

The Character Building Concept for Teenagers in the Qur'an; Analytical Study of Musa As Story

Angraini binti Ramli¹

*Institut Agama Islam Negeri (IAIN) Langsa
angrainiramli@gmail.com*

Radwan Jamal Elatrash²

*International Islamic University Malaysia (IIUM) Malaysia
radwan@iium.edu.my*

Abstract :

The moral decadency and its degradation specifically in teenagers considered as worldwide problem nowadays. Harassment, bullying cases and low ethic association in teenagers levels obviously appeared everywhere. Many other cases occurred as the result of ignorance from parents, community and all those who are responsible in their upbringing. Being captivated by gender stereotypes leads to inequality and imbalance which resulted low and poor character. Patriarchy culture caused female being subordinated male and male are not allowed to shed tears which leads to lack of empathy they owned. The concept of character was beautifully mentioned in al-Qur'an through advices and stories from the Prophets. One of the most visible character raised is the story of Prophet Musa As. This paper analyses interactions between Musa As and the daughters of Prophet Syu'aibin the time of their teenage stage from surah al-Qasas. It stated clearly about how and what are the balanced and a proper characters should be owned by all teenagers. It asserted that the perfections of *Akhlāq* and morals which is a symbolic of the beauty of *akhlāq* also the most important point in obtaining a high quality of life. This research

¹Lecturer of Al-Quran and Tafsir Sciences Programme, Ushuluddin Adab and Dakwah Faculty, IAIN Langsa,

²Associate Professor, Department of Qur'an dan Sunnah, International Islamic University Malaysia.

resulted that the building character of teenagers should combined all three system, such as Family, School and Community. Having a role model who posses a beautiful character will undeniably help. The Quran introduced a perfect role model from the Prophet stories denying all the gender stereotypes and patriarchy culture which usually leads to inequality in nurturing process.

Keywords: Character, Gender, Musa As.

A. Introduction

Yahaya mentioned that Rogers defined adolescence as growing up to maturity. Later on, teenagers were categorized between 12-21 years old which will experience the transition process from kids to adult and involves the changes physicaly, biologically, psychologically, socially and economically.³ Based on the definition concepted by WHO, Muagman (1980) defined adolescence through three criterias: biologists, psychologists, and socio-economists. Biologically, adolescent is the developing of secondary sexual signs when it's attaining maturity. Psychologically, it is the situation where psychologic and the individual identification pattern starts to grow from kid to adult. And in term of socio-economic, adolescence means the time where the dependency of social and economy switch up to independency.⁴

From islamic perspective, adolescence included in young man category which called *syabāb* or *fatā*, as according to Bustani 1982, that adolescence means an age rank started from puberty until late 30th years old. And also, Imam Al-Ghazali defined them as a group of teenagers who attained puberty, had a perfect sense and maturity and had an ability to manage all their matters independently.⁵ Herlina mentioned various definitions about adolescence. As drawn by Hall that adolescence is the time of typhoon and storm. It is the time when they experience an explosive emotion. But, this passionate emotion if used properly by them it may help them in finding their identity. And also, the reactions of surrounding will give much help to determine any behaviors. At least, based on Piaget theory there are three abvious developments appeared in this adolescence stage, Berk brought up that one of them is cognitive and

³Yahaya, Azizi Hj. *Defenisi Remaja Dan Pembentukan Konsep Kendiri Dalam Hubungannya Dengan Keluarga*. Malaysia: Universiti Teknologi Malaysia, 2011.

⁴Sarwono, Sarlito W. *Psikologi Remaja (Edisi Revisi)*. Raja Grafindo Persada, 2012.

⁵Puteh, Anuar bin. "Perkembangan Dan Pembentukan Remaja Menurut Perspektif Islam." *Kajian Malaysia* 83, 2001. Pg. 80.

Angraini binti Ramli, Radwan Jamal Elatrash

language development, where they are able to reason abstractly. At this stage, they may evaluate everything logically through preposition without referring to the realword condition. This ability of thinking abstractly combined with physical changes will induce them to think about themselves. Then, it's well believed that egocentricity was established effectively where they will unsuccessful to differentiate their personal abstract perspectives or others. And also, according to Santrock, in the stage of language development, they will acquire more complex language by understanding the metaphors and start to comprehend complicated literature.⁶

More over, Zeman stated, emotional development in adolescence stage has some features such as; they will have capacity to work out on healthy, well responded and long time relationship. They also have an ability to analyze and to recognize their personality. Language development has big support in emotional developing at this phase, by mastering many vocabularies will help them to discuss and manage their emotions and also to influence other. This emotional development might be different between genders, for male, the fear of being less understood and underestimated or ostracized by others made them become more closed in term of personality comparing to female.⁷

Social aspectalso has a great influence in emotional development in adolescence stage. The emotional expression and its management is highly needed for the sake of interpersonal relationship. Expressing emotion and managing itmay help them to understand their desires, needs, feelings and may motivate themselves properly and also others. As said by Erikson, in psychosocial development, teenagers are expected to be competent in dealing with their self crisis'. These crisis' are a bunch of internal conflicts in themselves. And the way they deal with these conflicts will determine their personal identity and its development later⁸ As their ability in dealing with conflict will determine their identity development, the good ability in dealing with these conflicts will result good identity development, and vice versa.

⁶Herlina. *Bibliotherapy: Mengatasi Masalah Anak dan Remaja melalui Buku*. Bandung: Pustaka Cendikia Utama, 2013.

⁷Herlina. *Bibliotherapy: Mengatasi Masalah Anak dan Remaja melalui Buku*. Bandung: Pustaka Cendikia Utama, 2013.

⁸Herlina. *Bibliotherapy: Mengatasi Masalah Anak dan Remaja melalui Buku*. Bandung: Pustaka Cendikia Utama, 2013.

B. Literature Review

After collecting the data and references in this field some researches found interconnected with the topic written in this article. Feri Jon Nasrullah said in his paper that the problems occurred in the stage of adolescents can be cured by education. Evaluating the educational process is highly needed in order to produce the excellent character of student. This idea emerged because the educational system now adays is not completely working in the process of forming the children character into a good shape.⁹ This study confirmed that school is one of the most fundamental system on building kids character.

As Gender stereotypes from environment effected the nurturing process, sadly, it also appeared in educational system particularly in their textbooks. Kazi Md. Mukitil Islam and M. Niaz Asadullah conducted a quantitative content analysis to identify the gender stereotypes in educational system. Their study confirmed that there is a pro-male bias in textbooks. It found that women mostly involved in domestic and in dor activities while men more to professional roles.¹⁰ It can be seen that patriarchy culture succesully emerged and internalized completely in our surroundings including educational system. Obviously, it took part in the effort of nurturing the character of our young learners.

Another research by Juanda said that one of the significant ways to shape characters of young learners is through stories. Stories include all the positive and creative attitudes which should be owned and learned by all in a fun way. It also will engange all the readers and get intenalize easily all the lesson being told in it.¹¹

C. Research Methods

This paper used library research method which involved the process of gathering informations from primary and secodary sources provided then conduct the analysis and evaluation of the data found. Primary sources used to strengthen the opinion in this article are manuscripts of Tafseer by various

⁹Nasrullah, Feri Jon. "Pendidikan Karakter pada Anak dan Remaja". *Seminar Psikologi & Kemanusiaan*, 2015. Pg. 483.

¹⁰Kazi Md. Mukitil Islam & M. Niaz Asadullah. "Gender Stereotypes and Education: A Comparative Content Analysis of Malaysian, Indonesian, Pakistani and Bangladeshi School Textboks", *Journal Plos One*. Jan, 2018, pg. 2.

¹¹Juanda. "Revitalisasi Nilai Dalam Dongeng Sebagai Whana Pembentukan Karakter Anak Usia Dini", *Jurnal Pustaka Budaya*, Vol. 5, No. 2, Juli 2018. Pg 13.

Angraini binti Ramli, Radwan Jamal Elatrash

Islamic Scholars which become the most remarkable source of the balanced type of characters being extracted from the Quran. While, the Secondary sources used are articles, books and any related studies about character building theory, gender stereotypes and using a role model as one way of nurturing the kids.

D. Discussion

Conflict is the result of discrepancy. Lack of harmony with environment and surrounding may cause disagreement and inharmony with others. Means, it will be hard for them to adapt with the surrounding because of their emotionals distortion and uncontrollable behaviors. Ibrahim and Aldiexplained that aggressive behavior, alienating themselves, hyperactive, ignorant and tend to do something which violating the norms will cause problem in environment.¹²Someone with aggressive behavior will potentially attack and harm others physically or psychologically. This aggressive behavior was identified and characterized by betrayal, annoyance, rebellion, anatagonistic and disobliging.¹³

Aggressive behavior usually caused by anger. And anger usually triggered by various external factors, such as; an attack from others, physically or psychologically, frustration and desire to revenge. And this aggressive behavior resulted from learning, like a baby who always expressing their anger impulsively,

but as the age is increasing, the ability to manage anger is also developing which resulted that this aggressive behavior will be well cotrolled. Later, it was explained that the punishment to kids aggressive behaviors only a temporary reducer and will cause an explosion later. Also mentioned that there are two types of an aggressive behavior, Verbal aggressive which related to verbal violations and physical aggressive which related to physical violence.¹⁴ Based on KPAI's data, there are many legal cases which involved teenagers since 2011-2016, both as perpetrators or victims such as fighting, bullying, physical and psychological violence, murdering, sexual harassment and crimes, also kidnapping.

¹²Ibrahim, Nafsiah, and Rohana Aldy. *Etiologi dan Terapi Anak Tunalaras*. Jakarta: Depdiknas Dikti, 1996.

¹³Abdurrahman, Muljono, and Sudjadi S. *Pendidikan Luar Biasa Umum*. Jakarta: Depdiknas Dikti, 1994.

¹⁴Taylor, Shelley E, Letitia Anne Peplau, and David O. Sears. *Social Psychology*. New Jersey: Pearson Education, 2006.

The following are stated the data which shows various cases with involved children in legal cases:

1. Children as Perpetrators

Cases	Years						Total/ Cases
	2011	2012	2013	2014	2015	2016	
Street Fighting between gangs	64	82	71	46	126	52	441
Bullying at school	48	66	63	67	93	112	449
Online Sexual Harrasment	8	7	16	42	52	72	197
Physical violence (persecuting, beating, scuffeling, etc)	46	53	76	105	81	89	450
Psychological violence (threatening, intimidaiing, etc)	15	11	21	27	22	31	127
Sexual Violence (Raping, sexual abusing, Sodomy/Pedophile, etc)	123	324	247	561	157	107	1519
Murder	32	46	53	66	36	36	269
Abduction	6	27	21	17	6	6	83
Total/Years	2353	2628	2581	2945	2588	2521	

(Source: Kasus Pengaduan Anak Berdasarkan Klaster Perlindungan Anak. KPAI Tahun 2011 2016)

2. Children as Victim

Cases	Years						Total/ Cases
	2011	2012	2013	2014	2015	2016	
Street Fighting between gangs	20	49	52	113	96	33	363
Bullying at school	56	130	96	159	154	97	692
Online Sexual Harrasment	17	11	23	53	133	94	331
Physical violence (persecuting, beating, scuffeling, etc)	94	57	215	273	197	112	948
Psychological violence (threatening, intimidaiing, etc)	35	16	74	41	58	45	269
Sexual Violence (Rape, sexual abusing, Sodomy/Pedophile, etc)	216	412	343	656	218	156	2001
Murder	18	86	62	94	59	57	376
Abduction	26	45	47	34	16	26	194
Total/Years	2493	2818	2925	3437	2946	2636	

Angraini binti Ramli, Radwan Jamal Elatrash

(Source: Kasus Pengaduan Anak Berdasarkan Klaster Perlindungan Anak. KPAI Tahun 2011-2016)

Various cases happened might be caused by internal factor as their personality still at crisis and labil stage. Or it might cause by external factor such as family and surrounding. Nunung Unayah and Muslim Sabarisman formulated that there are internal and external factors which may cause juvenile delinquency. Two internal factors mentioned are personality crisis that experienced by them in such age and weak personal control that resulting inability to study and differentiate between the acceptable action or the unacceptable one. However, the external factors are related to family, friends and environment. In other words, there are three poles of juvenile delinquency causes; family poles, school poles, and society poles.¹⁵

Other than that, juvenile delinquency also related to gender issues. The development process for different internal character in coherence with external factor such as stereotypes and culture might be the factors which made the process of personality growth and development in a risk. Fitrianiingsih said, according to Sri Nurjunaida, one of the causes of gender violence is related to community systems which adhere the patriarchy where father line is dominant and man was placed in higher position than women so that they were considered as most powerful party. And all of these happened in allied to cultural values, belief, the stereotypes of men positions, their roles and their values over women.¹⁶

E. Finding

1. Gender Stereotype

From the problem discussed above, it found that external factor which have an important role in conjunction to create and build kids personalities and their behaviors are family and surrounding communities. Later was found that family and community believe in one stereotypes when they face their environment. Specially, in the term of gender, they accidentally put women as a subordinate in community. Moreover, there are those who use religion as a reason to legalize it. And it resulted that there are many persons who misunderstood certain religion which considered deliberately placing a women as subordinate position.

¹⁵Unayah, Nunung, and Muslim Sabarisman. "Fenomena Kenakalan Remaja dan Kriminalitas ." *Sosio Informa*, 2015. P. 127-134.

¹⁶Fitrianiingsih, Saeno. *Faktor-Faktor Penyebab Tindakan Kekerasan Terhadap Perempuan Dalam Rumah Tangga*. Bandar Lampung: Universitas Lampung, 2016. Pg 1.

These stereotypes understanding successfully managed to sort a gender starting from jobs issues until the simplest things called color. Such as pink color which identically wear by female will felt awkward if wear by male. Household activities which basically done by female family members will be uncomfortable if done by male. Later, the understanding about the male should be strong and the female identified by easily get broke and cried also well inveterated in community and inherited from generation to generation. So that, if any people who didn't meet these requirements Usually will be objected in bullying.

Taylor, Peplau and Sears mentioned that stereotype content usually described a general behavior each genders as classified in the table as follows:

General Stereotypes Between Genders	
Female	Male
Soft-hearted	Tough
Crying easily	Unemotional
Inclined to art and literature	Inclined to Math and Science
Not using harsh word	More realistic
Religious	Objective
More focus in self appearance	Dominant
Delicate to others feelings	Competitive
Need a security	Self Confidence
Talkative	Logic
Neat and tidy	Tend to be a leader
Dependant	Independent

In addition, in early 1990 was conducted a research by John Williams and Deborah Best which involves respondents from teenagers all around the world which resulted that masculine type has an adventurous soul, independent, dominant and strong. In contrary, feminine type tend to has an irrational thinking, more obedient and sentimental.¹⁷

This stereotypes form has positive side which will facilitate intrapersonal interaction based on the available stereotypes. But, it will be very risky for those who doesn't meet certain types or characteristics personally. For example, a boy who are not strong physically but tend to easily crying will be known as

¹⁷Taylor, Shelley E, Letitia Anne Peplau, and David O. Sears. *Social Psychology*. New Jersey: Pearson Education, 2006.

Angraini binti Ramli, Radwan Jamal Elatrash

mushy boy. Also, his uninterested to sports and more interest to art will invite unwanted reactions from friends and surrounding. Started from mild level such as being mocked with 'boy shouldn't be weak and mushy' and wided to be objected as bullying, all that happened because he is too weak until he can't defend himself from that. Likewise, the same reaction experienced by the girl which seems stronger and more aggressive, she will accept the same rejection as mentioned and being know as impolite and disobedient girl.

These norms will be rooting strongly inside their mind so that they will grow and develop influenced by these stereotypes. Boy should be strong, girl should be shy, weak and always in need for help. And what will be happen next is predictable. Boy will grow with his strong and always being dominant, brave, yet without any affection in his soul. The girl will grow and develop the feeling being a subordinate type. Always seems weak until she may be objected as a victim of violence or harassment. Or, deliberately admitted being weak and misused the situation without consideration of self esteem. Or, living in constraints for a very long time until exploded one day with brutality or worse delinquency. If these factors are combined, unbalance psychologic condition owned by teenagers, added with external conflicts without good spiritual conditions and family supports, so it's reasonable that they will grow up as a problem maker.

2. Balanced Character and Personality

From the discussion above, it almost might be confirmed that unbalanced personality education which accepted by those kids might have a fatal effect for their character development. The balanced personality which has a strong relationship with moral turned to be a very important mission from the process of sending the prophet to ummah. The points about balanced personality was well captured in Qur'an as explained in Musa's As story in surah al-Qasas verses 23-26. In this story, there were found two role models who were holding a balanced character and personality from every genders, from male side was represented by Musa As and from female side was represented by the daughters of prophet Syu'aib As.

The explanation about male character represented by prophet Musa As

a. Strong, Physically and Spiritually

One of the characters which categorized masculinity is physically strong. It is also a famous stereotype which owned by community and culture. Prophet Musa As was drawn as a very strong person physically. As being told, when he was helping the daughters of Prophet Syu'aib As

water the cattle from the well which covered by giant stone. It was narrated that the stone which covering the well is huge and heavy which only can be removed using the power of 7 to 30 men. And prophet Musa As. Was able to remove it only by himself, until he was known as *al qawiy* in this surah.¹⁸

Not only described as the man who has physical strong, his spirituality is undoubtedly strong as well. His belief and trust to his God is clearly described in beginning of the story, started from the pressure he felt in his hometown, then his escape from Egypt to Madyan, then, when he helped someone there when he himself is in need and alienated. He doesn't need any helps from others nor expected any return from people but only Allah's help.

b. Sensitive, Empathetic and Caring

These are valuable points for commendable character owned by prophet Musa As. These three characteristics are result from social intelligence and personality matured. There was prophet Musa As who was resting under tree right after he arrived Madyan, he saw two women with their cattles looking at the well which surrounded by people drawing for a water. Although he was very tired and hungry he initiated to ask them about the purpose standing up and waiting there which is they were waiting for their turn to draw the water from the hectic well. The empathetic of prophet Musa is a very good example for his sensitivity for his surroundings. This emphatic included in social intelligences which is a balancer to the first character mentioned above. As pointed by Tondok that emphatic might balance egocentricity so then it may grow a self concern and initiative to help by utilizing the existing strength. Also, it might help to foster and understand the differences on people and not arbitrarily on using his strength.¹⁹

c. Sincere, selfless and trustworthy

Sincere, selfless and trustworthy are the values which are rooted from religion. Later on, these values might develop to train and educate human character in order to have a good, virtuous and excellent personality. The sincerity and selfless character was drawn clearly in prophet Musa action after his helping to the daughters of Syu'aib As. He returned to the place he belonged before, under the tree without asking

¹⁸AlTsa'labi, Ahmad ibn Ibrahim. *Al-Kasyfu wa al-Bayan fi Tafsir al-Quran*. Beirut: Dar Ihya al-Turats li al-Arabi, 2002. Vol. 7, Pg. 244.

¹⁹Tondok, Marselius Sampe. "Melatih Kepekaan Sosial Anak." *Harian Surabaya Post*, September 2: 6, 2012.

Angraini binti Ramli, Radwan Jamal Elatrash

any return of what he did. Musa As didn't have any idea of who's he have been helping, so it was confirmed that Musa didn't help them because they are the daughters of Prophet. Despite of his conditions, he was escaping from his country Egypt, no provision at all.²⁰

It was reasonable if he wanted to take wages by selling his services. But, he choosed to help them sincerely without any regret and demand. Also, when he finally meet Prophet Syu'aib and tell him about his story in escaping from egyptian army to Madyan in helpless condition with no provision and wealth, Musa As refused the food which given to him because of he didn't want to receive any return of what he had done. He insisted on refusing the food until Prophet Syu'aib unsure him that those foods is not for his return by helping his daughters but it was his nature to serve a foods in order to honor the guest.²¹

Amānah has a meaning of being trustworthy or has an ability to hold the trust of others. In this story, musa was described as a man who adorn himself with this nature. As narrated, this personality was labeled to Musa As by the daughters of Prophet Syu'aib who was coming back to meet him under sheltered under the tree after helping them watering their cattle. When they were walking to Prophet Syu'aib's home which was miles away from that place, Musa As asked them to walk behind him²²so that he can guard his vision from seing even the shadow of them infront of him, after he was guarded his words and tongue with only saying the good words.²³So, this is the characteristic of *Amanah*, like he was still doing what the command of his religion with guarding his actions towards strangers with opposite genders even no body knows him at that time.

As being told in the verses, Musa As has this male character which matches the stereotypes told by community, such as strong. Then, this character was balanced by another character which is emphatic, sensitive and kind toward others which helped him to utilize his physical

²⁰AlQurtubi, Abu Abdullah Muhammad. *Tafsir al-Qurtubi*. Kairo: Dar al-Kutub al-Misriyyah, 1964. Vol. 13, Pg 269-270.

²¹AlQurtubi, Abu Abdullah Muhammad. *Tafsir al-Qurtubi*. Kairo: Dar al-Kutub al-Misriyyah, 1964. Vol 13, Pg. 270.

²²AlQurtubi, Abu Abdullah Muhammad. *Tafsir al-Qurtubi*. Kairo: Dar al-Kutub al-Misriyyah, 1964. Vol. 13, Pg. 271.

²³Qutb, Sayyid. *Fii Dzilal alQuran*. Kairo: Dar al-Syuruq, 1992.

strength into positive actions. More over, there are next Characters which completing the rows such as sincere, trustworthy and selfless and without any ulterior motives. So then, he was qualified to be showered by goodness, perfection and high quality of life.

The explanation about women characters represented by the daughters of Syu'aib As.

a. Shy or Self-Conscious

One of the prominent features of feminine group is shy or self-conscious.²⁴The personality of Prophet Syu'aib daughters in this story was properly described having this features. According to Husain,there are several understanding about shy or self-conscious behavior, but the nearest understanding is what has been described inthe daughter's characters are their behaviour when they experienced the new situation, anxiousness, fearfully, hesitating and feeling bad when trying something new or entering the new group.²⁵

To be more precise, the shy personality was described by the daughters of Prophet Syu'aib in this story is near to the understanding which rooted from religious sides and it well described by the situation when one honorable woman was walking toward strangers from the opposite genders, she was not exaggerated in speaking and her outward appearance.²⁶More over, it was narrated that her condition when walking toward Musa As is with her veil covering half of her face.²⁷This shy character should be educated to little girls and female teenagers, shy which means having a self-conscious and maintaining a dignity as women.

b. Independent and Having a Righteousness or Chastity

It was mentioned in the story that the Prophet Syu'aib's daughtersprefer to wait until the well was less crowd when they want to water their cattle than join the jostle around the well. According to Ibn Asyur, there

²⁴Nuqul, Fathul Lubabin. "HUBUNGAN PERAN JENIS DENGAN MINAT MENJADI PEMIMPIN." *Psikoislamika*, 2014. Pg 204.

²⁵Husain, K.H. *Faktor-Faktor Yang Menyebabkan Perilaku Pemalu Pada Anak Kelompok A di Paud Nusa Indah Kecamatan Tilongkabila Kabupaten Bone Bolango*. Gorontalo: Doctoral dissertation, Universitas Negeri Gorontalo, 2014.

²⁶Qutb, Sayyid. *Fii Dzilal alQuran*. Kairo: Dar al-Syuruq, 1992.

²⁷Qutb, Sayyid. *Fii Dzilal alQuran*. Kairo: Dar al-Syuruq, 1992.

Angraini binti Ramli, Radwan Jamal Elatrash

are some points which extracted from this story, which are, they are working women, they managed their wealth by themselves which means they were economically independent, beside that, they had an obligation to maintain their honor as well.

From the presence of prophet Syu'aib's permission to his daughter to do the shepherding, it might be extracted that women are allowed to be independent and manage their wealth by themselves, also, they are allowed to be social active and joining the community, as long as the obligation of dressing and acting was maintained as it should be.²⁸ Later, according to Qurtuby, the attitude of prophet Syu'aib's daughters by not coming near to the well which crowded by another shepherd is a part of chastity character which keep them from interfering in the crowd with strangers. Secondly, this story shows the nature of women which physically weaker than men. They prefer to wait until it less crowded,²⁹ whereas, they might use their weakness and their nature as women as an excuses to ask for help, but they avoid to do so because of independent and righteousness characters which are well embedded in them.

c. Smart and Intelligent.

Intelligence has several indicators such as conscientious, good memory, ability to analyze cause and effect, ability to understand concepts, able to connect ideas, objects and facts, critical, have good verbal abilities supported by a large vocabulary mastery and ability to solve problems.³⁰

The intelligence of Syu'aib's daughters is illustrated in several places such as, first; good word selection when answering Musa's question about the reason which made they waited around the well. Then, their way of expressing an ideal reason when inviting Musa to meet their father. The verbal intelligence used here is very clear. By participating in saying a valid reason for the answers, Syu'aib's daughters indirectly also maintained her *'iffah* as a woman by not letting the non-mahram

²⁸IbnAsyur, Muhammad Tahir. *Tahrir wa Tanwir*. Tunisia: Dar Tunisia li al-Nasyr, 1984. Vol. 20, Pg. 101.

²⁹AlQurtubi, Abu Abdullah Muhammad. *Tafsir al-Qurtubi*. Kairo: Dar al-Kutub al-Misriyyah, 1964. Vol 13. Pg. 268.

³⁰Abdullah, Salhah, and Amin Al-Hadie Shafie. *Kecerdasan dan Kaedah Peningkatnya*. Malaysia: Universiti Sains Islam Malaysia, 2011.

think badly about them while waiting around the well and when inviting strangers to the house to meet their father.

Second; the intelligence of Syu'aib's daughters was clearly seen when they were able to analyze the personality of Musa after their interaction. Then, roll it out with *al qawiyy* (strong), and *al amīn* (thrustworthy), whereas these two characters are two important characters that should be owned by everyone. Based on this analysis, Syu'aib's daughters dared to express their opinion and suggested to their father to employ Musa As who had this ideal character.

Thus, the offers of balance character concept contained in the figure of Musa As and Syu'aib's daughters. These three characters pointed in each gender are not only aligned with gender stereotypes that developed in society and culture, but also balancing and made each other perfect, so as to form an ideal person who has noble and noble character. In this story also illustrated that noble character can produce a good quality of life, just as the situation of Musa, who was initially running away, starving and without any provisions, can turn towards the good, by getting some goodness such as food, work, and even, marriage.

Referring back to the problem at the beginning of the conversation, that the supporting factor of the problem in adolescence is the imbalance of the characters they have, plus the lack of role models. Then the characters described in Musa and Syu'aib's daughters should be implemented not only in the character of children and adolescents, but also in the adult category, considering that these characters were not a born talent but an ability which formed through practices.

F. Conclusion and Suggestion

Teenagers is a transition age in developing phase. During this time, they experienced an internal crisis which determine their identity, if they overcome it successfully, then, the good identity will be formed, and vice versa. Identity and character are not talents born. But both can be formed through learning and habituation. Internal and external factors play an important role in character formation.

Problems in the character of children and teenager characters are the result of their failure to overcome internal crisis, and also the imbalance of character

Angraini binti Ramli, Radwan Jamal Elatrash

education they received from external factors. Role models are one of the way to help in educating kids about character. In this case, role models can be played by parents, teachers and the surrounding community. In addition, role models can also be obtained from some educated fictional and non-fiction characters.

The Qur'ān is a source of educations and sciences. There are many examples that might be used as a foundation for educating a balanced character. One of the stories in al-Qur'ān that can be a source of character education is the story of Musa As when interacting with Syu'aib As's daughter. The Musa As figure in this story offers a balanced character concept, in which his character matches the stereotype of the community, which is strong, then balanced with empathy, sensitivity and care, then refined with sincerity, trust and selflessness. Syu'aib's daughter figures are also the same, they offered the character in accordance with the stereotype of the community, then balances it with independence and a sense of self-respect, and also refined by the intelligence which made it perfect.

Balanced character education as stated in this Qur'an should not only be implemented for children and teenagers, but in order to succeed in their character education, even adults should be open themselves and willing to be educated about this character education.

G. References

- Abdullah, Salhah, and Amin Al-Hadie Shafie. *Kecerdasan dan Kaedah Peningkatnya*. Malaysia: Universiti Sains Islam Malaysia, 2011.
- Abdurrahman, Muljono, and Sudjadi S. *Pendidikan Luar Biasa Umum*. Jakarta: Depdiknas Dikti, 1994.
- Al-Maraghi, Ahmad ibn Mustafa. *Tafsir Al-Maraghi*. Mesir: Syirkah Maktabah wa Mathba'ah Mustafa al-Babiy al-Halabiy, 1946.
- AlQurtubi, Abu Abdullah Muhammad. *Tafsir al-Qurtubi*. Kairo: Dar al-Kutub al-Misriyyah, 1964.
- AlTsa'labi, Ahmad ibn Ibrahim. *Al-Kasyfu wa al-Bayan fi Tafsir al-Quran*. Beirut: Dar Ihya al-Turats li al-Arabi, 2002.
- Fitrianiingsih, Saeno. *Faktor-Faktor Penyebab Tindakan Kekerasan Terhadap Perempuan Dalam Rumah Tangga*. Bandar Lampung: Universitas Lampung, 2016.
- Herlina. *Bibliotherapy: Mengatasi Masalah Anak dan Remaja melalui Buku*. Bandung: Pustaka Cendikia Utama, 2013.
- Husain, K.H. *Faktor-Faktor Yang Menyebabkan Perilaku Pemalu Pada Anak Kelompok A di Paud Nusa Indah Kecamatan Tilongkabila Kabupaten*

- Bone Bolango. Gorontalo: Doctoral dissertation, Universitas Negeri Gorontalo, 2014.
- IbnAsyur, Muhammad Tahir. *Tahrir wa Tanwir*. Tunisia: Dar Tunisia li al-Nasyr, 1984.
- Ibrahim, Nafsiah, and Rohana Aldy. *Etiologi dan Terapi Anak Tunalaras*. Jakarta: Depdiknas Dikti, 1996.
- Juanda. "Revitalisasi Nilai Dalam Dongeng Sebagai Whana Pembentukan Karakter Anak Usia Dini", *Jurnal Pustaka Budaya*, Vol. 5, No. 2, Juli 2018.
- Kazi Md. Mukitul Islam & M. Niaz Asadullah. "Gender Stereotypes and Education: A Comparative Content Analysis of Malaysian, Indonesian, Pakistani and Bangladeshi School Textboks", *Journal Plos One*. Jan, 2018.
- Nasrullah, Feri Jon. "Pendidikan Karakter pada Anak dan Remaja". *Seminar Psikologi & Kemanusiaan*, 2015.
- Nuqul, Fathul Lubabin. "HUBUNGAN PERAN JENIS DENGAN MINAT MENJADI PEMIMPIN." *Psikoislamika* 204, 2014.
- Puteh, Anuar bin. "Perkembangan Dan Pembentukan Remaja Menurut Perspektif Islam." *Kajian Malaysia* 83, 2001.
- Qutb, Sayyid. *Fii Dzilal alQuran*. Kairo: Dar al-Syuruq, 1992.
- Sarwono, Sarlito W. *Psikologi Remaja (Edisi Revisi)*. Raja Grafindo Persada, 2012.
- Taylor, Shelley E, Letitia Anne Peplau, and David O. Sears. *Social Psychology*. New Jersey: Pearson Education, 2006.
- Tondok, Marselius Sampe. "Melatih Kepekaan Sosial Anak." *Harian Surabaya Post*, September 2: 6, 2012.
- Unayah, Nunung, and Muslim Sabarisman. "Fenomena Kenakalan Remaja dan Kriminalitas ." *Sosio Informa* 127, 2015.
- Yahaya, Azizi Hj. *Defenisi Remaja Dan Pembentukan Konsep Kendiri Dalam Hubungannya Dengan Keluarga*. Malaysia: Universiti Teknologi Malaysia, 2011.