

**QASHASH AL-QUR'AN AND ITS CONTRIBUTIONS IN PROFETIC  
CHARACTERS BUILDING OF YOUNG GENERATIONS,  
An Experimental Study**

*Qashash Al-Qur'an Dan Kontribusinya Dalam Membentuk Karakter Profetik  
Generasi Muda, Sebuah Studi Eksperimental*

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DOI: 10.32505/tibyan.v5i1.1227

Submitted: 06-11-2019	Revised: 24-06-2020	Accepted: 27-06-2020
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**Abstract**

Theoretically, the stories in the Qur'an have the advantage to give more impression to human beings so that they can shape attitudes and behavior. Especially for young people, the method of storytelling is easier for them to accept the lessons. This is supported by preliminary findings that when the verses of the Qur'an are gathered which contain the word "youth" in them, then all of the verses contain stories, so this research has a hypothesis that the stories of the Qur'an ( *qashash al- Quran* ) has an influence in the building of prophetic characters for the younger generation. Therefore, the purpose of this study is to find out whether there is an influence of the study of the Qur'anic qashash on the prophetic characters building in young generation. This research uses quantitative methods with the type of pre-experimental research using *the one group pre-test post-test design*. The selection of subjects in this study uses *non-random sampling techniques* with a *purposive sampling method*. The subjects of this study were twelve people with poor and good prophetic character categories. The study was conducted at the Faculty of Usuluddin Adab and Da'wah IAIN Langsa for six meetings. The instrument used is a *Likert* model of Prophetic Character Scale. While data analysis uses non-parametric statistical techniques using the *Wilcoxon Signed Ranks Test* with the help of SPSS version 17.00. The results showed that in general the study of *qashash Al-Qur'an* was relatively effective in shaping the prophetic character of students. While specifically this study obtained conclusions; there are differences in the average score of prophetic characters before and after the treatment is given in the form of a study of *Qashash Al-Qur'an*. Thus, it can be concluded that there is an influence of the study of *Qashash Al-Qur'an* on the prophetic characters building in students.

**Keywords:** *Qashash Al-Qur'an, Prophetic Character, Character building, Young generations*

### Abstrak

Secara teoritis kisah-kisah di dalam Al-Qur'an mempunyai faedah untuk memberi kesan lebih kepada diri manusia sehingga mampu membentuk sikap dan perilaku. Terlebih bagi anak muda, metode berkisah lebih mudah mereka terima untuk mengambil suatu pelajaran. Ini didukung dengan temuan awal bahwa ketika dikumpulkan ayat-ayat Al-Qur'an yang terdapat kata pemuda di dalamnya maka semua ayat tersebut merupakan ayat yang berkonten kisah, sehingga penelitian ini memiliki hipotesis bahwa kisah-kisah Al-Qur'an (qashash al-Quran) memiliki pengaruh dalam pembentukan karakter profetik bagi generasi muda. Oleh karenanya, tujuan dari penelitian ini adalah untuk mengetahui apakah ada pengaruh pengkajian qashash Al-Qur'an terhadap pembentukan karakter profetik pada diri mahasiswa selaku generasi muda. Penelitian ini menggunakan metode kuantitatif dengan jenis penelitian pre-eksperimen menggunakan the one group pre-test post-test design. Adapun pemilihan subjek dalam penelitian ini menggunakan teknik non-random sampling dengan metode purposive sampling. Subjek penelitian ini berjumlah dua belas orang dengan kategori berkarakter profetik kurang baik dan baik. Penelitian dilakukan di Fakultas Ushuluddin Adab dan Dakwah IAIN Langsa selama enam kali pertemuan. Instrumen yang digunakan Skala Karakter Profetik model Likert. Sementara analisis data menggunakan teknik statistik non-parametrik menggunakan Wilcoxon Signed Ranks Test dengan bantuan SPSS versi 17.00. Hasil penelitian menunjukkan bahwa secara umum pengkajian qashash Al-Qur'an relatif efektif dalam membentuk karakter profetik pada diri mahasiswa. Sedangkan secara khusus penelitian ini memperoleh kesimpulan; terdapat perbedaan rata-rata skor karakter profetik sebelum dan sesudah diberikan perlakuan berupa pengkajian qashash Alquran. Dengan demikian, dapat disimpulkan bahwa terdapat pengaruh pengkajian qashash Al-Qur'an terhadap pembentukan karakter profetik pada diri mahasiswa.

**Kata kunci:** *Qashash Al-Qur'an, Karakter Profetik, Pembentukan Karakter*

### Preliminary

The Qur'an is an eternal miracle of Islam and its miracles are always strengthened by the advancement of science. He was revealed by Allah to the Messenger of Allah, Muhammad. to get people out of the dark toward the bright way, and guide them to the straight path.<sup>1</sup> The Qur'an was revealed to solve human problems in various walks of life, whether spiritual, physical, social, economic, or political with wise solutions. Because, he was revealed by the Most Wise and Most Praised. In each of these human problems, the Qur'an puts its efficacious touch on common grounds that can be used as a basis for every subsequent step of mankind.<sup>2</sup> Thus, the Qur'an discusses all episodes of human life, with no exception regarding humans at a young phase or what is generally referred to as youth.

<sup>1</sup>Manna 'Khalil Al-Qattan, *Mabahits fi Ulum al-Qur'an* (Mansyurat al-Asr al-Haidis, 1973), 1.

<sup>2</sup>Al-Qattan, *Mabahits fi Ulum al-Qur'an*, 14.

Youth is a milestone in civilization and a determinant of the fate of a nation. If a nation is negligent in preserving the noble values of its youth, then that nation will find its destruction. A country that ignores the education of its young people, then that country will fail, its culture will be threatened and eroded by foreign cultures.<sup>3</sup> The conditions of today's young generation are faced with a reduction in culture and lifestyle. Youth is vulnerable group toward moral degradation. Youth are made damaged until later the youth make various forms of damage in their own country. One of them was young man damaged by drugs. In addition, youths are marred by inappropriate shows, full of anarchism and eroticism. Until there were cases of murder that were preceded by sexual violence among young people.

The Qur'an refers to the young phase in the cycle of human development with the term *min ba'di dhi'fin quwwatan* (after weak condition, ie strength) as Ibn Kathir's interpretation of verse 54 of sura Ruum.<sup>4</sup> According to Said Qutb in *Fi Zilal Al-Qur'an* to interpret the phases of human development, it can be seen from the use of words in Arabic that use the terms *gulâm*, *fatâ*, and *rojul*.<sup>5</sup> In its use, the word *gulâm* is used to interpret the period of human growth in the initial phase, only afterwards to become *fatâ*, and finally to become *rojul*. Whereas in the Qur'an the word used to interpret humans in the young phase is the word *fatâ*. Even though in Arabic there is the word *syb* as a synonym.<sup>6</sup> However, the word *syb* is not used in the Qur'an. This information is obtained from researchers tracking the pronunciation of the Qur'an through the dictionary of the Al-Qur'an; *Mu'jam Alfazh al-Qurân al-Karîm*, *Mu'jam al-Mufahras Li Alfazh al-Quran*, and *Fath al-Raheem Li Thâlibi al-Ayâti al-Qurân*.

Furthermore, according to Raghîb Al-Ashfahani in terms of its use the word *fatâ* is more subtle than the word *syâb*.<sup>7</sup> It could be this is also the reason why the Qur'an uses the word *fatâ* only to interpret youth, while the word *syâb* is not used. Because, the Al-Qur'an with its linguistic miracles always chooses and uses the right and high-value words in its verses.

Uniquely, when the keyword *fatâ* and its derivative form are used in the search for verses, what appears entirely are verses with stories (*qashash*); QS. Yusuf: 30, QS. Yusuf: 36, QS. Al-Kahfi: 10 and 13, QS. Al-Kahfi: 60 and 62, QS. Al-Anbiya: 60. Interestingly, the stories are stories of young people who are full of inspiration both from among the prophets, their students, and a group of young people whose life stories are full of wisdom. So from this initial discovery the researcher has a hypothesis that the method of telling stories in front of the younger generation has an influence in character building. The character that is built is a prophetic character, remembering the story of the Qur'an in question is the story of the prophets and

<sup>3</sup> Ilza Mayun, *Observing Fethullah Gulen from the Educational Domain* (Jakarta: New Ufuk Publisher, 2015) Mata Air Magazine Vol. 2 No. 8 things. 12.

<sup>4</sup> Al-Imam Abu Al-Fida 'Al-Hafizh Ibn Kathir Al-Dimasyq, *Tafsîr Al-Qurân Al-'Azhîm*, (Beirut: Dâr al-Fikr, 1992), 532.

<sup>5</sup> Sayyid Qutb, *Fi Zilâl Al-Quran*, Vol. 3, (Beirut: Dar Al-Syuruq, 1992), 97.

<sup>6</sup> Ibnu Manzbur, *Lisân al-'Arab* (Dâr al-Ma'ârif: Cairo, tt), 3279.

<sup>7</sup> Al-Raghîb Al-Ashfahani, *Mufradât Al-Fâzh Al-Qurân* (Beirut: Dâr al-Qalam, 2009), 625.

previous salih people. However, this hypothesis certainly requires further research to prove its validity. Further research needed is quantitatively measured research so that it can be seen whether there is an influence of the study of Al-Qur'an stories (*qashash Al-Qur'an*) on the prophetic characters building in the younger generation, which in this case is applied to FUAD IAIN Langsa students as the subject of research.

Previous research on the influence of *Qashash Al-Qur'an* on the formation of character or character has been done. Miftah Mucharamah with the title of his research "Story as a Method of Moral Education in the Perspective of the Qur'an" argues that the story has an important role in the formation and formation of morals. The story can lead the dynamism of the soul to change its behavior.<sup>8</sup> Likewise Ana Rahmawati and Ali As'ad in their study entitled "Strengthening Character Education with *Qashash Al-Qur'an*" argues that Al-Qur'an stories contain pedagogical values that are very important for students to know.<sup>9</sup> In line with previous studies, Abdul Aziz Saefudin in " *Variety of Character Education in Learning Islamic Religious Education*" also believes that the stories of the Qur'an influence the formation of one's character. The entire research was conducted using the *library research* method so that the object of the research is the related literature. While this research seeks to prove the theories in the related literature with measurable experimental studies.

### Qashash Al-Qur'an

In the study of Ulumul Quran the stories in the Qur'an are referred to in Arabic; Al-Qur'an qashash. The word *qashash* is the plural form of the word *qishshah* and has the root word in the form of a verb; *qashsha - yaqushshu* ( يقص-قص ) which means to follow in the footsteps. Example in a sentence *خرج علي قصصا في اثر عمر* means; "Ali followed in the footsteps of Umar". This sentence could mean that Ali followed Umar's footsteps or it could also mean that Ali preached a message to Umar.<sup>10</sup>

Al-Qattan defines the *qashash* Al-Qur'an is the preaching of the Qur'an regarding matters relating to the previous people, prophethood, and events that occurred in the past.<sup>11</sup> Al-Qur'an contains a lot of information about events in the past, the history of nations, the condition of countries and the relics or traces of previous peoples. The Qur'an relates all their circumstances in interesting and fascinating ways. According to him the stories in the Qur'an have many benefits, including:<sup>12</sup>

1. Explain the principles of da'wah towards God and explain the main points of shari'ah brought by the prophets.

<sup>8</sup>Miftah Mucharomah. *Kisah sebagai Metode Pendidikan Akhlak dalam Perspektif Al-Qur'an*. Edukasia Islamika, [SI] (2017): 146-171. ISSN 2548-5822. Available at: <http://ejournal.iainpekalongan.ac.id/index.php/edukasiaislamika/article/view/1666>. Date accessed: 28 June 2020. doi: <https://doi.org/10.28918/jei.v2i1.1666>.

<sup>9</sup>Ana Rahmawati, Ali As'ad, *Penguatan Pendidikan Karakter dengan Qashash Al-Qur'an*, Jurnal Tarbawi 15, no. 1(2018): 29-45. <https://ejournal.unisnu.ac.id/JPIT/article/view/722/994>

<sup>10</sup>Ibn Manzhur, *Lisan Al-Arab*, Juz 7 (Qahirah: Dar al-Mishriyah, 1992), 345.

<sup>11</sup>Manna 'Khalil Al-Qattan, *Mabahits fi Ulum al-Qur'an* (Mansyurat al-Asr al-Haidis, 1973)

<sup>12</sup>Al-Qattan, *Mabahits fi Ulum al-Qur'an*, 14.

2. Strengthening the hearts of the Messenger of Allah and the hearts of his people over the religion of Allah, edifying the hearts of believers and internalizing the values of learning into their souls
3. Justifying the earlier prophets, living memories of them and perpetuating their traces and relics.
4. Reveal the truth of Muhammad in his da'wah with what he preached about the matters of previous people throughout the ages and generations
5. Uncover the lies of the book experts with evidence that explains the information and instructions that they hide.
6. The story is one form of literature that can attract the attention of the listener and stabilize the messages contained therein.

According to M. Quraish Shihab that the purpose of the Qur'an being revealed to the earth is to cover three issues, namely the issue of faith, manners, and the laws governing human relations with God, each other, himself, and the natural surroundings. While the way of the Qur'an to convey and resolve the three problems is by four ways, one of which is to tell historical events to be learned from past experience.<sup>13</sup>

The stories in the Qur'an when viewed in terms of time, they will be divided into stories that happened in the past, stories that occurred in the time of the prophet, and stories that will occur after the lifetime of the prophet. Therefore, according to Syarifah, some of the stories of the Qur'an are classified as occult matters so that no one has the right to determine the details of the story including the time of occurrence, the name of the narrated character, and the place of occurrence if no definitive information from the Qur'an is found and the Hadith.<sup>14</sup>

### Character

The characters come from the Latin *kh Character, kharassein, khicirax*. Then adapted to English as a *character*, then to Indonesian as a character. According to language, character is character or habit. Meanwhile, according to psychologists, character is a system of beliefs and habits that direct the actions of an individual. Therefore, if knowledge of one's character can be known, then it can also be seen how the individual will behave for certain conditions.<sup>15</sup>

Character is not inherited, but something that is built on an ongoing basis day after day through thoughts and actions, mind after mind, action after action. Character is interpreted as a way of thinking and behaving that is unique to each individual to

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<sup>13</sup>M. Quraish Shihab, *Membumikan Al-Qur'an Fungsi dan Peran Wahyu dalam Masyarakat* (Bandung: Mizan Media Utama, 2007)

<sup>14</sup>Umayyatus Syarifah, *Manhaj Tafsir dalam Memahami Ayat-Ayat Kisah dalam Al-Qur'an*, Ulul Albab Journal 13, no. 2 (2010): 142-156 <http://ejournal.uinmalang.ac.id/index.php/ululalbab/article/view/2402/pdf>

<sup>15</sup>Abdul Aziz Saefudin, *Ragam Pendidikan Karakter Dalam Pembelajaran Pendidikan Agama Islam*, PAI Journal 9, no. 1 (2012): 5.

live and work together, both within the scope of the family, community, nation, and country.<sup>16</sup>

### 1. Character building

The most important element in character building is the mind. Because the mind, in which there are all programs that are formed from his life experience, is the forerunner of everything.<sup>17</sup> This program then forms a belief system that can eventually form a pattern of thinking that can influence behavior. If the embedded program is in accordance with the principles of universal truth, then its behavior goes in harmony with natural law. As a result, the behavior brings calm and happiness. Conversely, if the program is not in accordance with the principles of universal law, then the behavior brings damage and produces suffering. Therefore, the mind must get serious attention.

Regarding the mind, Joseph Murphy said that in humans there is a mind that has different characteristics. To distinguish these characteristics, the term is called the conscious mind ( *conscious mind* ) or objective mind and the *subconscious mind* ( *subconscious mind* ) or subjective thoughts.<sup>18</sup>

The conscious mind that is physically located in the cortex of the brain is logical and analysis by having an influence of 12% of the brain's ability. While the subconscious mind is physically located in the *medulla obligata* that was formed while still in the womb. Therefore, when a baby is born crying, the baby will be calm in his arms because he feels familiar with his mother's heartbeat. The subconscious mind is neutral and suggestive.<sup>19</sup>

To understand how the mind works, please note that the conscious mind ( *conscious* ) is an objective mind that deals with external objects by using the five senses as a medium and the nature of the conscious mind is reasoning. While the subconscious mind ( *subconscious* ) is a subjective thought that contains emotions and memories, is irrational, not reasoning, and cannot be refuted. The work of the subconscious mind becomes very optimal when the work of the conscious mind is increasingly minimal.<sup>20</sup>

The conscious and subconscious minds continue to interact. The subconscious mind will carry out what has been suggested to it through a belief system that is born from the conclusions of reasoning from the conscious mind to the external object being observed. Because, the subconscious mind will continue to follow the impression of

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<sup>16</sup>Rusdianto, *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*, cet. IV (Jogjakarta: DIVA Press, 2012), 38.

<sup>17</sup>Rhonda Byrne, *The Secret* (Jakarta: PT Gramedia, 2007), 17.

<sup>18</sup>Joseph Murphy DRS, *The Secret Power of the Subconscious Mind* (Jakarta, SPECTTRUM, 2002), 6.

<sup>19</sup>Adi W. Gunawan, *Hypnosis – The Art of Subconscious Communication* (Jakarta: PT Gramedia Pustaka Utama, 2005), 27-30.

<sup>20</sup>Adi W. Gunawan dan Ariesandi Setyono, *Manage Your Mind for Success* (Jakarta: PT. Gramedia Main Library, 2006), 38.

the conscious mind, the conscious mind is likened to a captain while the subconscious mind is likened to a crew who is ready to carry out orders, regardless of whether the command is true or false. Here, the conscious mind can act as a guard to protect the subconscious mind from the influence of external objects.

## 2. Prophetic Character

Prophetic taken from English; *prophetic* which means prophetic or pertaining to the prophet. This English word also originally came from Greek; *prophetes*, which is a word to refer to people who proclaim themselves or people who are able to talk about the future.<sup>21</sup>

The word prophet comes from Arabic, that is *Nabiy* is a servant of God who has interaction with God, given the scriptures, and wisdom. Although there is a classification of understanding between a prophet and an apostle, that is, the apostle is charged on the da'wah over his people while the prophet is only for himself.

Thus the prophetic character is the internalization of the prophetic values within oneself through an educational process based on religious sources. In this case the prophetic character is present from the womb of Islam, the source used is Al-Qur'an Hadith and makes the prophets a role model.

It is explained in Islam that every prophet has noble qualities in carrying out his duties on earth. The characteristics in question are *shiddiq*, *amanah*, *fathonah*, and *tabligh*.

*Shiddiq*, which is honest in the words, attitudes and actions. *Shiddiq* also means true, that is true in all aspects such as beliefs or aqeedah, attitudes, and intentions. People who have *shiddiq* will one day become role models and are trusted to be a leader. Because the fit between the heart, verbal, and behavior becomes the capital to become a trusted person. *Shiddiq people* also have firm principles and are able to think visionary (*future oriented*).<sup>22</sup>

*Amanah*, means trustworthy. People who can be trusted are characterized by an attitude of trust. Namely if he is trusted then he will not betray. The characters that emerge from the nature of the mandate include loyal, transparent, consistent, and dedicated. A person who is trustworthy is also always complete in carrying out his responsibilities and work even continually making improvements from day to day (*continuous improvement*).<sup>23</sup>

*Fathonah*, means smart or clever. Today intelligence is divided into three categories, namely intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). A person said to be *fathonah* has all three. Thus the

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<sup>21</sup>Mohammad Roqib, *Ilmu Pendidikan Islam: Pengembangan Pendidikan Integratif di Sekolah Keluarga dan Masyarakat*, (Yogyakarta: PT. LkiS, 2009), 40.

<sup>22</sup>Samni Muchlas dan Hariyanto, *Konsep dan Model Pendidikan Karakter* (Bandung: PT. Remaja Rosdikarya, 2011), 97.

<sup>23</sup>Muchlis dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, 99.

*fathonah* is always wise and upholds virtue. He is able to change a difficult situation into an easy one, deviate to be right, critical to normal, with his intelligence.

*Tabligh*, is communicative that is pleasing and able to convey what he has to convey neatly and professionally so that people who receive information from him are able to understand what he conveyed perfectly. People like this have high communication skills so they are able to become spokespersons, narrators, and negotiators who are accomplished. However, with this piety frame, he uses this ability on a straight path (*on the track*) and not the other side.<sup>24</sup>

### Relationship between Qashash Al-Qur'an Study and Character Building

As explained above, the most important element in character building is the mind, both the conscious and subconscious mind. The subconscious mind is always influenced by the conscious mind because of the interaction between the two. If this theory is continued, wisdom will be discovered as to why Islam encourages its adherents to repeat the Qur'anic recitation at all times in their lives.

If related to the theory of character building above, reading is one of the conscious activities that influence the mind. Readings made by a person will be received by the conscious mind, then if done repeatedly it will affect the subconscious mind. Therefore, if the recitation that is read continuously by someone is Al-Qur'an, then the reading will affect his personal character. So no wonder when Ayesha ra. asked about how the morals of the Messenger of Allah, then he replied that he was the Qur'an's character.

حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ سَأَلْتُ عَائِشَةَ فَقُلْتُ أَخْبِرِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كَانَ خُلُقُهُ الْقُرْآنَ (رواه أحمد)

“It has been told to us Abdurrazzaq: from Ma'mar from Qatadah from Zurarah from Sa'd bin Hisham said; that I asked 'A'ishah, "Please tell me about the morals of the Prophet sallallahu' alaihi wasallam." 'Aisha answered, "His character is the Qur'an." (HR. Ahmad)”<sup>25</sup>

In the theory of character education there are terms of *moral knowing* (*moral knowledge*), *moral feeling* (*moral feeling*), and *moral action* (*moral action*). An explanation of these three elements determining a person's character can easily be explained with the following example.

Nearly all children know that cheating, tracing, and bringing notebooks to the examination room is dishonest and morally unacceptable. However, it turns out that many children do it. So, in this problem found a gap between what the child knows (

<sup>24</sup> Muchlis dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, 98.

<sup>25</sup> Al-Imam Ahmad bin Muhammad bin Hanbal, *Al-Musnad*, no. 24645, juz. 16 (Kairo: Dar Al-Hadith, 1995), 163.

*moral knowing*) with what he does (*moral action*). If any of the cheating children feel uncomfortable after doing so, then he has entered the stage of *moral feeling*<sup>26</sup>.

Al-Qur'an in this case plays a role at the level of *moral knowing* and *moral feeling*. If the Qur'an is read with knowledge of the meaning and purpose of each verse by someone, then he has entered the level of *moral knowing*. Furthermore, if read and understood with solemnity and repetition it will bring up a feeling in that person (*moral feeling*). By practicing from what is obtained from its contents, it has entered the stage of *moral action*.

The Qur'an refers to the young phase in the cycle of human development with the term *min ba'di dhi'fin quwwatan* (after weak condition, ie strength) as Ibn Kathir's interpretation of verse 54 of sura Ruum.<sup>27</sup> According to Said Qutb in *Fi Zilal Al-Qur'an* to interpret the phases of human development, it can be seen from the use of words in Arabic that use the terms *gulâm*, *fatâ*, and *rojul*. In its use, the word *gulâm* is used to interpret the period of human growth in the initial phase, only afterwards to become *fatâ*, and finally to become *piljul*.<sup>28</sup> Whereas in the Qur'an the word used to interpret humans in the young phase is the word *fatâ*. Even though in Arabic there is the word *syb* as a synonym.<sup>29</sup> However, the word *syb* is not used in the Qur'an. This information is obtained from researchers tracking the pronunciation of the Qur'an through the dictionary of the Al-Qur'an; *Mu'jam Alfazh al-Qurân al-Karîm*, *Mu'jam al-Mufahras Li Alfazh Al-Qur'an*, and *Fath al-Raheem Li Thâlibi al-Ayâti al-Qurân*.

Furthermore, according to Raghîb Al-Ashfahani in terms of its use the word *fatâ* is more subtle than the word *syâb*.<sup>30</sup> It could be that this is also the reason why the Qur'an uses the word *fatâ* only to interpret youth, while the word *syâb* is not used. Because, the Al-Qur'an with its linguistic miracles always chooses and uses the right and high-value words in its verses.

In fact, in theory, when the keyword *fatâ* and its derivative form are used in the search for verses, all that appear are verses with stories (*qashash*); QS. Yusuf: 30, QS. Yusuf: 36, QS. Al-Kahfi: 10 and 13, QS. Al-Kahfi: 60 and 62, QS. Al-Anbiya: 60. Interestingly, the stories are stories of young people who are full of inspiration both from among the prophets, their students, and a group of young people whose life stories are full of wisdom. In theory, this indicates that the method of telling stories before the younger generation has influence in shaping their prophetic character.

### Experimental Study

An experiment with quantitative research has been carried out to prove the theory which states that the stories in the Qur'an (*qashash Al-Qur'an*) give a deeper

<sup>26</sup>Masnur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* (Jakarta: PT Bumi Aksara, 2011), 133.

<sup>27</sup>Al-Imam Abu Al-Fida 'Al-Hafîzh Ibn Kathir Al-Dimasyq, *Tafsîr Al-Qurân Al-'Azhîm*, (Beirut: Dâr al-Fikr, 1992), 532

<sup>28</sup>Sayyid Qutb, *Fi Zilâl Al-Quran*, 3 (Beirut: Dar Al-Syuruq, 1992), 97.

<sup>29</sup>Ibnu Manzhur, *Lisân al-'Arab* (Dâr al-Ma'ârif: Cairo, tt), 3279.

<sup>30</sup>Al-Raghîb Al-Ashfahani, *Mufradât Al-Fâzh Al-Qurân* (Beirut: Dâr al-Qalam, 2009), 625.

impression on humans so that they can form attitudes and behavior. This experimental research is also to prove the hypothesis that young people are more easily influenced psychologically by the narrative method, so that the Qur'an also presents the stories in it to improve the character or character of young children.

The treatment in the experiment was in the form of a series of studies of Al-Qur'an stories (*qashash Al-Qur'an*) presented with verse interpretation approach that was applied to twelve students of the Faculty of Ushuluddin Adab and Da'wah IAIN Langsa in the category of youth around the age of 19-21 years. The subject of this study was obtained by using a *non-random sampling* method of *purposive sampling*, namely by selecting subjects based on certain considerations and adjusted to the research objectives.<sup>31</sup>

The research procedure begins with conducting a *pre-test* with a *Likert* scale model instrument owned by Sri Wahyuni in 2016; *Prophetic Personality Scale*, to map the initial conditions of each respondent's character. After the *pre-test* results are known, then the respondent is given the treatment in the form of a study of the Qashash Al-Qur'an with the interpretation approach six times. As a final step, to find out whether there is an effect of treatment on respondents, a *post-test* with the same instrument is carried out.

The results of the *pre-test* and *post-test* can be illustrated by tabulating the following data,

Inisial Responden	<i>Pre-test</i>		<i>Post-test</i>	
	Skor	Category	Skor	Category
1	194	Not good	206	Well
2	202	Well	213	Well
3	170	Not good	170	Not good
4	176	Not good	191	Not good
5	170	Not good	189	Not good
6	218	Well	236	Well
7	206	Well	214	Well
8	167	Not good	207	Well
9	208	Well	232	Well
10	190	Not good	213	Well
11	209	Well	221	Well
12	167	Not good	174	Not good

Table 1 Student *Pre-Test* and *Post-Test* Prophetic Character Results

From the table above it can be seen that the score of the prophetic characters of students in the *post-test* mostly increases from the *pre-test* score results. From the beginning the number of students in the Good category on the *pre-test* results only amounted to five people, but after being given treatment increased to eight people on

<sup>31</sup>S. Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006)

the *post-test* results . Conversely, there were also three respondents who had an increase in score, but both categories did not change. The three respondents in question are respondents with the initials numbers 4, 5 and 12. Respondents with number 4 had a *pre-test* score of 176 and then increased in the *post-test* to 196, but still in the Poor category. Respondents with the number 5 had a *pre-test* score of 170 and increased the *post-test* score to 189 but remained in the Poor category as well. Similarly, respondent 12 had a *pre-test* score of 167 and increased in the *post-test* score to 174 but remained in the Poor category.

In addition, there was also one respondent with the initials number 3 not changing either in the score or category before and after treatment, namely the *pre-test* score 170 and *post-test* also 170 so that the conditions before and after treatment were in the Poor category . The lowest score on the *post-test* was obtained by respondents with the initials number 3, while the highest scores were obtained by respondents with the initials number 6.

In frequency calculation, the results of *pre-test* and *post-test* can be illustrated by the following table.

Skor	Category	Pre-test		Post-test	
		F	%	F	%
196 - 245	Well	5	41,66	8	66,66
147 – 195	Not good	7	58,34	4	33,34
98 – 146	Bad	0	0	0	0
49 - 97	Very bad	0	0	0	0
total		12	100	12	100

**Table 2** Frequency Distribution of *Pre-test* and *Post-test* Scores for Student Characteristic Scales

The table above shows the differences in the condition of prophetic characters in students between before and after treatment. Furthermore, differences in the condition of the prophetic character of students can be seen from the results of data processing *pre-test* and *post-test* through SPSS 17.00 as follows.

#### Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
Pre	12	189.7500	18.92149	167.00	218.00
Post	12	205.5000	20.87844	170.00	236.00

**Table 3** Description of the *Pre-Test* and *Post-Test* of Student Prophetic Character

Tables 4, 5 and 6 above show that 12 (twelve) respondents were involved in the calculation, by calculating the score of 11 people experienced an increase, while 1 person had a fixed score. To see the condition of the prophetic character of each respondent from the results of the *pre-test* and *post-test* can be seen in the following figure.

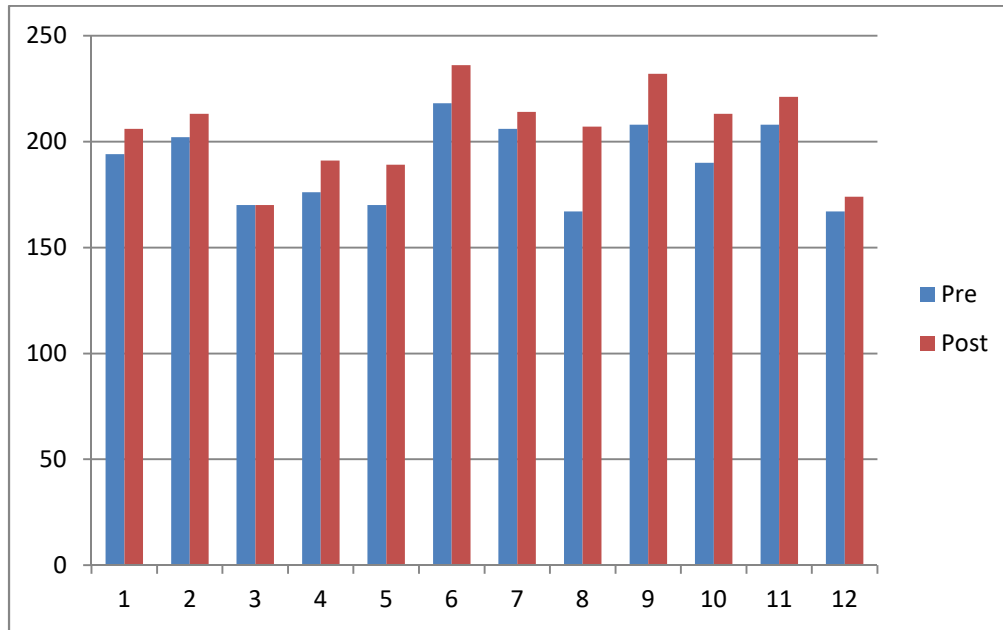


Figure 1. *Pre-Test* and *Post -Test* Results for Student Characteristic Scales

From Figure 2 above it can be understood that changes in the circumstances of the prophetic character of students after receiving treatment generally increase except for one person in a fixed condition both before and after being treated.

Next, hypothesis testing is performed using non-parametric statistical analysis through *Wilcoxon's test* with the help of using SPSS 17.00. *Wilcoxon's test* was used to analyze the results of observations of pairs of two data before and after treatment. Such an analysis is used if the researcher wants to know whether or not there are differences in the state of the study subject between before and after being treated.<sup>32</sup> The basis for decision making in this test follows the following criteria.

1. If the value of Asymp.Sig. (2-tailed) is smaller than  $\bar{0}.05$ , then  $H_a$  is accepted.
2. Conversely, if the value of Asymp.Sig. (2-tailed) is greater than  $\bar{0}.05$ , then  $H_a$  is rejected.

Hypothesis testing is done by analyzing the results of *pre-test* and *post-test* through *Wilcoxon's test*. The test results can be seen in the following table.

Test Statistics <sup>b</sup>	
	Post – Pre
Z	-2.936 <sup>a</sup>
Asymp. Sig. (2-tailed)	.003

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

**Table 7** *Wilcoxon's Signed Ranks Test* Results Student *Pre-Test* and *Post-test* Prophetic Character

<sup>32</sup> S. Siegel, *Non-parametric Statistics for Social Sciences* (Jakarta: Gramedia, 1997)

Through table 7 above it can be seen that the *Asymp* probability number . *Sig* (2-tailed) prophetic character of students before and after treatment was given at 0.003, so  $H_a$  was accepted because ( *Asymp.Sig*) $\bar{\alpha}$  was 0.003  $\bar{0.05}$ . Thus the study of Al-Qur'an *Qashash* proved to have an influence on the formation of the prophetic character of students.

## Discussion

The results of this study indicate that there is a significant influence on Qashash Al-Qur'an study on the formation of students' prophetic characters. This can be seen from the average value of prophetic characters at the time of *pre-test* of 189.75 then after being given a treatment in the form of Qashash Al-Qur'an study the average value of prophetic characters rose to 205.5 at the time of the *post-test*. Thus it can be concluded that the study of *Qashash Al-Quran* influential in the formation of prophetic character.

There was one respondent (respondent number 3) who after being given treatment, the *pre-test* and *post-test* scores themselves did not change, namely the *pre-test and post-test* scores remained at 170. This means that the study of Qashash Al-Qur'an specifically has no effect on him. Thus this respondent is of more concern to the researcher to further analyze what causes him to not experience a change in score as other respondents.

After researchers further analyzed the *record* (track record) of respondents 3 during the treatment process starting from the attendance list, testimonial sheets, and commitment sheets to read reference material. It turned out to be found that the respondent did not follow (absent) on two treatments, and it appears from the testimonial sheet that the person concerned was less enthusiastic about participating in the treatment as seen from his briefly written impressions. So with these conditions the researchers concluded that the study of the Qur'anic qashash had no effect on the formation of respondents 3 prophetic character due to lack of enthusiasm or lack of involvement of respondents in the procession of research treatment.

### 1. Function of the recitation procession at the beginning of each treatment

In the technical implementation of the treatment, before entering into the study of verses that contain the story, respondents are asked to read the pronunciation of the verses that want to be studied together by raising the sound ( *zahr* ). Thus, before the treatment began even respondents were asked to take ablution water. This procession is carried out by believing that the verses of the Qur'an both in meaning and pronunciation have miracles in the form of influence for human beings both physically and mentally.

In theory the human mind, Joseph Murphy explained that in humans there is a mind that has different characteristics. To distinguish these characteristics, the term is called the conscious mind ( *conscious mind* ) or objective mind and the *subconscious*

*mind* ( *subconscious mind* ) or subjective thoughts.<sup>33</sup> To understand how the mind works, please note that the conscious mind ( *conscious* ) is an objective mind that deals with external objects by using the five senses as a medium and the nature of the conscious mind is reasoning. While the subconscious mind ( *subconscious* ) is a subjective thought that contains emotions and memories, is irrational, not reasoning, and cannot be refuted. The work of the subconscious mind becomes very optimal when the work of the conscious mind is increasingly minimal.<sup>34</sup>

The conscious and subconscious minds continue to interact. The subconscious mind will carry out what has been suggested to it through a belief system that is born from the conclusions of reasoning from the conscious mind to the external object being observed. Because, the subconscious mind will continue to follow the impression of the conscious mind, the conscious mind is likened to a captain while the subconscious mind is likened to a crew who is ready to carry out orders, regardless of whether the command is true or false. Here, the conscious mind can act as a guard to protect the subconscious mind from the influence of external objects. The information recorded in the subconscious mind is what then crystallizes into the deepest values held in a person so that it is formed into a value system which then becomes a character.

The relationship of these theories with the practice of reading the Quran ( *recitation* ) of the Qur'an is that reading ( *tialwah* ) is one of the conscious activities that influence the mind. Readings made by a person will be received by the conscious mind, then if done repeatedly it will affect the subconscious mind. Therefore, if the recitation that is read continuously by someone is the Koran, then the reading will affect his personal character. So no wonder when Ayesha ra. was asked about how the morals of the Messenger of Allah, then he replied that his morals were the Koran.<sup>35</sup>

More specifically, the verses of the Qur'an which contain stories are believed to have a special function in giving an impression in a person. Allah SWT. said:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِيقَ  
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

In fact, in their stories there are teachings for people who have reason. The Koran is not a fabricated story, but it justifies the previous (books) and explains everything, and as a guidance and mercy to the believers.

<sup>33</sup>Joseph Murphy D.R.S., *Rahasia Kekuatan Pikiran Bawah Sadar*, (Jakarta, SPEKTRUM, 2002), 6.

<sup>34</sup>Adi W. Gunawan dan Ariesandi Setyono, *Manage Your Mind for Success*, (Jakarta: PT. Gramedia Pustaka Utama, 2006), 38.

<sup>35</sup>

حدثنا عبد الرزاق عن معمر عن قتادة عن زرارة عن سعد بن هشام قال سألت عائشة فقالت أخبريني عن خلق رسول الله صلى الله عليه وسلم فقالت كان خلقه القرآن ( .رواه أحمد )

*It has been told to us Abdurrazzaq: from Ma'mar from Qatadah from Zurarah from Sa'd bin Hisham said; that I asked 'A'ishah, "Please tell me about the morals of the Prophet sallallaahu' alaihi wasallam." 'Aisha answered, "His character is the Qur'an." (HR. Ahmad)*

The scholars in the field of *Ulumul Quran* also explained that among the benefits of the stories of the Qur'an is to strengthen the hearts of believers and to internalize the values of learning into their souls.<sup>36</sup> Thus, the recitation procession carried out at the beginning of each treatment was initially expected until later proved to have a role in shaping the prophetic character of the respondents.

## 2. Function of Reading Reference Books

The reference book contains an explanation of the interpretation of the verses of the story that has been made, then the respondent is asked to read each of the themes before the theme is reviewed in the treatment activity also intended that the respondent has a complete understanding of the verse being studied so that the values contained therein can be easily entered into in the soul of the respondent.

The activity of reading this reference book is also intended to influence the conscious mind of the respondent through the capture of the sense of sight so that when re-established in the assessment activities, each value contained in each verse of the story can easily be entered into the respondent's value system.

The activity of reading this reference book is also a preventive measure to prevent *error processes* for respondents who have a tendency to more easily understand something by seeing (visually) rather than listening ( *audio* ). Also an alternative for respondents who at the time of the assessment experienced *miss-information* so it can easily repeat the review anytime and anywhere with the reference books that have been given.

## 3. Give a Discussion Room

During the treatment, respondents were given the opportunity to ask questions and express their opinions. This is intended so that respondents can be actively involved so that they can position themselves in the treatment and not outside the treatment. The contribution and active role of respondents is very influential in the success of manipulation in the form of treatment.

Providing discussion space can also strengthen understanding and strengthen the value system that enters the respondent. To ascertain whether the respondent follows the course of treatment or whether or not the respondent understands the material being examined can be ascertained by providing discussion space in the treatment.

## Research Limitations

This research certainly hasn't reached perfection because there are still many shortcomings found here and there. The limitations of the research are sourced from the researchers themselves, research subjects, or others. The limitations in this study include:

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<sup>36</sup>Manna 'Khalil Al-Qattan, *Mabahits fi Ulum al-Qur'an*, (Mansyurat al-Asr al-Hadis, 1973)

1. This study cannot confirm that there are other variables (secondary) that might influence respondents in terms of prophetic character building. In other words, at the time of the experiment the study was unable to control secondary variables that could affect respondents because of the inability of researchers to measure these secondary variables. This can occur due to the limited ability to exercise complete control over research subjects, unlike the case with experimental research in the field of science in laboratories that can be carried out full control of research subjects.
2. The duration of this research is very short. If there is more time then to confirm the results of research in the form of whether or not the influence of the study of *Qashash Al-Quran* on the formation of a student's prophetic character can be done by interviewing people around after some time the student gets treatment. By conducting peer interviews, lecturers who teach, and family to find out if there is a change in the character of the respondent after getting treatment will certainly be more valid results in addition to doing a measured post-test.

### Conclusions and suggestions

From the results of statistical analysis and hypothesis testing conducted on research data, in general the conclusions from the results of this study can be described as follows:

1. There is a significant difference between the average score of prophetic characters in students before ( *pre-test* ) and after ( *post-test* ) given treatment in the form of studying *Qashash Al-Quran*. Where the *post-test* average score is higher than the *pre-test* average score for all prophetic character indicators.
2. From the results of the study it can be proven that the study of Qashash Al-Qur'an has an influence in the formation of students' prophetic character so that the hypothesis in this study can be accepted.

A study carried out certainly has goals and results so as to give birth to an idea and offer as well as continuous improvement. For clarity, here are the suggestions that researchers can provide related to this research:

1. That the reviewer of Al-Qur'an stories should make the steps in the treatment activities in the form of Qashash Al-Qur'an study in this research as a reference to be able to form the prophetic character of the witnessing audience.
2. For further researchers should be able to continue with more long-term research by paying attention to aspects of controlling secondary variables and evaluating results after treatment coupled with interview methods.

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