



## ETHICAL DYNAMICS IN THE IMPLEMENTATION OF REWARDS AND PUNISHMENT IN ISLAMIC EDUCATION

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DOI: <https://doi.org/10.30739/tarbiyatuna.v6i2.4502>

Received: October 2025 | Accepted: November 2025 | Published: December 2025

### Abstrack

*Reward and punishment are pedagogical strategies commonly employed in Islamic education to shape students' behavior and moral character. However, practices that are not grounded in ethical principles may lead to dependence on external motivation and have negative effects on students' psychological development. This study aims to analyze the ethical dimensions of the implementation of reward and punishment from the perspective of Islamic education as well as contemporary critiques in studies of learning motivation. This research adopts a qualitative approach through a literature review, with data sources derived from the Qur'an, Hadith, books, and relevant scholarly journals. The data were analyzed using a descriptive-analytical method, focusing on Islamic ethical values such as justice ('adl), compassion (rahmah), wisdom (hikmah), and the educational orientation of tarbiyah. The findings indicate that reward is effective in enhancing positive motivation when applied proportionally and meaningfully, whereas punishment is justified only as an educational tool that aims to educate without undermining students' dignity. Contemporary psychological critiques emphasize that an imbalance in the application of reward and punishment may weaken intrinsic motivation. The implications of this study underscore the importance of ethical and reflective instructional strategies that position reward and punishment as supporting instruments for character education. Ethical practices grounded in Islamic values contribute to the development of students' intrinsic motivation and moral responsibility in accordance with the objectives of Islamic education.*

**Keyword:** Islamic Education Ethics, Reward, Punishment.

### Abstrak

*Reward dan punishment merupakan strategi pedagogis yang lazim digunakan dalam pendidikan Islam untuk membentuk perilaku dan akhlak peserta didik. Namun, penerapan yang tidak berlandaskan etika berpotensi menimbulkan ketergantungan pada motivasi eksternal serta berdampak negatif terhadap perkembangan psikologis peserta didik. Penelitian ini bertujuan untuk menganalisis*



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dimensi etika dalam penerapan *reward* dan *punishment* berdasarkan perspektif pendidikan Islam serta kritik kontemporer dalam kajian motivasi belajar. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dengan sumber data berupa Al-Qur'an, hadis, buku, dan jurnal ilmiah yang relevan. Data dianalisis secara deskriptif-analitik dengan menitikberatkan pada nilai-nilai etika Islam, seperti keadilan, rahmah, hikmah, dan orientasi tarbiyah. Hasil penelitian menunjukkan bahwa *reward* efektif dalam meningkatkan motivasi positif apabila diberikan secara proporsional dan bermakna, sedangkan *punishment* hanya dibenarkan sebagai sarana edukatif yang bersifat mendidik tanpa merendahkan martabat peserta didik. Kritik psikologi modern menegaskan bahwa ketidakseimbangan penerapan *reward* dan *punishment* dapat melemahkan motivasi intrinsik. Implikasi penelitian ini menunjukkan pentingnya strategi pembelajaran yang etis dan reflektif dengan menempatkan *reward* dan *punishment* sebagai instrumen pendukung pendidikan karakter. Penerapan yang berlandaskan nilai-nilai Islam berkontribusi pada pembentukan motivasi internal dan tanggung jawab moral peserta didik sesuai tujuan *tarbiyah* Islam.

**Kata Kunci:** *Etika Pendidikan Islam, Reward, Punishment*

## Introduction

*Reward And punishment* Rewards and punishments have long been practiced as classroom management and behavior-shaping strategies in educational institutions. In many contexts, teachers and schools use these approaches to improve discipline and academic performance, but mechanical or short-term outcome-focused implementation often results in a reliance on external motivation and fails to build long-term moral commitment. Modern research on educational motivation confirms that an excessive orientation toward *reward* External factors tend to weaken students' intrinsic motivation, namely motivation that comes from interest, responsibility, and moral awareness, which in turn are important for meaningful and sustainable learning.

In practice in various schools, including Islamic-based institutions, rewards are often material or instrumental, while punishments can be applied without ethical or pedagogical contextualization, potentially humiliating or injuring students' self-esteem. Contemporary empirical evidence suggests that harsh disciplinary punishments, such as suspensions or disproportionate forms of punishment, can negatively impact students' academic outcomes and psychosocial well-being. Therefore, international discourse now shifting to a more reflective, proportionate and restorative approach to school discipline.

In the Islamic educational paradigm, the fundamental goal of education is not merely behavioral obedience, but rather the formation of morals, piety, and moral responsibility oriented toward pleasing Allah. Values such as justice (*adl*), love (*mercy*), wisdom, and straight intentions (*sincere*) should be the foundation of every pedagogical intervention including when using *reward* And *punishment* as an instrument of tarbiyah. Several recent studies have examined the practice of *reward punishment* Studies in Islamic boarding schools and Islamic schools emphasize that if rewards and punishments are designed and implemented in accordance with Islamic ethical principles, they can support the internalization of values and character formation; however, if they are separated from this ethical framework, these practices risk reducing moral learning to mere external reinforcement.

Based on this background, this research was conducted to analyze the views of Islamic education regarding the role of *reward* And *punishment* in the process of forming students' morals. In addition, this research aims to formulate ethical principles that should be the basis for implementing *reward* And *punishment* in the Islamic educational environment to remain in line with Islamic values *education*. This research also seeks to explore how contemporary criticisms of the implementation of *reward* And *punishment* can be integrated to enrich Islamic educational practices that are oriented towards strengthening intrinsic motivation and moral responsibility of students. In line with this objective, this research is directed at answering a number of questions related to how Islamic education views the use of *reward* And *punishment* In the formation of morals, what ethical values need to be used as a guide in their implementation so as not to damage the intrinsic motivation of students, and how to practice *reward* And *punishment* can be ethically reconstructed to align with the goals of Islamic education and the findings of contemporary criticism in educational studies and learning psychology. This research is expected to provide theoretical and practical benefits. Theoretically, this study aims to enrich the study of Islamic educational ethics by incorporate the findings of modern motivation research (*mis. Self-Determination Theory*) and critique of external incentive practices to produce a conceptual framework that combines classical Islamic sources and contemporary empirical evidence. Practically, the results of this study are designed to serve as a guideline for educators and managers of Islamic educational institutions in designing reward-punishment policies that are ethical, proportional, and support the internalization of values (*education*), not just behavioral control.

The novelty of this research lies in the systematic integration of contemporary critiques of the mechanisms *reward* And *punishment* (from modern motivational literature and recent empirical studies) with the ethical principles of Islamic education, thus recommending not only effective practices but also ethical and sustainable practices in shaping students' character. In other words, this study attempts to offer an implementation model *reward* And *punishment* which is not just about “improving behavior” but rather facilitating the formation of intrinsic motivation and moral responsibility rooted in Islamic values.

## Method

This study employed a qualitative approach with a library research approach. This approach was chosen because the study focused on conceptual, normative, and ethical analysis of the application of rewards and punishments in Islamic education through a search of relevant literature sources.

This research was conducted through the search and processing of library data obtained from physical libraries and credible academic digital sources, focusing on Islamic education literature and contemporary educational psychology. The data sources in this study consist of:

(1) Primary sources, namely the Qur'an and Hadith as the main references in exploring the ethical dimensions and basic principles of the application of rewards and punishments from an Islamic perspective. (2) Secondary sources in the form of scientific books, indexed journals, and academic articles that discuss the concept of rewards and punishments from both the perspective of Islamic Education and modern educational psychology.

The data collection technique was conducted through text analysis, which examined, identified, and categorized various literature discussing the theological and ethical dimensions of education. Furthermore, a comparison was made between classical Islamic scholars' theories and modern theories in educational psychology to find common ground and their relevance.

Data analysis was conducted using descriptive and analytical methods, namely by describing expert opinions and then analyzing the ethical values underlying reward and punishment practices in Islamic education. This analytical procedure emphasized interpreting the meaning contained in primary sources and synthesizing ideas from secondary sources to produce a comprehensive understanding consistent with an Islamic ethical framework..

## Results and Discussion

### Islamic Views on Reward and Punishment

In the Islamic scientific tradition, the concept *reward* (reward) and *punishment* (punishment) has a strong normative basis, especially through the text of the Qur'an and the Sunnah of the Hadith. *Reward* in Islam it is often referred to *asthawāb* or rewards given as a reward for good behavior, righteous deeds, and obedience to Allah, and function as positive motivation to continue doing good deeds.

On the contrary, *punishment* in the sense of consequences or corrections known as *'iqāb* or punishment for wrongdoing or sin. The purpose of punishment from an Islamic perspective is not merely to avenge wrongdoing, but rather as a means of educating, improving behavior, and reminding people to return to the righteous path.

Thus, within the framework of Islamic education, *reward* And *punishment* It is not just a method of controlling behavior, but an integral part of the *tarbiyah* process (character and moral development). Several literature studies emphasize that the provision of rewards and punishments is permissible and even recommended as long as it is carried out with due regard to ethical principles and the purpose of education: namely, to form pious and noble individuals.

The main principles that emerge from the study of Islamic norms regarding reward–punishment are: justice (*justice*), love (*mercy*), proportionality, and the aim of education is not just to correct mistakes or provide material things.

With this normative basis, the implementation *reward* And *punishment* in Islamic education it gains legitimacy as long as it is understood in the context *education*, not just a behavioral control mechanism.

### Ethical Dimensions in the Application of Rewards and Punishments

Based on the analysis of classical and contemporary literature, the application of *reward* And *punishment* In Islamic education, it is necessary to consider the ethical dimension as a whole, both in terms of intention, form, implementation, and psychological impact on students. From the perspective of Islamic education, every form of giving...*reward* and *punishment* must be based on intention *education*, namely efforts to educate and guide students towards the formation of noble morals. Practices carried out without an educational orientation have the potential to result in *reward* And *punishment* as a manipulative instrument that actually damages moral integrity and educational goals.

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Apart from the aspect of intention, the form *reward* also needs to be given fairly and proportionally. Islamic educational literature emphasizes that *reward* Rewards are not always material, but can take the form of verbal praise, recognition, moral appreciation, moral reinforcement, or non-material privileges. This approach is important to avoid the emergence of selfish attitudes, materialistic orientations, or tendencies *the road* in the learners. Meanwhile, the application of punishment can only be justified if done with wisdom and *mercy*, educational in nature, proportionate to the offense, and not demeaning to the student's dignity. Punishment that is harsh or causes psychological trauma contradicts the primary goal of moral education in Islam.

So that *reward* And *punishment* To function optimally as a means of education, teachers need to provide explanations regarding moral values, the meaning of morals, and the spiritual consequences behind each student's actions. This explanation facilitates the internalization of values so that behavioral changes do not stop at external aspects alone. Furthermore, attention to students' psychological well-being is a crucial factor in successful implementation. *reward* And *punishment*. The literature shows that teachers' understanding of the psychological sensitivity and spiritual needs of students determines whether this strategy can be implemented fairly, humanely, and effectively in supporting the goals of Islamic education.

Thus, this ethical dimension becomes an important foundation for *reward* And *punishment* In Islamic education, it is not merely procedural, but rather part of the process of developing the character, morals and spirituality of students.

#### Critique and Lessons from Contemporary Studies

Although *reward* And *punishment* Although it has a normative basis and pedagogical potential in Islamic education, various empirical studies and contemporary literature provide a number of important criticisms of its application in educational practice. A number of studies show that excessive reliance on *reward*, especially material ones, risk shifting students' motivation from intrinsic to extrinsic. This leads to good behavior being performed solely out of the hope of reward, rather than out of moral awareness, religious values, or spiritual responsibility.

In addition, the implementation *reward* And *punishment* Without clear and consistent ethical guidelines, it has the potential to create perceptions of injustice among students. This inconsistency can trigger social jealousy, feelings of inferiority, and even negative psychological impacts, especially if *punishment* applied harshly, degradingly, or humiliatingly. Therefore, various studies recommend that *reward* And *punishment* not be used as the only strategy for forming behavior, but rather supplemented with a character education approach that emphasizes the role model of teachers (*new*), spiritual guidance, moral dialogue, and strengthening of religious and moral values.

Based on these criticisms and findings, it can be concluded that the implementation of *reward* And *punishment* In modern Islamic education, it needs to be managed carefully, contextually, and sensitively to the psychological conditions of students. This strategy must always be directed towards the formation of sustainable morals and character, not just the achievement of discipline or academic achievement alone.

### Implications for Modern Islamic Education

Based on the results of the review and analysis conducted, this research has several important implications for the practice of modern Islamic education, both in formal schools, madrasas, and Islamic boarding schools. Islamic educational institutions need to build a student motivation system based on moral values, ethics, and faith, by placing *reward*. Not merely as a material reward or academic achievement, but also as a form of moral recognition, strengthening of faith, and appreciation for noble behavior. This approach supports the development of students' character, which is devout and not solely oriented towards worldly interests.

In this context, the role of the teacher becomes very central, not only as a provider of *reward* or *punishment*, but as an ethical role model (*new*) and spiritual guides for students. The teacher's exemplary behavior in morals, worship, and social interaction ensures that *reward* and *punishment* is not merely procedural in nature, but is integrated into the comprehensive *tarbiyah* process. Therefore, *reward* and *punishment* It needs to be integrated with character and spiritual education, such as the habit of praying, strengthening morals, social responsibility, and understanding religious values, so that students grow as spiritually, morally, and socially complete human beings.

In addition, the implementation of *reward* and *punishment* In the context of modern Islamic education, it needs to be adapted to technological developments and the psychological conditions of students. The use of digital media as a means of appreciation must adhere to Islamic ethics, maintain sincerity of intention, avoid showing off and self-interest, and uphold the dignity of students. To ensure ethical and consistent implementation, Islamic educational institutions also need to formulate internal policies and conduct training for teachers to fully understand the ethical, psychological, and spiritual dimensions of Islamic education implementation. *reward* and *punishment*.

### Conclusion

Based on the results of the literature review, *reward* and *punishment* In Islamic education, it has a strong normative basis and can function as a method of moral development if applied ethically. *Reward* which is given proportionally is able to strengthen positive motivation and moral recognition, whereas *punishment* Guiding practices can help students recognize mistakes without damaging their self-esteem and psychological well-being. However, excessive or unethical practices risk weakening intrinsic motivation and creating injustice.

Thus, the implementation of *reward* and *punishment* should be oriented towards character building, not just behavioral compliance. Teachers should be the main role models (*new*) in Islamic values, and educational institutions need to compile implementation guidelines based on justice, *mercy*, wisdom, and intention *education*.

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