

DELAYS IN ENTERING CLASS FROM A HADITH PERSPECTIVE

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ABSTRACT

This research examines the phenomenon of classroom tardiness among students at STDI Imam Syafi'i Jember from the perspective of the hadith of Prophet Muhammad ﷺ. Tardiness is a behavior that affects discipline, responsibility, and the effectiveness of the learning process. This study employs a qualitative approach with a case study method. Data was collected through observation, interviews, and documentation involving a number of students. The findings indicate that classroom tardiness remains a frequent occurrence, caused by various factors, including: staying up late, peer influence, and long commuting distances. From a hadith perspective, tardiness is considered inappropriate behavior as it contradicts the values of discipline and trustworthiness taught by the Prophet ﷺ. This study recommends the importance of character building through religious approaches to foster time discipline awareness among students.

Keywords: Tardiness; Hadith; Discipline; Students; Factor.

INTRODUCTION

According to the Kamus Besar Bahasa Indonesia (KBBI), "keterlambatan" (lateness) originates from the word "lambat" (slow), with the prefixes "ke-" and "-an." In Indonesian, these prefixes are often used to form nouns that denote a state or condition. Thus, "keterlambatan" can be interpreted as the state or condition of being late, meaning not being on time or exceeding the designated time. Lateness in entering class refers to a situation where someone (typically a student) arrives in class after the scheduled time for the start of a lesson or lecture. This lateness can be caused by various factors, such as traffic congestion, transportation problems, poor time management, or other personal reasons.

In an educational context, being late for class is often considered a violation of academic discipline as it can disrupt the teaching and learning process, both for the late student and for the teacher and other students who were present on time. Some educational institutions have specific rules or sanctions to address cases of lateness, such as issuing warnings, reducing attendance grades, or requiring late students to seek permission before entering the classroom.

The term "perspective" in the Kamus Besar Bahasa Indonesia has two meanings: 1. A way of depicting an object on a flat surface as seen by the eye in three dimensions (length, width, and height). 2. A point of view or outlook. Hadith perspective refers to a viewpoint or approach in understanding, analyzing, and interpreting hadith (the sayings, actions, or approvals of Prophet Muhammad, peace be upon him) as a source of Islamic teachings. This perspective involves various disciplines, such as Hadith studies (ulum al-hadith), Hadith criticism (naqd al-hadith), and the socio-historical context in which the hadith emerged.

Sekolah Tinggi Dirasat Islamiyah (STDI) Imam Syafi'i is a private higher education institution that provides Islamic education to the Muslim generation in accordance with the true teachings of Islam based on the Qur'an and Sunnah, and in line with the understanding of the Prophet's companions. The vision of STDI Imam Syafi'i is to become a leading educational institution that produces professional and advanced Ahlul-sunnah Muslim intellectuals. One of the main objectives of STDI Imam Syafi'i is to organize quality education and teaching in Islamic studies with a focus on developing critical and scientific thinking abilities in accordance with the principles of Ahl al-Sunnah wa al-Jama'ah. This higher education institution offers two undergraduate programs: S1 Islamic Family Law and S1 Hadith Studies. Classes are conducted entirely in Arabic. The majority of the curriculum is adopted from the Islamic University of Madinah. STDI Imam Syafi'i also has a pre-undergraduate program for students who are just beginning their studies in Islam and Arabic, (Maulana et.all, 2024).

There is a phenomenon of a significant number of students being late for class. This lateness is suspected to be influenced by various factors. This phenomenon not only disrupts concentration during class but also has the potential to lower the overall level of academic discipline. This phenomenon has motivated researchers to further explore class lateness among students at Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i.

The objectives of this research are: (a). To analyze and identify the phenomenon of tardiness in attending classes among students of STDI Imam Syafi'i Jember. (b). To analyze and identify the factors contributing to students' tardiness in attending classes at STDI Imam Syafi'i Jember. (c). To analyze and identify class tardiness from the perspective of Hadith.

Based on the review of previous studies, no specific research has been found so far regarding class tardiness from the perspective of Hadith at STDI Imam Syafi'i Jember. The results of the literature review are as follows:

First, Faridatul Jannah et al. conducted a study entitled "*School Efforts in Minimizing Class Tardiness Among Eighth Grade Female Students at MTS Al-Mardliyyah*" in 2022. The method used in this research was a qualitative approach. The results of the study showed that student tardiness decreased after the implementation of new regulations. Students who were previously late also became more disciplined and responsible. The similarity lies in the discussion of class tardiness, while the difference is that the present study examines and analyzes the phenomenon of class tardiness, the factors contributing to it, and class tardiness from the perspective of Hadith.

Second, U. Kholiyati conducted a study entitled "*Efforts to Overcome Class Tardiness through Group Guidance Using Sociodrama Media*" in 2021. This research used a quantitative approach. The results showed that efforts to overcome class tardiness reduced the tardiness rate from 40% to 30% through group guidance using sociodrama media among seventh-grade students in the first semester at SMP Negeri 3 Situbondo. The similarity lies in the discussion of class tardiness, while the difference

is that the present study examines and analyzes the phenomenon of class tardiness, the factors contributing to it, and class tardiness from the perspective of Hadith.

Third, Yuslina conducted a study entitled “*Implementation of RE Management to Reduce Idle Hours, Teacher Tardiness at School, and Teacher Tardiness in Entering Class at SD Negeri 165716 Tebing Tinggi*” in 2016. This research employed a qualitative approach. The results indicated a significant improvement in reducing idle hours, teacher tardiness in arriving at school, and teacher tardiness in entering class. The similarity lies in the discussion of tardiness, while the difference is that the present study examines and analyzes the phenomenon of class tardiness, the factors contributing to it, and class tardiness from the perspective of Hadith.

Fourth, Imam Musyaffa Mujahadah and Fitriani conducted a study entitled “*The Concept of Educating Children in the Modern Era from the Perspective of Hadith: A Study of Sharh and Takhrij of Hadith*” in 2022. This research employed a qualitative approach. The results showed that the authenticity status of the hadith narrated by Muslim No. 3084 regarding educating children is classified as *sahih* and *maqbul ma‘mul bih*, making it acceptable as a legal source for the concept of educating children. The similarity lies in the discussion from the perspective of Hadith, while the difference is that the present study examines and analyzes the phenomenon of class tardiness, the factors contributing to it, and class tardiness from the perspective of Hadith.

Fifth, Muhammad Anwar Idris conducted a study entitled “*Online Buying and Selling Transactions from the Perspective of Hadith (A Holistic Study of the Hadith of Antaradhin)*” in 2022. This research also used a qualitative approach. The results showed that the development of online buying and selling transactions in the modern era has made it easier for people but also more prone to fraud. In Islam, trade is permissible on the condition of mutual consent (*antaradhin*). The similarity lies in the discussion from the perspective of Hadith, while the difference is that the present study examines and analyzes the phenomenon of class tardiness, the factors contributing to it, and class tardiness from the perspective of Hadith.

Sixth, Andi Suseno conducted a study entitled “*Poverty Alleviation from the Perspective of the Prophet’s Hadith (A Contextual Thematic Hadith Study)*” in 2021. This research employed a qualitative approach. The results showed that the Prophet Muhammad used the method of auctioning the belongings of the poor and guided them to use the money wisely, as well as encouraged the community to collectively seek rewards and goodness. The similarity lies in the discussion from the perspective of Hadith, while the difference is that the present study examines and analyzes the phenomenon of class tardiness, the factors contributing to it, and class tardiness from the perspective of Hadith.

Seventh, Husain Isnawan conducted a study entitled “*Al-Ijarah in the Perspective of Hadith: A Study of Hadith Using the Maudhu’iy (Thematic) Method*” in 2017. This research employed a quantitative approach. The results of this study showed that the hadiths concerning *al-ijarah* (leasing or wage contracts) are classified as *hasan li dzatihi*, since their narrators belong to the fourth level (*thabaqat*), that is, *shaduq* (truthful). *Al-ijarah* can be applied in various fields of life, including construction services, religious education, and banking. The similarity lies in the discussion from the perspective of Hadith, while the difference is that the present study examines and analyzes the phenomenon of class tardiness, the factors contributing to it, and class tardiness from the perspective of Hadith.

RESEARCH METHODS

The approach used in this study is a qualitative approach. Qualitative research involves data that consists of words and sentences, meaning the data isn't in numerical form, (Abu Bakar et.all, 2021). Meanwhile, this study employs a case study research design. A case study is simply defined as a process of in-depth, detailed, and thorough investigation or examination of a specific or particular event.

The informants selected by the researcher are students of STDI Imam Syafi'i Jember, chosen based on specific criteria relevant to the research's objective. Informant selection was carried out using a purposive sampling technique to ensure they possess knowledge, experience, or characteristics relevant to the topic being investigated.

Purposive sampling is a method of obtaining samples by selecting them from the population according to the researcher's specific purpose or judgment. In this technique, the researcher subjectively selects samples intentionally (*purposively*). This “purposeful sampling” is conducted because the researcher may already understand that the required information can be obtained from a particular target group capable of providing the desired information, as they possess such information and meet the criteria established by the researcher, (Risnita et. All, 2023).

RESULTS AND DISCUSSION

The Phenomenon of Lateness in Class Among STDI Imam Syafi'i Jember Students

The phenomenon of lateness in entering class is a common issue in higher education environments, including at STDI Imam Syafi'i Jember. Based on observations and interviews, it has been noted that a significant number of students arrive in class after the lecturer has begun the lesson. This lateness can be individual or collective, depending on the day, schedule, or specific course. This phenomenon is a concern because it can affect the effectiveness of the teaching and learning process and reflects the discipline of students as prospective intellectuals and preachers in the future.

Missing Material

One of the direct consequences of lateness in entering class is missing material. Students who arrive late often struggle to understand the lecturer's explanation because they've missed crucial parts at the beginning of the lecture. As a result, they have to put in extra effort to catch up, either by asking friends or studying the material independently. This not only reduces the effectiveness of learning but also has the potential to lower academic performance.

This sentiment is echoed by Fadhil Adha, a student at STDI Imam Syafi'i Jember, who stated, *"Lateness can affect understanding of lecture material, as some topics discussed at the beginning of the lesson are missed, causing us to lose out on that material."* Similarly, Rafli Arya Putra, another student at STDI Imam Syafi'i Jember, remarked, *"It's quite impactful because you can miss material presented at the beginning."*

Receiving Penalties from Lecturers

Lateness in entering class can also result in penalties from lecturers as a form of disciplinary enforcement. Some lecturers implement sanctions like a reduction in attendance grades, or even disallowing students from attending class that day. These penalties not only impact academic performance but also create a negative impression of the student in the lecturer's eyes, which can affect their relationship with that lecturer in the future.

This was shared by Rafli Arya Putra: *"This might depend on the lecturer. For some lecturers, like Ustadz Syafiq and Ustadz Yusdi Haq, they will usually reprimand or even dismiss students from class if they're late. For other lecturers, it might just be a warning."*

This statement is further supported by Sabiantama, a student at STDI Imam Syafi'i Jember, who said, *"Yes, if it's more than 10 minutes, you'll be marked absent or it depends on the teaching lecturer."*

Disrupting Class Concentration

Beyond affecting the late student themselves, student lateness also disrupts class concentration. The sound of opening doors, footsteps, or the actions of students entering late can break the focus of both the lecturer and other students who are diligently following the lecture. This creates a disturbance that reduces learning comfort and impacts the productivity of everyone in the class. This statement aligns with what Fadhil Adha conveyed:

"Being late for class can disrupt understanding of material, reduce concentration, and give an impression of lack of discipline. Furthermore, students can miss important information and opportunities for active discussion. This habit negatively impacts the learning process."

A similar statement was also expressed by El-Fulan (pseudonym), a student at STDI Imam Syafi'i Jember: *"Students who just enter the class usually disturb the lecturer's concentration during teaching and learning activities."*

Based on the explanation above, it can be concluded that the phenomenon of lateness in entering class among STDI Imam Syafi'i Jember students can affect the effectiveness of the teaching and learning process in several ways, including missing material, receiving sanctions from lecturers, or even disrupting class concentration.

Factors Contributing to Class Lateness Among STDI Imam Syafi'i Jember Students

Habit of Staying Up Late

One of the primary factors contributing to students being late for class is the habit of staying up late. Activities such as working on assignments until the early hours, watching movies, or playing games often lead to students getting insufficient sleep, making it difficult to wake up in the morning.

As a result, many students arrive on campus past the designated time, disrupting their concentration during studies and academic discipline.

Staying up late significantly impacts morning activities, as stated by Fadhil Adha, *"The most frequent factor is usually sleeping late at night."*

This is also consistent with Sabiantama's statement, *"Factors causing students to be late include staying up late or not sleeping on time."*

This statement is further corroborated by El-Fulan (pseudonym), who said, *"It's caused by staying up late the night before and waking up late in the morning, and in my opinion, the main factor is staying up late."*

Influence of Friends

Social interaction with friends can also influence students' punctuality. The influence of less disciplined friends, such as inviting them to hang out late or downplaying class start times, often leads students to be swayed and end up late. Additionally, waiting for or depending on friends who are slow to get ready also becomes a difficult habit to avoid. This was conveyed by Fadhil Wafi, a student at STDI Imam Syafi'i Jember: *"Friends are very influential because sometimes I have to pick up my friend who's going to campus with me, and he's always not yet awake."*

The same sentiment was expressed by Tamamul Khoir, another STDI Imam Syafi'i Jember student: *"Staying up late at night, and hanging out with friends until late."*

Long Commute Distance

A long commute distance is another factor contributing to class lateness among students at STDI Imam Syafi'i Jember. Many students have to travel long distances from their residences to campus, often encountering obstacles like traffic congestion during peak hours.

This was revealed by Imam Fakhri, an STDI Imam Syafi'i Jember student: *"For me, it's usually because I oversleep, a feeling of laziness emerges, and the campus is far away."* A similar statement came from Vicky, another STDI Imam Syafi'i Jember student: *"There are various factors, but for me, it's usually staying up late, playing games, and the long distance."*

Based on the explanation above, it can be concluded that the primary causes of student lateness at STDI Imam Syafi'i Jember are diverse, including the habit of staying up late at night, the influence of friends, and long commute distances.

Lateness in Entering Class from a Hadith Perspective

While there are no hadith that directly address lateness in entering class, several hadith of Prophet Muhammad (peace be upon him) are relevant to the matter. Prophet Muhammad (peace be upon him) emphasized that his followers should carry out their obligations with full responsibility and discipline. Thus, it can be understood that class lateness can be overcome by understanding the values of discipline and responsibility contained within these hadith.

The Importance of Utilizing Time

عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ

The Prophet Muhammad (peace be upon him) said: *"There are two blessings which many people lose: health and free time."*

Al-Hafizh Ibn Hajar Al-Asqalani explained that the word "maghbunun" comes from "ghabn," which means deception in trade (where one party is disadvantaged). A person who wastes health and free time is likened to a merchant who suffers loss by exchanging valuable goods for something worthless. He emphasized that the true value of these blessings is only realized when they are lost (due to illness or busyness).

Lateness in entering class reflects a lack of proper time utilization. Students who are frequently late can be said to have squandered their previous free time. They may not have used their time to prepare earlier or might have procrastinated activities, ultimately interfering with their study obligations. From the perspective of this hadith, such behavior reflects a form of negligence regarding the blessing of time, which should be used for seeking knowledge.

This aligns with Fadhil Adha's statement: *"Two blessings which many people lose: health and free time. That hadith emphasizes the importance of utilizing time as best as possible, including coming on time to gatherings of knowledge."*

Fulfilling Academic Commitments

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Muslims are bound by their stipulations (agreements/conditions)."

This hadith affirms a fundamental principle in Islamic transactions (muamalah): the necessity of fulfilling promises and commitments (asy-syurut). This principle applies to all forms of agreements, from buying and selling, leasing, and marriage, to social and institutional agreements. Honesty and trustworthiness in fulfilling commitments are hallmarks of faith.

Imam Ibn Qudamah clarified that this hadith indicates the obligation to fulfill the conditions within contracts as long as they do not contradict Islamic law. Fulfilling promises is part of the general command to uphold trusts (amanah) and the prohibition against betraying them.

Al-Hafizh Ibn Hajar Al-Asqalani stated that this hadith forms the basis that agreements are binding. He also quoted the opinion that "stipulation" here encompasses all types of agreements between one Muslim and another, or even with non-Muslims, as long as they do not violate Islamic law.

This also aligns with what Tamamul Khoir conveyed: "*Al-Mu'minun 'ala shurutihim* (the believers are bound by their conditions), which means that every believer must adhere to every rule given by the campus, such as coming to class on time."

When a student enrolls at STDI Imam Syafi'i Jember, they implicitly (or even explicitly through documents like learning contracts or regulations) agree to abide by all academic rules, including class schedules and punctuality requirements. The class schedule is a form of agreement between the institution (lecturer) and the student. Lateness without a clear, valid religious excuse (uzursyar'i) constitutes a breach of this agreement (asy-syurut). The student has reneged on the commitment to be present at the determined place and time. In the context of seeking knowledge, punctuality is part of the etiquette of learning (adabmenuntutillmu) that is highly esteemed in the Islamic tradition.

From the discussion above, it can be concluded that lateness in entering class contradicts Islamic principles that emphasize the utilization of time and the fulfillment of promises. Prophet Muhammad (peace be upon him) reminded us not to squander our health and free time (HR. Bukhari), and lateness falls under negligence in seeking knowledge. The hadith, "Muslims are bound by their stipulations (agreements/conditions)" (HR. Abu Dawud), also affirms the obligation to adhere to commitments, including lecture schedules. Therefore, being late without a valid excuse not only violates campus regulations but also deviates from Islamic etiquette (adabIslami) in the pursuit of knowledge.

CONCLUSIONS

Based on the discussion above, it can be concluded that: (a). Tardiness among students of STDI Imam Syafi'i Jember negatively affects the effectiveness of the learning process, such as falling behind in lessons, losing concentration, and receiving sanctions from lecturers. (b). The main contributing factors include the habit of staying up late, peer influence, and long travel distance. (c). From an Islamic perspective, tardiness contradicts the teachings of valuing time and keeping promises, as stated by the Prophet ﷺ in the hadith narrated by al-Bukhari and Abu Dawud. Therefore, being late without a valid reason not only violates campus regulations but also deviates from Islamic manners (adab) in seeking knowledge.

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