

EFFORTS TO DISCIPLINE SANTRI IN FOREIGN LANGUAGES AFTER THE ENACTMENT OF THE CHILD PROTECTION LAW NUMBER 23 OF 2002

Samhudi, Ahmad Sani

Institut Agama Islam Negeri Lhokseumawe

E-mail: samhudi@iainlhokseumawe.ac.id, anyasunny0203@gmail.com

How to Cite:

Samhudi, Sani, A., (2024). Efforts to Discipline Santri in Foreign Language After the Enactment of the Child Protection Law Number 23 of 2002. *Fitrah: Journal of Islamic Education*, 5(1), 28-47. <https://doi.org/10.53802/fitrah.v5i1.818>

ABSTRACT

Santri in Dayah are required to use foreign languages in the school environment. Those who violate this rule will receive sanctions. Previously, corporal punishment was often given to students who did not comply, but this is clearly contrary to Law Number 23 of 2002 concerning Child Protection. In this regard, this study aims to analyze the problems faced by Dayah Ulumuddin Lhokseumawe in enforcing the language discipline of students after the enactment of the Law, as well as the efforts made in disciplining foreign language students. This research method uses a descriptive analysis-based qualitative method, in which case observation interviews, and documentation studies become data collection techniques. The results of the study reveal that the problems faced by teachers in disciplining foreign-speaking students are the teacher's concern that the disciplinary actions taken by students will be legally problematic, which results in a decrease in the enthusiasm of teachers to enforce the discipline of foreign-speaking students. The disciplinary efforts made are revising the punishment for language violations into educational punishments, innovating language coaching programs, balancing rewards and punishments, increasing learning motivation, and socializing child protection laws to those responsible for enforcing foreign language discipline. This research has implications for the effectiveness of foreign language discipline enforcement among dayah students.

KEYWORDS:

Santri Discipline, Foreign Language, Child Protection Law

ABSTRAK

Santri di Dayah diwajibkan menggunakan bahasa asing di lingkungan sekolah. Mereka yang melanggar aturan ini akan menerima sanksi. Sebelumnya, hukuman fisik sering diberikan kepada santri yang tidak mematuhi, namun hal ini jelas bertentangan dengan Undang-Undang Nomor 23 Tahun 2002 tentang Perlindungan Anak. Berkenaan dengan itu penelitian ini bertujuan untuk menganalisis problematika yang dihadapi dayah Ulumuddin Lhokseumawe dalam menegakkan disiplin berbahasa santri pasca diberlakukan Undang-undang tersebut, serta upaya yang dilakukan dalam mendisiplinkan santri berbahasa asing. Metode penelitian ini menggunakan metode kualitatif berbasis deskriptif analisis, dalam hal itu observasi wawancara, dan studi dokumentasi menjadi teknik pengumpulan data. Hasil penelitian mengungkapkan bahwa problematika yang dihadapi guru dalam mendisiplinkan santri berbahasa asing adalah kekhawatiran guru terhadap tindakan pendisiplinan santri yang dilakukan akan bermasalah secara hukum sehingga berakibat pada menurunnya semangat guru menegakkan kedisiplinan santri berbahasa asing. Adapun upaya pendisiplinan yang dilakukan yakni merevisi hukuman pelanggaran bahasa menjadi hukuman yang bersifat edukatif, melakukan inovasi program pembinaan bahasa, menyeimbangkan antara reward dan punishment, meningkatkan motivasi belajar, dan mensosialisasikan undang-undang perlindungan anak kepada penanggung jawab penegakan disiplin bahasa asing. Penelitian ini berimplikasi pada efektivitas penegakan disiplin berbahasa asing di kalangan santri dayah.

KATA KUNCI:

Disiplin Santri, Bahasa Asing, Undang-Undang Perlindungan Anak

INTRODUCTION

Integrated Dayah has a superior academic program, namely equipping students in the ability to master foreign languages, especially Arabic and English, in addition to other programs that are no less important such as the ability to master religious sciences with reference to kitab turas (classical books), the formation of good Muslim character and mastering various skills and attitudes of independence, so that dayah graduates can become individuals who are faithful and devoted, broad-minded and have the ability to compete to continue undergraduate further education, inside and outside the country (Fakhrurrazi, 2017; Mujamil, 20015). Foreign languages in dayahs have great urgency, among which is to support the mastery of religious materials taught in dayahs, especially Arabic which is the language of instruction for most book materials, such as fiqh, tafsir, hadith, tawhid, Qur'anic science and ushul fiqh. All levels of education in the integrated dayah, from grade one to grade six, study religious materials with Arabic books, such as *matan taqrib*, *hasyiah al-baqjuri*, *i'anatu at-thalibin* for fiqh materials. For tafsir material, the books used are *tafsir jalalain* and *tafsir shawi*. For tauhid material, the books *attauid linnasyi-in*, *aqidah islamiyah* and *aqidah wa as-syariah* are used, and so on (Raya, 2021; Suyanta, 2012).

English in dayah is the basis for preparing santri to continue their education in higher education, at home or abroad. They have the opportunity to compete for college

opportunities in prestigious universities, both with scholarships and independently. Not a few dayah alumni get the opportunity to study in countries that use English, such as Malaysia, Australia, England and the United States. Mastery of foreign languages is also an asset of independence for dayah alumni, where they have the opportunity to teach or work while completing higher education. Educational institutions still have a high interest in dayah graduates, especially the alma mater where they studied, many of whom use the services of alumni to teach at the dayah. The community of dayah education service users has a higher interest in dayahs that have graduates with good foreign language skills, as the daily conditions in the dayah environment with active use of foreign languages are one of the main considerations for prospective santri guardians to register their children (Mujamil, 20015).

Over a long period of time, the tradition of implementing foreign languages in dayahs has been passed down from generation to generation using the *reward* and *punishment* method. The application of language discipline is supported by harsh punishment, including physical punishment in the form of beatings against offending students. Corporal punishment was considered at that time to be quite effective in encouraging children to speak foreign languages, although sometimes punishment has a negative effect on the physical condition of students, such as bruises or even

blisters on the skin after receiving punishment (Fauzi, 2016).

Discipline is the most important element in dayah education, it is the most effective means in the educational process of this institution, therefore discipline must be enforced by everyone involved in dayah education, both santri, teachers, and caregivers themselves. Discipline concerns several aspects; discipline in worship, boarding, dressing, exercising and language. All santri absolutely must obey discipline since the first santri officially become part of the dayah except for language discipline which is applied half a year after new santri live in the hut. With strict discipline, the dayah feels more conducive and organized, and the atmosphere of the environment can be used as an effective educational tool, everything that is seen, felt, and done contains educational values. The students are always encouraged to pay attention, see and follow all the activities in the dayah and are told to pay attention to how the ustadz and ustadzah live (Syafii et al., 2019; Umi Azizah, 2024).

In 2002, Law No. 23 on the Protection of Children was enacted. Gradually, this law began to be applied to various cases of child victims aged up to 18 years. The violence that occurred was not only among the general public, but also in educational institutions including dayah, so news began to appear about the legal process against acts of violence that occurred in educational institutions, even though the violence was as described above as part of the

punishment for violations of discipline in dayah, including language discipline.

Reporting on the process of disciplining students with corporal punishment as a form of violence against children continues to be repeated, many dayah teachers have to deal with the authorities on charges of violence that fall into the realm of law number 23 of 2002. The intention is to educate and teach students, but it leads to legal cases. This of course makes dayah teachers worried and afraid in disciplining students who violate, no longer dare to give physical punishment as has become a habit in many dayah. Santri who do not have the awareness to be disciplined and follow the dayah rules feel that they have the opportunity and fresh air to violate a number of these rules.

Law No. 23/2002 on Child Protection was revised by Law No. 35/2014 on the Amendment to Law No. 23/2002 on Child Protection. Among the important points of change is to increase the severity of criminal sanctions and fines, especially against perpetrators of sexual crimes. This is certainly aimed at creating a deterrent effect, as well as ensuring the implementation of concrete steps in restoring the physical, psychological and social well-being of child victims. This can also anticipate that victims of crime will not become perpetrators of the same crime in the future, where the facts obtained during the examination of sex offenders, they have experienced acts of sexual abuse in the past.

So the cases that come to the surface are not only about physical violence in the dayah environment, but also cases of sexual violence against santri, both women and men. This law is the basis for the emergence of courage in themselves and the families of victims to reveal the cases experienced, of course also reflecting on the cases that have emerged quite a lot related to violence in educational institutions, so they feel they have a handle on seeking justice.

The pattern of corporal punishment that has become a habit in many dayahs is gradually decreasing, especially beatings, replaced by other punishments that have minimal potential to be prosecuted. In fact, many teachers are then less enthusiastic in educating, or even do not care about the offenses committed by santri (Arniyati, 2014).

Dayah Ulumuddin is one of the many dayahs in Aceh that applies corporal punishment in enforcing foreign language discipline, but after the implementation of the child protection law, the punishment was removed in all its forms, and there was a decrease in foreign language discipline among santri in the dayah environment. Therefore, this study aims to analyze more deeply the problems faced by Ulumuddin Lhokseumawe dayah in enforcing foreign language discipline after the enactment of the child protection law, and analyze the efforts of Ulumuddin Lhokseumawe dayah in enforcing foreign language discipline after the enactment of the child protection law.

The results of this study certainly have a very significant novelty for innovation in foreign language learning in pesantren, because the results of this study can present a new perspective on the impact of the implementation of the Child Protection Law on disciplinary methods in pesantren, especially in terms of foreign language use. This can be a discussion that has not been widely revealed, combining legal and educational aspects in the pesantren environment. Not only that, this study can also explore new approaches used by pesantren to discipline santri in foreign languages without violating children's rights. This study can contribute to the innovation of discipline models that are more in line with legal regulations. It can even influence pesantren policies, as this research has the potential to assess the extent to which new disciplinary policies implemented by pesantren in accordance with the Child Protection Law provide effective results in improving foreign language competence among santri.

This research topic certainly has a distinction from other studies, to find out, *publish or perish software* version 8.4.4041.8250 and VOSViewer version 1.6.1.9 are used. The database used is the Scopus index page, with the keyword 'foreign language in pesantren', using the word pesantren because of its similarity to dayah. The search successfully identified 127 *papers* related to the *keyword*. The identification results are visualized using Vosviewer, the results are as follows:

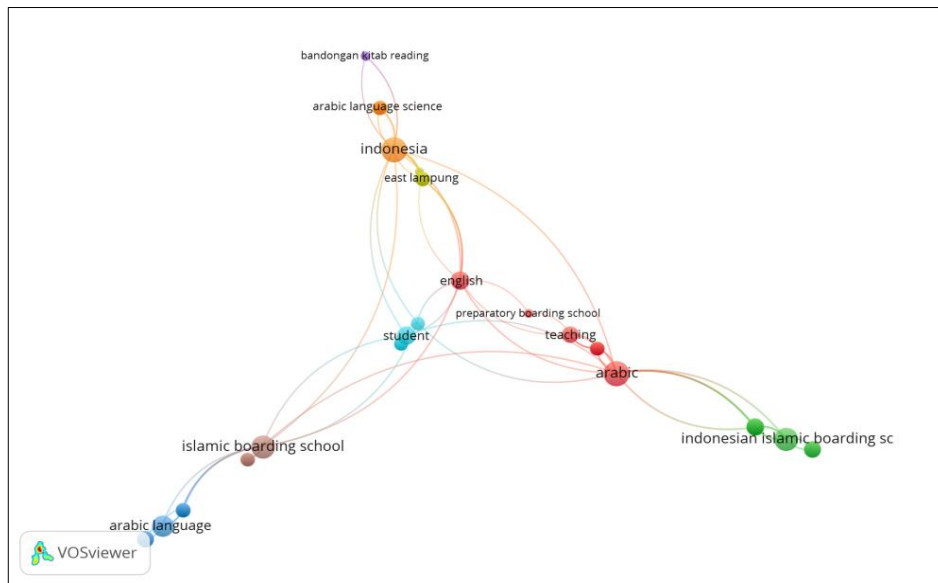


Figure 1. VOSviewer Visualization of Topic Research Distribution Foreign language in dayah Indexed by Scopus

Based on the figure above, it appears that the topic of research on foreign language learning in dayah is dominant in Arabic and English language learning and language learning methods in Islamic boarding schools (bandongan and sorogan). While the topic of disciplining students in foreign languages has not been touched at all in previous research. Of course this research has a novelty or novelty that is so great, because the results that are still *fresh* will contribute to the treasure of Islamic scholarship, thus adding to the theoretical and practical stretching of foreign language learning strategies for santri and their disciplinary efforts.

Some previous studies have a diverse focus of study, including: (1) focus on the peculiarities of Islamic boarding schools or dayahs that teach Arabic and English. (Anggraini, 2021; Maunah, 2015; Nasution, 2024; Ritonga, 2021a); (2) focus on the methods and approaches of learning Arabic and English in pesantren or dayah.

(Anggraini, 2021; Fatchan, 2015; McWhinnie, 1966; Sauri, 2016; Syafei, 2023)(3) the focus on foreign language curriculum in pesantren. (Fidayani, 2023; Ritonga, 2021b).. Some of the above or previous research focuses more on foreign language learning methods and curriculum development in pesantren, without discussing too many aspects of disciplining santri specifically. This study, on the other hand, focuses attention on the disciplinary mechanism of santri in the use of foreign languages, an aspect that is often overlooked, especially in the context of legal regulations that protect children's rights. This presents a distinction in the approach and object under study. In addition, this study highlights the effect of the enactment of Child Protection Law Number 23 of 2002 on changes in disciplinary policies in pesantren. Previous research has not much discussed the impact of legal regulations like this on disciplinary approaches in religious educational institutions. Thus, this research offers

a legal-pedagogical analysis that has not been explored in previous studies.

THEORY DESCRIPTION

Discipline is an important factor in character building. Many people are successful because they have discipline, while failures often occur due to lack of discipline. Weak discipline results in the agenda that has been set not running as it should. Therefore, it is important to enforce discipline so that everything can be achieved according to the specified time. Consistently enforced discipline can become a positive habit that plays a role in shaping individual character. Enforcement of discipline can also be used to instill values of nationalism and love for the country. Some ways to enforce discipline include motivation, education and training, leadership, and the implementation of a *reward* and *punishment* system.

According to Prijodarminto (1993), discipline consists of three main aspects: mental attitude, understanding, and behavioral attitude. Mental attitude reflects one's ability to control oneself according to the applicable rules. Understanding relates to the awareness of the importance of complying with rules and norms. Behavioral attitudes reflect a person's compliance in applying discipline in daily actions. In an educational environment, especially in *dayah*, discipline is key in creating a conducive learning environment. These three aspects are important to ensure a good level of discipline in educational institutions. The purpose of discipline is to help

individuals organize their lives to avoid chaos. Discipline also plays a role in helping a person understand social concepts such as property rights, obligations, and the difference between good and bad behavior. According to Singgih D. Gunarsa, self-discipline aims to internalize social values, understand obligations, control desires, and avoid mistakes without fear of punishment. One of the appropriate theories is the Self-Regulation theory proposed by Albert Bandura. This theory states that self-discipline is an important part of self-regulation, where individuals consciously control their behavior, thoughts, and emotions to achieve certain goals. Discipline here acts as a tool to direct individuals towards desired behaviors through planning, impulse control, and self-evaluation.

The Child Protection Law is regulated in Law No. 23 of 2002 which was later amended by Law No. 35 of 2014 and Law No. 17 of 2016. This law guarantees the protection of children's rights so that they can grow and develop optimally. Article 54 states that children in the education environment must receive protection from physical and psychological violence. This protection is carried out by educators, education personnel, government officials and the community. Foreign language skills are important skills in everyday life. In the context of language learning, individual motivations vary. Some people learn a language to understand written texts, while others want to speak fluently or improve social status. Language learning goals should be aligned with the goals of national education and the educational institution itself.

METHODS

This research is a qualitative type with a case study approach. The purpose of qualitative research is to describe the empirical reality behind the phenomenon under study in depth and detail. This research was conducted at Dayah Ulumuddin, Uteunkot Cunda, Lhokseumawe City, Aceh province. The reason for choosing this research location is that Dayah Ulumuddin is one of the many dayahs in Aceh that applies corporal

punishment in enforcing foreign language discipline, but after the implementation of the child protection law, the punishment was removed in all its forms, and there was a decrease in foreign language discipline among santri in the dayah environment.

The study uses purposive sampling to select informants, focusing on specific cases for in-depth understanding without generalizing to all cases. The selected informants are:

Table 1: Research Informants

No.	Research informants	Data relevance	Total
1	Chairman of the Language Division of Dayah Ulumuddin	Acting as a coordinator in running the language system, starting from guiding the language section administrators, to monitoring the running of language system in Dayah.	1
2	Musyrif Dayah Ulumuddin Dormitory	Guiding the foster guardians and dormitory administrators (Mudabir), controlling the routine activities of the Santri in the dormitory, including controlling worship development activities, language, and so on.	1
3	Class teacher	educators and teachers in the classroom, and teach more material in Arabic or English, so they know very well how the level of quality of Arabic and English students.	2
4	Student Organization Manager of Language Section	language activator, controller of santri language, and who organizes various language activities in the dormitory.	1
5	Mudabbir Dormitory	Sixth and fifth graders act as mentors in each room, guiding activities and ensuring language regulations are followed by educating students on proper language use.	5
6	Santri Dayah Ulumuddin	Students who study a foreign language and receive language discipline treatment in the dayah.	10

Data were collected through observation, interviews and documentation studies. Observation is carried out by directly observing the activities carried out by teachers and students in the dormitory and in the classroom, so that data on the various problems faced in enforcing foreign language discipline for students are obtained. Interviews were conducted to obtain

data on the efforts made in disciplining santri in foreign languages at Dayah Ulumuddin after the enactment of the Child Protection Law, researchers conducted interviews with the head of the language field, musyrif / ustadz in the dormitory, class teachers, and several santri in the dormitory. Meanwhile, documentation studies were carried out by analyzing documents on Law

No. 23 of 2002 concerning child protection and dayah regulations related to foreign language discipline at Dayah Ulumuddin.

Data analysis was carried out using the Miles and Huberman analysis model, namely data collection, data reduction, data presentation, and conclusion drawing. Interview and observation data were collected, then reduced according to the needs of the research questions, then presented based on the systematic presentation, and drew conclusions to answer the research problems that had been determined. To ensure the validity of the data, chest triangulation was carried out both in terms of sources and methods.

The flow of this case study-based research starts from case identification, in this section corporal punishment which is part of language discipline enforcement becomes the scope of the case. Then compile research tools, namely observation guidelines, interview instruments and documentation study guidelines. Furthermore, collecting and analyzing data, the results are described which are divided into two, namely problems in enforcing discipline, and foreign language disciplinary strategies at dayah ulumuddin, and finally of course drawing conclusions. The research flow scheme is as shown below:

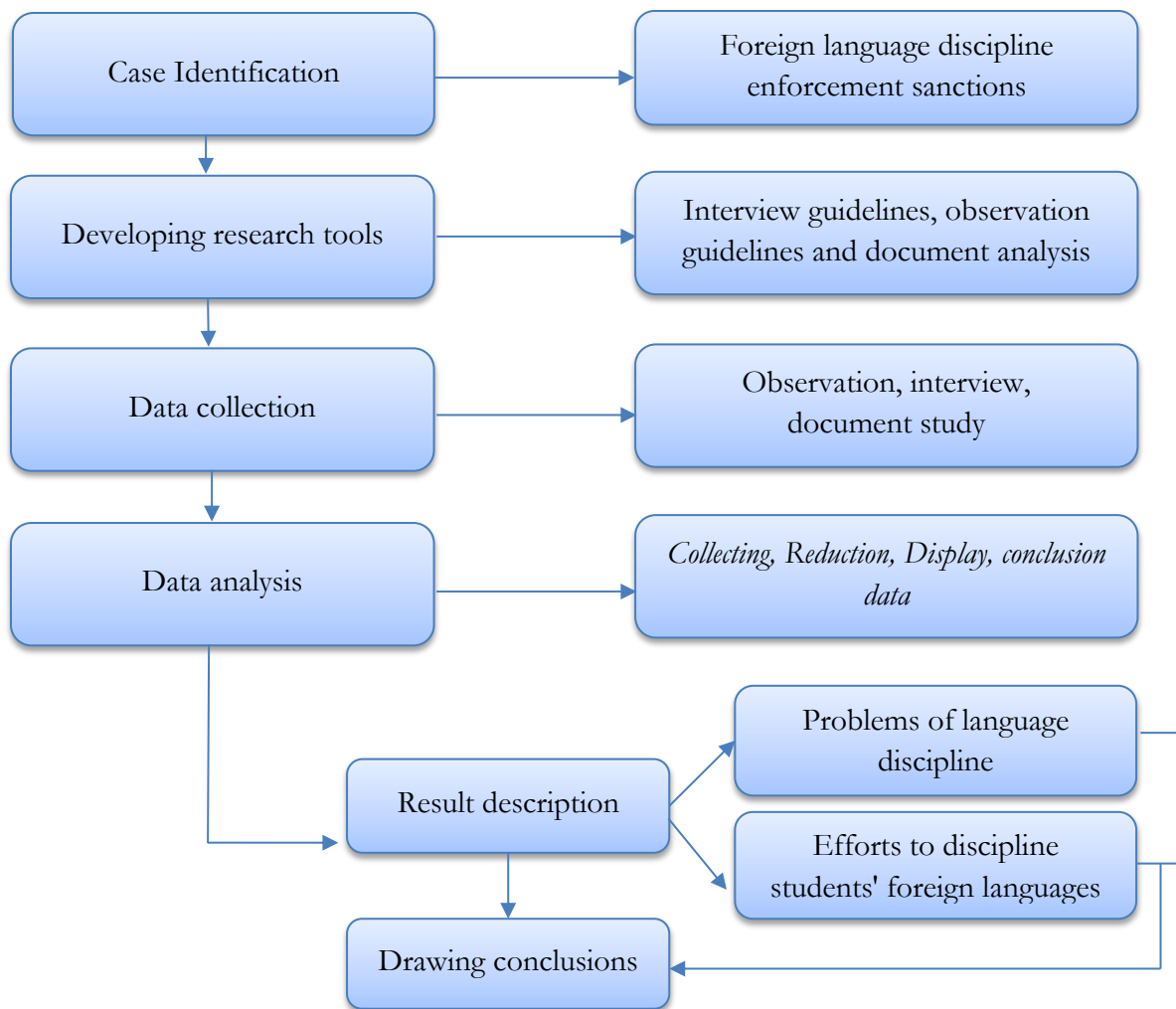


Figure 2. Schematic of Case Study Research Procedure based on Creswell's theory (Creswell, 2007)

RESULTS AND DISCUSSION

First, the results of observations, interviews and documentation studies will be described, and then the discussion will be analyzed. Observations were made by observing the activities of foreign language students in daily life in the dayah environment and also observing the activities of administrators or ustazd-ustazd in language institutions in an effort to enforce language discipline for students. The results of the observation show several activities, namely the provision of

vocabulary which is routinely carried out to strengthen the students' foreign language skills, conversation exercises either to fellow students or directly to the teacher, repetition of vocabulary to ensure that all students are able to memorize it, mudharabah or public speaking using foreign languages in this case Arabic or English. In addition, the banner of language motivation and supervision carried out by mustriif was also observed, following in detail the results:

Table 2. Description of Observation Results

No.	Aspect/activity	Description
1	Vocabulary provision	Vocabulary instruction at Dayah Ulumuddin is conducted four days a week, namely Sunday, Monday, Wednesday and Thursday. This activity takes place in the classroom, mosque hall, or mosque, depending on the class level. Students in grades 1 to 4 study in their respective classes, while grades 5 and 6 in the hall or mosque. Vocabulary is tailored to the language week (English or Arabic) and lasts 30-45 minutes. Senior students from grades 5 and 6 teach vocabulary to students in grades 1 to 3. The process includes repetition of previous vocabulary, introduction of new vocabulary, repetition 7 times or more, and example sentences. Each session introduces 3-5 new vocabulary words, ending with notes on the board and motivation to use the vocabulary.
2	Conversation practice	Conversation practice at Dayah Ulumuddin is conducted twice a week, on Tuesdays and Fridays after dawn prayer. Santri pair up and practice conversations according to the themes that have been taught. Tuesday for teaching, Friday for practice. This activity must be followed by all students. In addition, court observations are conducted after Isha prayer to enforce language discipline. Students who violate the rules are called in front of the mosque, verified by teachers and senior students, then given punishment according to the level of offense and frequency.
3	Vocabulary repetition	After zuhr prayer, the students are gathered to repeat the vocabulary that has been taught in the morning. This activity is carried out four days per week and lasts about 15 minutes. The language activist appoints one santri from each class to say the vocabulary, which is then followed by his or her friends.
4	Mudharabah or public speaking	Muhadharah activities at Dayah Ulumuddin are carried out every Friday night after Isha prayer, for 1.5 hours. Santri make speeches in Arabic and English, while grade 1 is allowed to use Indonesian. Each session is filled by 5-7 speakers who make speeches for 5-10

		minutes. The text of the speech is submitted to the teacher for checking before the presentation. This activity also involves a Master Ceremony (MC) from the santri. Absent students must perform the following week. On Thursday afternoon, each group decorates the room, and religious entertainment is interspersed between speeches to add to the appeal of the event.
5	Motivational banner	The researcher also observed that in the Dayah Ulumuiddin environment there are writings containing motivational words for santri. These writings are affixed to the walls of the study room building with banner media and there is also a small blackboard or <i>whiteboard</i> containing daily vocabulary that reminds students to use these vocabulary in their daily activities.
6	Musrif supervision	The researcher observed that musrif or teachers at the language institute go around the santri areas, such as the canteen, mosque, and dormitory, to monitor the use of official language. Musrif remind or reprimand students who do not use official language and invite them to speak in Arabic or English, according to the language week. When they see musrif, santri try to demonstrate the use of official language by raising their voices or immediately switching to the designated language.

Furthermore, research results were also obtained through interviews with research informants as stated in the research methods section. The collected interview data was analyzed using Atlas.ti software, which helped in identifying the main themes and patterns that emerged from the data. Through this analysis,

an in-depth picture of the informants' views and experiences related to the research topic was obtained. The following are the results of the analysis that reveal some of the key findings from the interviews, such as the factors that influence santri behavior in official language and the obstacles faced in its implementation.

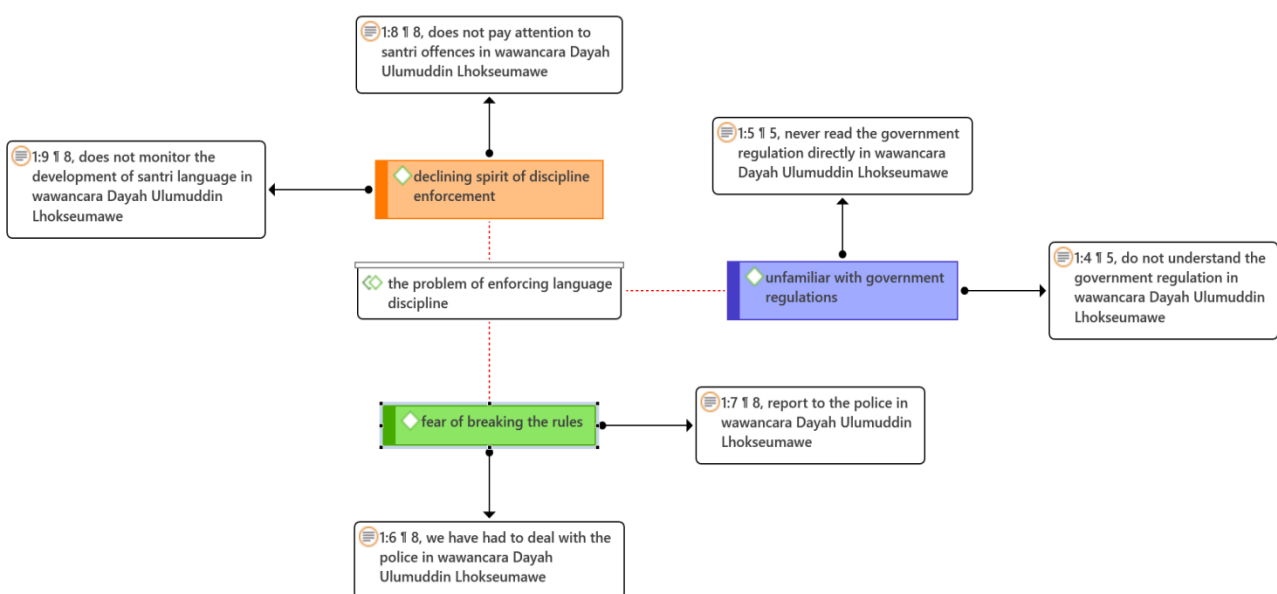


Figure 2. Analysis of Research Interview Data Using Atlas ti Software

On August 27-29, 2023, an interview was conducted with the leadership of Dayah Ulumuddin, Lhokseumawe, to explore information related to the problem of santri discipline in the use of foreign languages. This interview revealed several issues faced by teachers and managers in an effort to enforce foreign language policies among santri.

One of the main problems expressed was teachers' lack of understanding of the Child Protection Law. Many teachers do not properly understand the legal implications of the disciplinary measures they apply, especially in relation to corporal punishment. In the dayah, foreign language discipline is considered as one of the important aspects in developing santri competencies, considering that foreign language skills, such as Arabic and English, are part of the flagship program. However, the approach used by some teachers sometimes involves corporal punishment for santri who violate language rules.

Lack of knowledge about child protection laws means that teachers often administer corporal punishment without considering the legal consequences. Some teachers still use traditional methods of enforcing discipline, even though these methods are now considered contrary to laws protecting children's rights. As a result, there is concern among teachers regarding the potential of being reported to the police or other authorities for actions deemed to violate children's rights. This creates a dilemma among teachers, as on the one

hand they feel responsible for enforcing discipline, but on the other hand, they are afraid of facing legal problems.

This concern has indirectly affected teachers' enthusiasm in enforcing discipline, especially discipline in foreign languages. Teachers who are usually firm in controlling the use of foreign languages began to feel hesitant and worried in carrying out their duties, because of the risk of being reported by santri guardians or outside parties. This has an impact on reducing the enthusiasm of teachers to carry out strict supervision of santri who do not use foreign languages according to dayah rules. As a result, efforts to improve santri language skills are hampered, and the quality of santri foreign language mastery decreases.

The interviews also revealed that teachers felt burdened by the additional task of monitoring the use of foreign languages outside the classroom, especially due to the lack of support from the school in providing training and understanding of discipline methods that comply with the law. Teachers hoped for further guidance on how to apply discipline without violating child protection laws, as well as more comprehensive training on effective yet humane methods of teaching and enforcing discipline.

Overall, the results of these interviews indicate that the problem of disciplining santri in foreign languages at Dayah Ulumuddin is not only related to the santri, but also closely related to the constraints faced by teachers in balancing the demands of discipline with compliance with

the law. To overcome this problem, there needs to be further efforts in providing legal and pedagogical training to teachers, as well as support from the dayah management in finding appropriate solutions to ensure the achievement of educational goals without violating the rights of santri.

Furthermore, research findings from the results of interviews about efforts to discipline the language of santri, were also carried out using Atlas Ti software, as for the results as follows:

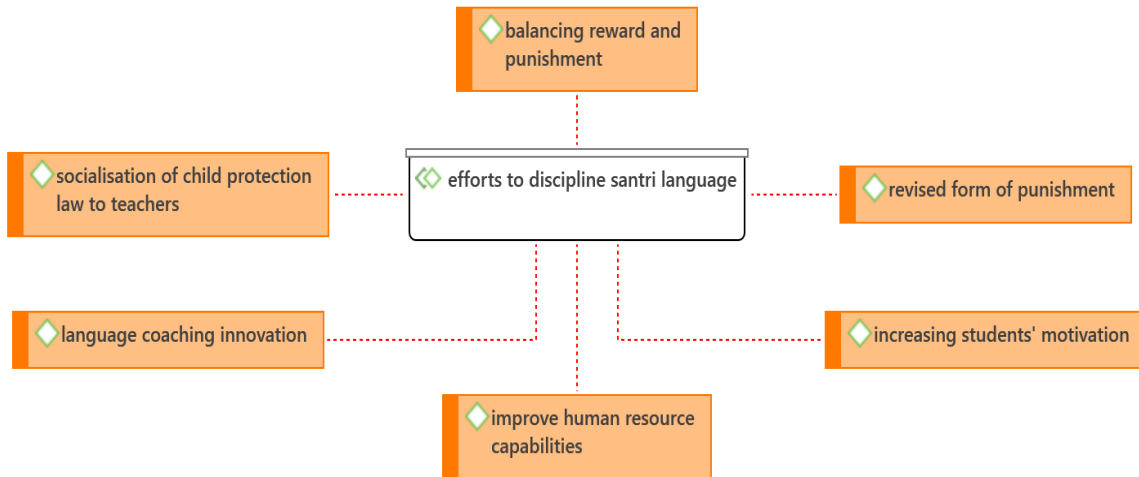


Figure 2. Analysis of Research Interview Data Using Atlas ti Software

On August 29, 2023, interviews were conducted with leaders, teachers, and santri at Dayah Ulumuddin, Lhokseumawe, to discuss language discipline efforts implemented in the dayah environment. The results of the interviews show that the dayah has taken some significant steps in reforming the discipline system, especially in the aspect of using foreign languages.

One important effort made is to revise the punishment for violators of language rules. Punishments that were previously repressive in nature are now changed to be more educative, with the aim of not only providing a deterrent effect, but also increasing santri's understanding of the importance of language discipline. This

punishment is designed to provide useful and sustainable lessons for students.

In addition, the dayah innovated by launching a more interactive and effective language coaching program. This program is designed to improve students' language skills while encouraging them to be more active in using foreign languages in their daily environment. With this program, students are expected to strengthen language mastery in a more fun and educational way.

To balance the reward and punishment system, the dayah also implements a strategy of giving awards to students who excel in language application. This is expected to motivate santri to continue improving their skills, in addition to

providing educational punishment for those who violate the rules.

On the other hand, efforts to increase santri learning motivation continue, by providing moral and material support to those who show significant improvement in language skills. The *dayah* also strives to create a conducive learning atmosphere so that students feel more motivated to study diligently.

Finally, as a form of concern for children's rights, the *dayah* has conducted socialization related to the Child Protection Law to the person in charge of enforcing foreign language discipline. This step aims to ensure that the disciplinary process is carried out in accordance with the principles of student protection, so that there are no actions that violate the rights of santri as learners.

Problematics of Enforcement of Santri Language Discipline after the enactment of Law No. 23 of 2002

The main problem revealed in this study is teachers' lack of understanding of the legal implications of the Child Protection Law no. 23 of 2002, especially in relation to corporal punishment. Since the enactment of the law, teachers are often hesitant in implementing foreign language discipline, especially for fear of facing legal consequences that could result in criminal legal action. Based on *behavior management* theory in education, discipline enforcement aims to build positive habits, including in language. (de Graaf, 2019). However, if the traditional approach of

corporal punishment used in educational settings is considered to violate students' rights, this clearly contradicts the principle of *child-centered education* which emphasizes the protection of students' rights in the educational process (Cade, 2023). (Cade, 2023). According to Piaget and Vygotsky, students' cognitive development is influenced by a conducive and supportive educational environment, not by threats or corporal punishment that can damage students' psychology (Stoltz et al., 2015). (Stoltz et al., 2024)..

Dayah as an Islamic educational institution places foreign language skills such as Arabic and English as an important part of their curriculum. Referring to the theory of *second language acquisition* proposed by Stephen Krashen, a supportive and non-stressful environment allows santri to master foreign languages more quickly. (Ashtari & Krashen, 2023).. However, a strict disciplinary approach through corporal punishment can actually create an atmosphere that is not conducive to language acquisition, due to anxiety or pressure from the threat of corporal punishment. The interview results show that teachers' concerns about potential violations of the law make them hesitant to strictly enforce discipline rules. This is in line with the findings of previous research which states that the vagueness of rules or teachers' lack of understanding of the rule of law often leads to a decrease in enthusiasm in teaching or applying rules. For example, in a study by Fauzan, the lack of socialization of laws among teachers triggered confusion and moral dilemmas

when dealing with undisciplined student behavior. (Izza & Fauzan, 2024).

Teachers at Dayah Ulumuddin also revealed that they felt burdened with the additional task of monitoring the use of foreign languages outside of class, without adequate support from the school. This highlights the importance of institutional support and training for teachers in implementing discipline methods that are in line with legal requirements and modern pedagogy. The theory of *professional development* in education states that the quality of teachers is not only determined by their academic knowledge, but also by the opportunity to receive regular training relevant to current challenges (Kennedy, 2016). (Kennedy, 2016). Some previous research, such as that conducted by Rahmah, shows that teachers who receive training in law and pedagogy are better able to balance the enforcement of discipline with the application of humane and effective teaching methods. (Rahmah, 2018). The lack of training for teachers at Dayah Ulumuddin clearly affects their success in managing santri language discipline, especially outside the classroom. This also reinforces the theory that teachers who have good classroom management skills and are supported by a strong understanding of legal regulations can be more effective in educating students.

The dilemma faced by teachers at Dayah Ulumuddin is the result of an imbalance between the responsibility to enforce discipline and the fear of legal consequences arising from the application of corporal punishment methods. *Role conflict*

theory states that the imbalance between the demands of duty and compliance with legal rules can affect the quality of a person's performance in carrying out their functions. (Schuler et al., 1977). This dilemma not only affects individual teachers, but also educational institutions as a whole, because the declining quality of language discipline affects the quality of students' mastery of foreign languages. Therefore, a possible solution is to increase training programs for teachers, both related to child protection laws and effective and humanist discipline methods. In addition, dayah managers need to redesign support systems that assist teachers in carrying out their duties safely and effectively, for example by forming a special team to supervise the use of foreign languages outside the classroom. This collaborative approach is in line with *distributed leadership* theory, which emphasizes the importance of *distributing* responsibilities among all members of an educational institution (Bolden, 2011). (Bolden, 2011).

The problem of foreign language discipline at Dayah Ulumuddin not only affects santri, but also leads to systemic problems that need to be resolved at the institutional level. The dayah curriculum which emphasizes the importance of mastering foreign languages must be balanced with disciplinary policies that are in accordance with applicable laws, while maintaining the quality of education. Previous research has shown that positive reinforcement-based teaching methods are more effective in promoting discipline than corporal punishment approaches.

With stronger training and support from the dayah, as well as updating the discipline policy in accordance with child protection laws, it is hoped that the quality of santri foreign language acquisition at Dayah Ulumuddin will improve.

The novelty of this research lies in revealing the complexities faced by teachers at Dayah Ulumuddin in enforcing santri language discipline after the enactment of Law No. 23 of 2002 concerning Child Protection. In particular, this research fills a gap in the literature regarding the influence of legal regulations on the implementation of discipline in the Islamic education environment, especially in dayah or pesantren which have a strong tradition of discipline. Most previous studies tend to focus on public schools, whereas this study reveals specific conditions in dayah that have different characteristics, especially in the emphasis on foreign language skills as part of the flagship curriculum. This research also provides a new perspective on the dilemma experienced by teachers in balancing discipline enforcement and compliance with the law, an issue that has not been discussed much in depth in the context of traditional Islamic education.

In addition, this study introduces the need for training and socialization related to legal regulations in the context of dayah, which is different from public schools. The revelation that teachers in dayah often lack institutional guidance and support in understanding the implications of these laws is a new finding that has not been addressed in previous studies. As such, this study

makes a significant contribution in formulating new strategies for dayah institutions to manage santri discipline in ways that are not only effective but also in accordance with modern legal frameworks. The findings open up room for further research related to training models that can be implemented in dayahs, in order to improve teachers' competence in enforcing discipline without violating children's rights, so that the quality of education in dayahs can be continuously improved.

Disciplinary Efforts of foreign language students after the enactment of Law No. 23 of 2002

This study discusses the efforts to discipline santri in the use of foreign languages in dayah after the enactment of Law No. 23 of 2002 concerning Child Protection. The main focus is the reform of the discipline system carried out by the dayah, especially in the aspect of using foreign languages. One of the significant steps taken was to revise the punishment for violators of language rules. Punishments that were previously repressive in nature were changed to be more educative, with the aim of not only providing a deterrent effect, but also increasing santri's understanding of the importance of language discipline. This punishment is designed to provide useful and sustainable lessons for students.

This approach reflects the concept of educative discipline put forward in the theory of behaviorism, particularly through the principle

of positive reinforcement. Skinner in *operant conditioning* theory emphasized that positive reinforcement is more effective in shaping desired behavior than repressive punishment. (Skinner, 1998). In the context of dayah, this educational punishment aims not only to punish santri, but also to help them understand the importance of foreign language skills in the context of modern education. Thus, santri are encouraged to learn from their mistakes and improve their behavior through a more supportive approach.

Dayah also innovated its language development program by launching a more interactive and effective approach. This program is designed to improve the language skills of santri and encourage them to be more active in using foreign languages in their daily lives. The social learning theory proposed by Bandura is very relevant in this context, where santri are encouraged to learn through interaction with the environment and their peers. (Bandura, 2023). Research conducted by Idham also shows that successful second language learning relies heavily on opportunities to interact in the language (Kholid, 2017). (Kholid, 2017). The program launched by this dayah provides greater opportunities for santri to practice the language in real life, which in turn strengthens their language acquisition.

In addition to the educative punishment approach, the dayah also implements a reward system for students who excel in the application of foreign languages. This is in accordance with

the theory of *reinforcement* in education which states that giving awards can increase students' intrinsic motivation. (Adams, 2000). Slavin points out that rewards encourage students to continue to improve their performance (Slavin, 2006) while research by Fuad supports the view that reward systems can increase engagement and positive attitudes towards learning (Fuad, 2023). (Fuad, 2023). In this case, the reward system implemented in dayah is expected to motivate santri to be more serious in developing their language skills.

Along with reforms in the approach to punishment and reward, the dayah also paid attention to children's rights. Socialization of the Child Protection Law to those responsible for enforcing language discipline is carried out to ensure that the disciplinary process is in accordance with the principles of child protection. This step is very important to prevent actions that violate the rights of santri as learners. Based on Budiyanto's opinion, every child has the right to be treated fairly and get protection from harmful actions. (Budiyanto, 2014). Previous research shows that a disciplinary approach that is in accordance with the principles of child protection can create a learning environment that is healthier and conducive to the moral and mental development of students. (Syafii et al., 2019; Umi Azizah, 2024)..

Overall, the efforts made by the dayah in reforming the language discipline system show significant progress. A more educative approach

to punishment, innovations in language coaching programs, and the reward system implemented are expected to create a more conducive and productive learning atmosphere. These measures also reflect the dayah's commitment to creating an environment that supports the development of santri language skills, while still respecting their rights as learners.

This research offers a new contribution in the context of disciplining santri in dayah, especially related to the reform of the foreign language discipline system after the enactment of the Child Protection Law. The innovations presented through an educational approach to punishment and the application of the reward system create a more holistic and humanist discipline model, which does not only focus on punishment, but also on learning and intrinsic motivation of santri. In addition, the interactive approach in the language development program is a novel aspect that enriches the foreign language learning process in the dayah environment, where santri are encouraged to be actively involved in learning through social interaction. With the socialization of children's rights, this study also highlights the ethical dimension of pesantren education, which makes it relevant in the discussion of children's rights in faith-based education.

CONCLUSION

Based on the discussion above, it can be concluded that the main problem at Dayah

Ulumuddin Lhokseumawe is related to teachers' lack of understanding of the legal implications of the Child Protection Law No. 23 of 2002. Teachers often hesitate to enforce foreign language discipline for fear of the consequences of corporal punishment. With an educative approach, corporal punishment was removed and replaced with other more constructive methods. Students' motivation is also improved through lectures and reward systems. Child protection socialization and teacher training are needed. This research introduces the importance of legal understanding for teachers in dayah, which has not been widely reviewed in the context of traditional Islamic education. Dayah Ulumuddin Lhokseumawe has made efforts to discipline santri in the use of foreign languages in accordance with the Child Protection Law. Physical punishment for language violations was removed and replaced with educational punishments, such as memorizing or cleaning the dayah environment. Language coaching programs are also evaluated and improved with more effective and fun learning methods. In addition, regular motivational lectures are given to increase santri's motivation in learning the language. Dayah balances rewards and punishments by increasing rewards for disciplined and outstanding santri. Training is also held to improve teachers' competence in educating foreign languages, and socialization related to child protection is delivered to teachers who are responsible for discipline. Dayah also improved communication with

parents and involved them in monitoring their children's development. Other innovations include the establishment of language clubs and additional tutoring for students with a strong interest, as well as curriculum revisions to make foreign language learning easier and more enjoyable. The socialization of language regulations was also strengthened to ensure better understanding among santri.

REFERENCES

- Adams, M. A. (2000). Reinforcement theory and behavior analysis. *Behavioral Development Bulletin*, 9(1), 3–6. <https://doi.org/10.1037/h0100529>
- Anggraini, R. (2021). Teaching English as a Foreign Language in Pesantren-Islamic Boarding School and Voices from Non-English Teachers. *Islamic Quarterly*, 65(1), 33–72. https://api.elsevier.com/content/abstract/scopus_id/85133605112
- Arniyati, A. (2014). *Dampak hukuman terhadap kepatuhan santri baru putra di Pondok Pesantren Kramat Pasuruan*. Universitas Islam Negeri Maulana Malik Ibrahim Malang. <http://etheses.uin-malang.ac.id/1648/>
- Ashtari, N., & Krashen, S. (2023). Barriers to advanced heritage language development. *LLT Journal: A Journal on Language and Language Teaching*, 26(2), 423–428. <https://doi.org/10.24071/llt.v26i2.6429>
- Bandura, A. (2023). *Social cognitive theory: An agentic perspective on human nature*. John Wiley & Sons.
- Bolden, R. (2011). Distributed leadership in organizations: A review of theory and research. *International Journal of Management Reviews*, 13(3), 251–269. <https://doi.org/10.1111/j.1468-2370.2011.00306.x>
- Budiyanto, H. M. (2014). Hak Anak dalam Perspektif Islam. *Jurnal LAIN Pontianak*, 1(1), 56–67. <https://doi.org/10.24260/raheema.v1i1.149>
- Cade, J. (2023). Child-Centered Pedagogy: Guided Play-Based Learning for Preschool Children with Special Needs. *Cogent Education*, 10(2), 2276476. <https://doi.org/10.1080/2331186X.2023.2276476>
- Creswell, J. (2007). *Qualitative inquiry & Research design; Choosing Among Five Approaches*. Sage Publications.
- de Graaf, F. J. (2019). Ethics and Behavioural Theory: How do Professionals Assess Their Mental Models? *Journal of Business Ethics*, 157(4), 933–947.
- Fakhrurrazi, F. (2017). Dinamika Pendidikan Dayah antara Tradisionnal dan Modern. *At-Tafkir*, 10(2), 100–111. <https://journal.iainlangsa.ac.id/index.php/at/article/view/382>
- Fatchan, A. (2015). Education Model “Bandongan” for Farmers Society of Agricultural Skills Training in the Background of sosIoculture “Pesantren” in East Java. *Mediterranean Journal of Social Sciences*, 6(5), 515–523. <https://doi.org/10.5901/mjss.2015.v6n5p515>
- Fauzi, M. (2016). Pemberian Hukuman Dalam Perspektif Pendidikan Islam. *Al-Ibrah: Jurnal Pendidikan dan Keilmuan Islam*, 1(1), 29–49. <https://www.ejournal.stital.ac.id/index.php/alibrah/article/view/15>
- Fidayani, E. F. (2023). The Use of Azhari Curriculum in Arabic Language Learning at Islamic Boarding School. *Nazhruna: Jurnal Pendidikan Islam*, 6(1), 25–45. <https://doi.org/10.31538/nzh.v6i1.2866>
- Fuad, M. (2023). Implementasi Reward dan Punishment di Pondok Pesantren Kalimantan Timur. *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo*, 4(2), 155–164. <https://doi.org/10.21093/jtikborneo.v4i2.6645>
- Izza, Y. A. N., & Fauzan, A. U. (2024). Dari

Berkah ke Pendisiplinan Diri: Signifikansi Mondok dalam Perspektif Interaksionisme Simbolik. *Tarbawi: Jurnal Pendidikan Islam*, 21(1). <https://doi.org/10.34001/tarbawi.v21i1.6582>

- Kennedy, M. M. (2016). How does professional development improve teaching? *Review of Educational Research*, 86(4), 945–980. <https://doi.org/10.3102/0034654315626800>
- Kholid, I. (2017). Motivasi dalam pembelajaran bahasa asing. *English Education: Jurnal Tadris Bahasa Inggris*, 10(1), 61–71.
- Maunah, B. (2015). The moslem religion student's attitude on learning of Arabic literature in Al-Hikam moslem boarding school malang. *Journal of Language and Literature*, 6(2), 22–25. <https://doi.org/10.7813/jll.2015/6-2/3>
- McWhinnie, I. (1966). The Teaching of English in A Preparatory Boarding School. *English in Education*, 3(3), 36–41. <https://doi.org/10.1111/j.1754-8845.1966.tb01279.x>
- Mujamil, Q. (20015). Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi. In *Jakarta: Erlangga*.
- Nasution, S. (2024). Learning Arabic Language Sciences Based on Technology in Traditional Islamic Boarding Schools in Indonesia. *Nazhbruna: Jurnal Pendidikan Islam*, 7(1), 77–102. <https://doi.org/10.31538/nzh.v7i1.4222>
- Rahmah, S. (2018). Pola komunikasi keluarga dalam pembentukan kepribadian anak. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 13–31. <https://doi.org/10.18592/alhadharah.v17i33.2369>
- Raya, M. K. F. (2021). Dayah and Meunasah in Aceh: Reform in Local Context. *Jurnal Tatsqif*, 19(1), 21–40. <https://doi.org/10.20414/jtq.v19i1.3504>
- Ritonga, M. (2021a). Arabic Learning Orientation in Mahad and Islamic Boarding Schools, and its Relevance to the Need for Human Resources with Language Skills in the Globalization Era. *International Journal of Early Childhood Special Education*, 13(2), 375–384. <https://doi.org/10.9756/INT-JECSE/V13I2.211074>
- Ritonga, M. (2021b). The Management of Arabic Language and the Yellow Book Curriculum Planning at Islamic Boarding Schools in Respond to the Freedom to Learn Education System. *Journal of Management Information and Decision Sciences*, 24, 1–10. https://api.elsevier.com/content/abstract/scopus_id/85112799543
- Sauri, S. (2016). Explaining the Values Embedded in the Teaching of Arabic Using Sorongan And Bandongan Methods in Indonesian Traditional Muslim Boarding Schools-Pesantren. *Man in India*, 96(8), 2537–2550. https://api.elsevier.com/content/abstract/scopus_id/84990913663
- Schuler, R. S., Aldag, R. J., & Brief, A. P. (1977). Role Conflict and Ambiguity: A scale Analysis. *Organizational Behavior and Human Performance*, 20(1), 111–128. [https://doi.org/10.1016/0030-5073\(77\)90047-2](https://doi.org/10.1016/0030-5073(77)90047-2)
- Skinner, B. F. (1998). The Experimental Analysis of Operant Behavior: A history. In I. R. W. R. K. Salzinger (Ed.), *Psychology: Theoretical-historical perspectives*. American Psychological Association. <https://psycnet.apa.org/doi/10.1037/10276-011>
- Slavin. (2006). *Education Psikology: Theory and Practice*. pearson education international.
- Stoltz, T., Weger, U., & da Veiga, M. (2024). Consciousness and education: contributions by Piaget, Vygotsky and Steiner. *Frontiers in Psychology*, 15, 1411415.
- Suyanta, S. (2012). Idealitas kemandirian dayah. *Jurnal Ilmiah Islam Futura*, 11(2), 16–37. <http://dx.doi.org/10.22373/jiif.v11i2.52>
- Syafei, I. (2023). Enhancing Arabic Literacy Skills In Indonesian Boarding Schools: Empirical Evidence of an Innovative Learning Model for Reading Religious

Texts. *European Journal for Philosophy of Religion*, 15(4), 82–103.
<https://doi.org/10.24204/ejpr.2023.4236>

Syafii, M. L., Sugianto, A., & Cendriono, N. (2019). Pendampingan Pelaksanaan Disiplin Bahasa dengan Pendekatan Logic Consequence di Pondok Modern. *Jurnal Abdinus: Jurnal Pengabdian Nusantara*, 3(1), 55–64. <https://doi.org/10.29407/ja.v3i1.13553>

Umi Azizah, A. (2024). *Strategi Komunikasi Persuasif dan Koersif Bagian Penggerak Bahasa dalam Mendisiplinkan Santri Berbahasa Arab dan Inggris di Pondok Pesantren Modern Babussalam Madiun*. IAIN Ponorogo. <https://etheses.iainponorogo.ac.id/28875/>