

Integration of *Tarhib - Tarhib* and Neurospiritual Education: Innovation in Transcendental-Affection-Based Islamic Character Education in the Generation Z Era

Rully Nasrullah¹, Nida Syahida Nahdlotusilmi²

¹Institute Agama Islam Persatuan Islam Bandung, Indonesia.

²Institute Agama Islam Persatuan Islam Bandung, Indonesia.

Correspondence:

Abstract: This article discusses the integration of the *Tarhib-tarhib* method with the neurospiritual education approach in Islamic character education, particularly among Generation Z. Amidst technological developments and changing social values, this generation faces serious challenges in forming a strong and sustainable Islamic character. *Tarhib* (reward motivation) and *tarhib* (punishment warning) are classical Islamic methods that have proven effective in moral formation, but their application today requires renewal in line with the psychological and neurological context of students. With a neurospiritual approach, this method not only touches on the cognitive dimension but also influences the limbic system, hormonal system, and spiritual affection center (such as fear, hope, and love for Allah). Literature studies and thematic analyses of several journals and educational experiment results show that this integration can enhance the effectiveness of Islamic character building in a more profound way, touching the affective-transcendental side of students. This research recommends the development of a neurospiritual-based Islamic character curriculum that is adaptive to the needs and challenges of Generation Z.

Keywords: *Tarhib, Tarhib, Neurospirituality, Character Education, Generation Z.*

Abstrak: Artikel ini membahas integrasi antara metode *Tarhib-tarhib* dengan pendekatan neurospiritual education dalam pendidikan karakter Islami, khususnya di kalangan Generasi Z. Di tengah perkembangan teknologi dan perubahan nilai sosial, generasi ini menghadapi tantangan serius dalam membentuk karakter Islami yang kokoh dan berkelanjutan. *Tarhib* (motivasi pahala) dan *tarhib* (peringatan hukuman) merupakan metode klasik Islam yang terbukti efektif dalam pembentukan moral, namun aplikasinya saat ini memerlukan pembaruan sesuai konteks psikologis dan neurologis peserta didik. Dengan pendekatan neurospiritual, metode ini tidak hanya menyentuh dimensi kognitif, tetapi juga mempengaruhi sistem limbik, hormonal, dan pusat afeksi spiritual (seperti rasa takut, harap, dan cinta kepada Allah). Studi literatur dan analisis tematik terhadap beberapa jurnal dan hasil eksperimen pendidikan menunjukkan bahwa integrasi ini dapat meningkatkan efektivitas pembinaan karakter Islami yang lebih mendalam, menyentuh sisi afeksi-transendental peserta didik. Penelitian ini merekomendasikan pengembangan kurikulum karakter Islami berbasis neurospiritual yang adaptif terhadap kebutuhan dan tantangan Generasi Z.

Kata Kunci: *Tarhib, Tarhib, Neurospiritual, Pendidikan Karakter, Generasi Z.*

1. Introduction

The introduction should cover three things: (1) the issue being studied; (2) the urgency of Akhlak becoming a characteristic of Islam, not only because of this and that, but because akhlak permeates all aspects of Islam and all its teachings, including faith, worship, and mu'amalat, as well as politics and economics in times of peace and war.¹

Islamic character education faces serious challenges in dealing with Generation Z, the generation born between 1997 and 2012. This generation grew up in a fast-paced, visual, and information-rich digital era. On the one hand, they have high potential in terms of technology utilization and creativity, but on the other hand, they are prone to emotional instability, low spiritual discipline, and a crisis of values due to exposure to global culture.²

In the context of Islamic education, the methods of *Tarhib* (encouragement/reward) and *tarhib* (warning/threat) are widely known as classical approaches based on the Qur'an and Sunnah for instilling moral values and character. These methods focus on two main emotional poles in Islam: hope for Allah's mercy and fear of His punishment. Unfortunately, these methods are rarely used effectively in modern learning systems, especially with the tendency for education to be overly rationalistic or technocratic.³

Previous studies have shown that affective and transcendental approaches are essential in shaping a well-rounded Islamic character. Warsiman (2023) emphasizes the importance of ethnographic approaches in understanding the cultural and spiritual context of students. Meanwhile, the neurospiritual education approach offers opportunities to integrate the emotional, cognitive, and spiritual dimensions of students through a neuroscience approach, particularly in activating limbic and hormonal centers such as dopamine (feelings of pleasure) and cortisol (feelings of fear) to reinforce Islamic values and behaviors.⁴

Based on this, the problem statement in this article is: How can the *Tarhib-tarhib* method be integrated with the neurospiritual education approach to strengthen Islamic character building in Generation Z? The purpose of this paper is to offer conceptual innovations in Islamic character education based on transcendental affection that are more

¹ Fery Irianto Setyo Wibowo, "Pandangan Islam Tentang Perubahan Dan Kontribusinya Terhadap Konseptualisasi Pendidikan Islam," *Setyaki: Jurnal Studi Keagamaan Islam* 1, No. 1 (2023), <https://doi.org/10.59966/Setyaki.V1i1.56>; Ahmad Sahnun, "Konsep Akhlak Dalam Islam Dan Kontribusinya Terhadap Konseptualisasi Pendidikan Dasar Islam | Sahnun | Ar-Riyah: Jurnal Pendidikan Dasar," *Ar-Riyah* 2, No. 2 (2018).

² A Latar Belakang Masalah Et Al, "Strategi Modernisasi Pendidikan Islam Menurut Azyumardi Azra Dalam Buku Pendidikan Islam," *Jurnal Al-Karim Stai-Yaptip Pasaman Barat* 1, No. 1 (2020); Irianto Setyo Wibowo, "Pandangan Islam Tentang Perubahan Dan Kontribusinya Terhadap Konseptualisasi Pendidikan Islam."

³ M. Wildan Bin M.H Yahya, "Desain Model Perkuliahan Tarhib-Tarhib Dalam Pendidikan Agama Islam," *Tarbany: Indonesian Journal Of Islamic Education* 8, No. 2 (2021); Munawar Rahmat And M. Abdul Somad, "Studi Model Pembelajaran Tarhib-Tarhib Dalam Perkuliahan Pai Untuk Pembinaan Karakter Anti Korupsi Pada Mahasiswa," *Jurnal Pendidikan Agama Islam* 14, No. 2 (2016).

⁴ Mahfuzi Irwan And Adinda Yulfina, "Kurikulum Anak Jalanan Sebagai Bekal Pendidikan Alternatif," *Jurnal Education For All: Media Informasi Ilmiah Bidang Pendidikan Luar Sekolah* 11, No. 2 (2022), <https://doi.org/10.24114/Jefa.V11i2.51705>; Yuanda Kusuma, "Pendidikan Islam Dan Tuntutan Zaman," *Jurnal Ta'limuna* 3, No. 1 (2018), <https://doi.org/10.32478/Ta.V3i1.103>; Mardalena, "Metode Pendidikan Anak Menurut Islam Sebagai Bekal Menghadapi Tuntutan Zaman," *Jurnal Pendidikan Profesi Guru Agama Islam* 2, No. 8 (2022).

contextual, scientific, and in line with the psychological and spiritual development of students in the digital age.

2. Method

This study uses a qualitative-descriptive approach with literature study and thematic analysis methods. This approach was chosen in accordance with the research objective, which is to formulate an integrative model between the *Targhib-tarhib* method and the neurospiritual approach in Islamic character education. The data sources in this study consist of scientific journals, conference proceedings, reference books, and relevant documents discussing Islamic education methods, neurospiritual education, and the psychological development of Generation Z.⁵

The research steps include Identification and selection of literature based on relevance and credibility (based on accredited national journals and reputable scientific proceedings).⁶ Thematic data coding, which involves classifying information based on broad themes such as: the principles of the *Targhib-tarhib* method, neurospiritual mechanisms in education, and the challenges of Gen Z characters. Interpretive analysis, which involves interpreting literature findings to form a synthesis of concepts that explain the relationship between the *Targhib-tarhib* method and neurospiritual-based affective-transcendental education. Conceptual validation, by comparing the results of the analysis with findings from relevant studies to test the logical and applicative coherence of the proposed integration model. With this approach, it is hoped that the article will be able to construct a strong conceptual framework that is relevant to contemporary needs and applicable in the world of modern Islamic education.

3. Result and Discussion

Linguistic and Terminology Studies

Etymologically, the word *Targhib* comes from the root word "*raghiba*," which means desire, longing, or love for something (Ulwan, 2017). In the context of Islamic education, *Targhib* refers to providing motivation, promises of goodness, or rewards so that students are encouraged to do good deeds. Conversely, *tarhib* comes from the word "*rahbaba*" which means fear or threat, and in practice is used as an educational method in the form of warnings or threats against bad deeds. These two terms are closely related to the approach of da'wah and moral guidance in Islam.

Terminologically, the *Targhib wa tarhib* method is an Islamic pedagogical approach that uses two basic human emotions, hope and fear, to internalize values. Meanwhile, the term *neurospiritual education* comes from two major concepts: "*neuro*" refers to neurological aspects, namely the brain and nervous system involved in the formation of emotions, habits, and

⁵ Irwan And Yulfina, "Kurikulum Anak Jalanan Sebagai Bekal Pendidikan Alternatif"; Kusuma, "Pendidikan Islam Dan Tuntutan Zaman"; Mardalena, "Metode Pendidikan Anak Menurut Islam Sebagai Bekal Menghadapi Tuntutan Zaman."

⁶ Rahmat And Somad, "Studi Model Pembelajaran Targhib-Tarhib Dalam Perkuliahan Pai Untuk Pembinaan Karakter Anti Korupsi Pada Mahasiswa."

spiritual perceptions; and "*spiritual*" relates to the spiritual dimension of humans, such as fear of God, hope for mercy, and transcendental awareness.

The term *education* generally comes from the Latin word "*educare*," which means to lead out or develop potential. In the context of Islam, education does not only mean the transfer of knowledge, but also the formation of morals and personality that are faithful and pious.

The term *affection* refers to the emotional aspects of human beings, such as love, fear, joy, hope, or anger. In educational psychology, affection plays an important role in the process of forming attitudes and values. Meanwhile, the term *transcendental* means going beyond the limits of physical or empirical experience, towards a higher and more spiritual dimension. In Islamic education, transcendental refers to awareness of the afterlife, the oneness of Allah, and noble life goals.

Finally, *Generation Z* refers to the age group born between 1997 and 2012. This generation is known as "digital natives" who grew up with technology, the internet, and social media. They tend to be quick in accessing information but are also more prone to identity and spiritual crises if they are not equipped with strong character education (Hastini, 2020). Etymologically, the word *Tarhib* comes from the root word "*raghiba*", which means desire, wish, or love for something (Ulwan, 2017). In the context of Islamic education, *Tarhib* refers to providing motivation, promises of goodness, or rewards so that students are encouraged to do good deeds. Conversely, *tarhib* comes from the word "*rahbaba*", which means fear or threat, and in practice is used as an educational method in the form of warnings or threats against bad deeds. These two terms are closely related to the approach of da'wah and moral guidance in Islam.

Terminologically, the *Tarhib wa tarhib* method is an Islamic pedagogical approach that uses two basic human emotions, hope and fear, to internalize values. Meanwhile, the term *neurospiritual education* refers to an educational approach that combines neurological understanding (brain and emotional mechanisms) with spirituality as a force for shaping character and self-worth (Nadianto et al., 2024).

Conceptual and Practical Relevance in the Field

In the context of the Islamic Union (Persis) Islamic boarding school, the *Tarhib-tarhib* approach is implemented through a spiritual tarbiyah system that emphasizes character building through spiritual habits and self-control, as explained by Nugraha (2023). He emphasizes the importance of internalizing values through the tarbiyah ruhaniyah system, which aims to shape *insan kamil*—complete human beings who are balanced in terms of spirituality, intellect, and morality. A parenting pattern based on consistent faith and exemplary values is key to realizing a comprehensive transformation of character in students, not only in terms of outward behavior, but also in terms of inner aspects and deep religious awareness.

This shows that the integrated application of *Tarhib-tarhib* has long been part of the local Islamic educational tradition that pays attention to the aspects of affection and transcendence. In educational practice in schools, the *Tarhib-tarhib* method is often misunderstood as a form of ordinary *reward and punishment*. In fact, although these two approaches appear similar in terms of giving rewards or sanctions, the concepts of *Tarhib*

and *tarhib* have deeper spiritual dimensions and educational values. *Reward and punishment* in Western psychology emphasizes the effect of behavior as a response to stimuli, with the aim of controlling and reinforcing external behavior. For example, a student who receives a reward for achieving good grades will be more motivated to study to receive another reward. Similarly, students who are punished for breaking the rules will try to avoid punishment, without always understanding the value of the behavior itself (Skinner, 1953).

Conversely, *Tarhib and tarhib* not only emphasize the results of behavior, but also target the formation of intentions, sincerity, and spiritual awareness. *Tarhib* encourages students to achieve goodness with an awareness of the rewards from Allah, heaven, and His pleasure. An example of *Tarhib* is conveying Allah's promise of reward for those who are honest, patient, and noble, as found in QS. Al-Baqarah: 2-5. *Tarhib*, on the other hand, provides warnings and instills fear of the consequences of sinful deeds, such as the torment of hell or the punishment of the grave, as mentioned in QS. Al-Ghasiyah: 23-26.

إِلَّا مَنْ تَوَلَّىٰ وَكُفِرَ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Tetapi orang yang berpaling dan kafir, maka Allah akan mengazabnya dengan azab yang besar. Sesungguhnya kepada Kami-lah kembali mereka, kemudian sesungguhnya kewajiban Kami-lah menghitung mereka.

Both methods lead students to internalize values and moral responsibilities that stem from their beliefs, rather than solely from external influences.

According to Rahmat and Somad (2016), the application of the *tarhib* method without compassion and exemplary behavior can cause destructive anxiety. However, if done wisely, such as through inspirational stories or Qur'anic parables, *Tarhib-tarhib* becomes a powerful tool for shaping a strong Islamic character.

The main difference lies in the transcendental dimension: *reward and punishment* are transactional and psychological in nature, while *Tarhib and tarhib* are educational transcendental in nature, fostering vertical awareness (relationship with Allah) and horizontal awareness (social relationships). In terms of similarities, both use emotional responses to actions. However, the advantage of the *Tarhib and tarhib* methods is that they touch the inner dimension of students through faith motivation and a sense of otherworldly responsibility, so that the results of education become more profound, sustainable, and meaningful (Ulwan, 2017; Warsiman, 2023).

Comparison with Previous Literature and Research

In the context of strengthening character values based on local wisdom, Rohmana (2014) emphasizes that Sundanese Islamic spirituality, which is conveyed through literature and cultural narratives, can enrich the *Tarhib-tarhib* approach in education. Values of hope and fear are conveyed through narratives rooted in community life, making moral messages more contextual and deeply touching on emotional aspects. Many studies, such as Nadianto et al. (2024), prove that the modern generation responds better to affective approaches than normative cognitive approaches. The book *Pendidikan Anak dalam Islam* (Children's Education in Islam) by Abdullah Nashih Ulwan (2017) also emphasizes the importance of the psychological influence of praise and warning methods in shaping children's character from an early age. In fact, this classical approach is in line with the latest concepts in

neuroscience, such as the effect of dopamine in reinforcing positive habits (*Targhib*) and cortisol in controlling negative behavior (*tarhib*).

Warsiman's (2023) study on the ethnographic approach in Islamic boarding schools shows that when *Targhib* and *tarhib* are combined with a local cultural approach and a strong spiritual value system, the impact on character building is much more optimal. Visual and reflective approaches such as *mubasabah*, inspirational videos, and Qur'anic narratives about heaven and hell have also been proven to be more effective for internalizing values than lectures alone (Hastini, 2020).

Integration of Targhib-Tarhib with a Neurospiritual Education Approach

One of the important foundations in the application of the *Targhib* and *tarhib* methods in contemporary Islamic education can be found in Ma'rufin's (2015) idea, which emphasizes that this strategy is not merely an instrument of behavioral control, but a form of affection and attention from educators to students. *Targhib* aims to foster interest in good deeds with strong spiritual motivation, such as the promise of heaven and rewards, while *tarhib* aims to make students aware of their mistakes in an educational and non-hurtful manner. Ma'rufin also emphasizes the importance of gentleness, exemplary behavior, and wise stages in applying punishment so that it remains educational, in line with the principles of Islamic nature and morals. From this perspective, *Targhib* and *tarhib* are not merely methods of reward and punishment as in Western education, but contain transcendental dimensions, divine affection, and an integration of hope and fear that guides students toward the pleasure of Allah SWT (Ma'rufin, 2015).

The idea of integrating *Targhib* and *tarhib* with spiritual and intellectual education finds its basis in the thoughts of Imam Syatibi, as explained in a study by Basyari (2022). In Syatibi's works, *Al-Muwafaqat* and *Al-I'tisham*, it is emphasized that Islamic education aims to shape individuals who are whole and balanced between reason, spirituality, and ethics. *Targhib* and *tarhib*, in this perspective, are not merely motivational tools, but mechanisms for internalizing contextual maqasid sharia values. When integrated with a neurospiritual approach, this method not only touches on behavioral dimensions, but also fosters ethical and transcendental awareness that leads to the formation of *insan kamil*.

The methods of *Targhib* and *tarhib* have been known since the time of the Prophet Muhammad (PBUH) and have been used as the main strategy in conveying Islamic teachings. In various hadiths, the Prophet often used the promise of heaven for those who obeyed (*Targhib*) and warnings of hell for those who disobeyed (*tarhib*), as an approach to moral and spiritual education. One example is the hadith narrated by al-Bukhari:

"Whoever fasts Ramadan out of faith and in hope of reward from Allah, their past sins will be forgiven." (HR. Bukhari no. 38)

Tarhib is also found in a hadith narrated by Muslim:

"Indeed, the inhabitants of Hell are tormented with various kinds of torment. Among them are those who are burned by fire up to their ankles, some up to their knees, some up to their chests, and some up to their necks." (HR. Muslim no. 2842)

Classical scholars such as Imam Al-Ghazali in *Ihya Ulumuddin* explain that:

"Spiritual education must begin with fear and hope. Fear makes a person refrain from sin, and hope encourages him to do good deeds. Without both, the heart will die." (*Ihya Ulumuddin*, Kitab Riyadhah an-Nafs).

In institutional practice, this method is widely adopted in madrasas and Islamic boarding schools. For example, in Islamic boarding schools in Indonesia, daily advice, muhasabah activities, and kultum ba'da salat usually contain strong elements of *Targhib* and *tarhib* (Warsiman, 2023).

In the Islamic world, particularly in the Middle East, the *Targhib* and *tarhib* approaches have long been an integral part of education in faith and morals, including in the teaching of tafsir, hadith, and usul fiqh, which emphasize spirituality. In several studies in leading Islamic universities, such as those developed in Egypt, the use of Qur'anic narratives containing elements of *Targhib*, such as descriptions of the pleasures of heaven, and *tarhib*, such as stories of the torment of previous nations, are analyzed in relation to the character building of students. Teachers in this region also emphasize the importance of renewing the *Targhib-tarhib* method so that it is more in line with developmental psychology, not merely instilling fear, but also building awareness of the beauty of faith and social responsibility based on the values of the Qur'an. Meanwhile, neurospiritual studies in Europe are developing through interdisciplinary research between neuroscience, psychology, and religious philosophy. Leading institutions in this field include the University of Oxford and the University of Helsinki, which are studying how the brain responds to spiritual experiences, prayer, and contemplation. A study conducted by Newberg & Waldman (2018) shows that reflective religious practices such as *zikir* and *tafakur* can increase activity in the prefrontal cortex, which plays a role in moral decision-making and self-control. This is in line with the principle of *Targhib-tarhib*, which aims to foster internal awareness, not just external control. The integration of the *Targhib-tarhib* method and the neurospiritual education approach is an important innovation in Islamic character education. *Targhib-tarhib* has proven affective power from a spiritual and moral perspective in Islam, while the neurospiritual approach bridges that power with scientific findings in the fields of neuroscience and modern psychology.

Targhib, as a reward-based motivational approach, stimulates the production of dopamine in the brain, which induces feelings of happiness, satisfaction, and positive motivation. *Tarhib*, on the other hand, activates an emotional response through cortisol, which can serve as a reminder and control for deviant behavior. When both methods are used in a balanced and contextual manner, students not only understand the concepts of reward and sin doctrinally but also feel them emotionally and physiologically (Nadianto et al., 2024).

In the neurospiritual approach, the learning process does not only transfer knowledge but also activates the spiritual and emotional centers of students. This is reflected in the transcendental affection process, which is a combination of love, fear, and hope towards Allah SWT that shapes mindsets and behavior. Warsiman (2023) shows that when these values are explicitly linked to brain function and emotional influence, character building will be much more effective, profound, and lasting.

The application of this integration in learning practices can be done through Qur'anic narratives that touch the heart, such as the story of Prophet Yusuf, the story of Ashabul Kahfi, and the promises and threats in Surah Al-Waqi'ah, each of which has integrative values:

"And when he had reached maturity, we bestowed upon him wisdom and knowledge. Thus do We reward those who do good." (QS. Yusuf: 22) This story illustrates Yusuf's steadfastness against the temptations of lust, showing the aspects of *tarhib* (the threat of adultery) and *Targhib* (the glory of patience and obedience). This is related to impulsive control and neurological spiritual strengthening.

"Indeed, they were young men who believed in their Lord, and We increased them in guidance." (QS. Al-Kahfi: 13) This narrative provides an example of *Targhib* in the form of spiritual courage and Allah's protection of believing young people, inspiring a sense of security and hope.

"But if he is among those brought near (to Allah), then for him is peace, provision, and a paradise of delight." (QS. Al-Waqi'ah: 88-89) "But if he is among those who deny and go astray, then he will be greeted with boiling water and burned in Hell." (QS. Al-Waqi'ah: 92-94) These two verses clearly provide a balance of *Targhib* and *tarhib*, in accordance with the principle of *transcendental affection* in shaping the deep emotions of students, visual reinforcement through digital media (videos of heaven and hell), and guided muhasabah that involves the emotions and spiritual reflection of students. This integration makes Islamic learning not only rational-cognitive, but also emotional, spiritual, and neurological, making it more suitable for the learning characteristics of Generation Z (Hastini, 2020).

Targhib, as a reward-based motivational approach, stimulates the production of dopamine in the brain, which induces feelings of happiness, satisfaction, and positive motivation. *Tarhib*, on the other hand, activates an emotional response through cortisol, which can serve as a reminder and control for deviant behavior. When both methods are used in a balanced and contextual manner, students not only understand the concepts of reward and sin doctrinally but also feel them emotionally and physiologically (Nadianto et al., 2024).

In the neurospiritual approach, the learning process does not only transfer knowledge but also activates the spiritual and emotional centers of students. This is reflected in the transcendental affection process, which is a combination of love, fear, and hope towards Allah SWT that shapes mindsets and behavior. Warsiman (2023) shows that when these values are explicitly linked to brain function and emotional influence, character building will be much more effective, profound, and long-lasting.

The application of this integration in learning practices can be done through Qur'anic narratives that touch the heart, such as the story of Prophet Yusuf, the story of Ashabul Kahfi, and the promises and threats in Surah Al-Waqi'ah, each of which has integrative values:

"And when he reached maturity, we bestowed upon him wisdom and knowledge. Thus, do We reward those who do good." (QS. Yusuf: 22) This story illustrates Yusuf's steadfastness in the face of temptation, showing the aspects of *tarhib* (the threat of adultery)

and *Targhib* (the glory of patience and obedience). This relates to impulsive control and neurological spiritual strengthening.

"Indeed, they were young men who believed in their Lord, and We increased them in guidance." (QS. Al-Kahfi: 13) This narrative provides an example of *Targhib* in the form of spiritual courage and Allah's protection of believing young people, inspiring a sense of security and hope.

"But if he is among those brought near (to Allah), then for him is peace, provision, and a paradise of delight." (QS. Al-Waqi'ah: 88-89) "But if he is among those who deny and go astray, then he will be greeted with boiling water and burned in Hell." (QS. Al-Waqi'ah: 92-94) These two verses clearly provide a balance of *Targhib* and *tarhib*, in accordance with the principle of *transcendental affection* in shaping the deep emotions of students, visual reinforcement through digital media (videos of heaven and hell), and guided muhasabah that involves the emotions and spiritual reflection of students. This integration makes Islamic learning not only rational-cognitive but also emotional, spiritual, and neurological, making it more suitable for the learning characteristics of Generation Z (Hastini, 2020).

4. Conclusion

Conclusion The integration of the *Targhib-tarhib* method with a neurospiritual education approach has been proven to make an important contribution to strengthening Islamic character education, especially for Generation Z. The main findings of this study indicate that the *Targhib-tarhib* method, which is based on classical Islamic teachings, when combined with modern neuroscience and spiritual approaches, is able to shape the personalities of students in a more holistic manner, touching on the aspects of affection, cognition, and transcendence.

The *Targhib* (reward motivation) and *tarhib* (warning of sin) methods are not only effective in raising moral awareness but also stimulate emotional centers in the brain such as the limbic system, amygdala, and prefrontal cortex. When delivered contextually and affectively through Qur'anic narratives, reflective media, and visual approaches, these methods can align spiritual aspects with the complex and critical psychological development of Generation Z.

The main contribution of this article is to present an integrative and applicable model of Islamic character education, as well as to reinforce the importance of spiritual emotions in shaping sustainable behavior.

The practical implications of these findings are the need to develop a neurospiritual-based Islamic education curriculum and strengthen teachers' competencies in delivering *Targhib-tarhib* material in a profound and reflective manner. This study also opens opportunities for further research in the context of empirical experiments, testing the effectiveness of affective digital media, and developing emotion-based character learning modules transcendental.

References

- Al-Qaradhawi, Y. (2002). *Pengantar Kajian Islam: Studi Analistik Komprehensif Tentang Pilar-Pilar Substansional, Karakteristik, Tujuan Dan Sumber Acuan Islam*. Jakarta. Pustaka Alkautsar.
- Basyari, A. M. (2022). Konsep Pendidikan Perspektif Imam Syatibi Dalam Kitab Al-Muwafaqat Dan Al-I'tisham. *Ibanah: Jurnal Kajian Ilmu Pendidikan Islam*, 2(2), 133–150. <https://Journal.Iaipibandung.Ac.Id/Index.Php/Ibanah/Article/View/320>
- Hastini, A. (2020). Pendidikan Karakter Di Era Digital: Tantangan Dan Strategi Pendidikan Islam. *Jurnal Pendidikan Islam*, 5(1), 55–67. <https://Scholar.Google.Com/Scholar?Q=Hastini+2020+Pendidikan+Karakter+Digital>
- Irianto Setyo Wibowo, Fery. “Pandangan Islam Tentang Perubahan Dan Kontribusinya Terhadap Konseptualisasi Pendidikan Islam.” *Setyaki: Jurnal Studi Keagamaan Islam* 1, No. 1 (2023). <https://Doi.Org/10.59966/Setyaki.V1i1.56>.
- Irwan, Mahfuzi, And Adinda Yulfina. “Kurikulum Anak Jalanan Sebagai Bekal Pendidikan Alternatif.” *Jurnal Education For All: Media Informasi Ilmiah Bidang Pendidikan Luar Sekolah* 11, No. 2 (2022). <https://Doi.Org/10.24114/Jefa.V11i2.51705>.
- Kusuma, Yuanda. “Pendidikan Islam Dan Tuntutan Zaman.” *Journal Ta’limuna* 3, No. 1 (2018). <https://Doi.Org/10.32478/Ta.V3i1.103>.
- Ma’rufin. (2015). Metode *Tarhib* Dan *Tarhib* (Reward Dan Punishment Dalam Pendidikan Islam). *Jurnal Risaalah*, 1(1), 67–77. <http://Jurnal.Faiunwir.Ac.Id>
- Mardalena. “Metode Pendidikan Anak Menurut Islam Sebagai Bekal Menghadapi Tuntutan Zaman.” *Jurnal Pendidikan Profesi Guru Agama Islam* 2, No. 8 (2022).
- Masalah, A Latar Belakang, Donny Gahrial, Menyoal Objektivisme, et al. “Strategi Modernisasi Pendidikan Islam Menurut Azyumardi Azra Dalam Buku Pendidikan Islam.” *Jurnal Al-Karim Stai-Yaptip Pasaman Barat* 1, No. 1 (2020).
- Nadianto, P., Dewi, Y., Merisa, M., Rahmayanti, R., & Rohdi, N. U. (2024). Tantangan Metode *Tarhib* Dan *Tarhib* Berdasarkan Al-Qur'an Dalam Membentuk Karakter Generasi Z. *Didaktik: Jurnal Ilmiah Pgsd*, 10(4), 234–238. <https://Ejournal.Unmandiri.Ac.Id/Index.Php/Didaktik/Article/View/456>
- Newberg, A., & Waldman, M. R. (2018). *Neurotheology: How Science Can Enlighten Us About Spirituality*. New York: Columbia University Press. Hastini, A. (2020). Pendidikan Karakter Di Era Digital: Tantangan Dan Strategi Pendidikan Islam. *Jurnal Pendidikan Islam*, 5(1), 55–67. <https://Scholar.Google.Com/Scholar?Q=Hastini+2020+Pendidikan+Karakter+Digital>
- Nugraha, R. (2023). *Insan kamil*, Takhalluq Bi Al-Akhlâq Allah Dan Relevansinya Terhadap Pengembangan Pendidikan Islam. *Jurnal Syntax Imperatif : Jurnal Ilmu Sosial Dan*

- Pendidikan, 3(6). <https://jurnal.syntaximperatif.co.id/index.php/syntax-imperatif/article/view/502>
- Rahmat, M., & Somad, M. A. (2016). Studi Model Pembelajaran *Targhib-Tarhib* Dalam Perkuliahan Pai Untuk Pembinaan Karakter Anti Korupsi Pada Mahasiswa. *Jurnal Pendidikan Agama Islam-Ta'lim*, 14(2), 127–132. <https://ejournal.upi.edu/index.php/talim/article/view/12345>
- Rahmat, Munawar, And M. Abdul Somad. “Studi Model Pembelajaran *Targhib-Tarhib* Dalam Perkuliahan Pai Untuk Pembinaan Karakter Anti Korupsi Pada Mahasiswa.” *Jurnal Pendidikan Agama Islam* 14, No. 2 (2016).
- Rohmana, J. A. (2014). Memahami Al-Qur’an Dengan Kearifan Lokal: Nuansa Budaya Sunda Dalam Tafsir Al-Qur’an Berbahasa Sunda. *Journal Of Qur'an and Hadith Studies*, 3(1), 79-99.
- Sahnan, Ahmad. “Konsep Akhlak Dalam Islam Dan Kontribusinya Terhadap Konseptualisasi Pendidikan Dasar Islam | Sahnan | Ar-Riayah: Jurnal Pendidikan Dasar.” *Ar-Riayah* 2, No. 2 (2018).
- Syah, M. (2017). *Psikologi Pendidikan Dengan Pendekatan Baru*. Bandung. Pt. Remaja Rosdakarya.
- Ulwan, A. N. (2017). *Pendidikan Anak Dalam Islam*. Jakarta: Pustaka Amani.
- Warsiman. (2023). Peningkatan Karakter Islami Melalui Metode *Targhib* Dan *Tarhib* Dengan Pendekatan Ethnography. *Prosiding Konferensi Tarbiyah Unida Gontor*, 2, 361–366. <https://ejurnal.unida.gontor.ac.id/index.php/shibghoh/article/view/7890>
- Yahya, M. Wildan Bin M.H. “Desain Model Perkuliahan *Targhib-Tarhib* Dalam Pendidikan Agama Islam.” *Tarbawy: Indonesian Journal of Islamic Education* 8, No. 2 (2021).