as it not only emphasizes compliance with rules but also guides *santri* to understand discipline as an integral part of moral formation. Consequently, the educational system in this *pesantren* transcends mere transmission of Islamic knowledge. It is oriented toward shaping *santri* with *akhlāq karimah*, high discipline, strong responsibility, and readiness to contribute positively to society (Ismail & Saifudin Asrori, 2023, p. 34).

Table 3. Summary of Findings and Conclusions on the Implementation of *Ta'zīr*

Aspect of Findings	Summary Description
Internal Supporting Factors	The successful implementation of <i>ta'zīr</i> is supported by the exemplary conduct of <i>pesantren</i> caregivers and administrators, who consistently enforce discipline in accordance with principles of justice and compassion. Administrators function not only as rule enforcers but also as moral role models for <i>santri</i> .
External Supporting Factors	A religious, conducive <i>pesantren</i> environment imbued with the spirit of <i>ukhūmah</i> strengthens the effectiveness of <i>ta'zīr</i> . An open communication system among caregivers, administrators, and <i>santri</i> allows <i>ta'zīr</i> to be accepted willingly through deliberative processes.
Inhibiting Factors	Differences in <i>santri</i> backgrounds and the limited number of administrators pose challenges to consistent <i>ta'zīr</i> implementation. Some newly enrolled <i>santri</i> still perceive <i>ta'zīr</i> as punishment rather than guidance.
Efforts to Overcome Barriers	These obstacles are minimized through strengthened interpersonal communication, administrator training, internal evaluation, and a humanistic approach to <i>santri</i> guidance.
Impact of <i>Ta'zīr</i> Implementation	<i>Ta'zīr</i> has a significant influence on the formation of <i>santri</i> discipline, responsibility, moral awareness, and self-control.
Theoretical Foundation	<i>Ta'zīr</i> aligns with the concept of <i>al-ta'dīb</i> in Islamic education, which emphasizes cultivating <i>adab</i> through exemplary conduct, habituation, and supervision.
Dimensions of Guidance	The implementation of <i>ta'zīr</i> encompasses integrated spiritual, psychological, and social dimensions in shaping <i>santri</i> character.
General Conclusion	<i>Ta'zīr</i> represents a holistic, humanistic, and effective moral education strategy for shaping <i>santri</i> with <i>akhlāq karimah</i> , discipline, and strong responsibility.

CONCLUSION

Based on the findings of this study, the implementation of the *ta'zīr* method in fostering *santri* discipline at *Pondok Pesantren Daruttauhid Al Alawiyah Jepara* has proven to play a strategic role in moral and character education. *Ta'zīr* does not merely function as a sanction but emphasizes the internalization of responsibility, discipline, and self-awareness through educational and

humanistic approaches. The application of the principle of “educating rather than punishing” has been shown to enhance *santri* moral awareness and reduce disciplinary violations.

The findings imply that the *ta'zīr* method can be adapted as a character development model in other Islamic educational institutions, taking into account learners' characteristics and institutional culture. For future research, it is recommended to conduct more in-depth studies on the impact of *ta'zīr* on *santri* psychological development, particularly in self-control, empathy, and social awareness, to better understand *ta'zīr* as a comprehensive character education method in the modern era.

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