

**TO STRENGTHEN AQIDAH OF ADOLESCENTS:
TARGHĪB AND *TARHĪB* DA'WAH APPROACH**

(Pemantapan Akidah Remaja: Pendekatan Dakwah Targhīb dan Tarhib)

^{1,3}FARIZA MD SHAM

²NOR AZIZAH MUSTAPHA

^{1,3}AHMAD IRDHA MOKHTAR

¹Institute of Islam Hadhari, Universiti Kebangsaan Malaysia, 43600 Bangi,
Selangor, Malaysia

²SMK Tinggi Kajang, 43000, Kajang, Selangor

³Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, 43600 Bangi,
Selangor, Malaysia.

ABSTRACT

This paper discusses a method of strengthening the aqidah of adolescents through the preaching of *targhīb* and *tarhib*. Aqidah issues such as liberalism and secularism have a negative impact on adolescent beliefs. Therefore, there is a need for a mechanism for repelling the influence of this group through the approaches of *targhīb* and *tarhib*. The document analysis method is used in collecting data for discussing this dakwah approach to strengthen the faith of adolescents. The issue of aqidah is very closely related to a person's religious faith. Problems related to religion are appropriate to use the da'wah approach to solve them. The dakwah approach of *targhīb* and *tarhib* contained in al-Quran, which is based on psychology and religion is very appropriate for humans, especially adolescents. Thus, this article analysed the concept of *targhīb* and *tarhib* da'wah approach in al-Quran as a method to strengthen aqidah of adolescents. The results of the analysis provide an understanding that this approach is very suitable to be used in an effort to call and invite people, especially adolescents

so that their aqidah is firm and exact. This approach is effective for efforts to stabilize adolescent aqidah in order to motivate them to perform practices which accord with shariah.

Keywords: Da'wah (preaching); *targhīb* and *tarhib*; aqidah; adolescents

ABSTRAK

*Artikel ini membincangkan satu kaedah dalam memantapkan akidah remaja melalui dakwah *targhīb* dan *tarhib*. Isu akidah seperti fahaman liberalism, sekularisme memberi kesan negatif kepada akidah remaja. Oleh itu, perlunya satu mekanisme dalam menangkis pengaruh golongan ini melalui dakwah *targhīb* dan *tarhib*. Kaedah analisis dokumen digunakan dalam mengumpulkan data dalam membincangkan pendekatan dakwah ini bagi memantapkan akidah remaja. Isu akidah berkait rapat dengan keagamaan seseorang. Permasalahan yang berkaitan dengan keagamaan adalah sesuai menggunakan pendekatan dakwah untuk menyelesaikannya. Pendekatan dakwah *targhīb* dan *tarhib* bersumberkan al-Quran berasaskan kepada psikologi dan keagamaan amat bersesuaian untuk remaja. Hasil analisis ini memberi kefahaman bahawa pendekatan dakwah *targhīb* dan *tarhib* amat sesuai digunakan dalam usaha menyeru dan mengajak manusia terutama golongan remaja supaya akidah menjadi lebih mantap dan jitu. Usaha memantapkan akidah remaja melalui pendekatan ini memberikan kesan dari sudut pelaksanaan amalan mengikut syariat Islam.*

Kata Kunci: *Dakwah; targhīb dan tarhib; akidah; remaja.*

INTRODUCTION

Da'wah (preaching) is to call in a certain way in order to influence the target besides calling the target to Allah's religion. Its technique or uslub or approach is an important aspect of da'wah in Islam (Ab. Aziz 2001). The Holy Quran Surah Ali 'Imran explains the concept of da'wah to be implemented in order to call mankind towards goodness as in the following meaning (Ali 'Imran 3:104):

“Let there be among you a community of people who shall call to all that is good (to spread Islam), enjoin what is right, and forbid evil. Such men shall surely triumph”.

The concept of implementing da'wah is to call mankind to execute Allah's commandments based on faith and belief. The implementation of da'wah needs to be implemented with full wisdom as in the words of Allah SWT. According to the Quran (An-Nahl 16: 125):

“Call men to the path of your Lord (O Muhammad) with wisdom and good exhortation. Reason with them in ways that are best and most gracious. For your Lord best knows those who stray from His path and those who are rightly guided”.

Hamka (1983) interpreted Allah's (SWT) teaching in the above verse to the Rasulullah (SAW) as the way to preach or call mankind so that they will be on the path of Allah, that is, the true religion (*al-Dinul Haqq*). According to Sayyid Qutb (2005) relating to the above verse:

Advocacy must be undertaken with wisdom. The advocate of the divine message must take into consideration the situation and circumstances of the people whom he addresses in order to determine what he tells them on each occasion. He must not make things appear difficult to them, nor should he burden them with a long list of duties before they are so prepared. He must also consider how he should address them, and how to diversify his method of address in accordance with different circumstances. He must not let his enthusiasm carry the day so as to overlook the prerequisites of wisdom. Together with wisdom goes good exhortation which addresses hearts gently, seeking to kindle good feelings and responses. No unnecessary reproach or remonstrance should be thrown at them. An advocate of Islam does not publicize genuine mistakes which people commit with good intentions. Kindly exhortation often attracts people to follow God's guidance, achieving good results that cannot be achieved through reproach or rebuke. The third element in this proper approach to Islamic advocacy is to argue 'in the most kindly manner (Sayyid Qutb 2005).

The targets of preaching consist of various levels and social categories. Each level and social category has a variety of personality, character, knowledge level, age and socioeconomic status. Thus, the da'wah approach requires different types suitable for the target level and category. Teenagers are one of the target groups of da'wah, which should have a suitable approach for them.

The reason is that this approach enables taming the wild and hard-hearted. This shows that da'wah approach is a very important method in calling and guiding mankind to the true path. Da'wah efforts should be continuously implemented in a good and organized way, particularly in dealing with issues happening among adolescents, including the issue of aqidah.

ADOLESCENTS AND THE ISSUE OF AQIDAH

In determining the age limit of adolescents, different opinions have been put forward by scholars of psychology. From the Islamic psychological perspective, adolescence is related to the age of puberty. Western scholars frequently divide adolescence into three categories, that is, an early teenage (9-14 years old), middle teenage (15-17

years old) and late adolescence (18-23 years old). During adolescence, the process of physical, emotional and cognitive development is significant.

Adolescent development begins and ends within the age range of 14 to 25 (Hall 1911). According to Hall (1911), at this stage, adolescent psychology is very different from other age levels. Emotional disorder and depression in an adolescent begin at age 11 and increase at age 15 and go on and end at age 23. This age level is full of conflict and problems. Adolescence is the age of “storm and stress”. The developmental stage in the transition between childhood and adulthood encompasses all physical and psychological aspects, that are, mental and emotional changes. Emotional stress makes the human soul become discomposed or disturbed such as being restless, anxious, disappointed, sad, sorrowful, lustful and disobedient to the commandments of Allah (Fariza 2005). Emotional disorder and stress faced by adolescents at this stage need to be properly handled in order to guide them towards well-being in this life and hereafter.

In the Islamic perspective, adolescents are considered of age or termed as baligh (age of discernment). The adolescent stage is when they experience the transition between childhood and adulthood. At this age, rapid physical, biological, mental and emotional changes take place in them, together with changes in responsibility and role. In order to balance these changes, adolescents frequently face problems and conflict (Fariza & Azyyati 2015). Several past research have been conducted on the issue of aqidah involving adolescents. For example, in one study on identity conflict and social relations as well as the method of expressing disappointment in life’s problems in this world, Muslim youth in Makassar, South Sulawesi became involved with Hizbut Tahrir Indonesia (HTI) through a specific program implemented such as Halqa (Syamsul 2011).

This shows the need for a special body to monitor and make efforts to stabilise aqidah through a program, organized and planned to suit the da’wah target. In this matter, the Department of Islamic Development of Malaysia (JAKIM), the Prime Minister’s Department, which plays a role as the central agency in the planning and management of Islamic affairs and Ummah development, has taken proactive steps through the establishment of a special institute under JAKIM (Nor Azizah 2020). On 18th of March 2015, the Management Meeting of JAKIM agreed that Pusat Pemantapan Aqidah (PPA) (Centre for Stabilisation of Aqidah) be officially re-named as the Institut Pemantapan dan Perkaderan Aqidah Malaysia (IPHAM) (Institute for Aqidah Stabilisation and Cadre Training of Malaysia) as a rebranding of the institutions established by the government through JAKIM after considering all aspects and roles which require implementation (IPHAM 2016). This is to fulfil current requirements and society’s inspirations, requiring a transformation, in the

form of need or demand, to suit a more relevant situation. Among the objectives of IPHAM is to become the focal point in handling the current challenges to aqidah and the centre of excellence for aqidah-related affairs. In Malaysia, Islam is enshrined in the constitution as the religion of the federation and the whole of the Muslim Ummah adheres to the aqidah of Ahli Sunnah Wal-Jamaah as the guideline, particularly in issues of of aqidah arising. In this institution, the development of human capital through implemented programs give a positive impact in stabilising adolescent aqidah (IPHAM 2016).

In the developmental process of seeking identity, faith in Allah through a firm aqidah in the adolescent self is very important, while taking into consideration his age, knowledge level, and maturity. At the age level after puberty, the need to strengthen the aqidah by providing values of faith is very essential to adolescents. The purpose is to clearly instil tawhid in the soul to enable it to know its obligations towards Allah SWT as well as to know what is permissible and what is forbidden (Ulwan 1992). In discussing current issues of adolescence, there are movements which attempt to deviate adolescent aqidah through beliefs and ideology contradictory to Ahli Sunnah Wal Jamaah aqidah, such as Liberalism, Pluralism and Black Metal.

Liberalism and secularism have a connection between them. Individuals who are influenced by this ideology, affect their faith by not using religion as a guide in their daily life (Khalif 2018). The issue of aqidah among adolescents becomes more complex due to the rapid development of technology, which is one of the factors that help spread liberal Islam ideology to infiltrate the thoughts of youth. Students are the target of this ideology, which confuses them and leads to aqidah issues and apostasy (Muhamad Faiz et al. 2012). In Indonesia, Jaringan Islam Liberal (JIL), a network which consists of youth who spread liberal thinking is one of the icons for liberal Islam thought there. Various responses and criticism are hurled at the article Refreshing or Invigorating Islamic Ideology because most of its ideas by members of JIL are controversial (Ahmad Bunyan 2006).

Related to this issue, Cheong (2012) in his thesis entitled "The Socio-Religious Identity and Life of the Malay Christians of Malaysia" showed two of the 24 Malay Christian respondents interviewed said that one of the factors for their apostasy was that matters of spirituality were not clearly understood during their school years. Feelings to know about spirituality led them to apostasy due to not understanding the aqidah concept in Islam. They considered spirituality to be similar in all religions, whereas concepts of spirituality differ among religions. Two of the respondents were attracted to musical instruments in church. The study also showed that adolescents

were involved in apostasy as early as age 12 until 19. Other driving factors include peers and invitations by Christians and priests (Cheong 2012).

Through liberal Islam ideas, this group is inclined to do things contradictory to Islamic Shariah in the name of individual freedom. It is not surprising that social ills such as alcohol drinking, drugs, gambling and fornication are widespread among adolescents due to their unstable aqidah. This is what is happening among the supporters of liberalism, that based on freedom until the existence of the LGBTQI movement, feminism, human rightism and similar movements that ignore the teachings of Islam (Khalif 2018).

Studies showed an increase in moral decay and social ills, that is, more adolescents are trapped in unhealthy lifestyles. This shows that identity based on Islamic aqidah among adolescents is fading (Hashim et al. 2008). There are adolescents involved with the Black Metal group which can damage aqidah causing apostasy. The activities of this group are planned to deviate adolescent aqidah through musical entertainment which inserts lyrics for worshipping Satan, refuting God's existence, the practice of free sex and violence (Abdullah 2006). A very recent article, "I am Satan!" black metal, Islam and blasphemy in Turkey and Saudi Arabia (2018) by journalists Jonas Otterbeck, Douglas Mattsson and Orlando Pastene wrote about black metal in the Middle East. The article discusses the emergence of black metal in the two countries. Black metal in both Turkey and Saudi Arabia is a fairly new phenomenon. Black metal is renowned for being anti-authoritarian and especially against organised religion. Aqidah is an important aspect which cannot be neglected at all, especially among adolescents. Morally negative behaviour among the present generation is due to issues of aqidah. The moral crisis or turmoil of society today such as fornication, baby dumping, rape and drug addiction is due to the crisis of aqidah and faith (Zakaria 2001). If the education provided is devoid of Islamic aqidah and religious guidance and relationship with Allah, then adolescents will grow in a world of evil which leads to error of faith and ultimately to atheism. This means that adolescents will let their souls be ruled by lust (Ulwan 1992). Mark LeVine (2008) in the article 'Heavy metal Muslims: the rise of a post-Islamist public sphere' discussed the borders between religious belief and seemingly secular practices in Muslim societies were increasingly porous.

Such negative behaviour is contradictory to Islamic aqidah whereas Islamic aqidah is the source of good morals and character of a Muslim. Aqidah based on belief in Allah is the foundation on which society may walk through life on the right path. A person who is saturated with Islamic aqidah which is true, strong and steady, will be kind and not anymore disobey Allah's commandments (Asming et al. 2011).

The reason is that Islam as Allah's religion revealed to the Prophet Muhammad SAW, comprises faith and practice. Belief and faith are the aqidah and the cornerstone of Islamic shariah or laws (Sabiq 2000). The Rasulullah SAW used a specific approach for the aqidah of his Ummah's hearts. His success in awakening their minds and evoking their true nature led them from paganism or idol worship and placing partners besides God to tawhid aqidah filled with faith and conviction. He also succeeded in forming a generation proud of faith and holding onto truth. The generation he nurtured was like the sun to the earth and the remedy for human maladies as a whole. This shows that aqidah is stabilised in order to contain its weaknesses which cause weaknesses in all matters related to individuals, family, society and state in all aspects of life (Sabiq 2000).

In the adolescent development process toward adulthood, education needs to be focused on faith in Allah, feeling awe for Him and His watch so that adolescents do not fall into vice. Knowledge of human aqidah and the capacity to understand teachings on sincere aqidah can influence behaviour (Ahmad Munawar et al. 2011). The da'wah approach suitable for the situation of the target as exemplified in the Quran needs to be adopted, that is, through the method which touches the hearts, thus changing the adolescents' behaviour toward goodness (Airna & Fariza 2017). Therefore, it is important that the suitable da'wah approach of *targhīb* and *tarhib* be applied to each generation to captivate the hearts and souls of adolescents and build a stable aqidah and noble character in order to achieve the status of devout and pious Muslims towards Allah SWT.

TARGHĪB AND TARHIB DA'WAH APPROACH

Targhīb and *tarhib* are important characteristics of the *manhaj* (methodology) of the Quran in improving social life. According to Abd. Karim Zaydan (2013), their meanings are as follows:

Targhīb: to give happiness

Tarhib: to give warning

Further according to Abd. Karim Zaydan, the purpose of *targhīb* is to gain the pleasure and blessings of Allah as well as reward in the hereafter and *tarhib* is to put the fear of Allah's wrath and punishment in the afterlife. In addition, the purpose of *targhīb* and *tarhib* is to give the promise of happiness on the rewards to be reaped or to put the fear of a painful doom in the hereafter, and the possibility of happening in this world is good for those who accept and suffering for those who reject. Basically, the punishment of suffering is in the hereafter. Abdul Karim Zaydan (2013) stated on the forms of *targhīb* and *tarhib* that:

*The forms of *targhīb* and *tarhib* are to remind humans that the favours they enjoy, are due to their gratitude and obedience to Allah the Provider. And warns them that the favours will be revoked when they refuse and will not accept as well as deny the favours of Allah besides committing a sin punishable by grievous doom in the hereafter.*

A good *da'wah* approach is giving lessons on Islamic religion whether related to *aqidah* or *shariah*. The objective is so that the universal religion of Islam is applied at all times and in all places. According to Al-Asbahani (1993), *targhīb* means the motivation to do good and like it as well as expressing the desire for reward in performing *sunnah* (recommended) and *fard* (obligatory) matters and *tarhib* is warning the self from committing forbidden, despicable or shameful acts. Al-Qaradawi (1989) gives the meaning of *taghrib* as encouraging man to perform *ibadah* to Allah Taala, to do good deeds, to do good works, to be honourable in character, and execute all matters commanded by Allah Taala in the Holy Quran and Sunnah of Rasulullah SAW. This approach leads mankind toward goodness to be recompensed as promised by Allah Taala with good and overflowing reward in this world and hereafter.

Tarhib means to put fear in man not to be distant from Allah Taala, from making vain of his obligations, from neglecting to fulfil Allah's rights and rights of His slaves by committing forbidden acts, and from evil and vile things in any field of life. To pull mankind to not transgress the boundaries of Allah by instilling fear of matters prepared by Allah for whoever disobeys and contravenes His *manhaj* with torment in this world and hereafter (al-Qaradāwī 1989). Al-Quran makes the *targhīb* and *tarhib* approach the main approach in preaching to targets. The approach is constructed upon the basis of human psychology and religion.

The *targhīb* and *tarhib* elements in the approach cannot be separated in preaching. It is mentioned many times by Allah SWT in the Quran and developed by Rasulullah SAW in his hadith. By this approach, all instincts which lead to bad will be expelled. Instead, it will nourish the instincts which lead to goodness and benefit (Ahmad Asmadi & Mohd Najib 2003). Here it is clearly proven to have been applied since the golden age of Islam when Rasulullah SAW himself proved this approach by successfully moving hearts and souls of men toward betterment. He gave the guideline for educating humans using reward and punishment. The technique of giving reward and sin is one of the methods to strengthen the *aqidah* in order to motivate man to do good and refrain from evil. Human nature constantly requires the two elements of *targhīb* and *tarhib*. *Targhīb* is found in doing good deeds (welfare), the recommendation to execute it explains that reward is given in this world and the hereafter and *tarhib* concerns the danger of crime and explains the bad consequences of that crime in this world and hereafter.

According to Ab Aziz (2001), preachers need to open the minds of their target by using a certain method such as highlighting the required elements to attract the target's attention. This is explained in the Quran through verses on *targhīb*, which is good recompense for those who obey God, while verses on *tarhib* which is bad recompense for the disobedient. Relating to *aqidah*, the related verses on recompense in the hereafter as well as torment or painful doom for anyone who ascribes partners to Allah are very appropriate for the disobedient and discourage adolescents from falling into apostasy. In Quran there are selected Quranic concepts which require the individual to attain *taqwa* (piety) and full consciousness of *huquq* (rights and obligations) in order to maximize *maslahah* (benefit) and avoid *mafsadah* (harm) (Hafas Furqani & Mohamed Aslam 2015).

According to Syed (2005), *targhīb* and *tarhib* in shariah are divided into three parts, that is various situations, different types of psychology and various attitudes. *Targhīb* urges and motivates one to perform *ibadah* because it prevents vile and dishonourable qualities. Syed Abdurrahman explains the forms of *targhīb* and *tarhib* whether as solutions to problems and happy forms or warnings related to the human psyche. A psyche which loves goodness needs to be motivated by *targhīb* whereas the psyche which is inclined to evil needs to be restrained by warning and instilling fear of the consequences of evil deeds. *Targhīb* urges and motivates a person to perform *ibadah* because *ibadah* can prevent despicable and evil qualities (Syed 2005).

The verse on good tidings concerning pious acts will be rewarded in the hereafter, that is, the reward of paradise is a *targhīb da'wah* approach. It is a *da'wah* approach in the form of encouragement with glad tidings as Allah has mentioned in the Quran (Yunus 10: 9). There are many more verses related to *targhīb* for the purpose of giving glad tidings to people of faith who obey Allah. One of the glad tidings is the pleasure and beauty of paradise which can motivate mankind to increase their good works as Allah says in the Quran (al-Kahf 18:107):

As for those who have faith and do good works, they shall dwell in the Gardens of Paradise for their enjoyment (which is full of ultimate wealth, pleasure and bliss).

The above verse reminds humans about the day of reckoning which can motivate them to make efforts to do good deeds for life after death has a day of reckoning. The portrayal of the pleasures and beauty of paradise can motivate Muslims to make efforts to increase good works as in the Quran (At-Taghabun 64: 9):

(Remember) the day on which He will assemble you, the day on which you shall all be gathered (to be recompensed), that shall be a day of mutual loss. And (remember) those who

believe in Allah and do what is right He will remove from them their evil deeds and admit them to Gardens underneath which rivers flow, where they shall dwell forever. That is the supreme triumph.

The verses on punishment for ancient communities remind the human race of the torment waiting for those who disobey Allah's commandments. The description of punishment for the Thaghut is explained in the following meaning of the verse (Az-Zumar 39: 17-20). These verses state the favours enjoyed by mankind in this world in various forms of goodness and guidance so that mankind will be steadfast in executing Allah's commandments according to His guidelines and teachings and the *tarhib da'wah* approach is in the form of warnings and reminders of recompense in the hereafter. Descriptions of punishment and torment are to instil fear in mankind to prevent doing vice. Hell is described in Allah's words as in the Surah (Az-Zumar 39:16):

For them (from among the infidels) shall be layers of fire from above, and layers of fire from below; with that (punishment) Allah puts fear into His servants' hearts; "Be then conscious of Me, O My servants!"

The *targhib* and *tarhib da'wah* approach can be applied to society, particularly adolescents through verses which put feelings of fear of Allah's wrath and punishment, as Allah says in the Surah (As-Sajdah 32:16). Verses which describe paradise and hell's torment are able to motivate humans to increase their good works and refrain themselves from evil deeds such as in the Quran (Muhammad 47:12).

Tarhib da'wah approach may be referred to in verses which warn of Allah's wrath and anger and the description of torment in the hereafter as in the Quran (At-Taubah 9: 3). *Targhib* and *tarhib da'wah* approach combines persuasion and warning, *uslub* of narration, parable, reminders of promises of good and bad. The use of *targhib* and *tarhib* highly influences the human psyche. Parables and narration related to the environment and daily life greatly influence the human self (Syed 2005). Human nature needs the two elements of *targhib* and *tarhib*. *Targhib* is found in doing charitable works (welfare), the recommendation to implement it explains that reward for the doer and also recompense in this world and the hereafter, while *tarhib* concerns the danger of crime and also explains the bad consequences of crime in the world and hereafter.

The wisdom underlying *targhib* is to stimulate mankind to do good and charity in the life journey of this world. It also leads man to leave evil and vice nurturing a firm faith with the concept of *targhib* and *tarhib* also makes a person be in a state of obedience and submission to Allah Taala. This approach hinders a person

from despair, from getting tired and bored and enables evaluating the depth of faith so as to encourage humans to constantly do good deeds and avoid vile practices (Ahmad Asmadi & Mohd Najib 2003). According to Sa'id Hawwa (2005) doing good deeds may influence the human psyche, heal disorders of the psyche and instead motivate the soul to leave vile and dishonourable deeds.

A stable *aqidah* in a person's psyche or soul (Sa'id Hawwa 2005) and faith in the heart will determine the quality of steadfastness to Allah's teachings. *Targhib* is an encouragement to perform *ibadah* as *ibadah* will prevent evil and despicable attitudes in an individual. Sa'id Hawwa in his book, *Al-Mustakhlash fi Tazkiyah al-Anfus* stated that the final frontier in *taklif ilahi* (God-given trust or obligation) is *tawhid*. Therefore, individual and social benefits cannot be achieved except through the purification of the soul through charitable deeds.

In order to achieve the station of Islamic faith and morality as a goal and purpose, Sa'id Hawwa listed charitable deeds to revivify the *aqidah* and make an effect on the soul. Good or charitable deeds are reinforced by the Quranic verses which motivate deeds such as *solah*, *zakah* and *infaq*, *sawm*, *hajj*, reading al-Quran, *zikir*, *tafakkur*, think of death, *muraqabah*, *muhasabah*, *mujahadah*, *mu'aqabah*, *amar makruf nahi mungkar* and *jihad*.

Sa'id Hawwa (2001) emphasizes practices which motivate a person to stabilize his *aqidah* in his soul. A firm faith in a person will determine his steadfastness to Islamic teachings. In performing *solah* (prayers), the basic foundation of the relation between man and faith in his heart, from the beginning to the end is the remembrance of Allah and thus of the hereafter. *Solah* (prayer) is a manifestation of faith in the unseen.

The *targhib* and *tarhib* approach is one of the important special characteristics of the Quranic *manhaj* to stabilise *aqidah* and correct society. *Targhib* approaches also affect the positive emotional stimuli towards older adults (Che Zarrina et al. 2019). This is in line with research by Salasiah Hanin et al. (2020) that the majority of parents apply parenting skills to adolescents in their families through spiritual aspects by guiding them not to associate others with Allah. This research found that 383 respondents remind their young of eternal life after death, heaven and hell (*targhib* and *tarhib*) scoring 99.7%. When conviction arises that there will be torment as retribution for the wrongdoers and bliss of the grave for the faithful and heaven and hell as recompense, it will have a positive impact on behavioural changes in adolescents.

According to Muhammad al-Sayyid Yusuf (2004), Islamic *manhaj* possesses its own specialty, that is, combining the elements of *targhīb* and *tarhib*. This differs from human teachings and other conventional legislation which are only based on *tarhib*. Islamic religion applies a combination of these two elements of *targhīb* and *tarhib*. Torment of the hereafter will instil fear and shake the body, while punishment in this world acts to become a barrier between the perpetrator and the crime itself and the habit of committing it. It is in line with the nature of the human soul to constantly require both the elements of *targhīb* and *tarhib*. Muhammad al-Sayyid Yusuf (2004) divided *targhīb and tarhib* into four parts as follows:

1. General *targhīb*, in the effort to attain reward and Allah's pleasure in this world and the hereafter. Generally this form of *targhīb* mentions paradise and something provided in it by Allah SWT that is, eternal pleasure as Allah has mentioned in the Quran (At-Taubah 9:72):

Allah has promised the men and women who believe in Him, Gardens underneath which rivers flow, in which they shall abide forever, and goodly mansions in the gardens of Eden, (290) of perpetual bliss. And they shall have a greater favour from Allah. That (reward) is the supreme triumph.

2. General *Tarhib*, that is, towards strictness, punishment and fear of Allah's wrath and punishment. There are many examples in the Quran. Allah says in the Quran (At-Tahrim 66:6):

O believers! Guard yourselves and your families against the Fire (of Hell) whose fuel is human beings and stones, whose keepers are fierce and severe (in their dealings), and they never disobey Allah's command and promptly do what they are commanded.

3. *Targhīb* in doing a certain thing such *targhīb* in matters of faith in Allah SWT and striving hard (*jihad*) in His path. Allah SWT says in the Quran: (As-Saff 61: 10-12) the following meaning:

O believers! Shall I point to you a bargain that will save you from a painful torment? That is, you believe in Allah and His Messenger and you strive to defend and uphold the religion of Allah with your wealth and your persons. That would be best for you if you knew (the truth)! (If you do so) He will forgive you your sins, and admit you into Gardens underneath which rivers flow. And He will lodge you in pleasant mansions in the Gardens of Eden. That is the supreme triumph.

4. *Tarhib* in doing a certain thing. This is divided into two parts:

- a. First: *Tarhib* is limited to recompense in only the hereafter, there is no worldly recompense. Allah says in the Quran the following meaning (An-Nisa' 4: 10):

Indeed those who devour the property of orphans unjustly, in actual fact swallow fire into their bellies; they shall burn in the blazing Fire.

- b. Second: *Tarhib* which combines torment in the hereafter and worldly punishment such as *tarhib* against intentional murder as Allah says in the Quran (An-Nisa' 4:93):

And he who kills a believer intentionally, his requital shall be Hell, he shall abide in it forever. He shall incur the wrath of Allah, Who will lay His curse on him, and prepare for him a dreadful punishment.

The above explanation of *targhib and tarhib* in four parts clarifies the *manhaj* of the Quran highlighted in Allah's words, as a clear and detailed solution for human problems in life. The *targhib and tarhib* approach in Allah's words enables motivating humans to choose the right path in life. Deviations of *aqidah* attempted by certain movements to damage the *aqidah* of the Muslim Ummah may indirectly be eradicated through the stabilisation of the adolescent psyche or soul using this *da'wah* approach.

This *da'wah* approach proves that the instinct's inclination for bad may be eliminated, thus nurturing towards goodness and benefit for the adolescent self. Adolescents who are still at the emotional and mental developmental stage need their *aqidah* to be stabilised using this *da'wah* approach, which can drive or motivate their adolescent psyche or soul. When fear of transgressing Allah's commandments is planted in their psyche or soul, they will certainly not dare to transgress, instead, they will be encouraged to obey Allah's commandments and do good works.

CONCLUSION

Due to the attempts by certain movements to deviate from the *aqidah* of the Muslim Ummah, various methods of prevention in terms of education and *da'wah* are needed. A suitable formula or approach to solving this social moral crisis due to the fading of *aqidah* or faith needs to be given serious attention. Here it is clearly shown that Islamic methodology corrects society not just theoretically or by advice,

but in fact, is based on the principle of reward and punishment. The *targhib* and *tarhib da'wah* approach is very suitable and targets the adolescent group which is constantly exposed to moral decay especially involving the Islamic *aqidah* of the Muslim *Ummah*. This approach which originates from divine revelation is very suitable to improve the quality of *da'wah* and attract the target of *da'wah* so as to practise the true Islamic teachings. This approach needs to be mastered by preachers in order to apply in *da'wah* to adolescents in efforts to eradicate elements which threaten the *aqidah* of adolescents today. This *da'wah* approach indirectly stimulates mankind to get to know Allah and endeavour to form a human *Ummah* which executes all Allah's commandments and stays away from what He prohibits towards well-being in this world and hereafter.

ACKNOWLEDGEMENT

The researchers wish to express their highest appreciation to the Group Research AP-2017-001/3 entitled Identity Determination of Gen Z Adolescents and Strategy of Action in Controlling their Behaviour based on Malay-Muslim Intellect.

REFERENCES

al-Quran.

Ab. Aziz Mohd Zin. 2001. *Metodologi Dakwah*. Kuala Lumpur: Penerbit Universiti Malaya.

Abdullah Basmeih. 2013. *Tafsir Pimpinan al-Rahman kepada Pengertian al-Quran*. Kuala Lumpur: Darul Fikir.

Abdullah Abdul Rahman. 2006. Black metal: Unsur-unsur yang bercanggah dengan Islam. *Jurnal Penyelidikan Islam* 19: 143–52.

Abdullah, Airna Azzeta & Fariza Md Sham. 2017. Bentuk aktiviti dakwah sahabat YADIM kepada mahasiswa UKM. *Jurnal Fikiran Masyarakat* 5: 62-67.

Ahmad Asmadi Sakat & Mohd Najib Abdul Qadir. 2003. Metode *al-targhib* dan *al-tarhib* dan teori motivasi Barat: pelaksanaannya dalam konteks dakwah serantau. Dlm. Zulkiple Abd. Ghani, Anuar Puteh & H.A Yaakob Matondang (pnyt.). Jaringan Dakwah Malaysia-Indonesia. hlm. 75-96. Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, Universiti Kebangsaan Malaysia.

Ahmad Bunyan Wahib. 2006. Questioning liberal Islam in Indonesia: Response and critique to jaringan Islam liberal. *al-Jami'ah Journal* 44 (1): 23.

- Ahmad Munawar Ismail, Mohd Yusof Hj. Othman & Jawiah Dakir. 2011. The development of human behaviour: Islamic approach. *Journal of Hadhari* 3 (32):103.
- Airza Azzeta Abdullah, Fariza Md Sham. 2017. Bentuk aktiviti dakwah sahabat YADIM kepada mahasiswa UKM. *Journal of Fikiran Masyarakat* 5 (2): 67.
- al-Asbahani, Abi al-Qasim Isma'īl Ibn Muhammad Ibn al-Fadhil al-Jawzi. 1993. *Al-Targhib wa al-Tarhib*. Jilid 1. Kaherah: Dar al-Hadith.
- Asming Yalawee, Mustafa 'Afifi Ab. Halim & Wan Abdul Fattah Wan Ismail. 2011. Akidah: Peranan dan kepentingannya dalam memelihara keharmonian rumah tangga. *Jurnal Usuluddin* 33: 1-172.
- Che Zarrina, Nurul Salikin, Syed Mohammad & Mohd Khairul Naim. 2019. Emotional stimuli on intellect among older adults. *Jurnal Afkar* 21 (1):188.
- Cheong, John. 2012. The socio-religious identity and life of the Malay Christians of Malaysia. PhD diss., Trinity International University Illinois: United States.
- Fariza Md. Sham. 2005. Tekanan emosi remaja Islam. *Jurnal Islamiyyat* 27 (1): 3-24.
- Fariza Md Sham & Azyyati Mohd Nazim. 2015. Pendekatan psikologi dakwah dalam menangani remaja berisiko: Fokus pendekatan bimbingan jiwa. *Jurnal Hadhari* 7 (2): 63-73.
- Furqani, Hafas & Mohamed Aslam Haneef. 2015. Qur'anic concepts of man and nature and their ethical implications for human behavior: Developing an alternative Islamic framework. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAQ)* 20(2) <http://journals.iium.edu.my/shajarah/index.php/shaj/article>.
- Hall, Stanley G. 1911. *Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education*. Volume 2. New York: D. Appleton and Company.
- Hamka, Abdul Malik Abdul Karim Amrullah. 1983. *Tafsir al-Azhar*. Jakarta: Pustaka Panjimas.
- Hashim Haji Bedu, Khairulhelmi Katip, Mohd Fahmi Mohd Sahid & Syed Mohamed Syafeq Syed Mansor. 2008. Keruntuhan akhlak dan gejala sosial dalam keluarga; Isu dan Cabaran. Kertas kerja *Seminar Kaunseling Keluarga*: 51-62.

- Institut Pemantapan dan Perkaderan Akidah Malaysia. 2016. *Pelan Tindakan Strategik Institut Pemantapan dan Perkaderan Akidah Malaysia (IPHAM) 2016-2020*. Putrajaya: Jabatan Kemajuan Islam Malaysia.
- Jonas Otterbeck, Douglas Mattsson and Orlando Pastene. 2018. "I am Satan!" black metal, Islam and blasphemy in Turkey and Saudi Arabia. *Contemporary Islam* 12 (3): 267-286.
- Khalif Muammar. 2018. Islam dan liberalisme: Antara masalah dan mafsadah. *Jurnal Afkar* 20 (2): 27-28.
- Mark LeVine. 2008. Heavy metal Muslims: The rise of a Post-Islamist Public. *Sphere. Contemporary Islam* 2: 229. <https://doi.org/10.1007/s11562-008-0063-x>.
- Muhamad Faiz Ismail, Ab. Halim Tamuri & Kamarul Azmi Jasmi. 2012. Pengaruh elemen Islam liberal terhadap aqidah pelajar Sekolah Menengah Kebangsaan: Satu tinjauan awal. Dlm. *International Conference on Research in Islamic and Arabic Language Education*. Anjuran Sekretariat ICRIALE 2012, Elaf Kinda Hotel Mecca, Saudi Arabia, 1-2 Jun.
- Nor Azizah Mustapha. 2020. Pelaksanaan dakwah *targhib* dan *tarhib* dalam memantapkan akidah remaja di Institut Pemantapan dan Perkaderan Akidah Malaysia (IPHAM). PhD tesis. Universiti Kebangsaan Malaysia: Selangor.
- al-Qaradawi, Yusuf Ibn ʿAbdullah. 1989. *Al-Muntaqa min Kitab al-Taghrib wa al-Tarhib li al-Mundhiri*. Dubai: Al-Ahllia P.Press.
- Saʿid Hawwa. 2001. *Al-Islam*. Kaherah: Dār al-Salām.
- Saʿid Hawwa. 2005. *Al-Mustakhlās fi Tazkiyah al-Anfus*. Kaherah: Dar al-Salam.
- Sabiq, Sayyid. 2000. *Al-ʿAqaid al-Islamiyyah*. al-Qahirah: al-Fath li al-ʿIlam al-ʿArabi.
- Salasiah Hanin Hamjah, Izzah Nur Aida Zur Raffar, Zaizul Ab. Rahman & Rosmawati Mohamad Rasit. 2020. Applying Spiritual Aspect of Parenting Skills. *Jurnal Afkar* 22 (1): 313-346.
- Sayyid Qutb. 2000. *Tafsir fi Zilal al-Quran. Terj.* Kota Bharu: Dian Darul Naim Sdn. Bhd.
- Syamsul Rijal. 2011. Indoctrinating muslim youths: Seeking certainty through An-Nabhanism. *Al-Jami'ah Journal of Islamic Studies* 49 (2): 253-280.

Syed Abdurahman Syed Hussin. 2005. Pendekatan *targhīb* dan *tarhib* dalam penyampaian dakwah. *Jurnal Usuluddin* 21: 117-38.

Ulwān, ʿAbdullāh Nasih. 1992. *Tarbiyatul Awlād fī al-Islām*. Vol. I. Kaherah: Dār al-Salām li al-Thobaʿah wa al-Nashr.

Yusuf, Muhammad al-Sayyid. 2004. *Manhaj al-Quran al-Karim fī Islāh al-Mujtama*. Kaherah: Dār al-Salām.

Zakaria Stapa. 2001. *Akidah & Akhlak dalam Kehidupan Muslim*. Kuala Lumpur: Utusan Publication & Distributors Sdn. Bhd.

Zaydan, ʿAbd al-Karim. 2013. *Usul al-Daʿwah*. Beirut: Muassasah al-Risalah.