



Penalties and Rewards in Islamic Religious Education

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Abstrak

Tujuan penelitian ini ialah menganalisis metode hukuman dan ganjaran dalam Pendidikan Agama Islam. Metode Penelitian yang digunakan dalam penelitian ini adalah Penelitian ini menggunakan jenis penelitian kualitatif. Penelitian kualitatif adalah jenis penelitian yang menghasilkan penemuan-penemuan yang tidak dapat dicapai dengan menggunakan prosedur-prosedur statistik atau dengan cara kuantifikasi lainnya. Hasil penelitian menunjukkan targhib-tarhib merupakan strategi atau cara untuk menyakinkan seseorang terhadap kebenaran Allah SWT melalui janji-Nya yang melakukan amal shaleh berupa kenikmatan di alam akhirat dan ancaman bagi yang bermaksiat kepada-Nya. Metode ini di antara cara memberikan pelajaran dengan memberi dorongan (motivasi) untuk memperoleh kegembiraan bila mendapatkan sukses dalam kebaikan, sedang bila tidak sukses karena tidak mau mengikuti petunjuk yang benar akan mendapat kesusahan.

Kata Kunci: *Metode, Targhib, Tarhib, Pendidikan Islam*

Abstract

The purpose of this study is to analyze the methods of punishment and reward in Islamic religious education. The qualitative research method was used in this study. Qualitative research is a type of research that produces findings that cannot be achieved by using statistical procedures or other means of quantification. The results of the research show that targhib-tarhib is a strategy or way to convince someone of the truth of Allah SWT through His promise to do good deeds in the form of enjoyment in the afterlife and threats for those who disobey Him. This method includes giving lessons by giving encouragement (motivation) to get joy if you get success in goodness, while if you don't succeed because you don't want to follow the right instructions, you will get into trouble.

Keywords: *Method, Targhib, Tarhib, Islamic Education*

Introduction

Learners are educated students who are educated and guided in the learning process. The learning process is a series of activities that occur in the nerve center of the individual who is learning. (Baharuddin

and Esa, 2007) According to Skinner, learning is an adaptation or adjustment of behavior that takes place progressively. In the learning process, of course, an educator knows the development of student learning from planning to the evaluation stage, which can be determined

by the learning outcomes achieved by students. Student learning outcomes are changes that occur after following a learning process, either in the form of values or behaviors. That is, these changes are positive for students, such as going from not knowing to knowing, not understanding to understanding, not being good to being good, and not being able to differentiate between right and wrong to actually practicing it in everyday life.

However, the reality is that there are so many students who do not understand what they are learning; for example, there are still many students who violate Allah SWT's commands and violate Allah's prohibitions. Education holds a significant role because it is felt gradually rather than immediately. The realization of the importance of education is the result of a long process that began in the early days of Islam, or during the time of the Prophet Muhammad. At that time, Rasulullah saw. Always instill in your friends and followers the importance of education and education (Fathurrohman, 2014).

In the learning process, not all students can understand the learning conveyed by the teacher, and of course, not all students have the same ability to quickly understand a material. The task of a teacher is to educate, teach, guide, direct, train, assess, and evaluate students, and he has given up, accepted, and bears some of the educational responsibilities that fall on the shoulders of parents. (Fathurrohman, 2014) UUSPN No. 2/1989, article 29 paragraph (2), emphasized that the contents of the curriculum for each type of educational path and level must include religious education. And in the explanation, it is stated that religious education is an effort to strengthen faith and devotion to God Almighty in accordance with the religion professed by the students concerned by paying attention to demands to respect other religions in inter-religious

harmony relations in society to realize national unity (Muhaimin, 2012).

Islamic Religious Education is a deliberate and planned effort to prepare students to know, understand, and live up to faith, piety, and noble character in practicing Islamic religion teachings from the main source of the holy book Al-Qur'an and Hadith through guidance, teaching, training, and experience use. (Majid, 2012).

The purpose of Islamic Religious Education in Schools or Madrasas is to grow and increase faith through the provision and fertilization of knowledge, appreciation, and experiences of students about the Islamic religion so that they become Muslim human beings who continue to develop in terms of faith, piety, nation, and state and are able to continue on to a higher level of education. (Majid, 2012)

To achieve the goals of Islamic Religious Education, an educator must use the right method in conveying learning to students; the right method is a technique or way of presenting that is mastered by the teacher to teach or present lesson material to students in class both individually and in groups or classically so that the lesson can be received, understood, and utilized by students properly. (Prasetya, 1997).

Islam has a myriad of value education methods, namely the Qur'anic education model, including the Targhib-Tarhi method. An effective method for achieving the goals of Islamic religious education is to use the Targhib-Tarhib method. The Targhib Tarhib method is a strategy or method for convincing a student of Allah SWT's power and truth through His promises, which are accompanied by persuasion and persuasion to do good deeds (Muchtar, 2005).

The Targhib and Tarhib Education Methods are the same as the Reward (Targhib) and Punishment (Tarhib)

Methods. Tarhib comes from the word rahhab, which means to frighten or threaten. The word tarhib is a noun that means punishment or threat of punishment. According to Abdurrahman An-Nahlawi, as quoted by Syahidin, tarhib is defined as a threat or torture as a result of committing a sin or mistake that is forbidden by Allah, or as a result of being negligent in carrying out the obligations ordered by Allah SWT. (Syahidin, 2009).

In addition, tarhib and targhib have special features, including that they always involve deep thoughts and feelings, so that awareness arises to question the journey of life by considering life experiences. (Fathurrahman, 2019).

From the several opinions above, it can be concluded that learning outcomes are changes that occur as a result of training, both mental and physical activities that involve cognitive, affective, and psychomotor processes. The characteristics of learning outcomes are: stupid becomes smart; crawling becomes standing; standing becomes walking; walking becomes running; memorizing becomes understanding; understanding becomes understanding; understanding becomes intelligent; stuttering becomes skilled; and passive becomes active. (Marliany, 2010). Thus, the author is interested in making a scientific work entitled "Methods of Punishment and Rewards (Targhib and Tarhib) in Islamic Religious Education."

Method

This study uses a type of qualitative research. Qualitative research is a type of research that produces findings that cannot be achieved by using statistical procedures or other means of quantification. Qualitative research can be used to examine people's lives, histories, behaviors, organizational functionalism,

social movements, or kinship relations. (Muttaqien, 2003).

Qualitative research is an approach that emphasizes the observations of researchers. As a result, the use of humans as research instruments becomes essential research prioritizes observational findings on existing phenomena as well as interviews conducted by researchers as instruments. Even in qualitative research, the researcher is the most important tool (Sugiyono, 2011).

This type of research uses a qualitative descriptive approach that the author uses, namely collecting books related to the object of research or research that is library-related. In this study, the researcher first conducted a data survey to obtain information from previous research on the work without regard to whether the data was primary or secondary, collected in the field or in the laboratory. Then, browse the existing literature and study it diligently. After that, the researcher expressed his ideas critically and analytically.

Results and Discussion

The method is a method that has been carefully planned and organized in order to achieve a goal in science, education, and so on. (Arundaya, tt). According to Muhibbin Shah, the word "method" literally means "way." In general usage, the term "method" is defined as a way of carrying out an activity or a way of doing work by using facts and concepts systematically (Shah, 2008).

Meanwhile, according to the Ministry of Religion of the Republic of Indonesia, "method" is the method used by teachers to convey lessons to students. (RI, 2002) In line with Abu Ahmadi and Joko Tri Prasetya, the method is a technique or way of presenting that is controlled by the teacher to teach or present lesson material to students in class both individually and in

groups, or classically, so that the lesson can be accepted, understood, and put to good use by students. Teaching and Learning Strategies (Prasetya, 1997).

Based on the theory above, it can be concluded that the method is a way of carrying out an activity or way of doing work by using facts and concepts systematically used by the teacher to convey lessons to students in the class, both individually and in groups or classically, so that the lesson can be accepted, understood, and utilized by students properly. According to Abdurrahman Annahlawi, *targhib* is a promise accompanied by persuasion and seduction to postpone the benefits of delicacy and enjoyment. *Tarhib* is a threat or intimidation through punishment caused by the implementation of a sin, mistake, or act that has been prohibited by Allah SWT (An-Nahlawi, 1995).

According to Ahmad's Tafsir *Tarhib*, the promise of hereafter pleasures is accompanied by persuasion. Meanwhile, *Tarhib* is a threat because of a sin committed... (Tafsir, 1997). According to An-ahlawi, as quoted by Syahidin, *Tarhib* is a promise that is accompanied by persuasion and makes people happy about something that is beneficial for the pleasures or pleasures of the hereafter, which are good and certain and clean from all impurities, which is then continued by doing good deeds and avoiding fleeting pleasures that contain harm and bad deeds (Syahidin, Tracing Methods of Islamic Education in the Qur'an, 2009).

While *tarhib* is a threat or torture as a result of committing a sin or mistake that is prohibited by Allah SWT or being negligent in carrying out the obligations ordered by Allah SWT, (Syahidin, Tracing Educational Methods in the Qur'an, 2009). According to Ramayulis *Tarhib*, the promise of afterlife pleasures and pleasures is accompanied by

persuasion. *Tarhib* is a threat because of sins committed (Ramayulis, 2014).

Meanwhile, according to Heri Jauhari Muchtar *Tarhib*, there is a strategy or way to convince a student of the power and truth of Allah SWT through His promises accompanied by persuasion and seduction to do good deeds. *Tarhib* is a strategy to convince a student of the power and truth of Allah SWT through threats and torture as a result of committing acts that are prohibited by Allah SWT (Muktar, 2005).

Based on the above opinion, it can be concluded that what is meant by *tarhib* is a strategy or way to convince someone of the truth of Allah SWT through His promises accompanied by enticements in the form of giving goods and persuasion to do good deeds. The *Tarhib-Tarhib* method is how to give lessons by giving encouragement (motivation) to get joy if you get success in goodness, whereas if you don't succeed because you don't want to follow the right instructions, you will get into trouble. (Uhbiyati, 1997).

Forms of *Tarhib-Tarhib*

The use of the *Tarhib-Tarhib* Method is based on the assumption that the level of human consciousness is different. On the one hand, there are people who become aware only through good advice or examples, but there are also people who cannot be awakened unless they are stimulated or threatened (Syahidin, Exploring Methods of Islamic Education in the Qur'an, 2009).

1. Form of *Tarhib* (Stimulation)

- a) It is promised that Allah SWT will love those who always do good. Word of Allah SWT: in the Qur'an, which has the following meaning: "And Allah SWT loves those who always do good" (Q.S. Ali Imran: 134). (Department of Islamic Religion, 2006)

- b) promised to obtain happiness in the world (Q.S. Yunus: 63-64). 1) Get guaranteed heaven; 2) Be promised to feel pleasure in the world; 3) Be promised to get forgiveness from Allah SWT. (Muktar H.J., 2005)
- 2. Form of Tarhib (Threat)
 - a) Threats will not get the blessing of Allah SWT.
 - b) Threatened to be fought by Allah SWT and His Messenger
 - c) Get direct torment in the world
 - d) Threatened with direct punishment of hell. (Majid, 2012).

Operationally, Targhib and Tarhib are easier to implement than the method of punishment and reward because Targhib and Tarhib material already exists in the Al-Qur'an and the Hadith of the Prophet. Targhib and Tarhib are more universal and can be used for anyone and anywhere. (Majid, 2012).

Targhib and Tarhib Method Steps

According to Syahidin, the steps in applying the Targhib and Tarhib Methods are as follows:

1. Reveals natural rewards for people obeying Allah's commands.
2. Describe the natural punishments for sinners.
3. Read and translate the verses of the Qur'an or Hadith relating to Targhib and Tarhib, then explain the verses of the Qur'an and Hadith which contain Targhib and Tarhib.
4. Motivate students to discuss verses of the Koran and Hadith that contain Targhib and Tarhib. (Syahidin, Tracing Educational Methods in the Qur'an, 2009)
5. Provides a picture of happiness in the afterlife (Heaven) for people

who practice Allah's commands and stay away from His prohibitions such as establishing prayers and paying zakat, avoiding adultery and so on.

6. Provides a picture of misery in the afterlife (Hell) for people who neglect Allah's commands or violate His prohibitions, such as leaving prayer and not paying zakat or committing adultery, and so on.
7. Ask one of the students to express his message and attitude towards the subject matter that has just been presented. (Syahidin, Tracing Methods of Islamic Education in the Qur'an, 2009).

Meanwhile, according to Heri Jauhari Muchtar, the steps in applying the Targhib and Tarhib Methods are as follows:

1. Don't punish when angry. Because giving punishment when angry will be more emotional in nature which is influenced by satanic lust. (muktar, 2005)
2. Don't hurt the feelings and self-esteem of the children we punish
3. Do not demean the person concerned
4. Don't hurt physically
5. Aims to change bad behavior. (Muchtar, 2005)

Comparison between Targhib and Tarhib with reward and Punishment

The difference between Targhib-Tarhib in Islamic education and reward and punishment in Western education is stark. The difference can be seen in the method and arrival of the theory itself. The differences between Targhib-Tarhib and Reward and Punishment include:

1. Targhib-Tarhib is transcendent in nature and comes directly from Allah SWT, as revealed (revealed) to the Prophet Muhammad SAW

and then conveyed to mankind. Targhib-Tarhib can and does naturally influence students in this case. All the verses revealed by Allah SWT to the Prophet Muhammad SAW that contain Targhib-Tarhib have conditions for faith in Allah SWT and the Last Day. Meanwhile, the theory and method of reward and punishment are the result of human thought, which of course is only based on theories based on human thoughts, which could be wrong and at a certain point are no longer relevant.

2. Targhib-tarhib is accompanied by beautiful pictures of the pleasures of heaven or the enormity of hell. With the proviso that if you are good and follow Allah SWT's commands, you will be rewarded with heaven; otherwise, if you do evil, you will be punished with hell. While reward and punishment are real gifts that are temporary in nature, there is the provision that if students are diligent, disciplined, and obey the rules, then they are immediately given prizes in the form of awards and prizes in the form of materials. But if students make mistakes, are stubborn, lazy, or don't follow the rules, they will get punishment and other sanctions.
3. Targhib-Tarhib inspires and educates the feelings of Rabbaniyah, such as khauf, the special "king," and love for Allah SWT. Meanwhile, reward and punishment are only focused on obeying the rules out of fear of leaders or teachers.
4. Targhib-Tarhib has a balance between justice and feelings towards Allah SWT's forgiveness

and mercy, while reward and punishment hope for compassion and forgiveness from humans who make the rules.

Conclusion

The Targhib-Tarhib method is a strategy or method for persuading a student of Allah SWT's power and truth through His promises accompanied by persuasion and persuasion to do good deeds. Furthermore, according to Abdurrahman An-Nahlawi, the steps in the Targhib and Tarhib Method are: (1). It is the duty of humans to instill true faith and creed in students so that they can easily understand the conditions for entering heaven and avoid things that can lead people to the punishment of Allah SWT. (2). Educators are required to be very clever in choosing the right Qur'anic and Nabawi imagination and concepts when presenting material about the rewards and punishments of Allah SWT. (3). educate the cultivation of emotions and the development of divine affection. (4). Emotional control, affect, and balance both.

With the application of the Targhib-Tarhib method, it is hoped that students will have faith and piety toward Allah SWT, have good morals at home, school, and in their environment, be obedient to parents, teachers, and society, be active and optimistic, and eliminate laziness in the learning process, creating cognitive, affective, and psychomotor students according to expectations.

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