

Implementation of Targhib and Tarhib Method In the M-Prayer Robot Module

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To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v10-i7/7609> DOI:10.6007/IJARBS/v10-i7/7609

Published Date: 25 July 2020

Abstract

The targhib and tarhib method are methods derived from the al-Quran al-Karim. These methods, which are synonymous with the field of preaching, are also relevant for application in the education domain. Implementation of targhib and tarhib method in learning and facilitating (PdPc) of fard prayers are per Quranic texts and hadiths related to fard prayers itself. Accordingly, the objectives of this research were to identify the use of targhib and tarhib in the education field and propose its implementation in the M-Prayer Robot module. This study was a qualitative research using document analysis method. The search for scientific materials such as journal articles, conference papers, theses in digital and non-digital forms was done utilising the keywords "targhib method", "tarhib method", "targhib", "tarhib". The findings revealed that the implementation of targhib and tarhib methods could be diversified according to the suitability of the activities contained in the M-Prayer Robot Module to make learning and facilitation (PdPc) of fard prayers more efficient in improving fard prayer theory and practice.

Keywords: Targhib Method, Tarhib Method, Targhib, Tarhib, Module.

Introduction

The words *targhib* and *tarhib* are derived from Arabic. *Targhib* is derived from the word "*raghaba*" which means to give something that is liked. *Tarhib* is derived from the word "*rahhaba*" which means to scare someone. The *targhib* method is used to convey good news, rewards and paradises while the *tarhib* method is used to explain the torture, evil, punishment, sin and hell (Hussin, 2005). The application of *targhib* and *tarhib* method is derived from the Quran and hadith. Prophet Muhammad (PBUH) adopted this method in delivering preach, conveying Islamic teachings, teaching worship and educating Muslims in all regards of life (Ariyani & Nursalin, 2018). Among the applications of the *targhib* method are related to fard prayers in the Qur'an and the hadith (al-Munziri, 1987) which said:

Allah said:

“And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.”
(Surah Hud :114)

The meaning of the hadith:

From Abu Hurairah RA, he said, I heard the Prophet Muhammad (PBUH) said, “If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?” They said, “Not a trace of dirt would be left.” Prophet Muhammad (PBUH) added:

“That is the example of the five prayers with which Allah blots out (annuls) evil deeds.”

(al-Bukhari and Muslim)

Whereas the use of *tarhib* method in the Quran is related to fard prayers: -

Allah said:

“What put you into Saqar?”
They will say, “We were not of those who prayed.”

(Surah al-Muddathir: 42-43)

The application of *targhib* and *tarhib* methods related to fard prayers in the Quran promises good rewards for those who complete fard prayers and punishment for those who neglect fard prayers (al-Munziri, 1987). In today’s educational system, this method can be spread to use in fard prayers prayer education, either informally in mosques or *surau* or formally in teaching and facilitating fard prayers in schools. Although generally accepted, the learning and facilitation (PdPc) of fard prayers is more synonymous with alternative approaches and prototypes (Salleh, 2011). Still, the combination of both techniques with the *targhib* and *tarhib* system can make learning and facilitation (PdPc) of fard prayer more potent in boosting students’ motivation and interest in intensifying knowledge of the principles and practice of fard prayers. The nature of human always demands encouragement, inspiration, motivation, rebuke, warning and advice in accomplishing something in life per the use of *targhib* and *tarhib* method (Ismawati, 2018; Hussin, 2005).

The use of *targhib* and *tarhib* methods in the teaching and facilitation (PdPc) of fard prayers is not confined to the employment of Quranic verses that are related to reward and fard prayers in *ukhrawi* (related to the afterlife) form. In fact, this method can be translated into various types of *targhib* and *tarhib* that are practised in the educational world. The Prophet Muhammad (PBUH) applied this system by exercising his technique of giving guidance, motivation, reward or award to his companions. He followed the *targhib* and *tarhib* method with a *ukhrawi*-like reward that will be received in the hereafter as well as a worldly response by giving praise when a friend does good and punishes when a friend does something that violates Islamic law (Ariyani & Nursalin, 2018). It is evident through the following hadith:

From Muhammad Ibn Katsir, from Sufyan, from al-Masy, from Ibrahim, from the Alqamah said:

*We were in Him, then Ibn Mas’ud read Yusuf’s letter,
Then a man asks: is that so when it comes down?
Ibn Mas’ud replied: I read before the Prophet Muhammad (PBUH) and he said:*

*“Praise be to you.” Then smelled Khamr from his mouth,
then he said: Do you unite the Book of Allah by drinking the khamr?
Then the had sentence was imposed on him. “*

(al-Bukhari and Muslim)

According to Jasmi and Tamuri, method of *targhib* and *tarhib* is fit and useful in education. Nevertheless, the Prophet Muhammad (PBUH) encouraged the use of *targhib* method rather than *tarhib* method in communicating knowledge. The use of *targhib* method creates excitement while the use of *tarhib* method provokes fear (Jasmi & Tamuri, 2013). The student-centred approach makes students more interested in actively engaging in learning and facilitation activities (PdPc). The encouragement, inspiration, good news and rewards provided by the teacher enhances the motivation and desire of the student to gain experience. However, for students who are more stringent and indifferent, the use of the *tarhib* method raises awareness and understanding so that students concentrate more on the pursuit of knowledge as well as *mahmudah* (good deeds) throughout learning and facilitation process (PdPc) (Ma'rufin, 2015).

Research Objectives

The research concentrated on the *targhib* and *tarhib* method set out two research objectives as follows:

1. Identify the implementation of *targhib* and *tarhib* method in education.
2. Propose implementation of *targhib* and *tarhib* method in M-Prayer Robot Module.

Research Methodology

This investigation is qualitative research employing document analysis methods from written materials related to *targhib* and *tarhib* methods from reference books, articles and theses to gather information on the management of *targhib* and *tarhib* methods in the education environment. This knowledge is then translated into appropriate practical techniques applied in 21st-century education by concentrating on student-centred learning strategies to promote active student engagement in learning and facilitation of fard prayer utilising the M-Prayer Robot Module.

Findings

The research results discussion splits into two sections in line with the objectives of the investigation. The first discussion is on the implementation of *targhib* and *tarhib* methods in education and the second discussion is on the implementation of *targhib* and *tarhib* methods in the M-Prayer Robot Module:

Implementation of The *Targhib* and *Tarhib* Method in The Field of Education

Targhib method revolves around reward, encouragement, appreciation or award rendered to students who manifest progressive engagement and outstanding accomplishments in learning and facilitation (Anggraini, 2018). This task intends to serve as an incentive and motivation for students to achieve their learning objectives and facilitation (Prahara, 2015). There are multiple methods of teaching that teachers can exercise during learning and facilitation (PdPc) (Ariyani & Nursalin, 2018):

1. Giving respect in the form of words or gestures. Words like good, excellent, smart, *Mumtaz* and the like and gestures like nodding and applause.

2. Granting reward in the form of materials such as stationery or food.
3. Praising in front of his or her classmates, schoolmates or parents.

The management of *targhib* method should be followed by the faith and spiritual value of the students. Teachers need to emphasise the significance of mastering the knowledge to students, especially *fardu ain* (personally obligatory) and *fardu kifayah* (communally obligatory). This method is not confined to academic achievement solely but should be extended by awarding students a *targhib* for those who present transcendent character and righteousness throughout learning and facilitation (PdPc). Nonetheless, *targhib* should be performed with due consideration to prevent it from perceived as a wage. Educators need to make relevant assessments based on the needs depending on the school atmosphere and the personality of the student (Ma'rufin, 2015). Executing *targhib* method not only intensifies the student spirit who earns respect, reward and praise but can also inspire and encourage others (Ariyani & Nursalin, 2018).

While for the *tarhib* method, it concerns giving punishment, advice, criticism, threats and warning to students who need it. Pupils who exhibit a passive association in learning and facilitation, constantly find excuses to complete assigned tasks and make disciplinary mistakes during learning and facilitation means should be taught using the *tarhib* method (Ma'rufin, 2015). The teacher needs to find out the precise information and try to find the constituents that are causing the symptoms and choosing the appropriate form of the pupil's condition. The process of teaching should be based on love and reasonable consideration aimed at raising awareness and understanding of the student and should be accompanied by hope, forgiveness and trust from the teacher. Among the forms of *tarhib* method performed by the Prophet Muhammad (PBUH) who said (Ariyani & Nursalin, 2018):

1. Indicates an error with a signal.
2. Shows mistakes in the form of warnings, rebuke, threats and firm reminders.
3. Gives punishment by giving tasks.
4. Gives physical punishment that does not harm.

Implementation of the *Targhib* and *Tarhib* Method in the M-Prayer Robot Module

Discussions on the implementation of the *targhib* and *tarhib* methods in M-Prayer Robot Module are divided into submodules and activities contained in the module. The subdivision is based on the Imam al-Ghazali Islamic Education curriculum model (Darussalam, 2018) and the Curriculum and Assessment Standard Document (DSKP) Form One Islamic education (KPM, 2015).

a) *Ta'aruf, Targhib, and Fard Prayers* Submodule

The fard prayer *ta'aruf* submodule focuses on the introduction of fard prayers. It covers the meaning, history, mandatory conditions and valid conditions of performing fard prayers. In the submodule of *targhib* prayer, it discusses the wisdom of performing fard prayers according to Islam and its advantages according to science. Besides, the submodule of the fard prayer of *tarhib* addresses the effect and the punishment neglecting the fard prayer.

Table 1

Implementation of Targhib and Tarhib Method in Fard Prayers' Ta'aruf, Targhib and Tarhib Submodule

Activities	Implementation of the <i>Targhib</i> Method	Implementation of the <i>Tarhib</i> Method
<i>Ta'aruf Fard Prayer</i>	The "star" is given to the student who successfully places mandatory conditions fard prayers card and valid conditions fard prayers card on the mind map (treemap).	The issuance of penalty cards for students who do not complete the task to prepare a mind map on the meaning, prove, mandatory conditions and stringent conditions of prayer for reinforcement.
<i>Targhib Fard Prayer I</i>	The "star" is given to the students who can respond appropriately during a revision session. The M-Prayer Robot Module recites Quranic verses and hadiths regarding the reward and wisdom of establishing fard prayers.	The issuance of penalty cards for students who do not complete the task related to the wisdom of fard prayer completion.
<i>Targhib Fard Prayer II</i>	The "star" is given to the students who can respond appropriately during a revision session. The gift card is given to the group that produces the best group work on the benefits of fard prayer based on science.	The assignment of tasks to the unsuccessful group who fail to present the benefits of fard prayer based on science.
<i>Tarhib Fard Prayer</i>	The "star" is given to the students who can respond appropriately during a revision session and to the student producing a neatly rendered fard prayer <i>mizan</i> .	The M-Prayer Robot Module recites Quranic verses regarding the person neglecting the fard prayers. Fill in the form of benefits of fard prayers. Students recite <i>istighfar</i> and prayer of repentance.

b) Rules of Fard Prayers Submodule

The rules submodules are the ones that discuss the principles of fard prayers, namely the *qalbi* (heart), the *qauli* (word) and the *fikli* (deeds) of the theoretical and practical aspects.

Activities	Implementation of the <i>Targhib</i> Method	Implementation of the <i>Tarhib</i> Method
<i>Qalbi</i> (Heart) Rule	<p>The “star” is given to the students who can respond appropriately during a revision session.</p> <p>The “star” is given to first five students who can memorise <i>qalbi</i> rule with proper pronunciation and <i>tajweed</i>.</p>	The assignment of <i>tasmik qalbi</i> rule duty for students who fail to memorise <i>qalbi</i> rule during the Personally Obligatory Basic Knowledge (PAFA) class.
<i>Qauli</i> Rule (Words) I	M-Prayer Robot congratulates the student who successfully answers the teacher’s questions regarding the <i>qalbi</i> and <i>qauli</i> rules.	The assignment of <i>tasmik qauli</i> rule assignment for students who fail to memorise <i>qauli</i> rule during the Personally Obligatory Basic Knowledge (PAFA) class.
<i>Qauli</i> Rule (Words) II	The reward card is given to for the group that successfully combined <i>qauli</i> rule with its correct translation in the Malay language in activities of jigsaw reading.	The issuance of penalty cards for the group that fails to combine <i>qauli</i> rule with its correct translation in the Malay language in activities of jigsaw reading.
<i>Fikli</i> (Action) Rule	<p>The “star” is given to the students who can conduct <i>fikli</i> rule accurately.</p> <p>Gives encouragement and motivation to pray even when being out of school.</p>	Head and hand gestures, reprimand and guidance for students who commit the offence of <i>fikli</i> rule (action).
Gamification of the Fard Prayers' Rule	<p>The “star” is given to the students who can respond appropriately during a revision session.</p> <p>The issuance of gift card to the group that managed to move the M-Prayer Robot until the Mumtaz compartment.</p> <p>The M-Prayer Robot congratulates students who have successfully recited the <i>qalbi</i> (heart) rule and <i>qauli</i> (word) rule and performed <i>fikli</i> rule (action) correctly.</p>	<p>The issuance of penalty cards for unsuccessful group moving the M-Prayer Robot to Mumtaz compartment.</p> <p>The M-Prayer Robot asks the students to try again, for the group who fail to recite the <i>qalbi</i> (heart) and <i>qauli</i> (word) rules correctly. Groups that fail to express the <i>qalbi</i> (heart) and <i>qauli</i> (word) rules and perform the <i>fikli</i> (action) correctly are not allowed to move the M-Prayer Robot according to the specified game compartment.</p>

	Permission to move the M-Prayer Robot to the next compartment for the group that successfully recited the <i>qalbi</i> (heart) and <i>qauli</i> (word) rules and performed the <i>fikli</i> (action) rule pillar precisely according to the specified game compartment.	
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c) Sunnah acts of Fard Prayers Submodule

The sunnah acts of fard prayers submodule focus on the practice of *ab'ad* and *hai'ah* in a theoretical and practical way from the aspects of *qauli* (words) and *fikli* (action):

Table 3

Implementation of the Targhib and Tarhib Method in the Sunnah acts of Fard Prayers' Submodules

Activities	Implementation of the <i>Targhib</i> Method	Implementation of the <i>Tarhib</i> Method
Sunnah acts <i>Ab'ad</i> I	The "star" is given to the students who can respond appropriately during a revision session. Increase the enthusiasm and motivation of the students to repeat the expression of <i>ab'ad</i> , especially for students who have not yet mastered final <i>tahiyat</i> (final recital in prayer) and <i>qunut</i> prayers.	Multiple foam map assignments to students who are unable to distinguish between sunnah acts <i>ab'ad</i> and sunnah acts <i>hai'ah</i> .
Sunnah acts <i>Ab'ad</i> II	The "star" is given to the students who can memorise/ perform sunnah acts <i>ab'ad</i> correctly.	Individual guidance in the practice of sunnah acts <i>ab'ad</i> in fard prayers.
Sunnah acts <i>Hai'ah</i>	The "star" is given to the students who can respond appropriately during a revision session. Motivation improves the readings of sunnah acts <i>hai'ah</i> , especially <i>iftitah</i> prayers and <i>ibrahimiyyah</i> recital.	Individual guidance in the practice of sunnah acts <i>hai'ah</i> in fard prayers.
Activity 13: PMS	The "star" is given to the students who can respond appropriately during a revision session. The gift card is given to the group who successfully solved the problem	Giving assignments to groups that do not succeed in resolving the problem of the acts of voiding fard prayers with the right rules and reasons.

	of the acts of voiding fard prayers with the right rules and reasons.	
	The award card is given to the groups that show good cooperation.	

d) Being Engrossed in Fard Prayer Submodule

The Being Engrossed in Fard Prayer submodule revolves around the concept of engrossed and how to obtain it during fard prayers theoretically and practically.

Table 4

Implementation of Targhib and Tarhib Methods in the Being Engrossed in Fard Prayer submodule

Activities	Implementation of the <i>Targhib</i> Method	Implementation of the <i>Tarhib</i> Method
Being Engrossed in Fard Prayer I	Encourage to be engrossed during fard prayers.	Advice, guidance and advice.
Being Engrossed in Fard Prayer II	Encouragement and motivation to strive for engrossment during fard prayers.	Advice, guidance and advice.

e) Practice and *Ijbari* in Fard Prayer Submodule

The Practice and *Ijbari* in Fard Prayer offer the assessment and practice of fard prayer as a whole incorporating the *qalbi* (heart) rule, *qauli* (word) rule, *fikli* (action) rule, *ab'ad* and *hai'ah* sunnah acts.

Table 5

Implementation of the Targhib and Tarhib Methods in the Practice and Ijbari in Fard Prayer's submodule

Activities	Implementation of the <i>Targhib</i> Method	Implementation of the <i>Tarhib</i> Method
Fard Prayer's practice	The M-Prayer Robot addresses the students who practised fard prayers precisely with the name Mumtaz.	Individual guidance in fard prayer.
Fard Prayer's <i>Ijbari</i>	Giving words of encouragement.	Additional assignment on Fard Prayer's theory.
<i>Hayya 'Alal Falah</i>	The gift is given to the students who have won a star award in the previous PdPc.	Giving advice

In addition to the use of the targhib and tarhib method above, a "smiley" sticker is given to students who exhibit a *mahmudah* nature throughout the learning and facilitation process (PdPc). Generally, the relevant *targhib* method is implemented in the M-Prayer Robot Module with the recitation of Quranic verses and hadiths related to the advantage of performing fard

prayers, stars giving, honors and praise from teachers or the M-Prayer Robots, giving award cards and smiling face stickers. Meanwhile, the use of *targhib* method is used in the reading of Quranic verses and hadiths related to punishment of neglecting fard prayers, granting of penalty cards, reprimands, advice, guidance and additional assignments during the learning and facilitation process.

Conclusion

In addition to the use of the *targhib* and *tarhib* method above, a “smiley” sticker is given to students who exhibit a *mahmudah* nature throughout the learning and facilitation process (PdPc). Typically, the appropriate *targhib* method is implemented in the M-Prayer Robot Module with the recitation of Quranic verses and hadiths related to the advantage of performing fard prayers, stars giving, honours and praise from teachers or the M-Prayer Robots, giving award cards and smiling face stickers. Meanwhile, the use of *targhib* method is used in the reading of Quranic verses and hadiths related to the punishment of neglecting fard prayers, granting of penalty cards, reprimands, advice, guidance and additional assignments during the learning and facilitation process.

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