

HADITH-BASED *TARGHĪB* AND *TARHĪB* AS MOTIVATION STRATEGIES IN IMAM AL-MUNDHIRI'S DIDACTIC WORKNelmi Hayati¹, Nur Hamidah Pulungan², Fuji Pratami³, Edriagus Saputra⁴, Muhajirah Binti Jamaluddin⁵¹ Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia² Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia³ Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia⁴ Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia⁵ Sekolah Tinggi Agama Islam As-Sunnah, Indonesia**Corresponding Author:**

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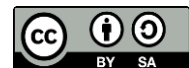
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Abstract

This study explores the concepts of *Targhīb* (motivation through promises and hope) and *tarhīb* (motivation through warnings and deterrence) as reflected in Imam al-Mundhiri's didactic compilation *Al-Targhīb wa al-Tarhīb*. Employing a qualitative descriptive approach through library research, this study thematically analyzes selected Prophetic hadiths such as those promising divine mercy for acts of sincerity and communal service, as well as warnings against dishonesty and neglect of prayer to demonstrate how motivational balance is operationalized pedagogically in the Prophet's teaching methods. The findings reveal that the *Targhīb–Tarhīb* framework functions as a balanced motivational system in Islamic education, combining positive reinforcement with moral awareness and behavioral regulation. From an educational-psychology perspective, this model corresponds to reinforcement and behavior-modification theories while extending them through spiritual and ethical dimensions. Moreover, the study highlights practical implications for contemporary learning environments, including the use of value-based reward systems, reflective moral dialogue, and scenario-based warnings to strengthen students' intrinsic motivation, character formation, and emotional intelligence. These insights affirm the relevance of classical Islamic pedagogy to holistic and value-centered education today.

Keywords: Hadith-Based Education, *Targhīb*, *Tarhīb*, Motivation Strategy, Islamic Psychology



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INTRODUCTION

Educational motivation is one of the key determinants of success in the learning process. Without sufficient motivation, learners often become passive, lose enthusiasm, easily give up, or even develop counterproductive behaviors that hinder their intellectual and moral growth. In contemporary educational settings, motivation is frequently approached through extrinsic reward–punishment systems, as seen in behaviorist frameworks such as B.F. Skinner’s reinforcement theory, which emphasizes conditioning over intrinsic development (Skinner, 1953). However, these models often lack the transcendental and spiritual dimensions essential to holistic human formation. In contrast, Islamic pedagogy offers a more integrated approach, balancing the *targhīb* (encouragement and promise of reward) and *tarhīb* (warning and deterrence) principles derived from the hadiths of the Prophet Muhammad (al-Mundhirī, 2002). These two complementary concepts function not merely as behavioral controls but as deeply spiritual motivational tools designed to nurture both ethical consciousness and self-discipline. Therefore, incorporating *targhīb* and *tarhīb* as educational motivation strategies provides a balanced framework that aligns affective, cognitive, and spiritual dimensions, fostering not only academic excellence but also moral and spiritual maturity.

In Islamic terminology, *targhīb* and *tarhīb* represent two complementary motivational dimensions that guide human behavior through encouragement and restraint. *Targhīb* emphasizes hope, reward, and positive reinforcement, inspiring learners toward virtuous deeds and intellectual pursuit. Meanwhile, *tarhīb* underscores caution, accountability, and moral responsibility, preventing deviation and fostering ethical awareness. Together, they form a holistic framework of moral motivation that integrates emotional engagement, intellectual reflection, and spiritual growth within the learning process (Hasnawati, 2020). For example, the Qur’an promises divine forgiveness for those who remain patient and steadfast (Q. Al-Zumar 39:10), while also warning against arrogance and ingratitude as sources of moral downfall (Q. Luqmān 31:18). In the Sunnah, the Prophet ﷺ declared that “the most beloved deeds to Allah are those done consistently, even if small” a *Targhīb* mechanism emphasizing continuity in virtue while also warning that lying leads to wickedness and ultimately to Hell (Ṣaḥīḥ al-Bukhārī, no. 6094; Ṣaḥīḥ Muslim, no. 2607), illustrating *Tarhīb* as moral deterrence. The Qur’an itself presents a balanced structure between verses of encouragement (*targhīb*) and admonition (*tarhīb*), reflecting divine pedagogy that nurtures both love and awe toward God (Wardhani, 2024). Likewise, numerous hadiths recorded in the Sunnah integrate hopeful and cautionary elements, serving as dynamic tools of spiritual education, behavioral regulation, and character formation. As stated by (Martínez et al., 2024), literature on hadith is significantly used in teaching moral and ethical character in Islamic schools, with case studies from schools analyzing teaching methodologies that emphasize character development, kindness, honesty, and responsibility through hadith. This balanced motivational method reveals that Islamic pedagogy, rooted in hadith practice, aims not only at transmitting knowledge but also at cultivating moral consciousness, intrinsic motivation, and disciplined self-regulation. The hadith collection *Al-Targhīb wal-Tarhīb* by Imam al-Mundhirī stands out as one of the most systematic compilations illustrating this method, encompassing themes of worship, ethics, and moral conduct (al-Mundhirī, 2002). Within Islamic schools and pesantren, this framework can be applied through value-based reward systems, reflective storytelling of prophetic traditions, and structured classroom guidance that uses moral warnings without punitive excess. Thus, *targhīb* and *tarhīb* are not merely rhetorical techniques of preaching but constitute a rich pedagogical legacy offering potential applications in both formal and non-formal education ranging from character education programs to classroom behavior management strategies grounded in balanced motivation.

However, challenges persist in their educational implementation. Some teachers tend to overemphasize *tarhīb* (warnings), leading to psychological discomfort or trauma among learners. Others use *targhīb* (praise) manipulatively or conditionally, which fosters extrinsic rather than intrinsic motivation. Educational scholars suggest that *targhīb–tarhīb* should be applied proportionally and adapted to students' developmental levels to preserve their self-esteem (Ma'rufin, 2015). Empirical studies in recent years have shown that implementing *targhīb–tarhīb* methods can positively influence students' learning motivation. For instance, research conducted at Rahmat Islamiyah Private Junior High School in Medan revealed that the class applying the *targhīb–tarhīb* approach achieved higher motivation scores (85.66%) compared to the control group (71.40%), with a strong correlation coefficient (Fadilah Lubis, 2022). Nevertheless, there remains a significant gap in exploring the psychological and theoretical foundations of *targhīb* and *tarhīb*, particularly their relation to motivation theory, reinforcement principles, and moral psychology. Therefore, this study aims to fill that gap through a conceptual approach and thematic analysis of hadiths contained in Imam al-Mundhiri's didactic work.

RESEARCH METHOD

Research Design

This study employed a qualitative approach with a library research design. This method was chosen because the main focus of the research lies in an in-depth textual study of the Prophetic hadiths that contain the concepts of *targhīb* (motivation through promises and rewards) and *tarhīb* (motivation through warnings and punishment), along with scientific literature discussing educational motivation from Islamic and psychological perspectives. The qualitative approach enables the researcher to interpret the meanings within the texts, understand their historical context, and relate them to contemporary motivation theories without relying on numerical data (Haryono, 2023).

This research was conducted from February to May 2025 through literature analysis and documentation at the University Library of North Sumatra and supported by access to credible digital repositories such as Google Scholar, ResearchGate, and Al-Maktabah al-Shāmilah.

Research Target/Subject

The research data were classified into two categories: primary and secondary sources. The primary sources were obtained directly from the hadith collection *Al-Targhīb wa al-Tarhīb*, which is organized into 28 thematic volumes covering a wide range of motivational themes, beginning with *Kitāb al-Ikhlāṣ* (The Book of Sincerity) and concluding with *Kitāb Ṣifat al-Jannah* (The Book of the Description of Paradise). Meanwhile, the secondary sources were drawn from books, journal articles, and academic studies relevant to Islamic educational theory, educational psychology, and motivational approaches within the Prophet's pedagogical methodology.

Research Procedure

This study employed a qualitative-descriptive method using thematic analysis of hadith (*mawdu'i approach*) to explore motivational values in Imam al-Mundhiri's *Al-Targhīb wal-Tarhīb*. The researcher collected and categorized hadiths related to *targhīb* and *tarhīb* using a thematic (*maudhu'i*) method by grouping them according to motivational themes and educational contexts. The hadiths were further examined through their *tafsir* and *sharh* to ensure accurate understanding of meaning, historical background, and pedagogical implications. The process included both printed and digital sources accessed through university libraries and online academic repositories (Riwan, 2025).

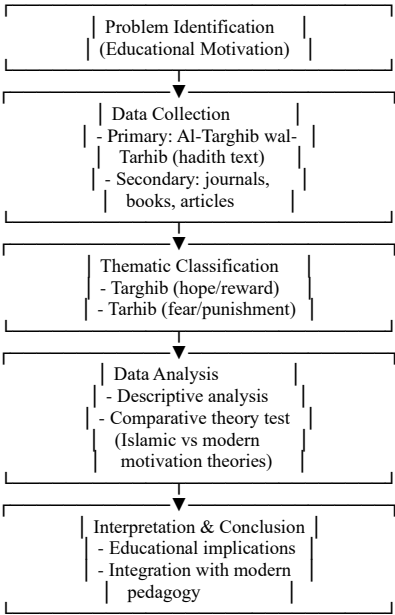


Figure 1 Research Flow of Hadith-Based *Targhib* and *Tarhib* Study

As illustrated in Figure 1, the research process begins with identifying educational motivation problems, continues with the thematic classification of hadith in *Al-Targhib wal-Tarhib*, and ends with synthesizing motivational implications for Islamic education.

Instruments, and Data Collection Techniques

Data collection was conducted through document analysis and textual interpretation. The primary instrument of this study was the researcher, supported by note-taking sheets and coding templates for hadith classification. The data were gathered through systematic reading, identification, and comparison of various textual sources. Triangulation of sources was used to enhance the reliability and validity of data by comparing hadith compilations, classical commentaries, and modern scholarly interpretations.

In conducting this study, the researcher followed a structured sequence of activities to ensure the validity and comprehensiveness of the findings. The main steps, along with the techniques and expected outcomes, are summarized in Figure 2.

| Step | Activity | Technique | Output |
|------|---|-------------------------------|------------------------------------|
| 1 | Identification of <i>targhib–tarhib</i> hadiths | Documentation | Thematic corpus of hadith |
| 2 | Contextual interpretation | Content and textual analysis | Historical and pedagogical meaning |
| 3 | Comparison with motivational theories | Analytical-comparative method | Integration framework |
| 4 | Educational implication synthesis | Descriptive interpretation | Learning motivation model |

Figure 2 Data Collection and Analysis Procedure

Data Analysis Technique

The data were analyzed using a descriptive-analytic method. The first stage involved describing the meanings contained in the selected hadiths—*targhib* (hope and reward orientation) and *tarhib* (warning and punishment orientation). The second stage was a comparative analysis between these hadith meanings and established educational motivation theories such as B.F. Skinner’s reinforcement theory (Skinner, 1953) and Deci and Ryan’s self-

determination theory (Deci & Ryan, 2017). The goal was to identify intersections between Islamic spiritual values and modern psychological concepts of motivation.

To provide a clear overview of the analytical process, the stages of data analysis are summarized in Figure 3 below.

| Stage | Process | Output |
|-------------------------|--|--|
| 1. Data Classification | Grouping hadiths into <i>targhīb</i> and <i>tarhīb</i> | Two main motivational themes |
| 2. Thematic Analysis | Identifying educational implications | Core moral-educational messages |
| 3. Comparative Analysis | Comparing with psychological theories (Skinner, Deci & Ryan) | Integration of Islamic and modern motivation |
| 4. Synthesis | Drawing implications for contemporary pedagogy | Educational motivation model |

Figure 3 Stage of Data Analysis

To ensure validity, source triangulation was employed by comparing data from various hadith compilations and secondary literature. Verification of *sanad* (chain of transmission) and *matan* (text) authenticity was also conducted to confirm the credibility of the hadiths used. Interpretations were carried out within linguistic and historical boundaries to avoid distortion or overgeneralization (Kurniawan, 2020).

Through these methodological steps, this research aims to produce a comprehensive understanding of how the *targhīb–tarhīb* concept in hadith functions as an educational motivation strategy relevant to modern learning needs, integrating Islamic moral values with psychological approaches for developing intrinsic motivation, discipline, and character formation.

RESULTS AND DISCUSSION

Profile of Imam al-Mundhirī's al-Targhīb wa al-Tarhīb in the Context of Hadith Studies

Imām al-Mundhirī's *al-Targhīb wa al-Tarhīb* represents one of the most influential didactic compilations in the post-canonical era of hadith scholarship. The work reflects a shift from purely isnād-centered criticism toward functional, thematic, and moral utilization of hadith in shaping ethical and educational consciousness among Muslims. Imām ‘Abd al-‘Azīm al-Mundhirī (581–656 H / 1185–1258 CE) was a renowned muhaddith, historian, and educator from Egypt during the Ayyubid period. His teachers included al-Qāḍī al-Fāḍil and al-Qāsim ibn ‘Asākir, while among his students were Imām al-Nawawī and al-Dhahabī (Turan, 2017). Al-Mundhirī belonged to the *muta’akkhkirīn* generation of hadith scholars, whose approach combined riwāyah (transmission) with dirāyah (understanding and application). This synthesis marked a methodological evolution in the science of hadith where moral and spiritual education began to receive equal emphasis with textual authenticity (Anshori, 2019).

Al-Targhīb wa al-Tarhīb is organized into 28 thematic books (kutub), each containing chapters (*abwāb*) that compile hadiths relevant to moral, devotional, and social conduct. The title itself literally “*Encouragement and Warning*” embodies the Qur’ānic educational paradigm of balancing *bashīr* (glad tidings) and *nadhīr* (warnings). The work covers a wide range of pedagogical and ethical themes: sincerity (*al-ikhhlās*), truthfulness (*al-ṣidq*), prayer (*al-ṣalāh*), fasting (*al-ṣawm*), social justice (*‘adl*), charity (*ṣadaqah*), and moral prohibitions such as deceit, arrogance, and envy.

From the perspective of ‘Ulūm al-Ḥadīth, this compilation belongs to the category of al-jawāmi‘ al-mawḍū‘iyyah, i.e., *thematic hadith collections* that systematize narrations by moral function rather than legal chapter (*fiqh al-bāb*). The hadiths cited are drawn from *Ṣaḥīḥayn*,

Sunan al-Arba'ah, and other recognized sources, with al-Mundhirī often indicating the degree of authenticity (ṣaḥīḥ, ḥasan, ḍa'īf) according to the standards of classical critics.

From the standpoint of *mustalah al-ḥadīth*, al-Mundhirī's method reflects:

- a. Selection (ikhtiyār) based on *mawḍū'* (theme) rather than *bāb al-fiqh*, emphasizing the ethical dimensions of prophetic guidance.
- b. Verification (taḥqīq al-isnād) — al-Mundhirī often cites variant chains (*ṭuruq*) and provides comments such as *rawāhu al-Bukhārī wa Muslim* or *wa isnādahu jayyid*, showing concern for the authenticity level.
- c. Educational arrangement (tartīb ta'limī) — hadiths are organized progressively from reward-based motivation (*targhīb*) to deterrence (*tarhīb*), constructing a moral dialectic of hope and fear.

This methodology situates *al-Targhīb wa al-Tarhīb* as both a didactic anthology and a practical manual of moral pedagogy, merging *'ilm al-ḥadīth* with *'ilm al-tarbiyah al-islāmiyyah*.

Al-Mundhirī's compilation serves two primary functions. First, it acts as a medium for transmitting authentic hadiths concerning virtue and vice. Second, it functions as a tool for shaping moral psychology through alternating emotional appeals—offering reward for good deeds and instilling fear of sin.

In an educational context, this principle aligns with the prophetic pedagogy of *targhīb wa tarhīb*, which aims to stimulate internal motivation (*ba'th al-himmah*) and cultivate disciplined character (*ta'dīb al-naḥs*). The selected hadiths are therefore not only doctrinally authoritative but also psychologically effective in supporting moral development. Within the typology of hadith compilations, *Al-Targhīb wa al-Tarhīb* serves as a complementary reference to earlier works such as *Riyāḍ al-Ṣāliḥīn* by al-Nawawī, which emphasizes practical ethics; *al-Jāmi' al-Ṣaghīr* by al-Suyūṭī, noted for its concise textual arrangement; and *al-Adab al-Mufrad* by al-Bukhārī, which focuses on social etiquette and interpersonal conduct.

However, al-Mundhirī's work distinguishes itself by its balanced integration of eschatological imagery and pedagogical intent, making it one of the earliest systematic manuals of motivational hadith education (*ta'lim bi al-targhīb wa al-tarhīb*).

Thus, in the framework of *'Ulūm al-Ḥadīth*, *al-Targhīb wa al-Tarhīb* represents a dirāyah-oriented compilation, bridging classical authenticity with practical moral formation—an essential foundation for interpreting hadiths pedagogically in this research.

Identification of Targhīb–Tarhīb Hadiths

The first stage of this study involved identifying and classifying hadiths contained in *al-Targhīb wa al-Tarhīb* based on their motivational orientation. Using documentation and thematic analysis techniques, selected hadiths were grouped into two principal categories: *targhīb* (encouragement, promise, and reward) and *tarhīb* (warning, threat, and punishment). This classification was guided by pedagogical relevance and textual clarity rather than jurisprudential rulings.

Within this pedagogical framework, the thematic scope and distribution of *al-Targhīb wa al-Tarhīb* reveal the depth of Imām al-Mundhirī's educational vision. The *al-Targhīb wa al-Tarhīb* corpus encompasses 28 thematic books (kutub) covering over 5,000 hadiths. The structure of *al-Targhīb wa al-Tarhīb* by al-Imām al-Mundhirī demonstrates a thematic, moral, and pedagogical arrangement of hadiths. The work is divided into four major volumes, each consisting of several *kitāb* (chapters) that reflect the two central directions of Islamic teaching: encouragement toward virtuous deeds (*targhīb*) and warning against sinful acts (*tarhīb*). In the first volume, al-Mundhirī begins with several introductory notes from earlier editors, followed by ten chapters that emphasize theological and ritual aspects. These include *Kitāb al-Ikhlāṣ* (Sincerity), *Kitāb al-Sunnah* (The Prophetic Tradition), *Kitāb al-'Ilm* (Knowledge), *Kitāb aṭ-Ṭahārah* (Purification), and *Kitāb aṣ-Ṣalāh* (Prayer). This section indicates that the book's foundation

lies in the cultivation of sound faith and proper worship as the essential bases for all moral conduct. The second volume addresses social and transactional themes, such as *Kitāb al-Buyū'* (Trade and Commerce), *Kitāb an-Nikāḥ* (Marriage), *Kitāb al-Libās wa az-Zīnah* (Dress and Adornment), and *Kitāb al-Qaḍā'* (Judiciary). Through this, al-Mundhirī seeks to establish a comprehensive ethical system encompassing both personal devotion and social behavior, ensuring that Islamic values guide every aspect of human interaction. The third volume focuses on eschatological matters, including *Kitāb at-Tawbah wa az-Zuhd* (Repentance and Asceticism), *Kitāb al-Janā'iz* (Funerals), *Kitāb al-Ba'th wa Ahwāl Yawm al-Qiyāmah* (Resurrection and the Events of the Day of Judgment), *Kitāb Ṣifat an-Nār* (The Description of Hellfire), and *Kitāb Ṣifat al-Jannah* (The Description of Paradise). This progression reflects a logical moral trajectory—from worldly ethics to ultimate accountability—highlighting that moral motivation in Islam is rooted not only in intrinsic virtue but also in eschatological awareness. The fourth volume serves as an index (*fahāris*), organizing the hadiths according to book titles, thematic categories, and alphabetical order. This section underscores al-Mundhirī's scholarly rigor and his concern for accessibility and systematic reference, qualities that align with the methodological precision of classical hadith scholarship (al-Mundhirī, 2002). From this structure, it can be concluded that *at-Targhīb wa at-Tarhīb* is not merely a thematic compilation of hadiths but a pedagogical framework of moral and spiritual formation. The arrangement—from theology and worship to social ethics and eschatology—illustrates a comprehensive spiritual curriculum guiding the reader from faith awareness to moral excellence.

From a hadith studies perspective, this analysis reveals that al-Mundhirī adopted a thematic-normative approach oriented toward tazkiyat al-naḥs (spiritual purification) and tarbiyah akhlāqiyah (moral education). He carefully selected authentic and sound hadiths that reinforce motivation (*targhīb*) and included admonitory ones (*tarhīb*) to instill moral caution. The balance between hope and fear, reward and punishment, makes this work timelessly relevant as a tool for spiritual and ethical education in Islam. Thematically, the work integrates moral, ritual, and social dimensions of Islamic teaching. From the perspective of motivational psychology, these can be divided as follows: (1) *Intrinsic religious motivation*, which arises from faith-based devotion and sincerity, as reflected in chapters such as *Kitāb al-Ikhlāṣ* and *Kitāb aṣ-Ṣalāh*; (2) *Social and ethical motivation*, which encourages harmonious human relationships through honesty, justice, compassion, and cooperation, represented in *Kitāb al-Buyū'*, *Kitāb an-Nikāḥ*, and *Kitāb al-Birr wa aṣ-Ṣilah*; and (3) *Eschatological motivation*, derived from awareness of divine accountability and the afterlife, as highlighted in *Kitāb at-Tawbah wa az-Zuhd*, *Kitāb Ṣifat an-Nār*, and *Kitāb Ṣifat al-Jannah*. This tripartite division illustrates how *at-Targhīb wa at-Tarhīb* functions as a didactic-motivational framework, aligning with both classical Islamic pedagogy and contemporary theories of moral motivation. The *targhīb* narratives stimulate positive reinforcement—encouraging individuals to engage in good deeds through promises of spiritual reward—while the *tarhīb* narratives activate moral restraint by presenting the consequences of sinful behavior.

Al-Mundhirī's pedagogical strategy, therefore, embodies a balanced motivational duality: fear (*khawf*) and hope (*rajā'*) work as complementary forces shaping moral behavior. This balance is essential in Islamic education, ensuring that spiritual growth arises from both the desire for divine pleasure and the consciousness of divine justice. Such integration of motivational dimensions not only reflects a profound understanding of human psychology but also demonstrates how prophetic teachings can be methodically organized to nurture ethical awareness, emotional regulation, and behavioral transformation. Consequently, *at-Targhīb wa at-Tarhīb* remains an invaluable source for developing contemporary models of faith-based moral education and character formation grounded in the prophetic tradition (Novira Arafah et al., 2021)..

The balance between *targhīb* and *tarhīb* demonstrates al-Mundhirī's pedagogical equilibrium, reflecting the Qur'ānic concept of *al-targhīb bi al-jannah wa al-tarhīb bi al-nār*—educational motivation through both hope and fear. The author deliberately alternates between hadiths that evoke emotional attraction toward virtue and those that warn against sin, thereby maintaining moral tension as a means of self-regulation.

In illustrating the practical dimension of these motivational principles, the examples of *targhīb* and *tarhīb* narratives in *al-Targhīb wa al-Tarhīb* provide clear evidence of how prophetic traditions function as pedagogical tools that balance encouragement and deterrence. A representative example of *targhīb* is the hadith narrated by al-Bukhārī and Muslim concerning the virtue of sincerity (*ikhhlās*), in which the Prophet ﷺ declared that “actions are judged only by intentions, and every person shall have only what they intended.”

“Indeed, actions are only judged by intentions, and every person will receive according to what he intended.”

(*Innamā al-a'mālu bi al-niyyāt...*; *al-Bukhārī, Ṣaḥīḥ, no. 1*).

This narration highlights the centrality of inner motivation and moral intention as the foundation of all deeds, illustrating how *targhīb* operates by inspiring believers toward sincerity and spiritual authenticity. Conversely, *tarhīb* narratives often serve to caution believers against hypocrisy, negligence, or moral transgression, reminding them of the spiritual consequences of insincerity and disobedience. Through these balanced depictions of promise and warning, Imām al-Mundhirī's compilation transforms hadith literature into an educational instrument that not only conveys theological truths but also shapes ethical awareness and intrinsic motivation within the learner's spiritual development. This hadith also encapsulates the essence of intrinsic motivation in Islamic education—the orientation of human effort toward divine acceptance rather than external reward. It forms a foundational principle for spiritual pedagogy and aligns closely with the *self-determination theory* of Deci and Ryan (2017), which emphasizes autonomous motivation driven by internal values.

Conversely, an example of *tarhīb* appears in the narration warning against deceit (*ghish*):

“Whoever deceives us is not one of us.” (Muslim ibn Ḥajjāj, 2001).

(*Man ghashshanā fa-laysa minnā; Muslim, Ṣaḥīḥ, no. 101*).

This emphatic declaration serves not merely as a social sanction but as a profound moral deterrent. The Prophet's pedagogical style in this hadith employs gentle yet exclusionary language to awaken self-awareness and ethical fear (*khawf al-nafs*), guiding learners toward honesty, trustworthiness, and integrity. Thus, the message of *tarhīb* is not intended to instill fear for its own sake, but to cultivate spiritual consciousness that every act of deception constitutes a betrayal of faith itself. In this way, sincerity and truthfulness become the moral foundation of Islamic education and the core of ethical self-discipline.

Through this classification and in support of the pedagogical implications derived from it, the *targhīb–tarhīb* framework reveals a bipolar motivational model within the Prophetic teaching tradition (Kurniawan, 2016):

1. *Targhīb* promotes hope-based motivation (*rağā'*), cultivating optimism, perseverance, and self-efficacy.
2. *Tarhīb* cultivates fear-based discipline (*khawf*), functioning as a moral boundary to prevent deviation and moral decay.

When viewed from *ʿUlūm al-Ḥadīth*, this systematic alternation serves as an applied methodology of hadith pedagogy (*taʿlīm al-ḥadīth al-tarbawī*). It translates eschatological imagery into psychological mechanisms that influence the learner's affective domain—a domain often overlooked in modern pedagogy dominated by cognitive metrics.

In modern educational settings integrated with contemporary educational contexts, the dual method of *targhīb–tarhīb* aligns with reinforcement strategies in behaviorist and humanistic learning theories (Skinner, 1953). However, unlike secular frameworks that rely solely on extrinsic stimuli, al-Mundhirī's model integrates spiritual transcendence as the core motivational driver. Thus, the classification of hadiths is not merely thematic, but also

psychologically functional, offering an Islamic counterpart to the reward–punishment paradigm within educational psychology.

Contextual Interpretation: The Profile of the Book and Pedagogical Meaning of *Targhīb–Tarhīb* Hadiths

At-Targhīb wa at-Tarhīb by Imām al-Mundhirī (d. 656 H) is one of the seminal works in ‘*Ulūm al-Ḥadīth*, combining thematic and didactic approaches. The book compiles hadiths arranged under two main categories: *targhīb* (encouragement toward virtue) and *tarhīb* (warning against vice). From the perspective of hadith sciences, this work can be classified as a *jāmi’ mawdū’ī* that become a thematic compilation of hadiths that considers both *sanad* (chain of transmission) and *matan* (text) to construct a coherent moral and spiritual framework.

Imām al-Mundhirī, a distinguished hadith scholar renowned for his expertise in *takhrīj* and *tashhīḥ al-aḥādīth*, did not merely collect hadiths but also provided critical evaluations of their authenticity—classifying them as *ṣaḥīḥ*, *ḥasan*, or *ḍa’if*. This critical apparatus situates *at-Targhīb wa at-Tarhīb* not merely as a normative ethical manual but also as a methodological reference in thematic hadith criticism (*naqd al-ḥadīth al-mawdū’ī*).

Pedagogically, the *targhīb–tarhīb* framework reflects a balance between motivational reinforcement and moral deterrence. *Targhīb* hadiths highlight divine reward, mercy, and spiritual gain, thus fostering motivation through hope and love. Conversely, *tarhīb* hadiths serve as moral safeguards, emphasizing the consequences of sin and the fear of divine retribution. This dynamic embodies the Islamic pedagogical philosophy of harmonizing *raja’* (hope) and *khauf* (fear) as two psychological forces that cultivate ethical self-regulation (Anggraini, 2018).

Within the contextual interpretation phase, this study interprets the pedagogical meaning of *targhīb–tarhīb* hadiths through three dimensions:

- a) Historical context of transmission, revealing the socio-religious circumstances of early Muslims who required moral reinforcement during times of spiritual decline;
- b) Context of reception, where these hadiths shaped the classical Islamic disciplines of *tazkiyat an-nafs* (spiritual purification) and moral education;
- c) Contemporary educational context, showing their relevance to *character-based learning* and *moral motivation* models in modern pedagogy.

Thus, the contextual interpretation not only unveils the ethical message of the hadiths but also reformulates them into a universal pedagogical principle: *reward and warning as balanced motivation*. Al-Mundhirī’s approach reveals that Islamic education is fundamentally rooted in the dynamic interplay between divine hope and moral fear—two elements essential for forming spiritually disciplined learners.

Comparison with Motivational Theories: Integrating *Targhīb–Tarhīb* with Modern Pedagogical Paradigms

The *targhīb–tarhīb* framework in Imām al-Mundhirī’s *didactic hadith corpus* can be systematically aligned with modern motivational theories in educational psychology. This comparative phase seeks to bridge classical Islamic motivation rooted in revelation (*wahy*) with empirical models of human motivation developed in modern pedagogy.

From a behaviorist perspective, *targhīb* corresponds to positive reinforcement, where virtuous acts are strengthened through the promise of reward. Conversely, *tarhīb* parallels negative reinforcement, where the avoidance of undesirable behavior is sustained through awareness of punishment or consequence. In this light, al-Mundhirī’s compilation may be read as an early articulation of *behavioral conditioning* in moral education, centuries before the formalization of these theories by B.F. Skinner (Prahara, 2015). From a humanistic perspective, the balance between *targhīb* and *tarhīb* mirrors Abraham Maslow’s hierarchy of needs a particularly the progression from *safety* and *belonging* toward *self-actualization*. *Targhīb* appeals to the human need for recognition, love, and divine approval, while *tarhīb* ensures

internalized discipline and moral order. The synthesis of both creates a spiritually centered motivation model that respects both emotional and ethical dimensions of learning (Anggraini, 2018)

In the context of self-determination theory (Deci & Ryan, 2017), *targhīb–tarhīb* may be understood as supporting autonomous motivation rather than mere compliance. The believer acts not solely out of fear or desire but through internalized faith (*īmān*) that integrates cognition, affect, and volition. Al-Mundhirī’s pedagogical framework thus moves beyond extrinsic motivation by nurturing intrinsic spiritual consciousness—what can be termed as *transcendental motivation*.

| Comparison Aspect | <i>Targhīb–Tarhīb</i> Framework (Al-Mundhirī) | Contemporary Motivation Theory | Integrative Interpretation |
|----------------------|--|---|-------------------------------------|
| Source of Motivation | Divine reward and punishment (<i>thawāb–‘iqāb</i>) | External incentives and self-regulation | Moral and spiritual internalization |
| Learning Orientation | Ethical transformation through obedience | Behavioral change through reinforcement | Value-based habit formation |
| Emotional Driver | Hope (<i>raja’</i>) and fear (<i>khauf</i>) | Desire and anxiety | Balanced affective engagement |
| Educational Goal | Piety (<i>taqwā</i>) and self-purification | Achievement and self-efficacy | Character and spiritual excellence |

Figure 4 Comparison of the *Targhīb–Tarhīb* Framework and Modern Motivation Theories

This comparison demonstrates that *targhīb–tarhīb* functions not merely as a theological dichotomy but as a comprehensive motivational architecture. It integrates emotional, behavioral, and spiritual components of learning will be bridging the epistemological gap between *revealed motivation* and *psychological motivation*.

Through this synthesis, the study positions Imām al-Mundhirī’s didactic work as a precursor to holistic motivational models that combine cognitive insight, emotional intelligence, and ethical transformation that offering a timeless contribution to both Islamic pedagogy and contemporary educational thought.

Educational Implication Synthesis: Toward a Prophetic Model of Learning Motivation

The synthesis of *targhīb–tarhīb* principles within a pedagogical context leads to a prophetic model of motivation that harmonizes cognitive understanding, affective engagement, and moral transformation. This integrative framework reflects the Prophet Muhammad’s (peace be upon him) balanced instructional method—alternating between encouragement and caution to cultivate learners’ sincerity, resilience, and self-discipline.

From an educational standpoint, *targhīb* (encouragement through reward) fosters positive reinforcement and intrinsic motivation. Learners are guided to associate good behavior with divine pleasure and personal growth. In classroom contexts, this can translate into pedagogical practices such as appreciative feedback, goal-based rewards, and the use of uplifting narratives from the *hadith* corpus to instill optimism (*raja’*). Conversely, *tarhīb* (warning through consequences) develops moral awareness and behavioral control. Rather than instilling fear, it serves as an ethical boundary that clarifies accountability and consequence are encouraging learners to act responsibly. Educationally, this can be implemented through reflective discussions on the moral outcomes of one’s choices, using *hadith*-based examples that illustrate the gravity of ethical neglect or spiritual complacency (Azis et al., 2023).

When combined, these two dimensions form a balanced motivational model rooted in *wasatiyyah* (moderation). It encourages learning that is both emotionally supportive and ethically grounded. The model prioritizes internalized values (*iman-driven motivation*) over external enforcement, aligning with modern concepts of character education, emotional intelligence, and self-regulated learning.

| Pedagogical Element | <i>Targhīb</i> Dimension | <i>Tarhīb</i> Dimension | Integrated Impact |
|----------------------|---|--|--|
| Learning Orientation | Hope, aspiration, and goal-setting | Responsibility, discipline, and caution | Balanced motivation rooted in moral awareness |
| Teaching Method | Encouragement, praise, reward-based reinforcement | Warning, moral reflection, consequence awareness | Transformative learning through emotional and ethical engagement |
| Affective Outcome | Joy, enthusiasm, and faith-based optimism | Mindfulness, humility, and self-restraint | Spiritual resilience and moral consistency |
| Educational Value | Cultivation of intrinsic motivation | Prevention of moral deviation | Character formation and holistic growth |

Figure 5 Prophetic Learning Motivation Model Derived from *Targhīb*–*Tarhīb*

This integrative model reveals that *targhīb*–*tarhīb* is not merely a dichotomous system of reward and punishment but a pedagogical equilibrium that mirrors the Prophet’s educational ethos. It promotes a vision of learning that is not only intellectually stimulating but spiritually nurturing. The ultimate aim is to produce learners who are self-motivated, ethically conscious, and emotionally balanced traits that align with the goals of contemporary moral and character education.

In conclusion, Imām al-Mundhirī’s *didactic hadith compilation* contributes profoundly to the modern discourse on motivation by offering a framework that merges spiritual transcendence with psychological functionality. Its relevance persists across educational settings that seek to balance academic excellence with moral and emotional intelligence, forming a bridge between classical Islamic pedagogy and modern learning theories.

CONCLUSION

The findings of this study affirm that *targhīb* and *tarhīb* are not merely theological constructs but dynamic pedagogical mechanisms deeply rooted in the *hadith* tradition. Imām al-Mundhirī’s *Al-Targhīb wa al-Tarhīb* demonstrates that the Prophet’s teaching approach was systematically motivational then balancing emotional appeal with ethical instruction. This duality corresponds closely with modern motivational theories: *targhīb* aligns with positive reinforcement in Skinner’s behaviorism and the need for competence and relatedness in Deci and Ryan’s self-determination theory, while *tarhīb* resonates with moral boundary-setting and responsibility awareness in contemporary moral psychology.

The integration of *hadith*-based motivation into educational practice thus reveals a prophetic equilibrium between inspiration and accountability. This equilibrium serves as an antidote to both extremes of current pedagogical trends with mechanistic reward systems that neglect spiritual meaning, and punitive models that suppress learner autonomy. By recontextualizing *targhīb*–*tarhīb* within today’s classrooms, educators can nurture intrinsic motivation, moral reasoning, and character formation grounded in Islamic values yet compatible with universal educational goals.

The study also highlights the novel contribution of bridging classical *hadith pedagogy* with modern psychology. This connection situates *Al-Targhīb wa al-Tarhīb* as a timeless educational reference that transcends its theological boundaries, positioning it within the interdisciplinary discourse of educational motivation, ethics, and character development. Moreover, it underscores the role of *hadith scholarship* not only as a transmitter of religious texts but also as a source of pedagogical wisdom applicable in contemporary learning environments.

In conclusion, *hadith*-based motivation through *targhīb* and *tarhīb* provides a comprehensive educational paradigm as one that balances faith, intellect, and emotion. Imām al-Mundhirī's didactic work, when analyzed through this lens, reinforces the Prophet's legacy as an educator of both heart and mind. Future research may expand this framework into empirical classroom models or digital learning environments to explore how *prophetic motivation strategies* can inspire a new generation of holistic, spiritually grounded learners.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing – review and editing.

Author 2: Data curation; Literature review; Investigation.

Author 3: Formal analysis; Methodology; Writing – original draft.

Author 4: Comparative analysis; Theoretical framework; Visualization.

Author 5: Supervision; Validation; Final approval of the version to be published.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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