



Punishment and reward in islamic education: Implementation at ma hidayatus subban

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ABS TRACT

This research is motivated by a discrepancy between the ideal principles of Islam and field practices, where rewards and punishments are often applied mechanistically, ineducatively, and without considering students' psychological contexts. Using a descriptive qualitative approach and a case study method, data were collected through in-depth interviews, participatory observation, and documentation. The findings show that the implementation of reward and punishment at MA Hidayatus Subban is carried out regularly and relatively systematically. Rewards are given in both material and symbolic-spiritual forms, such as praise, certificates, and prayers, which have proven effective in enhancing motivation and fostering positive student behavior. Punishments, on the other hand, are applied in an educative manner, including advice, reflective assignments, and familial approaches aimed at developing moral awareness. However, the study also found inconsistencies among teachers in applying reward and punishment, leading to perceptions of injustice among students. The study concludes that the effectiveness of reward and punishment in Islamic education is greatly influenced by teachers' understanding of spiritual values, sensitivity to students' psychological conditions, and strong institutional support from the school principal and parental involvement. Rewards and punishments should not be treated merely as technical instruments of classroom management but must be grounded in an educational awareness rooted in Islamic values such as justice, compassion, responsibility, and self-awareness. When applied fairly, proportionally, and contextually—in alignment with the goals of Islamic education within the framework of *maqashid al-shariah*—educational institutions are expected to shape students who are not only behaviorally compliant but also possess strong moral and spiritual consciousness. Proper implementation of these methods impacts not only student discipline but also serves as a fundamental This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

In the tradition of Islamic education, the process of shaping students' character and behavior is not solely based on cognitive aspects, but also touches on affective and psychomotor dimensions. One approach that has been used by educators since the past is the reward (gift) and punishment method, known in Islam as *targhib* (encouragement with rewards) and *tarhib* (warnings with threats) (Nur & Hasnawati, 2020: p. 67). This approach is not only pedagogically technical but also rooted in the theological and moral values taught by the Qur'an and Sunnah. Amid the challenges of modern education, which is complex, the implementation of learning strategies that can motivate students holistically is urgently needed. Reward and punishment become important instruments in shaping positive behavior and reducing indiscipline among students. Research by Khairunnisa et al. (2025: 2294) shows that combining these methods can significantly improve motivation and discipline in learning. However, their effectiveness is highly dependent on context, student characteristics, and educator competencies.

Globalization in this modern era has not only impacted the industrial and economic sectors but has also gradually influenced the educational landscape (Nashihin et al., 2020). The digital era, often seen as a consequence of globalization, connects individuals and nations across boundaries of time and geography (Aliwan, 2024). Empowerment in education involves mobilizing, organizing, and directing human potential to optimize existing resources in achieving defined objectives (Aliwan, Moh Fahsin, Abdul Latif Zen, 2025). Improving the quality of education in Indonesia can be achieved by reforming both learning and teaching systems (Maskur, Muhammad Khoirul Anwar, 2021) (Aliwan, 2025). Today, most of Indonesian society –and even globally–relies heavily on information technology, as it enables faster and more efficient access to information (Hidayati et al., 2020). These findings reinforce the relevance of deep learning as a learning model that is not only responsive to changing times but also firmly rooted in strong spiritual values. The theocentric humanistic educational approach emphasizes that the learning process should not only focus on cognitive skills but also foster spiritual character that places God at the center of all values (Panuntun, 2024).

In the context of Islamic education in Indonesia, the application of reward and punishment methods has become an important strategy in shaping character and student motivation. Research by Prilianto et al. (2024) shows that the wise implementation of reward and punishment can enhance students' intrinsic motivation in Islamic Religious Education. However, the implementation of this method does not always go smoothly. Mufidah and Hufron (2023) emphasize that errors in administering reward and punishment can damage the interaction between teachers and students, leading to conflicts that negatively impact the learning process. Furthermore, Samadi highlights that, from an Islamic perspective, reward and punishment are not just tools for controlling behavior but also means of instilling moral and spiritual values (Samadi et al., 2023).

In the context of Islamic education, the concept of *al-tsawab* (reward) and *al-iqab* (punishment) plays an important role in shaping students' character. Nashif Kanz and Mubarak stress that the application of reward and punishment must consider Sharia rules, norms, and customs to shape students' character holistically (Nashif Kanz & Ardel Mubarak, 2024). Moreover, a non-holistic understanding of reward and punishment can lead to fatal errors in the educational process. Daulay asserts that the use of reward and punishment must align with the principles in Islamic teachings to avoid causing problems between educators and students (Daulay et al., 2023). Although the methods of reward and punishment have been applied in various educational institutions, many cases still show improper practices. In some instances, reward becomes a tool for manipulating behavior, while punishment instead causes trauma or fear, rather than awareness and responsibility (Amiruddin et al., 2022: 212). This highlights that educators' understanding of the

humanistic and transformative philosophy of Islamic education has not fully integrated into daily practices. Previous research has focused more on the effectiveness of reward and punishment in enhancing motivation or learning outcomes, but few have deeply examined how Islamic principles shape its implementation and how these values transform in the context of national education. Firdaus emphasizes the importance of understanding reward and punishment within the framework of *maqashid al-shariah*, so that this approach is not purely mechanistic (Firdaus, 2020: 24).

The main issue in this research focuses on how the concepts of punishment and reward are viewed from the perspective of Islamic education and how they are implemented in educational practices in Indonesia. This issue arises from the existing disparity between the ideal values in Islamic teachings and the reality of applying reward and punishment in educational environments, which in some cases tend to be repressive and less educational (Amiruddin et al., 2022: 212). This research seeks to answer how the concept of reward and punishment is philosophically developed in Islam, how it is implemented in education, and the challenges faced in applying it fairly and effectively.

This study aims to deeply examine the basic concepts of reward and punishment from the perspective of Islamic education, exploring the philosophical foundations and religious proofs underlying them. Furthermore, this research also aims to analyze how these methods are applied in various educational contexts in Indonesia, both in public schools and religious institutions. By identifying the various challenges in implementing reward and punishment, this study is expected to formulate more contextual implementation strategies that align with Islamic values emphasizing justice, compassion, and the formation of a complete character (Firdaus, 2020: p. 24) (Sulaiman & Aripin, 2022: 41). The novelty of this research lies in its integrative approach between classical Islamic educational theory and contemporary educational policy implementation in Indonesia. Unlike previous research that was more technically applied, this study focuses on the philosophical dimensions and Islamic values as the foundation in formulating fair, proportional, and educational practices of reward and punishment (Firdaus, 2020: p. 25) (Purnomo & Abdi, 2019: p. 12).

In Islamic education, the concepts of reward (*al-tsawab*) and punishment (*al-iqab*) are known through the approaches of *targhib* (positive motivation) and *tarhib* (warnings or threats). These two approaches are not merely technical strategies in classroom management but are an integral part of the moral and spiritual teachings of Islam. The Qur'an and Hadith contain many messages regarding rewards for goodness and warnings against violations, forming the philosophical foundation of reward and punishment in Islam (Nur & Hasnawati, 2020: p. 67). Giving rewards in the Islamic context aims to shape positive character and enhance students' enthusiasm for learning. Meanwhile, punishment is not intended as a form of vengeance, but as a means of fostering awareness of mistakes and preventing their repetition. Samadi emphasizes that this concept is based on profound educational values, not just a mechanism for controlling behavior (Samadi et al., 2023).

According to Daulay, the implementation of reward and punishment in Islamic education must consider the values of justice, compassion, and responsibility. Reward should not be used manipulatively, and punishment should not induce fear that hinders the learning process (Daulay et al., 2023). In this context, Islamic education emphasizes the importance of intention, purpose, and process when giving rewards or punishment. This aligns with Firdaus's view that reward and punishment should be placed within the framework of *maqashid al-shariah*, aiming to achieve benefits and avoid harm in education (Firdaus, 2020: 24).

In practice, reward and punishment have been widely applied in various educational institutions in Indonesia, both formal and informal. Research by Prilianto shows that this method effectively enhances student motivation, especially when applied wisely and contextually (Prilianto et al., 2024). However, several studies also indicate that

disproportionate implementation can disrupt the relationship between teachers and students and reduce the quality of pedagogical interactions (Mufidah & Hufron, 2023). Purnomo and Abdi emphasize the importance of a reward and punishment model that considers not only the psychological aspects of students but also transformative Islamic values (Purnomo & Abdi, 2019). This reflects the need for an integrative approach between classical Islamic educational theory and the challenges of contemporary education. Reward has a significant influence in building students' intrinsic motivation when given appropriately, while punishment can become a learning tool if carried out within an ethical framework. Errors in giving material rewards or extreme punishments can hinder students' moral development (Amiruddin et al., 2022: 212). According to research by Nashif Kanz & Mubarak (2024), reward and punishment in Islamic education must also consider local social and cultural norms. Alignment between Islamic values and local wisdom will produce more contextual and effective educational strategies (Nashif Kanz & Ardel Mubarak, 2024).

In Islamic education, the principles of reward and punishment have a strong normative foundation in religious teachings but can be productively integrated with modern psychological theories. For example, Abraham Maslow's hierarchy of needs and B.F. Skinner's operant conditioning suggest that humans are motivated by the need for rewards and reinforcement for positive behaviors (Santrock, 2011: 57). This is in line with the Islamic approach through *targhib* and *tarhib*, which aims to motivate and guide students' behavior positively and proportionally. This integration strengthens the view that giving reward and punishment in Islamic education cannot be separated from the context of child and adolescent psychological development. From an Islamic educational perspective, reward and punishment are not merely tools for social control but strategic instruments in shaping students' character. According to Abuddin Nata, the *targhib* and *tarhib* approaches aim to create moral awareness and shape responsible individuals, not just to make children obedient mechanically (Nata, 2020: 164). Therefore, this approach emphasizes the educational process as the internalization of values, not merely formal obedience to rules.

In formal education, the effectiveness of reward and punishment is also determined by the clarity of the existing system and rules. Zakiah Daradjat stresses that if the reward and punishment system is not consistently and fairly socialized, this method can lose its meaning and even negatively impact the formation of students' character (Daradjat, 2008: 121). Therefore, it is important for Islamic educational institutions to establish clear, fair regulations that align with Islamic values when implementing these methods. The role of the teacher is crucial in determining the success of reward and punishment. M. Athiyah al-Abrasyi states that a teacher is not only a deliverer of knowledge but also a planter of values and a guide for ethics. Therefore, in implementing reward and punishment, teachers must set an example in justice and compassion (Al-Abrasyi, 1970: p. 151). This example is key for students to accept reward and punishment not with fear, but with awareness and appreciation for the values of goodness. Reward and punishment in Islamic education carry transformational values, that is, the ability to change children's character and behavior comprehensively. Hasan Langgulung explains that Islamic education aims to shape a whole person – mind, heart, and behavior – so that every pedagogical action, including reward and punishment, must be directed at this transformation process (Langgulung, 2000: p. 208). This emphasizes that reward is not merely a material gift, and punishment is not just physical or verbal punishment, but part of the process of awareness leading to *insan kamil* (the perfect human).

Method

This study uses a descriptive qualitative approach with a case study method at MA Hidayatus Subban Semarang. This approach is chosen because it allows the researcher to deeply understand the phenomenon of giving rewards and punishments from

an Islamic perspective and its implementation in the field. This method is relevant to use when the research aims to explore the meanings, values, and social practices that naturally occur in the context of Islamic education (Sugiyono, 2017: p.25) states that a qualitative approach enables the researcher to delve deeper into the perspectives and subjective experiences of the research subjects, thus providing a comprehensive understanding of the phenomenon being studied. The research subjects are the teachers of Islamic Religious Education (PAI), students, and the head of the madrasa as the decision-makers in education. The selection of subjects is purposive, meaning that informants are chosen based on their knowledge and direct involvement in the implementation of rewards and punishments.

The data collection techniques in this study use three main methods, namely in-depth interviews, participatory observation, and documentation study. Interviews are conducted with Islamic Religious Education teachers, the head of the madrasa, and several students to gain a comprehensive understanding of the practice of rewards and punishments implemented at MA Hidayatus Subban Semarang. These interviews are semi-structured to allow flexibility and enable the exploration of meanings in depth (Moleong, 2019: p.186). Observations are made directly in the madrasa environment, especially in classroom interactions and student development activities, to observe the actual practice of providing rewards and punishments in the field. Additionally, a documentation study is used to examine supporting documents such as madrasa regulations, records of development activities, and forms of rewards and punishments that have been applied. These three techniques were chosen as they align with the principle of triangulation in qualitative research to enhance data validity (Sugiyono, 2019: p.403).

The data analysis technique in this study uses the interactive model of Miles and Huberman, which includes data reduction, data presentation, and conclusion drawing. Data reduction is carried out by selecting and focusing on important information from interviews, observations, and documentation. The reduced data is then presented in the form of descriptive narratives that illustrate behavioral patterns and social meanings in the educational practices at the madrasa. This analysis process takes place simultaneously throughout the data collection period, allowing the researcher to continuously verify and adjust the findings (Creswell, 2016: p.238). The conclusions of the study are drawn after the data has been compared and analyzed comprehensively, while still paying attention to context and the integrity of meaning. The validity of the research results is strengthened through the use of source and method triangulation, which helps avoid interpretive bias and improves the credibility of the data (Sugiyono, 2019: p.409).

Result and Discussion

This study reveals that the reward and punishment system has become an integral part of character development strategies at MA Hidayatus Subban. Reward practices are generally implemented routinely and systematically, especially during ceremonies and religious activities such as Qur'anic recitation (tadarus) and Dhuha prayers. Rewards given are not only material, such as stationery or prayer equipment, but also symbolic, like certificates of appreciation, verbal praise, and announcements in front of other students. Teachers state that these rewards have a positive psychological effect, fostering a spirit of learning and increasing the self-confidence of students who are appreciated for their good behavior and achievements (Khairunnisa et al., 2025:2295).

Meanwhile, punishments applied are educational rather than repressive. These include verbal warnings, assignments to memorize short Qur'anic verses, writing reflections, or calling parents for a dialogue. Teachers understand the importance of using punishment as a means of moral guidance, rather than a form of revenge. Therefore, they strive to avoid physical punishments and consider the background of students' violations before imposing sanctions. They also tailor punishments to students' characters and

psychological conditions so that the main purpose of punishment—as a tool for self-reflection—is preserved (Daulay et al., 2023: p.51).

From observations and interviews, it was found that rewards significantly influence the development of students' positive behavior, such as discipline, learning engagement, and increased participation in religious activities. Students feel noticed and appreciated, which motivates them to maintain their good behavior. On the other hand, wisely administered punishments help students understand their mistakes without causing trauma. Some students who had received punishments admitted that the experience became a turning point for positive change, especially when punishment was delivered with a familial approach and accompanied by advice (Amiruddin et al., 2022: 212).

However, not all teachers at MA Hidayatus Subban implement rewards and punishments consistently. There are differences in how teachers respond to student behavior, leading to varied student perceptions of fairness. For example, the same violation may be handled differently by different teachers. This creates confusion among students and reduces the effectiveness of the character development system. These findings indicate the need for coordination and a shared agreement among teachers to formulate fair and proportional Standard Operating Procedures (SOP) for implementing rewards and punishments. Moreover, the involvement of the school principal is crucial in maintaining the direction and objectives of this development system. The principal acts as the policy leader, ensuring that reward and punishment are not merely administrative routines, but part of a strategy for building Islamic character that is *rahmatan lil 'alamin* (a mercy to the universe). Some innovative policies, such as rewarding students for significant behavioral improvements, demonstrate a transformative orientation in student development. The study also notes that when rewards and punishments are philosophically integrated with Islamic values, the educational process becomes more meaningful and spiritually engaging, as indicated by Firdaus (2020: 24).

The study also finds that the effectiveness of rewards and punishments greatly depends on the teacher's ability to understand students' emotional situations and backgrounds. Teachers with social and spiritual sensitivity can implement both methods more proportionally and contextually. In some cases, students from less harmonious family backgrounds or with childhood trauma require a softer approach. Conversely, students with dominant or overly free behavior require a firmer but still educational approach. The success of implementing rewards and punishments is greatly influenced by the teacher-student relationship based on trust and affection. As emphasized by Al-Abrasyi, a teacher is a planter of values, not merely a transmitter of knowledge (Al-Abrasyi, 1970: 151).

Another interesting finding is that spiritual forms of reward, such as special prayers in class or appreciation through brief Islamic sermons (*tausiyah*), have a profound impact on students. This shows that in the context of Islamic education, rewards need not always be material. Some students even confessed that they were more touched and felt proud when praised with prayers or recognition of their good character. This phenomenon indicates that Islamic values internalized in rewards can strengthen students' spiritual personalities, in line with the goal of Islamic education to nurture the *insan kamil* (a complete human being) (Langgulung, 2000: 208).

On the other hand, some teachers and students express concerns about the implementation of punishments without appropriate approaches. If punishment is carried out hastily or without clarification, students tend to lose motivation and may develop resistance toward the teacher. Such a case was found in the field when a student admitted feeling humiliated for being scolded in front of peers without being given a chance to explain. This reflects that implementing punishments requires more than just good intentions; it also demands effective interpersonal communication skills. Therefore, enhancing teachers' capacity in value-based educational communication is essential for achieving the goals of character building through rewards and punishments (Mufidah &

Hufron, 2023: 52).

Discussion

These findings affirm that the application of rewards and punishments in Islamic education cannot be separated from spiritual and humanistic values. In accordance with Hasan Langgulung's view, Islamic education must shape a whole human being, including affective and moral aspects (Langgulung, 2000: 208). Thus, rewards and punishments should aim at character transformation, not merely behavioral discipline. Inconsistencies in the implementation of punishments highlight the need for teacher training to gain a comprehensive understanding of the concepts of *targhib* (encouragement) and *tarhib* (warning). This aligns with Firdaus' view that rewards and punishments should be seen within the framework of *maqashid al-shariah*—to achieve public benefit (Firdaus, 2020: 24).

The reward and punishment system at MA Hidayatus Subban reflects the importance of a balanced approach between affective, cognitive, and spiritual aspects in Islamic education. Teachers at the school understand that character formation is not solely about delivering material but must be accompanied by behavior guidance through measurable incentives and corrections. This is in line with Zakiah Daradjat's view (2008: 121), which emphasizes the importance of a fair and consistent system so that the educational process remains effective and meaningful. Therefore, rewards and punishments are implemented not merely as reward or penalty mechanisms, but as tools to instill responsibility and self-awareness in students.

One of the main strengths of the reward implementation at this school is its emphasis on positive reinforcement, which significantly impacts students' motivation. Awards such as praise, certificates, and small gifts are proven to boost confidence and enthusiasm in learning. Rewards are not only given to students with high academic achievement but also to those who demonstrate behavioral and moral improvement, indicating the educators' awareness of inclusive and humanistic education. As Langgulung (2000: 208) explained, Islamic education aims to develop the complete person, not just an academic being.

However, implementing punishment poses its own challenges. In practice, teachers face dilemmas between disciplining students and maintaining healthy emotional relationships. Some students feel uncomfortable when punished publicly, even if the punishment is educational. This indicates the need to pay more attention to students' psychological aspects in administering punishments. As Daulay et al. (2023) emphasize, punishment in Islamic education must not be destructive or cause prolonged fear. Therefore, teachers should receive special training to understand Islamic value-based classroom management techniques that are also responsive to students' psychological conditions.

This study also finds that disparities in the implementation of rewards and punishments among teachers affect the consistency of character development. Some teachers actively implement the reward and sanction system, while others are passive or inconsistent. This impacts students' perception of fairness in the school environment. Consistency and coordination among educators are necessary for rewards and punishments to become an internalized part of the school culture. As Firdaus (2020: 25) states, principles in *maqashid al-shariah* such as justice, public good, and compassion must guide educational decision-making.

Lastly, the involvement of the school principal and parents is crucial to the success of this system. The principal plays a strategic role in ensuring that rewards and punishments align with a just and nurturing vision of Islamic education. Meanwhile, parents need to be educated to support the learning process at home. This collaboration creates a harmonious educational ecosystem between school and family. Character education will not be effective if only carried out by teachers without support from other

parties. Therefore, synergy among all stakeholders in Islamic education is vital in implementing rewards and punishments as tools for holistic character development of students (Sulaiman & Aripin, 2022: 41)

Conclusion

Reward and punishment in Islamic education are instruments of character formation rooted in theological and moral teachings. In Islam, they are not merely tools for behavioral control, but integral parts of an educational process that is humanistic and transformative. *Reward (al-tsawab)* is intended to strengthen intrinsic motivation and build students' self-confidence, while *punishment (al-iqab)* serves as a means for introspection and the cultivation of moral awareness. Both must be grounded in values of justice, compassion, and the overarching goal of nurturing a complete human being (*insan kamil*), as taught in the concept of *maqashid al-shariah*.

The implementation of reward and punishment at MA Hidayatus Subban has shown success in shaping student behavior, although inconsistencies remain among educators. Rewards given symbolically and spiritually—such as praise, certificates, and prayers—have proven to be more effective in appealing to the students' affective side and encouraging positive character formation. Educational punishments, such as reflective assignments or moral advice, are effective when adapted to the students' psychological conditions. However, differing perspectives and practices among teachers in administering rewards and punishments have led to perceptions of unfairness, which can disrupt students' emotional stability and reduce the effectiveness of character education.

The success of implementing reward and punishment greatly depends on social sensitivity, pedagogical capacity, and collaboration among all educational stakeholders. Teachers serve as role models and value transmitters who must balance firmness with empathy. The school principal must ensure that the character development system aligns with the vision of just and inclusive Islamic education. Meanwhile, parental involvement is crucial in reinforcing value continuity between home and school. Through an integrative and collaborative approach, reward and punishment can become effective media in shaping a generation with strong character, a sense of responsibility, and deep spiritual awareness.

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