



TARGHIB WA TARHIB LEARNING METHOD IN RELIGIOUS EDUCATION CLASSROOM MANAGEMENT

METODE PEMBELAJARAN TARGHIB WA TARHIB DALAM MANAJEMEN KELAS PENDIDIKAN AGAMA

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Abstrak

Metode Targhib wa Tarhib berperan penting dalam pendidikan agama Islam untuk membentuk karakter peserta didik. Targhib adalah pemberian motivasi positif, sedangkan Tarhib adalah peringatan atau ancaman untuk mencegah perilaku negatif. Dengan menggunakan pendekatan tinjauan pustaka, penelitian ini mendeskripsikan penerapan dan keefektifan metode ini dalam pembelajaran, memadukan prinsip pendidikan Islam dan motivasi untuk meningkatkan akhlak siswa. Metode Targhib wa Tarhib bertujuan untuk membangun kesadaran moral dan tanggung jawab, dengan penerapan strategis yang mempertimbangkan pemahaman guru dan kondisi pendidikan. Pendekatan ini memiliki kelebihan dalam memotivasi siswa untuk berbuat baik, namun juga menghadapi tantangan dalam penerapannya. Penelitian ini menggunakan metode penelitian kepustakaan untuk mengkaji penerapan dan dampak metode tersebut, mengacu pada ajaran Al-Qur'an dan Hadits serta literatur terkait.

Kata kunci: *Manajemen, Metode Pembelajaran, Targhib wa Tarhib*

Abstract

The Targhib wa Tarhib method plays an important role in Islamic religious education to shape the character of students. Targhib refers to providing positive motivation, while Tarhib involves warning or threatening to prevent negative behavior. Using literature review approach, this study describes the application and effectiveness of this method in learning, combining the principles of Islamic education and motivation to improve students' morals. The Targhib wa Tarhib method aims to build moral awareness and responsibility, with strategic application that takes into account teachers' understanding and educational conditions. This approach has the advantage of motivating students to do good, but it also faces challenges in its implementation. This study uses a literature research method to examine the implementation and impact of the method, referring to the teachings of the Qur'an and Hadith as well as related literature.

Keywords: *Management, Learning Method, Targhib wa Tarhib*

INTRODUCTION

Islamic religious education plays an important role in shaping the character of students. One of the approaches that is often used in Islamic education is the targhib wa tahrīb method, which means to motivate (targhib) and warn (tahrīb). This method aims to encourage students to do good deeds and distance themselves from behaviors that are not in accordance with Islamic values. The



use of this method is based on the principle that motivation and warning have a significant impact on the formation of behavior, both in the context of formal and informal education. As stated by Al-Ghazali, education should not only emphasize the cognitive aspect, but also shape the morality of students according to the teachings of Islam (Al-Ghazali, 2003, p. 55)

In the teaching process, the *targhib wa tahrīb* method is considered to be able to foster students' awareness and responsibility for their actions. Through this approach, teachers are expected not only to teach religious knowledge, but also to educate students to have good morals and stay away from bad deeds. In addition, this approach has similarities with the theory of motivation and punishment known in educational psychology, which states that positive and negative incentives can influence student behavior (Santrock, 2012, p. 225)

However, the application of the *targhib wa tahrīb* method is not always easy. Several challenges such as the level of teacher understanding, the condition of the school environment, and the character of students can affect the effectiveness of the application of this method. This study aims to describe the implementation strategy of the *targhib wa tahrīb* method in Islamic religious education and analyze the advantages and disadvantages of this method in shaping the character of students.

Learning is a process. The learning process must be carried out, both through non-formal channels and through official institutions in stages (formal). Because the purpose of learning is a change, it is hoped that in the learning process there will be a better moral change. The characteristics of fundamental changes include the occurrence of internal development in learners, both in their intellectual (science) and in their spiritual aspects, namely faith and piety.

At this time, educational products or outcomes are often measured by changes in material progress in the form of increasing the satisfaction of human needs or physical needs. In fact, human needs are not just material fulfillment. If only the fulfillment of material things is the goal and measure, then it can destroy the deepest human dignity, namely the spiritual life. Educational products not only want to produce intelligent and skilled people to do work, but do not care about the surrounding environment and human relationships, especially those related to the obligation to worship as a Muslim.

His science and intelligence were developed into instruments of power to deceive others, and to obtain wealth from paths that were detrimental to others. Of course, we don't want this to happen, especially in the Islamic education environment. The unsuccessful inculcation of spiritual values in today's students, according to Qomari Anwar, is closely related to two important factors, in addition to many other factors.

These two factors are the mentality of educators and educational methods. According to al-Nahlawi, in the Qur'an and as-Sunnah there are actually various educational methods that can touch feelings and arouse religious spirit. One of these methods is the *targhib* and *tahrīb* methods. Here we will explain about this method. The problems that will be sought for answers in this study are how the concept, advantages and disadvantages and how to implement them in education in this modern era which is good, while the word *taghrīb* means to encourage or motivate oneself to love goodness



In Islamic education, the right approach is very important to instill religious values and form noble morals in students. One of the methods that is widely applied is *targhib wa tahrif*, which is a strategy that combines positive motivation or encouragement (*targhib*) with warnings or threats (*tahrif*). This method serves as an effective way to motivate students to do good and prevent them from behaving contrary to the teachings of Islam. In the context of learning, *targhib* can be in the form of giving awards, praise, or support aimed at reinforcing good habits in students. On the other hand, *tahrif* usually involves reprimands or reminders of the negative consequences of bad behavior, which is expected to be able to limit students from unwanted actions (Ahmad, 2021)

The concept of *targhib wa tahrif* has a strong foundation in the Qur'an and Hadith, both of which often use a similar approach in conveying messages of faith and morals. Examples of *targhib* in the Qur'an can be seen in verses that promise rewards for those who believe and do righteous deeds, while *tahrif* appears in verses that warn of the impact of bad deeds. In education, this approach allows teachers not only to play the role of knowledge givers, but also as moral guides who support the overall development of students' character (Suharti, 2018)

However, the application of this method is not free from challenges. On the one hand, motivation and warnings must be conveyed proportionally so that students do not feel pressured or too relaxed. On the other hand, the success of this method is also greatly influenced by factors such as teacher understanding, learning environment support, and individual characteristics of students. Therefore, this study will further explore how the *targhib wa tahrif* strategy is applied in education, especially in building noble morals in students, as well as the obstacles that may be faced in practice.

And there is also a formulation of the problem from this research article, including: 1. How is the *targhib wa tahrif* method applied in the learning process? 2. How to apply the *targhib wa tahrif* method in the learning process, with the formulation of the problems that have been made, hopefully readers can understand what will be discussed in this article. The objectives of this research include: 1. To describe the application of the *targhib wa tahrif* method in the learning process. 2. To analyze the strategy of applying the *targhib wa tahrif* method in education

METHODOLOGY

The method used in this study is the library research method or literature research is a research approach that focuses on collecting and analyzing information from various sources of literature or written documents, either in the form of books, journals, articles, or other relevant publications. In this study, the researcher did not conduct experiments or direct observations in the field, but explored existing information through literature studies. This method is used to gain an in-depth understanding of concepts, theories, or arguments that exist in the literature related to the topic being studied, so that it can be a solid basis in building arguments or a systematic framework of thinking in the research (Zed, 2008)

Library research is very important in theoretical or conceptual research, because it allows researchers to explore and map ideas from previous experts. This method also helps researchers in identifying gaps or weaknesses from existing research, so that they can formulate new questions or perspectives that are more critical and in-depth. According to Sugiyono, literature research can increase understanding of the topic studied by summarizing various complementary viewpoints (Sugiyono, 2019)



In education, this method is often used to explore educational theories, pedagogical approaches, and scientific foundations that support teaching practices. Literature research makes a significant contribution to studies that aim to examine basic concepts and principles that can be applied in learning. Library research also allows researchers to develop a strong theoretical foundation before designing further research methods (Moleong, 2002,)

RESULTS AND DISCUSSION

The Targhib wa Tarhib method comes from two Arabic words, namely Targhib which comes from the word raghaba which follows the wazan or taf'il pattern which means to persuade to be in love, happy to something good. Meanwhile, Tarhib comes from the Arabic word rahhaba-yurahhibu which has the meaning of threat (Anggraini, 2018).

So in terms according to Ahmad Tafsir Targhib is a promise of Allah SWT to his creatures in the form of pleasure and enjoyment of the hereafter accompanied by persuasion. While Tarhib is a threat or punishment given by Allah SWT to his creatures because of the sins committed (Tafsir, 1992). Etymologically, the word Targhib is taken from fi'il tsulasi raghiba, which has two meanings, namely: first, to will. Al-Raghib Al-Asfahani said Al-Raghabatu, Al-Raghibu and Al-Raghibiyu mean breadth in the will. The second has the meaning of leaving. It is said that Rhaghiba has the meaning of hating something to leave it on purpose. And turn away from him and don't want it. Abdul Karim Zaydan said Al-Targhib according to the term is anything that makes the person who is called to grant, accept the truth and firmness on it (Zaydan, 1972).

Abdurrahman al-Nahlawiy said: Al-Targhib is a promise that is accompanied by desires and seductions for welfare, pleasure or enjoyment in the future in return for good deeds, rejecting harmful pleasures or bad deeds, because they hope for the pleasure of Allah, where the promise is a mercy from Allah for his servants (Nahlawi, 1996). Al-Tarhib etymologically means to scare. Al-Tarhib in terminology is a threat from Allah with expedited or hereafter, to frighten the servants for committing sins and disobedience or negligence in carrying out the obligations that Allah commands him. Muhammad Sa'id Mursi in his book Fannu Tarbiyatul Aulad Fil Islam explains that Al-Targhib rewards are encouragement or 4 motivations for children and love them by paying attention to the balance between material and moral motivations (Musi, 2011).

Meanwhile, the meaning of Al-Tarhib punishment or Punishment according to Muhammad Sa'id Musi in his book Fannu Tarbiyatul Aulad Fil Islam is the last method in educating children if the child can no longer be advised, given direction, guidance, treated well and given a role model or example to him (Musi, 2011). From the explanation of the meaning of Targhib wa Tarhib in language and terminology, it can be said that Tarhib wa Tarhib can be a learning method. In the realm of Islamic education, Targhib is a learning method applied by teachers to students by providing positive motivation to do good and also seduction to love and carry out commendable deeds and provide knowledge of the urgency of goodness itself, so that students can do these good deeds with a sense of sincerity without any coercion or encouragement in order to obtain pleasure and reward from Allah SWT. The Targhib wa Tarhib method is a method used in learning related to rewards and punishments so that children succeed in learning. So that with this prize, they are more motivated to be active in learning, because they feel appreciated for their hard work. Likewise,



punishment is carried out so that children are deterred from their actions and do not repeat their mistakes. So that it can raise the enthusiasm for learning even more actively.

The learning method taken from the Qur'an has a basic principle or postulate that underlies the targhib wa tarhib method. In the Qur'an, Allah Subhanahu Wa Ta'ala said:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

Meaning: "Whoever does good deeds will be rewarded for himself, and whoever does evil will be responsible for himself. And your Lord is not wrongful of his servants at all." (QS. Fussilat 41: Verse 46)

Allah Subhanahu Wa Ta'ala said: Meaning: "So whoever does a good deed as heavy as zarah, he will surely see (the reward)." (QS. Az-Zalzalah 99: Verse 7) Meaning: "And whoever does evil as heavy as zarah, he will surely see (the reward)." (QS. Az-Zalzalah 99: Verse 8) Based on the two postulates of the Qur'an above, it can be seen that Allah SWT provides education to humans in the form of motivation to always do good and avoid doing bad. This education is the basis of the Targhib wa Tarhib learning method. Teachers provide a stimulus of pleasure for students who obey the rules and do good deeds and provide punishment and threats to students who are difficult to manage and behave badly.

The Targhib and Tarhib methods in Islamic education, the opinion of Al Nalawi, an Islamic education figure, in his commentary stated that it is different from the reward and punishment method in Western education. The most basic difference is targhib and tarhib based on the teachings of Allah SWT which are definitely true, while rewards and punishments are based on worldly considerations that sometimes cannot be separated from personal ambitions (Ma'rufin, 2015).

Targhib and Tarhib in Islamic education are carried out urgently for the following reasons:

1. Transcendent in nature that is able to influence students in a fitri way. All verses that contain targhib and tarhib have a signal of faith in Allah SWT. and the last day.
2. Accompanied by a beautiful picture of the pleasures of heaven or the greatness of hell.
3. Arouse and educate Rabbaniyyah feelings, such as khauf, kusu, raja' and feelings of love for Allah SWT.
4. Balance between impressions and feelings of hope for Allah's forgiveness and mercy (Ma'rufin, 2015).

The other virtue of the targhib wa tarhib method is that it can create students who have faith, piety, and moral character. This method can also make students obedient and obedient, active, optimistic, and eliminate laziness in the learning process. The purpose of the targhib method is to attract students to carry out work and do good, to maintain students in doing and behaving well according to the teacher's direction, as a force so that students do not waver in maintaining students' good deeds, as a motivation for themselves and others in doing good, as a habit for students to become good individuals. While the main purpose of the application of the targhib method is for students to be motivated to always do good. It is hoped that this motivation can grow both from one's own influence and external influences (Fahriah, 2024).

1. Immersion of the Targhib wa Tahrib Method in Education

The concept of Islamic education according to Abdurrahman an-Nahlawi is more appropriately called the term al-tarbiyah. He concluded that al-tarbiyah has four meanings,



namely maintaining and maintaining the child's fitroh before adulthood, developing all potential, exerting all the fitroh or potential towards perfection and is carried out gradually.¹³ Islamic religious education is a conscious effort to prepare students in believing, understanding, appreciating, and practicing Islam through guidance, teaching and training activities by paying attention to the demands to respect for other religions in the relationship of harmony between religious communities in society to realize national unity.¹⁴ Islamic religious education aims to increase students' faith, understanding, appreciation and practice of Islam so that they become Muslim human beings who believe and devote themselves to Allah SWT, as well as have noble character in the personal life of society, nation and state. Religious education in public schools aims to increase belief, understanding, appreciation and practice of Islam, so that they become Muslim human beings who believe and fear Allah SWT and have noble character in their personal life, society, nation and state and to continue education at a higher level.

Psychologically, in human beings there is a potential tendency to do good and bad (al fujur wa taqwa). Therefore, Islamic education seeks to develop human beings in various ways to do good armed with faith. But on the contrary, Islamic education tries its best to keep people away from bad deeds with its various aspects. So Islamic education strives to develop the potential for the good of students by providing reinforcement of motivation and encouragement. But besides that, Islamic education also tries to prevent and limit students from potential evil. To achieve the goal of Islamic education, the right method is needed to develop students' potential. One of them is the targhib wa tarhib method. At this time, the method is not only in the sense of giving rewards and punishments such as giving gifts to students who excel and providing punishment for cleaning the school yard for students who violate disciplinary rules.

More than that, that the use of methods in Islamic education is adjusted to the level of intelligence, culture, sensitivity and innate childcare. Among them there are enough with gestures. Some are only deterred if they look frowning and angry, but there are also those who are not comfortable with these methods, so they have to feel the punishment first. So both punishment or stimulation to students must be done very carefully and with the utmost care from an educator. This is based on how Islam is so polite in educating its people, both those that we find in the Qur'an or Hadith. Some examples of targhib as stated by Ngalim Purwanto who divide the types of targhib (rewards) as follows are: . 1. The teacher nods in pleasure and confirms an answer given by a child. 2. The teacher gives encouraging words (praise) 3. By giving you another job, for example, I will immediately give you a more difficult problem because you can solve the previous problem very well⁴. Rewards aimed at all students, for example by inviting applause for all students for the increase in the average achievement of the class⁵. Rewards are double-shaped, for example, pencils, notebooks, chocolates, etc., but in this way, teachers must be very careful and wise because with these objects the rewards can be turned into rewards.

In all matters of goodness, motivation can be given with this targhib. To spur learning activities in students, this method can be used by providing an overview of the advantages of people who are successful in learning, so that they gain progress and happiness, both material and spiritual. In the field of religion, the application of the taghrib method can be exemplified as follows:¹. In the field of faith, for example, if we believe in Allah and the Last Day, we will



receive forgiveness from Allah as he said: "If you love Allah, follow Me, Allah will surely love and forgive your sins." Allah is Forgiving and Merciful. (QS. Ali Imran: 31)

- a. In the field of worship, for example, we always perform ablution every time we want to pray, then the cleanliness and health of our bodies will be maintained. With a clean and healthy body, people will also have a healthy mentality and mind.
- b. In the field of morality, for example, that every person who has good morals to others, then he will be treated well by others and gain convenience, in dealing with others will bring progress and profit.

While tarhib (punishment) in Islamic education has an important portion, education that is too free and light will form students who are not disciplined and do not have determination. There are limitations that allow the tarhib method to be used by educators. In addition to the purpose of fostering motivation in students, the use of this method is also limited if other softer methods are no longer possible to use. The tarhib method means a method used in education that is a form of conveying threats to wayward students who can no longer be used in a soft way. To provide lessons to them so that they do not continue these bad deeds, educators must have a choice of other forms of tarhib methods that according to sharia are allowed to be applied to students. The use of this tarhib method is even minimized as much as possible. The threats given to students, however, have a negative psychological impact. Sanctions can be carried out gradually, for example starting with a reprimand, then exiled and so on with a record of not hurting and still being educational. Shaykh Muhammad bin Jamil Zainu divided the punishment into two, namely;

- a. Punishments that are forbidden, such as spanking in the face, excessive abuse, bad words, spanking when angry, kicking with the foot and being very angry.
- b. Punishments that are educational and useful, such as giving advice and direction, frowning, yelling, stopping the mischief, sarcasm, silence, reprimand, sitting with a knee to the stomach, punishment from the father, hanging a stick, and light blows.

Sometimes the delay of punishment will have a greater impact than punishment that is carried out spontaneously. Procrastination will make a person will do the same thing or repeat another mistake because there is no punishment felt for the mistake he has made. It is better not to do this action continuously. If we have tried our best to educate in other ways but have not obeyed, then the last alternative is physical punishment (beating) but still remains to the original goal, which is to educate.

Abdullah Nasih Ulwan mentioned the requirements for giving a blow penalty, including:

- a. Educators are not in a hurry
- b. Educators do not hit when they are in a state of extreme anger.
- c. Avoid sensitive limbs such as the head, face, chest and abdomen.
- d. . Not too loud and powerful
- e. Not hitting a child before he is 10 years old



- f. If the child's mistake is for the first time, he should be given the opportunity to repent, apologize and promise not to repeat the mistake
- g. Educators use their own hands⁸
- h. If the child has reached adulthood and with 10 strokes it is not a deterrent, then he can add and repeat it so that the child gets better. However,

The permissibility of punishing does not mean that educators can carry out punishment as they please, especially in physical punishment, there are certain members of the body that need to be avoided. So only certain members can be done when committing physical punishment, for example on the face or eyes that result in the child's disability so that he becomes insecure. Don't hit your head either, because it is dangerous for brain and nerve development which results in mental and mental disorders. Therefore, if the punishment is forced to be carried out, the educator should choose the punishment that is most lenient as a result. If corporal punishment is imposed, then the educator chooses other limbs that are safer and immune to blows such as buttocks and legs

CONCLUSION

The Targhib wa Tarhib method serves as an important approach in Islamic religious education that prioritizes the formation of students' character and morality. Targhib, which includes providing positive motivation such as praise and rewards, encourages students to love and do good deeds sincerely. In contrast, Tarhib, which involves warnings and threats of punishment, plays a role in preventing behavior that is inconsistent with Islamic values. The application of this method is based on principles taken from the Qur'an and Hadith, which show the importance of balancing rewards and threats in directing human behavior.

The effectiveness of this method in education depends largely on how it is applied. Educators are required to have a deep understanding and the ability to adapt the method to the individual characteristics of the student and the conditions of the learning environment. The use of Targhib and Tarhib must be proportionate and careful not to cause negative impacts such as excessive psychological pressure on students. Therefore, the success of this method is closely related to the competence of educators in managing strategies that support the overall development of students.

Although the Targhib wa Tarhib method can build discipline and noble character, the challenges in its implementation cannot be ignored. The difficulties faced include differences in student character, limitations in approaches that only rely on motivation or punishment, and potential resistance to these methods if not adapted to the modern context of education. Educators need to combine this method with other, more flexible and inclusive approaches to ensure that the motivation provided is constructive and does not create excessive fear.

On the other hand, a significant benefit of this method is its ability to foster a sense of responsibility, strengthen internal motivation, and habituate positive behaviors in students. With balanced and attentive application, this method not only creates academically intelligent students, but also individuals who have faith, piety, and good morals. In conclusion, the Targhib wa Tarhib method, if applied with the right strategy, can be a powerful instrument to build a solid character and improve the quality of Islamic religious education.

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