

## Application of Reward and Punishment in Tahfidz Quran Learning

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**Abstract:**

*This study aims to describe the forms of reward and punishment, the factors supporting and inhibiting the application of reward and punishment, and the impact of applying reward and punishment in the learning of tahfidz Alquran at TPQ Darul Qur'an MSA Rogojampi Banyuwangi. This research uses a qualitative case study approach. The data analysis used in this study is a qualitative analysis of the Miles and Huberman model. To test the validity of the data obtained, the researchers used to source and technical triangulation. The study results show that: 1) The forms of application of reward that are applied are verbal and non-verbal. Punishment in the form: of light, moderate, and severe punishment. 2) factors supporting the application of rewards and punishments are the intention and enthusiasm of the students, the teacher's participation in memorizing at least juz 30, encouragement given by parents, and positive activities in the community. The inhibiting factors are laziness, joking when learning, teachers' absence, and parents not accepting their children being punished. The development of science and technology 3) The positive effects of reward and punishment include increased enthusiasm, motivation, responsibility, and discipline. The negative impact of applying the reward is envy. The negative impact of punishment is that it causes fear, shame, and lack of confidence and reduces the courage of students.*

**Abstrak:**

Penelitian ini bertujuan untuk mengungkapkan bentuk reward and punishment, faktor pendukung dan penghambat penerapan reward and punishment, serta dampak penerapan reward and punishment dalam pembelajaran tahfidz Alquran di TPQ Darul Qur'an MSA Rogojampi Banyuwangi. Penelitian ini menggunakan pendekatan studi kasus kualitatif. Analisis data yang digunakan dalam penelitian ini adalah analisis kualitatif model Miles dan Huberman. Untuk menguji keabsahan data yang diperoleh, peneliti menggunakan triangulasi sumber dan triangulasi teknik. Hasil penelitian menemukan bahwa: (1) Bentuk reward yang diterapkan berupa verbal dan nonverbal, sedangkan punishment berupa hukuman ringan, sedang, dan berat. (2) faktor pendukung penerapan reward and punishment antara lain niat dan semangat siswa, partisipasi guru dalam menghafal minimal juz 30, dorongan yang diberikan orang tua, dan kegiatan positif di masyarakat. Sedangkan faktor penghambatnya yaitu kemalasan, bercanda saat belajar, ketidakhadiran guru, sebagian orangtua yang tidak terima anaknya dihukum, dan perkembangan ilmu pengetahuan dan teknologi. (3) Dampak positif reward and punishment antara lain meningkatnya semangat, motivasi, tanggung jawab, dan disiplin. Dampak negatif dari penerapan reward adalah adanya rasa iri antar peserta didik. Sedangkan dampak negatif dari punishment adalah menimbulkan rasa takut, malu, kurang percaya diri, dan mengurangi keberanian siswa.

## INTRODUCTION

Learning is inseparable from the learning process. Learning means an interaction process that produces change by involving the surrounding situation. Learning is also a process that leads to goals through various experiences. Another understanding is that learning is an attempt to master, know, and understand something new.<sup>1</sup> Meanwhile, the Qur'an is the word of Allah SWT addressed to Muslims and was revealed to the Prophet Muhammad as the greatest miracle. The Qur'an was revealed in 23 years in two phases; revealed in Mecca, called Surah Makkiyah, and in Medina, called Surah Madaniyah.<sup>2</sup> The Qur'an was revealed with Arabic pronunciation; its meaning is directly from Allah.

The term Tahfidz Qur'an can be interpreted as studying the Qur'an by memorizing it so that it can always be remembered and said without looking at the manuscripts. Memorizing the Qur'an has been done since the Qur'an was revealed. The Qur'an was revealed to the ummy Prophet Muhammad (who cannot read and write), whom Allah also sent among the ummy people.<sup>3</sup> Learning tahfidz Qur'an is a process of activities that aim to teach and guide those related to learning and memorizing the Qur'an correctly. What is meant right here is

under the laws of recitation, the nature of the letters, makhorijul letters, and how to read them. Tahfidz Qur'an is an activity to remember the entirety of the verses of the Qur'an without seeing or reading the manuscripts. Substantially, learning the Qur'an requires being able to understand and practice the contents contained in the Qur'an in everyday life.

A teacher will face a problem in his teaching and learning activities. A teacher must be able to anticipate any symptoms that affect his students' enthusiasm through several learning methods and strategies. A teacher has full responsibility for learning student achievement and behavior development. An educator must be creative in teaching and learning activities, especially in choosing an educational method and be able to optimize and provide a foundation for delivering lessons.<sup>4</sup> Students are required to be able to optimize themselves according to their functions. But in the process, students sometimes lose their focus on learning.

Tahfidz Qur'an program is one of the favorite programs in non-formal and formal educational institutions that specifically provide Tahfidz Qur'an programs, such as Islamic boarding schools and tahfidz houses. One of them is at TPQ Darul Qur'an Muhammad Sanusi Abdurrohman (MSA). This non-formal educational institution provides tahfidz Qur'an programs; as we know, most TPQs only learn how to read the Qur'an under the

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<sup>1</sup> Fakhrurrazi, F. (2018). Hakikat Pembelajaran Yang Efektif. *At-Tafkir*, 11(1), 85-99. <https://doi.org/10.32505/at.v11i1.529>

<sup>2</sup> Muhammad Roihan Daulay. (2014). Studi Pendekatan Al-Qur'an. *Jurnal Thariqah Ilmiah*, 1(1), 31-45

<sup>3</sup> Syarif Hidayat. (2017). *Proses Pembelajaran Tahfidz Al-Qur'an Kelas VI di MIN Sikanco Kecamatan Nusawungu Kabupaten Cilacap*. Purwokerto: IAIN Purwokerto

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<sup>4</sup> Raihan, R. (2019). Penerapan Reward dan Punishment dalam Peningkatan Prestasi Belajar Pendidikan Agama Islam Terhadap Siswa SMA di Kabupaten Pidie. *DAYAH: Journal of Islamic Education*, 2(1), 115. <https://doi.org/10.22373/jie.v2i1.4180>

rules of recitation. The Banyuwangi Government provides privileges for memorizing the Qur'an through scholarships that are given by financing them to graduate from college through several specified tests. All universities until now also provide scholarships for the memorizers of the Koran. Allah also gives glory to the memorizers of the Qur'an both in this world and in the hereafter. A child who memorizes the Qur'an in the hereafter will attach a crown to his parents.

Problems in learning also arise in learning tahfidz Qur'an, which is often experienced during the memorization process. Students feel lazy, forget the memorized verses, have difficulty dividing time between adding and doing muroja'ah; feel like giving up when it is hard to memorize Qur'an verses. In this regard, a learning method or strategy is needed to overcome these problems. The teacher gives the learning methods and strategies are reward and punishment, as positive and negative reinforcement.

A reward is an approach to fun learning in the form of giving praise, gifts, and awards given to someone for their actions according to the desired goal. A reward is a tool to increase students' motivation, while punishment is an educational tool that is not fun by doing bad things given to students because they do not reach specific targets so that students realize their mistakes.<sup>5</sup> Asma Hasan Fahmi said that an educator gives punishment in education; almost no one wants it unless forced. Giving rewards is far more important than punishment. In Islam, it is permissible to give

punishment as long as it does not leave an imprint on the physical and psychological. If punishment is essential, then it must be used carefully.<sup>6</sup>

The results of initial observations regarding problems that often occur in TPQ Darul Qur'an MSA when learning takes place, namely students still often joke when learning, and some students sometimes forget the memorized verses. There are still many errors in reading. These problems occur due to several factors, including the development of science and technology. They considered that modern times it is difficult to make children a hafidz of the Qur'an. In contrast, in this day and age, children are more engrossed in playing with their gadgets than reading the Qur'an and even memorizing the Qur'an.

From the description above, it can be seen that problems occur in the learning process of tahfidz Qur'an at TPQ Darul Qur'an MSA. Therefore, this research is necessary because most TPQ Darul Qur'an MSA students are elementary school children who sometimes prefer to play rather than learn and even memorize the Qur'an. This reward and punishment significantly affect their learning and achievement, especially in memorizing the Qur'an. The application of reward and punishment is expected to increase for them in memorizing Qur'an and their responsibility in adding and maintaining memorization and being able to cope when a problem occurs.

The author has not found the same research, especially in the research focused on reward and punishment. In the *Isna Maulida*

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<sup>5</sup> Silvia Anggraini, J. S. S. S. (2019). Analisis Dampak Pemberian Reward And Punishment Bagi Siswa SD Negeri Kaliwiro Semarang. *Mimbar PGSD Undiksha*, 7(3), 221-229

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<sup>6</sup> Muhammad Fauzi. (2016). Pemberian Hukuman Dalam Perspektif Pendidikan Islam. *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam*, 1(1), 29-49

journal entitled Application of Rewards and Punishment for Learning Qur'an Hadith at Elementary Schools in Muara Tiga District, Pidie Regency, there are similarities with the research conducted by the author, namely both researching the application of reward and punishment.<sup>7</sup> The difference is in the focus of the research; previous research examined the subjects of the Qur'an and Hadith and researched in formal institutions. The weakness of this previous study is in the focus of the research on the application of reward and punishment, which is not fully explained in Bandura's learning theory. This study only examines two stages, namely behavioral and motivational formation. In contrast, Bandura's learning theory has four stages, attention, retention (memory), reproduction (behavior), and motivation. Bandura's theory explains that human behavior is continuous between cognitive, behavior, and environmental influences.

This research is necessary because it complements previous research, especially on applying reward and punishment strategies. It also answers what factors support and inhibits the application of reward and punishment in terms of individuals, teachers, parents, and the environment.

## METHOD

To identify the problem of reward and punishment in learning the tahfidz Qur'an, the author uses a qualitative research approach with the type of case study research. Case study research is research carried out in-

depth on a case to be studied through data collection that is limited by time.<sup>8</sup> The author's data collection techniques used semi-structured interviews, moderate participation observation, and documentary. Moderate participation observations, namely the author as an insider and an outsider, the author in collecting data uses participatory observation in only a few activities. The data analysis that the author uses is a qualitative analysis of the Miles, Huberman, and Saldana models, namely data condensation, data presentation, and concluding.<sup>9</sup> Meanwhile, the researchers used technique and source triangulation to test the validity of the data obtained.

## RESULT AND DISCUSSION

### Forms of Reward and Punishment in Tahfidz Al-Quran Learning

The background of the reward and punishment applied is the application of rewards and punishments in learning *tahfidz* Qur'an as motivation, discipline, enthusiasm, and students' responsibility in maintaining their *memorizing* and morality. Some students are given new gifts of enthusiasm. Rewards that are applied are verbal rewards given in the form of praise. This praise is given by the teacher when the students are fluent in reading volumes and memorizing the Qur'an, such as; "Smart reading, that is good, yes, right". Halim Purnomo and Husnul Khotimah explained this clue. They revealed that rewards (gifts) are not

<sup>7</sup> Maulida, I. (2019). Penerapan Reward dan Punishment dalam Pembelajaran Qur'an-Hadits di Sekolah Dasar Kecamatan Muara Tiga Kabupaten Pidie. *Tadabbur: Jurnal Peradaban Islam*, 1(1), 49–62. <https://doi.org/10.22373/tadabbur.v1i1.51>

<sup>8</sup> Yohanda, R. (2020). Metode Studi Kasus : Upaya-Upaya Guru Dalam Meningkatkan Motivasi Belajar Siswa SMA Negeri 14 Pekanbaru. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, 19(1), 113–130. <https://doi.org/10.15408/kordinat.v19i1.17178>

<sup>9</sup> Metthew B. Miles, A. M. H. and J. S. (2014). *Qualitative Data Analysis, A Methods Sourcebook*. Sage Publications, Inc

only given in the form of material but can also be abstract in the form of praise, appreciation, and motivation. The Messenger of Allah (PBUH) once praised his companions on several occasions, including the praise given to Mua'adz when he asked what actions could be taken to enter Paradise? Rosul replied: *Bakhin, bakhin* (good, good); that's a good question.<sup>10</sup>

The second form of reward is non-verbal rewards, which are given in the form of thumbs up, smiles, prizes, certificates, and trophies. Rewards in the form of mimic movements are given to students who are fluent in memorizing and reading volumes and well-behaved. These prizes are given in the form of something they enjoy, such as snacks and drinks, but not all teachers apply this food reward. This gift in the form of food is only given when there is more sustenance. Other prizes in the form of the Koran, dictionaries, and books according to the students studied are given to students who excel and the best graduates. Award certificates and trophies are also given to the best graduate students.

According to the theory of B. Frederic Skinner, rewards can reinforce efforts to improve behavior as desired. Skinner divided reinforcement into two: (1) positive reinforcement in the form of giving gifts, pleasant behavior, and rewards, and (2) negative reinforcement in the form of giving unpleasant behavior, namely: giving additional tasks and showing unpleasant behavior.<sup>11</sup>

<sup>10</sup> Halim Purnomo dan Husnul Khitimah Abdi. (2012). *Model Reward Dan Punishment Perspektif Pendidikan Islam*. CV Budi Utama

<sup>11</sup> Setyo Pambudi dan Nur Hoiriyah. (2020). Penerapan Teori Operant Conditioning B.F. Skinner dalam Pembelajaran Pendidikan Agama Islam (PAI) di Sekolah. *Al-Hikmah: Jurnal Studi Islam*, 1(2), 150-165

The forms of punishment applied at the TPQ Darul Qur'an MSA have three levels; (1) Minor punishment; in the form of standing punishment given to students who are wrong more than three times when reading volumes or the Koran and when memorizing deposits; (2) Moderate punishment; namely reading while standing or writing *istighfar* 100 times, this punishment is aimed at students who interfere with learning such as crowded, joking, fighting; (3) Severe punishment, namely reading one juz or chapter of the Qur'an, is aimed at students who continue to violate and often repeat the same mistakes as light and moderate punishments. If reading one *juz* is still not deterred, the parents are summoned to the head of the foundation to be directed.

If it is associated with the theory explained by Kompri, there are four forms of punishment namely: (1) Punishment with unpleasant words, such as satire, ridicule, scolding, threats, and so on; (2) Physical punishment, namely by carrying out violence such as hitting, slapping, and pinching and other violence; (3) Punishment by giving unpleasant physical stimuli, such as glaring, frowning, frowning, and so on; (4) Punishment by giving unpleasant activities such as giving additional assignments, cleaning the bathroom, being expelled from the class, and so on.<sup>12</sup>

It appears that at TPQ Darul Qur'an, MSA Rogojampi Banyuwangi does not apply punishment in the form of physical but only psychological and educational. The dominant punishment applied in TPQ Darul Qur'an MSA is educational punishment. According to

<sup>12</sup> Kompri. (2015). *Motivasi Pembelajaran Perspektif Guru dan Siswa*. Bandung: PT Remaja Rosdakarya

Mr. Abd. Qodir, chairman of the TPQ Darul Qur'an MSA foundation, explained that corporal punishment was not educational. Many of the guardians of the students did not agree if corporal punishment was applied, so the punishment applied at TPQ Darul Qur'an MSA Rogojampi was educational in nature, such as reading the Qur'an one juz as Islam commands to be gentle and affectionate to children as long as we do not overdo it.

### **Supporting and Inhibiting Factors of Reward and Punishment in Tahfidz Al-Quran Learning**

The supporting factors of the application of reward and punishment are seen from several aspects, including aspects of the students, teachers, aspects of parents, and environmental aspects. First, the author will describe the factors supporting the application of reward and punishment in terms of the students' self-aspects. The researchers saw the support given by the students, including; that there is a responsibility on their part to study hard, have a passion for memorizing and maintain their memorization with *muroja'ah*, and a disciplined attitude to obey the rules in the TPQ Darul Qur'an MSA as well.

Second, the supporting factor from the teacher aspect is that all ustadz and ustadzah in TPQ Darul Qur'an MSA must at least memorize juz 30. All teachers are also required to recite the Koran after class is over. The inhibiting factor is that the teacher often arrives late and permission does not enter, which causes the class to be neglected. The students are crowded, causing other classes to be disturbed. This support has been reinforced by Usman's opinion that a teacher must have specific criteria having the ability

or competence to carry out the teaching and learning process and education ideally. Mulyasa explained that competence is the knowledge, skills, and abilities a person possesses so that they can carry out cognitive, affective, and psychomotor behaviors optimally.<sup>13</sup>

Third, the supporting and inhibiting factors for the parental aspect are the support and motivation given by parents such as, controlling the memorization of students at home and the material that has been taught at TPQ Darul Qur'an MSA. Parents also report whether the child is at home carrying out *muroja'ah*, praying five times a day, and studying volumes and other materials in the worship control book. The inhibiting factor from the parental aspect is that some parents do not accept that their children often get punished.

Nurul Qomariah and Mohammad Irsyad explained that it is imperative to motivate children to memorize the Qur'an so that children are enthusiastic and become an encouragement in the memorization process. Rewards given by parents are not only gifts in the form of material but can be in the form of spiritual motivation in the form of praise, such as giving praise in front of others. This reward is so that the child's efforts and activities are not always rewarded.<sup>14</sup>

Fourth, the supporting and inhibiting factors are seen from the environmental aspect. The environment that will be discussed here is the community and school environment. Supporting factors from the community aspect through

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<sup>13</sup> Imron Fauzi. (2019). *Etika Profesi Keguruan*. IAIN Jember Press. <http://digilib.iain-jember.ac.id/1206/>

<sup>14</sup> Nurul Qomariah dan Mohammad Irsyad. (2016). *Metode Cepat & Mudah Agar Anak Hafal Al-Qur'an*. Klaten: Semesta Hikmah



interviews with *santri* guardians explained that the form of support provided in the family was the existence of positive activities carried out by the surrounding community such as *khatmil Qur'an* once a week, these activities could motivate children to memorize the Qur'an. The inhibiting factor from the environmental aspect of society is the development of science and technology, where social media and online games are currently booming. The development of science and technology can negatively influence students' memorization. Parents must always supervise and limit the time their children play so that they focus more on adding and maintaining their memorization. The second environmental aspect is the school environment; adequate facilities and infrastructure can encourage memorizing the Qur'an. The facilities provided at TPQ Darul Qur'an MSA include a dormitory, SKUA student handbooks (Ubudiyah Proficiency Standards and Akhlakul Karimah), and special Korans for memorizing. This student's handbook contains information on memorizing deposits, *muroja'ah*, memorization materials, and information on congregational prayers at home.

Koentjaningrat stated that society is the largest group of humans bound by culture. In the world of community education, non-formal education can provide education in a planned and spontaneous way to its members. Admmodiwiro explained the function of the school environment, namely carrying out quality education by carrying out supervision and educating and developing the mental attitude of students.<sup>15</sup>

<sup>15</sup> Rina Agustina Emgiek. (2018). *Pengaruh Supervisi Manajerial Pengawas Sekolah, Kompetensi, dan Motivasi Berprestasi Terhadap Kinerja Kepala SD di*

### **Impact of Application of Reward and Punishment in Tahfidz Al-Quran Learning**

Based on the results of research conducted in the field, the impact of the application of reward and punishment in *tahfidz* Qur'an learning at TPQ Darul Qur'an MSA is positive and negative. The positive impact is that with this reward, students are more enthusiastic, eager to get good grades, and enthusiastic about achieving memorization targets. This reward is given to appreciate their efforts in doing something. Rasimin and Imam Subqi explained that the advantages of reward include; it has a major psychological impact on students to do positive activities, and is an incentive for students to follow children who receive praise given by their teachers; good behavior, enthusiasm, manners, and motivation to do better.

Based on the data found and existing theories, the researchers' findings explained that the positive impact of the reward was the students' enthusiasm for memorizing and learning, being motivated, responsible, and forming a disciplined attitude and good manners. In an interview with ustadzah Umi Salamah, she said that the reward made students more motivated and motivated to achieve targets and more enthusiastic about improving students reading and memorization. Umi Salamah's statement was strengthened by the students who said that the positive impact of applying the reward was increasing enthusiasm, being diligent, and studying hard.

The negative impact of applying rewards that Umi Salamah has described is the emergence of envy.

*Dinas Dikbud Kec. Adiwerna Kab. Tegal.*  
<http://lib.unnes.ac.id/40894/>

However, Ustadz Umi explains that this envy can motivate students who do not get rewards to study harder. If we give gifts too often, it will also have a negative impact. The child will only do his responsibility if there is a gift. This statement follows the theory explained by Purwanto that a teacher must be wise and not excessive in giving gifts that can cause envy among friends.<sup>16</sup>

While punishment's positive impact is that students will not repeat the same mistakes, students are more active, responsible, and enthusiastic in learning and trying to achieve their memorization targets and have a disciplined attitude and good character. The positive impact of the application of punishment is, as the theory explained by Fauzi, namely, the willingness to do good and correct the behavior that violates it.<sup>17</sup>

The negative impact of implementing punishment is fear, shame, and lack of confidence, reducing the child's courage to act and creating a sense of revenge. Santri, who has a shy nature, will reduce their confidence to act because they fear they will be punished if they make a mistake. When the researcher made observations in the classroom, there was a student who was shy when it was his turn to read in front of his friends, and he turned down his voice for fear that there would be a false reading. Furthermore, in another case regarding the negative impact of punishment, students are assigned to record students who commit violations. When the researcher

observed some students were angry with a friend who noted him for committing a violation, the student who received the punishment did not accept it because he felt that the one who recorded it also committed the violation.

Purwanto has explained three negative impacts of punishment: a sense of revenge arises for the child being punished, the child who violates feels that the mistake made has been paid for by the punishment, and the child is better at hiding his mistake. Another theory is also explained by Armai Arief as the negative impact of punishment: reducing the courage to act, causing fear, chaos, and lack of confidence, and causing a feeling of laziness.<sup>18</sup>

Based on the researchers' findings and Novita Sari's statement that the negative impact of this punishment was that sometimes students felt afraid and feared that there would be quarrels between friends because there was a part in taking notes sometimes. Those who are recorded feel accused even though they have not done anything wrong or violated.

So, the negative impact of applying this punishment is that some students are afraid, embarrassed, do not dare to act for fear of being punished, and lack confidence. When a student is reading the *jilid* or Qur'an volume, sometimes some students deliberately use a low tone because they are afraid and embarrassed that if they make more than three mistakes, they will be punished. Another negative impact that the researchers found when conducting observations was that it caused a sense of

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<sup>16</sup> Maulida, I. (2019). Penerapan Reward dan Punishment dalam Pembelajaran Qur'an-Hadits di Sekolah Dasar Kecamatan Muara Tiga Kabupaten Pidie. *Tadabbur: Jurnal Peradaban Islam*, 1(1), 49–62. <https://doi.org/10.22373/tadabbur.v1i1.51>

<sup>17</sup> Muhammad Fauzi. (2016). Pemberian Hukuman Dalam Perspektif Pendidikan Islam. *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam*, 1(1), 29–49

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<sup>18</sup> Muhammad Fauzi. (2016). Pemberian Hukuman Dalam Perspektif Pendidikan Islam. *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam*, 1(1), 29–49



vengeance; at TPQ Darul Qur'an MSA, some students were assigned to record students who committed violations. When the researcher observed some students were angry with a friend who noted him for committing a violation, the student who received the punishment did not accept it because he felt that the one who recorded it also committed the violation.

Based on the explanation, it can be concluded that, in general, the application of reward and punishment in learning tahfidz Qur'an at TPQ Darul Qur'an MSA Rogojampi Banyuwangi has been running under the principle of reward and punishment; both forms of reward and punishment include the provision of rewards in the form of assessments, giving gifts, and giving rewards in the form of attention because the best form of reward is not in the form of material but in the form of attention both verbally and physically. While the provision of punishment includes giving punishments that must start from the lightest to the heaviest and punish without emotion, it is proven that in TPQ Darul Qur'an MSA does not apply physical punishment.

## **CONCLUSION**

After studying the rewards and punishments in tahfidz Al-Qur'an learning, the researcher concludes several points in response to the formulation of the problem in this article:

First, the forms of reward and punishment applied in tahfidz Qur'an learning at TPQ Darul Qur'an MSA, namely: giving praise or kind words, assessments, applause, and gifts in the form of material. The forms of punishment applied are: light punishment in the form of standing in class, moderate punishment in the

form of reading or writing thoyyibah sentences given to children who are busy alone when praying, reading wirid, and joking during the learning process in class, and severe punishment in the form of reading the Qur'an 1 juz directly in front of the caregiver.

Second, the supporting factors for the application of reward and punishment in tahfidz Qur'an learning at TPQ Darul Qur'an MSA Rogojampi Banyuwangi such as the intention and enthusiasm in learning and increasing deposits, teachers participating in memorizing at least juz 30, support and encouragement given by parents in memorizing students, and positive activities carried out in the community. In contrast, the inhibiting factors for applying reward and punishment are often joking during class hours and teachers often coming late. Students do not support the application of punishment and the development of science and technology that is rife in the world of children, such as online games.

Third, the impact of applying reward and punishment in tahfidz Qur'an learning at TPQ Darul Qur'an MSA. The positive impact of applying reward and punishment is to give students a sense of enthusiasm for memorizing and learning, being motivated responsible, and forming a disciplined attitude, and having good morals. The negative impact of applying rewards is the envy of students who do not get prizes. While the negative impact of the application of punishment is the presence of fear, shame, lack of confidence, and reduced the child's courage to act.

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