

## The Implementation of the *Targhib wa Tarhib* Method in Enhancing Student's Discipline at Jamiatul Ulum Islamic Boarding School

Aulia Salsabila<sup>1</sup>, Lutfi Fadilah<sup>2\*</sup>, Hernisawati<sup>3</sup>

Universitas Ma'arif Lampung

[ecae885@gmail.com](mailto:ecae885@gmail.com), [lutfifadilah2207@gmail.com](mailto:lutfifadilah2207@gmail.com), [hernih725@gmail.com](mailto:hernih725@gmail.com)

\*Corresponding author

DOI: [10.30736/ktb.v10i2.2779](https://doi.org/10.30736/ktb.v10i2.2779)

### Article History

Received : 04-03-2026

Revised : 29-06-2026

Accepted : 24-08-2026

**Keywords:** Boarding School, *Targhib wa Tarhib*, Student Discipline

**Kata kunci:** Pesantren, *Targhib wa Tarhib*, Disiplin Santri

**Abstract:** Discipline is an essential aspect of character and behavior development for students in Islamic boarding schools. However, some students at Pondok Pesantren Jamiatul Ulum still face difficulties in maintaining discipline in worship, learning, and daily activities. This study aims to examine the implementation of the *Targhib wa Tarhib* method in effectively enhancing students' discipline. A qualitative approach with a phenomenological method was used, including in-depth interviews, participatory observation, and documentation. Data were analyzed inductively following Miles and Huberman's model, including data collection, reduction, display, and conclusion drawing. The findings indicate that the *Targhib wa Tarhib* method is implemented in three stages: planning (establishing rules, schedules, and discipline indicators), implementation (providing positive reinforcement through praise, prayer, exemplary behavior, and simple rewards, alongside gradual educational sanctions), and evaluation (monitoring behavior and providing further guidance). Initially motivated by praise or fear of sanctions, students gradually develop discipline as personal awareness and responsibility. Therefore, the *Targhib wa Tarhib* method effectively shapes students into well-mannered, polite, and responsible individuals.

**Abstrak:** Disiplin merupakan salah satu aspek penting dalam pembinaan akhlak dan perilaku santri di pondok pesantren. Namun, beberapa santri di Pondok Pesantren Jamiatul Ulum masih mengalami kesulitan dalam menerapkan disiplin, baik dalam ibadah, belajar, maupun kehidupan sehari-hari. Penelitian ini bertujuan untuk mengetahui bagaimana implementasi metode *targhib wa tarhib* dalam meningkatkan disiplin santri secara efektif. Metode yang digunakan adalah kualitatif dengan pendekatan fenomenologis, melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Analisis data dilakukan secara induktif mengikuti model Miles dan Huberman, meliputi pengumpulan, reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan implementasi metode *targhib wa tarhib* melalui tiga tahap, yaitu perencanaan (penetapan aturan, jadwal kegiatan, dan indikator disiplin), pelaksanaan (pemberian dorongan positif berupa pujian, doa, teladan, dan penghargaan sederhana, serta sanksi edukatif



*secara bertahap), dan evaluasi (pemantauan perilaku dan pembinaan lanjutan). Santri yang awalnya terdorong oleh pujian atau takut sanksi, lama-kelamaan menunjukkan disiplin sebagai kesadaran dan tanggung jawab pribadi. Dengan demikian, metode *targhib wa tarhib* berhasil membentuk karakter santri yang berakhlak, sopan, dan bertanggung jawab.*

## INTRODUCTION

Education cannot be separated from the cultivation of attitudes and behavior. Effective education is that which produces individuals who are not only intellectually competent but also morally upright. One of the most essential attitudes in the educational context is discipline. Discipline refers to adherence to established rules and regulations within school, family, and broader social environments (Dewi et al., 2021). Through discipline, the learning process can proceed in an orderly, structured, and goal-oriented manner. Conversely, in the absence of discipline, educational processes are likely to be disrupted, making it difficult to achieve the intended learning outcomes (Mamonto et al., 2023).

Discipline aims to educate, nurture, guide, and direct individuals so that they are able to adapt to the stages of their life and development. When cultivated from an early age, disciplined habits shape individuals who act in an orderly, planned, and consistent manner. Continuous practice of discipline fosters habitual compliance with rules, effective time management, and self-regulation of behavior, thereby integrating discipline as an inherent component of daily life (Aisyah, 2024).

Within the context of Islamic education, the cultivation of discipline occupies a central position. Islam emphasizes the balance between knowledge, faith, and righteous action. Therefore, Islamic education not only imparts religious and general knowledge but also seeks to shape students' behavior in accordance with Islamic teachings. This orientation is reflected in daily life practices, including acts of worship, manners, and social interactions (Wajdi et al., 2021).

Islamic boarding schools (*pesantren*) function not merely as institutions for academic learning but also as environments for moral development. Life in the *pesantren* habituates students *santri* to structured and regulated routines. Nevertheless, the implementation of discipline in *pesantren* settings often encounters challenges. Not all students are able to comply consistently with established regulations, thus requiring specific and well-designed strategies to ensure that the value of discipline becomes genuinely internalized (Toharudin et al., 2025).

To address these challenges, educators in Islamic boarding schools may employ various methods to cultivate discipline. One approach recognized within the tradition of Islamic education is the *Targhib wa Tarhib* method. This approach refers to a pedagogical strategy based on encouragement and warning. *Targhib* is understood as a promise accompanied by persuasion that motivates individuals to attain goodness, spiritual fulfillment, and genuine happiness through righteous deeds and self-restraint. In contrast, *tarhib* denotes a warning or threat in the form of punishment resulting from sinful acts, wrongdoing, or negligence in fulfilling obligations prescribed by Allah.

Accordingly, this method seeks to maintain a balance between hope for divine reward and fear of punishment, thereby shaping human behavior to remain consistently aligned with obedience and moral responsibility (Umar, 2022).

Pondok *Pesantren* Jamiatul Ulum is an Islamic educational institution that seeks to instill discipline among its students *santri*. Located in Dusun 1, Desa Bungkok, Kecamatan Marga Sekampung, East Lampung Regency, the *pesantren* enforces a set of regulations that all students are required to follow. Nevertheless, similar to other *pesantren*, some students still demonstrate a lack of discipline in worship, learning, and daily activities. This situation presents a challenge for the caregivers and teachers in maintaining an orderly environment.

Based on a preliminary survey through interviews with several *Ustadz* and *ustadzah* at Pondok *Pesantren* Jamiatul Ulum, it was found that students' discipline continues to face various obstacles. *Ustadz* Abdillah Nastiar reported that some students do not perform the Dhuha prayer according to the established schedule. While the prayer is ideally conducted around 06:30 a.m., some students perform it after 07:00 a.m. This delay prompts admonitions from the teachers, as it is considered a disregard for the established regulations (Nastiar, 2025).

A similar observation was made by *Ustadz* Surya Handi Armanda, who highlighted the habit of some students regarding punctuality in waking up for the dawn prayer. According to the rules, students are expected to wake up by 04:00 a.m. to prepare for congregational prayer. However, in practice, some students only awaken when the Fajr call to prayer (*adhan*) is sounded. This situation causes them to rush, and in some cases, they are unable to participate in the congregational prayer due to lateness. Such behavior not only disadvantages the students themselves but also disrupts the collective worship environment (Armanda, 2025).

*Ustadzah* Rohmatunnisa further reported that some students exhibit a lack of discipline in attending the afternoon religious study (*ngaji sore*). While the session is scheduled to begin at 16:30, several students only gather at the mosque around 17:00. This delay prevents the session from starting on time and reduces the effectiveness of the learning process. Additionally, instances of students failing to maintain order during recitation (*wiridan*) after prayers were also observed. Some engage in conversations with peers, thereby diminishing the solemnity and focus of the worship (Rohmatunnisa, 2025).

Based on the accounts of the *Ustadz* and *ustadzah*, it is evident that issues of student discipline arise across various routine activities, both in worship and learning. This inconsistency in discipline is a significant concern, as it can affect the overall quality of guidance and education within the *pesantren*. Therefore, deliberate measures are needed to cultivate disciplined habits, one of which is the structured and sustained implementation of the *Targhib wa Tarhib* method.

The importance of this study lies in its potential to provide a comprehensive understanding of how the *Targhib wa Tarhib* method is applied to enhance student discipline in Islamic boarding schools. The research serves not only as a theoretical investigation but also as a practical reference for caregivers, *ustadz*, and *ustadzah* in

designing effective, well-directed strategies for discipline development that are consistent with the principles of Islamic education.

## METHOD

This study employed a qualitative method with a phenomenological approach to gain an in-depth understanding of the experiences of caregivers, *ustadz/ustadzah*, and students in applying the *Targhib wa Tarhib* method to enhance student discipline at Pondok Pessantren Jamiatul Ulum. Data were collected through in-depth interviews, participatory observation, and documentation. The data analysis followed Miles and Huberman's model, which includes data collection, reduction, display, and inductive conclusion drawing.

## RESULT AND DISCUSSION

### Result

Implementation can be defined as the process of applying or executing a plan. The term "implementation," when used as a verb, is frequently encountered in scholarly research. Implementation is typically associated with policies established by an institution or organization to achieve a predetermined objective (Pramono, 2020).

In education, implementation constitutes a critical process encompassing three main stages: planning, execution, and evaluation. Instructional planning, also referred to as instructional design, is the systematic organization of learning activities. The purpose of instructional design is to coordinate various learning components to achieve the intended objectives. Key components in instructional organization include learning objectives, learning materials, instructional methods, learning interaction procedures, and the learning resources employed (Zuhairi & Tusriyanto, 2021).

The execution of learning activities consists of three primary stages: preliminary activities, core activities, and closing activities. At the preliminary stage, teachers prepare students' psychological and physical readiness for learning and provide motivation through examples relevant to students' daily lives and appropriate to their level. Teachers also link new material to students' prior knowledge through guiding questions and explain the learning objectives, scope of material, and planned activities according to the syllabus. Core activities are carried out using approaches, methods, and media suited to students' characteristics and the targeted competencies. Approaches may include thematic, scientific, or project-based learning. Learning focuses on the development of attitudes, guiding students from acceptance to the application of taught values. Knowledge is developed through processes such as understanding, applying, analyzing, evaluating, and creating. Skills are acquired through activities such as observing, questioning, experimenting, reasoning, presenting, and creating. These activities encourage active student engagement in learning processes that require exploration and creation (Latip, 2021).

Evaluation is the final stage for assessing the effectiveness of planning and execution. This stage is conducted systematically to measure the achievement of competencies in cognitive, affective, and psychomotor domains. Evaluation results serve

as the basis for refining and developing instructional strategies. Forms of evaluation may include formative, summative, diagnostic, authentic, competency-based, and technology-based assessments, each serving distinct functions in supporting the learning process. (Santoso, 2023).

### **The *Targhib wa Tarhib* Method**

The *Targhib wa Tarhib* method is an Islamic educational approach emphasizing two complementary aspects: encouragement and warning. *Targhib* refers to encouragement, motivation, or the promise of reward intended to motivate individuals to perform virtuous actions. Conversely, *tarhib* denotes a threat, stern warning, or the promise of negative consequences aimed at deterring individuals from prohibited behavior. These two components work together in shaping behavior: on one hand, offering hope through the promise of reward, and on the other, instilling caution to prevent engagement in harmful actions (Al-Albani et al., 2017). The following steps of *targhib* can be applied by educators: constructive praise, providing positive and encouraging feedback on students' behavior or achievements as a form of motivation; appreciation, offering verbal or non-verbal recognition, such as simple gifts or awards, to enhance learning motivation; prayers for students, providing spiritual support to complement material efforts in the educational process; achievement boards, displaying students' names or accomplishments as a motivational tool and to promote healthy competition; positive physical gestures, simple actions, such as a pat on the shoulder, to convey recognition and foster emotional closeness between educators and students; *uswah hasanah* (exemplary role models), demonstrating good examples through accomplished students or inspiring stories; indirect praise, expressing appreciation through peers to increase students' sense of recognition; and family involvement, communicating students' achievements to parents to maintain support and motivation at home (B. Zaini, 2023).

The following *tarhib* steps can be implemented: neutral facial expression, signaling disapproval without inflicting physical or verbal harm; raising one's voice, applied proportionally to create awareness and alert students to their mistakes; prohibiting participation in certain activities, especially activities enjoyed by students, as a consequence of violations; and temporary non-communication, providing a reflective period for students to recognize and correct their mistakes, ensuring it is not excessive (M. H. A. Zaini & Maula, 2022).

The *Targhib wa Tarhib* method should not overly emphasize either encouragement or warning. Maintaining a balance between the two is key to fostering a healthy learning environment. Excessive encouragement may lead to indulgence, while excessive warning may create undue fear. Educators must therefore exercise wisdom in balancing motivation and caution. Key principles include balance between encouragement and warning, avoiding excessive rewards or punishments, prioritizing advice before physical punishment, considering students' age and psychological condition, and ensuring that every action serves an educational purpose rather than an emotional outlet (Prahara, 2015).

## Student Discipline

Student discipline refers to a state in which students santri are able to regulate, control, and adjust their behavior in accordance with the rules, regulations, and values prevailing within the *pesantren* educational environment. Discipline reflects students' adherence to established obligations in aspects of worship, learning, and daily life in the dormitory, thereby fostering order, responsibility, and awareness to live according to proper guidance (Fahham, 2020).

According to Nurwahyudin and Susanto, efforts to enhance student discipline can be observed through several indicators. Discipline in worship is reflected in students' commitment to maintaining established schedules. This includes performing congregational prayers on time, regularly reciting daily wirid, cultivating the habit of waking up at night for worship, and performing optional (sunnah) practices such as voluntary fasting. Such habits nurture students' character and strengthen their spiritual closeness to Allah in various circumstances. Discipline in learning is demonstrated through punctual attendance in class, regular participation in study sessions, completing assignments before deadlines, and avoiding unexcused absences. These practices enable students to maximize their potential and appreciate the learning process alongside their teachers. Discipline in language/etiquette is evident in students' adherence to the *pesantren's* language norms, such as using Arabic or *salaḥ* language, maintaining politeness in speech, and avoiding inappropriate or emotionally charged words. Proper speech reflects respect for teachers and peers. Discipline in dress is reinforced by ensuring students wear the prescribed uniform, maintain neatness, observe modesty, and avoid excessive accessories. A tidy appearance contributes to the development of orderly behavior in daily life. Discipline in Time/Punctuality. Time discipline is reflected in students' ability to follow schedules for waking, attending classes, performing worship, and resting. Respecting time helps students manage activities efficiently.

Time discipline is reflected in students' ability to follow schedules for waking, attending classes, performing worship, and resting. Respecting time helps students manage activities efficiently. Cleanliness discipline can be enhanced by encouraging students to make their beds, tidy their rooms, follow cleaning duty schedules, and dispose of waste properly. A clean environment provides a comfortable setting for learning and activities. Social discipline is fostered through respectful behavior toward *kyai*, *ustadz*, and peers. Students are encouraged to assist one another, collaborate, and avoid conflicts. These practices cultivate students' ability to coexist harmoniously. Moral discipline is demonstrated through honesty, trustworthiness, polite speech, and avoidance of lies or slander. Good moral conduct strengthens students' personal development, enabling them to excel not only academically but also in virtuous behavior (Nurwahyudin & Supriyanto, 2021).

## **Implementation of the *Targhib wa Tarhib* Method at Pondok Pesantren Jamiatul Ulum**

Based on field observations, the implementation of the *Targhib wa Tarhib* method at Pondok Pesantren Jamiatul Ulum is carried out through three stages: planning, execution, and evaluation.

### **Planning**

The planning of the *Targhib wa Tarhib* method is conducted collaboratively among caregivers, *ustadz*, and administrative staff. Rules are not established individually but are discussed collectively to ensure fairness and avoid favoritism. The *pesantren*'s regulations serve as the primary reference, while procedures for giving rewards and sanctions are agreed upon in advance to maintain clarity and consistency. *Kyai* Muhammad Nur Usman explained that in formulating policies, the *pesantren* always considers the students' age, condition, and character, with the aim of providing educational guidance rather than causing harm or embarrassment (Usman, 2026).

*Ustadz* Surya Handi Armanda added that planning begins with assessing the students' needs. Daily activities, such as congregational prayers, learning sessions, and discipline training, are adjusted accordingly. *Targhib* (encouragement or motivation) is delivered through praise, rewards, and entrusted responsibilities, while *tarhib* (warnings or sanctions) includes admonitions, guidance, or additional tasks that remain educational in nature. Educators ensure that the application is consistent across all staff to prevent differential treatment. *Ustadz* Abdillah Nastiar noted that types of violations and their corresponding consequences are agreed upon in advance to avoid sanctions driven by momentary emotions. In practice, *targhib* is always prioritized as the initial approach, with *tarhib* applied only if violations recur. *Ustadzah* Rohmatunnisa emphasized that issues such as tardiness in congregational prayers or lack of focus during study sessions are considered in strategy development, and rewards and sanctions are designed to be balanced and consistently applied (*Ustadz/Ustadzah*, 2026).

From a theoretical perspective, as described by Zuhairi and Tusriyanto, the practices at Pondok Pesantren Jamiatul Ulum align with instructional design principles. Effective learning design includes key components such as learning objectives, materials, methods, implementation steps, and learning resources. At this *pesantren*, the goal of guidance is to develop students' discipline and character, using the *Targhib wa Tarhib* method. Interaction is conducted through motivation and educational sanctions, and the exemplary conduct of *kyai* and *ustadz* serves as a primary learning resource for character development.

### **Execution**

The execution of the *Targhib wa Tarhib* method is carried out systematically and progressively. Activities begin with motivating students and providing guidance before learning or other activities commence. *Ustadz* Surya Handi Armanda explained that prior to activities, students are reinforced regarding the purpose of learning and the importance of discipline for their future. This approach helps students understand that

rules are designed for their benefit rather than as a burden. Daily routines serve as the foundation for cultivating disciplined behavior. *Ustadz* Abdillah Nastiar noted that routines such as punctual waking, congregational prayers, scheduled study, and maintaining cleanliness are trained daily. *Targhib* is applied through prayers, praise, and rewards for good behavior, while *tarhib* takes the form of verbal warnings, additional tasks, or special guidance for violations. *Ustadzah* Rohmatunnisa highlighted the importance of balancing rewards and consequences so that students comprehend the outcomes of their actions positive actions are rewarded, whereas violations result in educational consequences.

This execution aligns with Asep Ediana Latip's learning stages: preliminary, core, and closing. The preliminary stage involves providing motivation and explaining activity objectives. The core stage focuses on daily discipline habits and the application of *Targhib wa Tarhib* across attitudes, knowledge, and skills, including punctuality, cleanliness, congregational prayers, and completing additional tasks as part of consequences. The closing stage involves reflection or evaluation after the provision of rewards or sanctions. For instance, high-achieving students may be entrusted with leadership roles as a form of *targhib*, while students who violate rules may perform educational tasks such as cleaning or memorization exercises as *tarhib* (*Ustadz/Ustadzah*, 2026).

## Evaluation

Evaluation of the *Targhib wa Tarhib* method is conducted routinely by observing students' daily behavior. Educators monitor whether changes occur following the method's implementation. The effectiveness of the method is indicated by reduced tardiness, increased adherence to *pesantren* activities, more consistent classroom attendance, and greater dedication to worship.

*Ustadz* Abdillah Nastiar stated that the method has been effective, as the number of violations has decreased, and students are beginning to follow rules without constant supervision. Educators remain open to refining guidance strategies when deficiencies are identified, demonstrating that evaluation is not only about assessment but also about improving strategies for better outcomes. *Ustadzah* Rohmatunnisa added that success is not solely measured by the number of violations but also by improvements in morals, responsibility, and students' diligence in completing tasks independently (*Ustadz/Ustadzah*, 2026).

According to Eko Budi Santoso et al., these practices align with educational evaluation concepts. Evaluation serves as the final stage to assess whether planning and implementation have been effective. Observations of student behavior assess attitudes and skills, while learning discipline reflects cognitive aspects. Routine discussions among *ustadz* demonstrate ongoing evaluation during the guidance process, allowing for immediate corrective measures when challenges arise.

### **Implementation of the *Targhib wa Tarhib* Method in Enhancing Students' Discipline at Pondok Pesantren Jamiatul Ulum**

Based on the research findings, the improvement of student discipline through the implementation of the *Targhib wa Tarhib* method can be observed in several aspects:

#### **Discipline in Worship**

The application of the *Targhib wa Tarhib* method to foster discipline in worship involves habituation in congregational prayers, daily *wirid*, Quranic recitation, and for some students, performing *tahajjud*. Kyai Muhammad Nur Usman emphasized that worship serves as the foundation of character development, making punctuality and attendance the highest priorities (Usman, 2026).

*Targhib* is delivered in the form of praise, prayers, exemplary behavior by *ustadz*, and small rewards. *Ustadz* Surya Handi Armanda provides open commendation to students who consistently attend congregational prayers and engage in regular *wirid*, serving as role models for their peers. *Ustadz* Abdillah Nastiar models punctual attendance at the mosque and occasionally gives small rewards. *Ustadzah* Rohmatunnisa offers prayers and personal encouragement to enhance students' motivation (*Ustadz/Ustadzah*, 2026). These practices align with Bahrudin Zaini's theory on educational praise and role modeling, as well as Erwin Yudi Prahara's emphasis on balanced encouragement.

Conversely, *tarhib* (warnings) is applied gradually and proportionally. Students who neglect their obligations receive initial counseling, followed by firm warnings, and repeated offenses result in educational sanctions such as additional memorization or mosque cleaning. No physical punishment is used, and guidance continues even after sanctions. This practice reflects Erwin Yudi Prahara's principle of balancing motivation and warnings (*Santri Pondok Pesantren Jamiatul Ulum*, 2026).

According to the students, praise and prayers increase their motivation and discipline. While some initially performed worship out of fear of sanctions, over time they developed personal awareness and responsibility. They began to engage in worship not merely as a rule, but as a self-recognized obligation. These findings correspond with Nurwahyudin and Susanto's theory, which states that discipline in worship is indicated by punctuality, consistency, and adherence to prescribed rules. The transition from external motivation to internal awareness demonstrates the effectiveness of the *Targhib wa Tarhib* method.



Figure 1.  
Students' Discipline in Performing Congregational Prayers

### Discipline in Learning

Learning discipline is a primary focus at Pondok *Pesantren* Jamiatul Ulum. *Kyai* Muhammad Nur Usman explained that all learning activities are structured within a fixed schedule, including *kitab* study and general subjects. Students are required to attend classes punctually, avoid unexcused absences, and complete assigned tasks. Oversight is conducted by *Ustadz* and *ustadzah*, with violations addressed through counseling and guidance (Usman, 2026).

*Ustadz* Surya Handi Armanda applies *targhib* by rewarding students who are diligent, attentive, actively participate, and well-prepared for evaluations, using praise, bonus points, class leadership responsibilities, or opportunities to lead discussions. *Ustadz* Abdillah Nastiar offers verbal appreciation, blessings for the pursuit of knowledge, and announces the top three students monthly with small rewards. Conversely, *tarhib* is applied progressively: *Ustadz* Surya issues verbal warnings and additional assignments for repeated violations, while *Ustadz* Abdillah uses gestures, pauses explanations, offers personal advice, or assigns tasks. *Ustadzah* Rohmatunnisa provides supplementary study sessions for students who miss classes, ensuring continued guidance (*Ustadz/Ustadzah*, 2026).

Students report that this approach influences their behavior. For instance, Anisa Rahmatika is motivated to study more diligently after observing peers receiving praise, Sinta Mutiara began daily memorization after receiving a warning, Abib Faiz Fahreza is encouraged by healthy competition resulting from rewards, Sulaiman Onan Said prepares for class in advance, and Ayu Wandira initially studied out of fear of sanctions but gradually recognized the intrinsic value of learning (*Santri Pondok Pesantren Jamiatul Ulum*, 2026).

These findings align with Bahrudin Zaini's theory regarding *targhib* through praise, prayers, achievement boards, and role modeling, while *tarhib* is reflected in warnings and educational consequences without violence. The principle of balance, as emphasized by Erwin Yudi Prahara, is evident in the precedence of counsel before sanctioning, with proportional consequences. Discipline indicators identified by Nurwahyudin and Susanto are also evident in punctual attendance, task completion, readiness for memorization, and reduced absenteeism.



Figure 2.  
Student Discipline in Learning

### **Discipline in Language/ Language Etiquette**

Language discipline is a key focus in the moral education of students at Pondok Pesantren Jamiatul Ulum. *Kyai* Muhammad Nur Usman emphasized the obligation to speak politely to teachers and peers, while discouraging harsh words, shouting, and disrespectful behavior. Oral etiquette is reinforced through religious studies sessions and daily guidance, with immediate correction for violations to prevent the formation of bad habits (Usman, 2026).

Role modeling by *Ustadz* and *ustadzah* serves as *targhib* (motivational encouragement). *Ustadz* Surya Handi Armanda consistently uses gentle language as an example, while students who speak politely receive praise in front of the class. *Ustadz* Abdillah Nastiar expresses appreciation through smiles and verbal acknowledgment. Stories of the Prophet and scholars are used as inspiration, and *Ustadzah* Rohmatunnisa grants leadership roles to students who consistently uphold proper etiquette. These practices reflect educational praise, verbal appreciation, exemplary role modeling (*uswah hasanah*), and moral recognition (*Ustadz/Ustadzah*, 2026).

*Tarhib* (corrective guidance through warning) is applied progressively. *Ustadz* Surya Handi Armanda issues firm verbal warnings for infractions, and repeated offenses are followed by special counseling sessions. Memorization of hadiths related to proper speech is also used as a corrective measure. *Ustadz* Abdillah signals disapproval

nonverbally and requests an apology from the student, while *Ustadzah* Rohmatunnisa assigns writing or memorization tasks related to proper speech without humiliating the student. This approach aligns with Bahrudin Zaini's steps for *tarhib* (B. Zaini, 2023).

Students reported notable improvements in their speech. Anisa Rahmatika became more cautious in her words, Sinta Mutiara developed a better understanding of the importance of politeness after receiving guidance, Abib Faiz Fahreza learned to control his speech through repeated practice, Sulaiman Onan Said gradually recognized the importance of careful speech, and Ayu Wandira appreciated the firm yet instructive guidance, learning responsibility from it (*Santri Pondok Pesantren Jamiatul Ulum*, 2026). These experiences indicate that students now speak politely out of awareness rather than fear of punishment.

These practices demonstrate a balance between encouragement and warning, consistent with Erwin Yudi Prahara's theory. Counsel is prioritized, and sanctions are educational without undermining dignity. Language discipline indicators, according to Nurwahyudin and Susanto, include honesty, politeness, respect toward teachers, and self-control in speech. Through this method, language etiquette develops into a personal character trait rather than a response driven by fear.

### **Discipline in Dress**

Dress discipline at the *pesantren* is clearly regulated through established rules. *Kyai* Muhammad Nur Usman emphasizes neat, modest attire without excessive adornment. Supervisors, *ustadz*, and *ustadzah* monitor compliance daily (Usman, 2026).

*Targhib* is applied by praising students who dress neatly, making them role models for their peers, and granting additional responsibilities to consistently compliant students. *Tarhib* is implemented through verbal warnings for infractions, escalating to additional tasks or consequences if the behavior recurs. The goal is to instill habitual compliance rather than fear of rules.

Students reported that the dress code helps them maintain neatness daily. Anisa Rahmatika stated that the rules helped her develop consistent neat dressing habits. Sinta Mutiara initially complied out of fear of reprimand but later realized that proper attire is part of good character. Abib Faiz Fahreza felt motivated seeing peers recognized as examples in class, and Ayu Wandira added that neatness also reflects the good reputation of the *pesantren*, promoting voluntary compliance rather than mere fear (*Santri Pondok Pesantren Jamiatul Ulum*, 2026).

These findings align with Bahrudin Zaini's theory, demonstrating educational praise, verbal appreciation, and role modeling (*uswah hasanah*) through the designation of exemplary students. Gradual verbal warnings reflect proportional *tarhib* without coercion. Erwin Yudi Prahara's principle of balance is evident in the proportional application of encouragement and warning, with counsel preceding sanctions. Indicators of dress discipline, according to Nurwahyudin and Susanto, include neatness, covering of *aurat*, and moderation in accessories. Behavioral change progresses from fear-based compliance to personal awareness. The *Targhib wa Tarhib* method effectively shapes dress discipline as part of students' identity and moral character.



Figure 3.  
Discipline of Students in Dressing

### Discipline in Time/Punctuality

Time discipline serves as the foundation for students' activities, as all daily routines are scheduled from waking up to nighttime rest. Punctual attendance for prayers and classes is regarded as both a personal responsibility and part of moral education. Students who arrive on time receive praise, while *Ustadz* and *ustadzah* arrive early as role models (*uswah hasanah*). Disciplined students are also entrusted with leadership roles, such as leading lines or serving as exemplary peers, consistent with Bahrudin Zaini's theory on praise, appreciation, and role modeling (*Ustadz/Ustadzah*, 2026).

*Tarhib* is applied progressively. Verbal warnings are issued for lateness, and repeated offenses result in additional assignments or reduction in discipline points. This approach aligns with Bahrudin Zaini's theory regarding signals of disapproval and activity restrictions as consequences, remaining educative and providing reflection opportunities.

According to students, Anisa Rahmatika stated that warnings and additional tasks encouraged her to avoid tardiness, while praise from *Ustadz* motivated her to maintain punctual habits. Sinta Mutiara learned to manage her time and prepare ahead after receiving warnings. Abib Faiz Fahreza felt that recognition and leadership responsibilities fostered pride and accountability. Sulaiman Onan Said initially feared sanctions but eventually adopted punctuality as a habit, and Ayu Wandira noted that encouragement and warnings enhanced her responsibility regarding time (*Santri Pondok Pesantren Jamiatul Ulum*, 2026).

Research findings indicate that time discipline evolves from rule compliance to habitual and personal responsibility, consistent with Nurwahyudin and Susanto's indicators of punctuality in following scheduled activities.

### Discipline in Cleanliness

Cleanliness discipline at the *pesantren* is implemented through daily room and environment duties. Each student is responsible for making their bed, tidying their room, maintaining clothing neatness, and disposing of trash properly. *Targhib* is applied through announcements of the cleanest room, simple rewards, and inter-room competitions that foster healthy competition (*Ustadz/Ustadzah*, 2026). This approach aligns with Bahrudin Zaini's theory on praise, appreciation, achievement boards, and role modeling (*uswah hasanah*).

*Tarhib* is applied via warnings and additional tasks for repeated violations, remaining educative without coercion. The balance between encouragement and warning follows Erwin Yudi Prahara's theory, and the implementation of *tarhib* adheres to Bahrudin Zaini's principle of proportional firmness and educative consequences.

Students reported increased personal awareness: Anisa Rahmatika viewed cleanliness as part of faith, with warnings and praise promoting self-awareness. Sinta Mutiara felt the cleanest room system enhanced her care for cleanliness. Abib Faiz Fahreza learned to shower, wash clothes, and make his bed consistently. Sulaiman Onan Said recognized that routine checks fostered shared responsibility, while Ayu Wandira initially complied out of fear but gradually adopted independent cleanliness habits (*Santri Pondok Pesantren Jamiatul Ulum*, 2026).

These findings align with Nurwahyudin and Susanto's theory, indicating that cleanliness discipline emerges from habitual tidying, duty rotations, and maintaining a clean environment, with *targhib* and *tarhib* fostering both personal and collective responsibility.



Figure 4.  
Discipline of Students in Cleanliness

### **Discipline in Social Interaction**

Social discipline at Pondok *Pesantren* Jamiatul Ulum focuses on mutual respect, preserving fraternity, avoiding conflicts, and collaborating during 24-hour communal life. *Targhib* is applied through praise for students who help peers, demonstrate empathy, and maintain good relationships. Exemplary behavior is announced as a model, supported by stories of the Prophet and companions as *uswah hasanah* (Ustadz/Ustadzah, 2026). This aligns with Bahrudin Zaini's theory on educational praise, verbal appreciation, achievement boards, and role modeling.

According to students, the application of *Targhib wa Tarhib* encouraged careful and orderly interactions. Anisa Rahmatika reported that praise for helping peers increased her awareness and carefulness to avoid harming others. Sinta Mutiara observed a harmonious atmosphere as good behavior was appreciated. Abib Faiz Fahreza felt that advice before warnings made him feel guided rather than scolded. Sulaiman Onan Said noted that the method helped him control emotions and develop habits of apologizing, while Ayu Wandira stated that the approach cultivated mutual respect and improved personal responsibility (Santri Pondok *Pesantren* Jamiatul Ulum, 2026).

*Tarhib* is applied in cases of quarrels or rude speech through warnings, separation, and counseling. Severe violations, such as bullying, receive consequences according to rules and further guidance (Ustadz/Ustadzah, 2026). This is consistent with Bahrudin Zaini's theory of proportional punishment and Erwin Yudi Prahara's principle that warnings should be preceded by advice, with sanctions serving as educational tools.

Research findings demonstrate that social discipline develops from fear of punishment to awareness of maintaining relationships with *kyai*, *ustadz*, and peers. Students routinely help, cooperate, and avoid conflicts, consistent with Nurwahyudin and Susanto's theory. The *Targhib wa Tarhib* method effectively cultivates harmonious social interaction and personal responsibility.

### **Discipline in Morals/Ethics**

The implementation of *Targhib wa Tarhib* in shaping students' moral discipline is conducted systematically and consistently. Positive reinforcement (*targhib*) is applied through praise, simple rewards, prayers, role modeling by *ustadz*, and recognition of behavioral improvements. Behaviors such as honesty, trustworthiness, politeness, discipline, and social care are appreciated to enhance confidence and motivate further self-improvement (Ustadz/Ustadzah, 2026).

*Tarhib* or corrective measures are applied progressively through verbal warnings, personal advice, signals of disapproval, and educative sanctions according to rules. Sanctions are non-coercive and non-humiliating, with continued guidance ensuring students feel nurtured rather than isolated. This allows students to learn responsibility without excessive fear or coercion (Ustadz/Ustadzah, 2026).

According to students, Anisa Rahmatika stated that the method helped her self-control and daily habit correction. Sinta Mutiara became more aware of consequences and careful in interactions with teachers and peers. Abib Faiz Fahreza transitioned from fear-based compliance to self-awareness after receiving advice and observing role

models. Sulaiman Onan Said noted that appreciation for patience and helping others strengthened good habits, while Ayu Wandira emphasized that progressive guidance before sanctions fostered intrinsic moral responsibility.

Findings show that *targhib* aligns with Bahrudin Zaini's theory through educational praise, verbal and nonverbal appreciation, prayers, and role modeling (*uswah hasanah*). *Tarhib* aligns via warnings, disapproval signals, and proportional sanctions. The method demonstrates balance consistent with Erwin Yudi Prahara's theory: encouragement does not spoil, warnings do not provoke excessive fear, advice precedes sanctions, and students' age is considered. Moral discipline indicators from Nurwahyudin and Susanto honesty, trustworthiness, politeness, and avoidance of lying are evident. Moral discipline develops into personal responsibility rather than mere rule compliance.

Overall, the implementation of the *Targhib wa Tarhib* method in enhancing student discipline at Pondok Pesantren Jamiatul Ulum can be summarized as presented in the table below

Table 1.  
Summary of Research Results

| Discipline Aspect         | Targhib Implementation                                                                                                                   | Tarhib Implementation                                                                                   | Outcomes                                                                                                    |
|---------------------------|------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|
| Worship                   | Praise from <i>ustadz</i> , prayers, role modeling, simple rewards for regular congregational prayers, <i>wirid</i> , and <i>tahajud</i> | Advice, firm warnings, additional tasks such as memorization or mosque cleaning; no physical punishment | Punctuality, consistent worship, intrinsic awareness in performing worship                                  |
| Learning                  | Praise, additional points, entrusted as class leader, opportunity to lead discussions, announcement of top students, prayers for success | Verbal warnings, additional assignments, personal advice, extra learning outside class hours            | Punctual attendance, completion of tasks, memorization readiness, active participation, reduced absenteeism |
| Language/Ethics of Speech | Verbal praise, role modeling by <i>ustadz/ustadzah</i> , smiles, trust to lead groups, stories of the Prophet and scholars               | Firm warnings, special calls, writing or memorization tasks on proper speech, signals of disapproval    | Polite speaking, respecting teachers, self-regulation in speech, ethical awareness                          |
| Clothing                  | Praise for neat, modest attire; role model for peers                                                                                     | Verbal warnings, additional tasks if rules violated                                                     | Habit of dressing neatly and modestly, self-awareness in                                                    |

| <b>Discipline Aspect</b> | <b>Targhib Implementation</b>                                                                                           | <b>Tarhib Implementation</b>                                                               | <b>Outcomes</b>                                                                                                               |
|--------------------------|-------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| Time/Punctuality         | Praise, role modeling, entrusted leadership tasks                                                                       | Warnings, additional assignments, deduction of discipline points if late                   | maintaining identity and morals<br>Punctuality in prayers and classes, self-management, personal responsibility for schedules |
| Cleanliness              | Announcements of cleanest rooms, inter-room competitions, simple rewards                                                | Warnings, additional tasks, educative consequences without coercion                        | Tidying beds, maintaining room and clothing neatness, proper disposal of trash, personal awareness of cleanliness             |
| Social/Interaction       | Praise for helping peers, maintaining good relationships, stories of the Prophet and companions, role modeling in class | Warnings, temporary separation, advice, sanctions according to regulations                 | Mutual respect, cooperation, helping peers, emotion regulation, conflict prevention                                           |
| Morals/Ethics            | Praise, simple rewards, prayers, <i>Ustadz</i> role modeling, recognition of behavioral improvements                    | Verbal warnings, personal advice, signals of disapproval, proportional educative sanctions | Honesty, trustworthiness, politeness, social care, intrinsic sense of responsibility                                          |

## **Discussion**

The findings of this study indicate that the implementation of the *Targhib wa Tarhib* method at Pondok *Pesantren* Jamiatul Ulum is systematically structured through planning, execution, and evaluation, and significantly contributes to the formation of students' discipline across various dimensions, including worship, learning, language ethics, dress, time management, cleanliness, social interaction, and moral behavior. These findings respond directly to the research questions regarding how the method is implemented and how it influences students' disciplinary development. The analysis demonstrates that discipline formation is not merely a behavioral outcome but the result of a structured educational process grounded in continuous reinforcement, role modeling, and contextualized moral guidance.

From the implementation perspective, the process of *Targhib wa Tarhib* is initiated through collective planning involving *kyai*, *ustadz*, and administrative staff,

ensuring that disciplinary rules are constructed collaboratively rather than imposed individually. This participatory approach aligns with constructivist educational principles, where learning environments are designed through shared meaning-making processes. According to instructional design theory, as emphasized by Reigeluth and Merrill, effective learning systems require alignment between objectives, methods, and evaluation procedures. The findings of this study confirm this theoretical framework, as *pesantren* regulations, reward systems, and sanctions are carefully structured and consistently applied to ensure educational fairness and clarity.

In the execution stage, *Targhib wa Tarhib* is implemented through habituation, modeling, and reinforcement strategies. Targhib is manifested in the form of praise, motivation, role modeling, and symbolic rewards, while tarhib is applied through progressive warnings and educational sanctions. This dual strategy reflects behaviorist learning theory, particularly Skinner's operant conditioning, which emphasizes reinforcement in shaping behavior. However, the findings extend this theory by demonstrating that reinforcement in Islamic education is not limited to external reward and punishment but is integrated with moral-spiritual values such as prayer and religious advice, thus enriching the behavioral framework with ethical and spiritual dimensions.

The evaluation process in this study shows that disciplinary development is continuously monitored through daily observation and reflective assessment. This aligns with formative evaluation theory as proposed by Scriven, which emphasizes ongoing assessment for instructional improvement rather than merely summative judgment. The *pesantren's* evaluation system demonstrates that discipline is not measured solely by compliance rates but also by internal changes in students' attitudes, responsibility, and self-regulation. This indicates a shift from external behavioral control to internal moral awareness, which is a key objective of character education.

The findings also reveal that *Targhib wa Tarhib* is highly effective in shaping students' discipline in worship. Initially, students comply due to external control such as supervision and sanctions; however, over time, they develop intrinsic motivation to perform religious practices. This transition is consistent with Deci and Ryan's Self-Determination Theory, which explains that external regulation can evolve into internalized motivation when supported by autonomy, competence, and relatedness. In this *pesantren* context, role modeling by *ustadz* and continuous spiritual reinforcement serve as mechanisms for internalization.

In terms of learning discipline, the method strengthens students' engagement, punctuality, and academic responsibility. This finding is consistent with research by Zubaedi (2011) and Lickona (2013), which emphasize that character education must integrate reinforcement systems with consistent behavioral modeling. The reward system (targhib) such as praise and leadership roles enhances intrinsic motivation, while tarhib ensures accountability through structured consequences. This balance reflects the Islamic educational principle of *tawazun* (balance), which is also supported by Erwin Yudi Prahara's framework on moral education.

Furthermore, the development of language ethics, social interaction, and moral behavior indicates that *Targhib wa Tarhib* functions as a comprehensive character

education model. The findings support previous studies by Suyadi (2018) and Asmani (2012), which highlight that *pesantren* education is effective in shaping holistic character due to its integration of cognitive, affective, and behavioral dimensions. The consistent presence of role models (*uswah hasanah*) strengthens observational learning, which aligns with Bandura's Social Learning Theory, emphasizing that behavior is acquired through imitation of significant figures.

The study also reveals that sanctions applied in the *pesantren* are non-physical, educative, and proportional. This is theoretically significant because it modifies classical punishment concepts by integrating humanitarian and pedagogical principles. Compared to conventional behaviorist punishment models, the *pesantren* approach demonstrates a refinement of theory by ensuring that sanctions serve corrective and reflective purposes rather than coercive control. This finding contributes to Islamic educational theory by reinforcing the concept that discipline should preserve human dignity while ensuring moral accountability.

Overall, the results of this study propose a theoretical modification in character education frameworks by integrating behaviorist reinforcement theory with Islamic moral pedagogy. Unlike conventional models that separate reward and punishment from moral values, the *Targhib wa Tarhib* method unifies motivational psychology with spiritual ethics. This integration produces a hybrid model of discipline formation that is both behaviorally effective and morally grounded. Therefore, the findings contribute to the development of Islamic education theory by positioning *Targhib wa Tarhib* as a holistic disciplinary framework that bridges external behavioral regulation and internal moral consciousness.

In conclusion, the implementation of *Targhib wa Tarhib* at Pondok Pesantren Jamiatul Ulum not only addresses disciplinary issues but also generates a sustainable transformation in students' character formation. The method effectively connects Islamic moral teachings with established educational theories, while simultaneously offering a new perspective on how discipline can be cultivated through balanced reinforcement, continuous evaluation, and spiritual-moral integration.

## **CONCLUSION**

The implementation of the *Targhib wa Tarhib* method to improve student discipline at Pondok Pesantren Jamiatul Ulum follows three main stages: planning, execution, and evaluation. Planning Stage: Rules, schedules for worship, learning activities, cleanliness, and ethics are determined, alongside clear discipline indicators covering worship, learning, language, clothing, punctuality, cleanliness, social interaction, and morals/ethics. Execution Stage: Positive reinforcement (*targhib*) is applied through praise, prayers, role modeling by *ustadz/ustadzah*, simple rewards, and entrusted responsibilities. Warnings or educative sanctions (*tarhib*) are applied progressively according to the level of violation, without coercion or humiliation. Evaluation Stage: Students' behavioral changes are monitored, consistency in rule adherence is observed, and further guidance is provided to those requiring additional support.

Research findings indicate that initially students respond to praise or fear of sanctions; over time, discipline evolves into intrinsic awareness and personal responsibility. Consequently, this method effectively fosters students' character, politeness, and accountability.

It is recommended that the *pesantren* continues applying the *Targhib wa Tarhib* method, ensuring careful attention to each implementation stage. During planning, rules and discipline indicators should be clearly defined and communicated to all students. In execution, positive reinforcement and warnings should be applied proportionally, considering students' age and ability, with role modeling by *ustadz/ustadzah* enhancing motivation. Evaluation should be conducted routinely to assess discipline development, provide additional guidance if necessary, and adjust strategies for greater effectiveness. This approach ensures that discipline is not only formally achieved but also internalized, cultivating holistic character and moral development in students.

## REFERENCES

- Aisyah, R. N. (2024). Development of Interactive Multimedia "ABBD: Aku Bisa Belajar Disiplin" to Improve Student Discipline in Early Childhood Education. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 9(3), 539–557. <https://doi.org/10.14421/jga.2024.93-14>
- Al-Albani, S. M. N., Karimi, T. I., Aini, M., & Samhud, K. (2017). *Shahih at-Targhib wa at-Tarhib*. Jakarta: Pustaka Sahifa.
- Armanda, S. H. (2025). *Wawancara tentang disiplin santri Pondok Pesantren Jamiatul Ulum*.
- Dewi, I. S., Hendracipta, N., & Syachruroji, A. (2021). The Implementation of Student Discipline Through School Rules. *Indonesian Values and Character Education Journal*, 4(2), 48–53. <https://doi.org/10.23887/ivcej.v4i2.30535>
- Fahham, A. M. (2020). *Pendidikan Pesantren*. Jakarta: Publica Institute.
- Latip, A. E. (2021). *Perencanaan Pembelajaran: Konsep dan Konstruksi dalam Pembelajaran Tematik*. Jakarta: CV. Mutiara Galuh.
- Mamonto, S., Wahidin, D., Laila, I. N., & Pratama, I. P. D. M. (2023). *Disiplin Dalam Pendidikan*. Malang: PT. Literasi Nusantara Abadi Grup.
- Nastiar, A. (2025). *Wawancara tentang disiplin santri Pondok Pesantren Jamiatul Ulum*.
- Nurwahyudin, & Supriyanto. (2021). Strategi Penanaman Karakter Disiplin Santri. *Zawiyah: Jurnal Pemikiran Islam*, 7(1), 172–179. <https://doi.org/10.31332/zjpi.v7i1.2757>
- Prahara, E. Y. (2015). Metode *Targhib wa Tarhib* dalam Pendidikan Islam. *Cendekia*, 13(1), 157–169. <https://doi.org/10.21154/cendekia.v13i1.243>
- Pramono, J. (2020). *Implementasi dan Evaluasi Kebijakan Publik*. Solo: Unisri Press.
- Rohmatunnisa. (2025). *Wawancara tentang disiplin santri Pondok Pesantren Jamiatul Ulum*.
- Santoso, E. B. (2023). Sistem Manajemen Perencanaan, Pelaksanaan dan Evaluasi Pembelajaran di SMP Qur'an Darul Fattah Lampung Selatan. *Al-Wildan: Jurnal Manajemen Pendidikan Islam*, 1(3), 146–155.
- Toharudin, M., Jaenullah, & Jannah, S. R. (2025). Pembentukan Karakter Disiplin Santri Melalui Kegiatan Mauidatul Hasanah Kyai (Studi Kasus di Pondok Pesantren Darul Huda Lubuk Harjo OKU Timur). *An Najah: Jurnal Pendidikan Islam Dan Sosial Keagamaan*, 4(2), 175–184. Retrieved from

- <https://journal.nabest.id/index.php/annajah>
- Umar, B. (2022). *Hadis Tarbawi: Pendidikan dalam Perspektif Hadis*. Jakarta: Amzah.
- Usman, M. N. (2026). *Wawancara tentang implementasi metode Targhib wa Tarhib*.
- Wajdi, M. F., Salsabila, U. H., Prabowo, R., & Restiyanti, A. F. (2021). The Use of Interactive Multimedia on Students' Islamic Religious Education Learning Motivation. *Interdisciplinary Social Studies*, 1(3). <https://doi.org/10.55324/iss.v1i3.44>
- Zaini, B. (2023). Reward dan Punishment dalam Perspektif Pendidikan Islam. *CENDEKIA: Jurnal Studi Keislaman*, 8(2), 245–258. <https://doi.org/10.37348/cendekia.v8i2.182>
- Zaini, M. H. A., & Maula, L. (2022). Pengaruh Implementasi Tata Tertib Terhadap Kedisiplinan Santri di Pondok Pesantren Darussalam Bangunsari Ponorogo. *MA'ALIM: Jurnal Pendidikan Islam*, 3(1), 1–9. <https://doi.org/10.21154/maalim.v3i1.3485>
- Zuhairi, & Tusriyanto. (2021). *Perencanaan Sistem Pembelajaran*. Yogyakarta: Idea Press.