

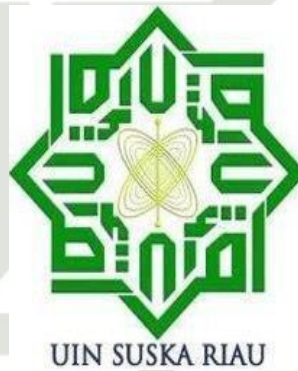


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**THE MODELING THEORY AND ITS RELEVANCY WITH USWATUN
HASANAH IN THE QURAN PERSPECTIVE
(Study of Family Education In The Quran)**

A THESIS

Submitted to Faculty of Ushuluddin In Partial Fulfillment of the Requirements to
Gain the Religious Degree (S.Ag) in Quran and Exegesis Sciences Department



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FOREWORD

Praise and gratitude pray for the presence of Allah SWT, for the grace and His gift ever bestowed upon us all. Sholawat and greetings are hopefully given to the prophet Muhammad SAW that had been in communicating the message and the Shari'ah of Islam to all mankind. For the grace of Allah, the author was finally able to complete the thesis entitled "The Modeling Theory And Its Relevancy With Uswatun Hasanah In The Quran Perspective (Study Of Family Education In The Quran)".

This research is a requirement for achieving a Bachelor of Religion of Islam at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau. Thanks to the confidence and support from some people morally and materially, the author finally faced and overcome the difficulties and obstacles well, so the research could be completed. On this occasion, the author would like to express gratitude to a few parties where the assistance, guidance, and encouragement so that I can finish, namely to:

1. Prof. Dr. Suyitno M.Ag as the ad interim Rector of the State Islamic University of Sultan Syarif Kasim Riau.
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5. Agus Firdaus Chandra, Lc, MA as A second supervisor who has provided a lot of time, provide valuable lessons, as well as support during the process of making the paper from the beginning to the end.

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6. The entire faculty and staff who have provided assistance, guidance, and knowledge to the author.
7. Dra.Murniati, the lovely mother who gave birth, and keep praying for the author so that the author does not despair in completing this research.
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- 12.All parties who could not be mentioned one by one by the author that has involved a lot of helps so that this research could be completed.

Hopefully, this paper can be useful and provide guidance to the students who will carry out the research as well as to the various parties that needed.

Regards

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ABSTRACT

THE MODELING THEORY AND ITS RELEVANCY WITH USWATUN HASANAH IN THE QURAN PERSPECTIVE (Study of Family Education in the Quran)

By: M Ridho Ramadhani

11732100876

Uswah Hasanah is a noble behavior that sets an example for mankind. just like the story of Abraham the Prophet (peace and blessings of Allah) who preached to his people by giving good examples so that his people believed that God was the One True God and left unbelief. On the other hand, there is a concept that is in line with the concept of *Uswatun Hasanah*, namely by modeling the behavior of other individuals that he observed both individuals studying various forms of behavior and attitudes of behavior that are used as examples by observing visible behaviors shown by other individuals as models. This theory is known as modeling theory. This modelling theory was introduced by an expert named Albert Bandura. Research with the title "The Concept of Modeling Theory And Its Relevance with *Uswatun Hasanah* In The Qur'an Perspective" has a problem formulation of how the concept of Uswatun Hasanah in the perspective of the Qur'an and its relevance to modeling theory. The purpose of this research is to find out the concept of Uswatun hasanah and its relation to modeling theory. This research uses a library research method. The data sources used in the research consist of primary data sources from *Tafsir al-Muneer*, *Tafsir Al-Azhar*, *Tafsir Al-Misbah* and *Tafsir Al-Wasith*. The secondary data sources come from various literatures that support research. The data obtained is then analyzed using descriptive-analysis methods. Based on data analysis Theory Modeling and Uswatun Hasanah are two things that can be equalized. The process of imitating or taking examples, both called Uswatun Hasanah in the Qur'an. While modeling theory process imitates a person in through deeds or behaviors that are enviable

Keywords: *Uswatun Hasanah, Modelling, Qur'an*



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الملخص

نظريّة النمذجة وعلاقتها بأسوة حسنة في منظور القرآن (دراسة التربية الأسرية في القرآن)

الكاتب: مُجّد رضا رمضاني

الرقم الجامعي: ١١٧٣٢١٠٠٨٧٦

أسوة حسنة سلوك نبيل ومثال للبشرية. وكذلك قصة سيدنا إبراهيم عليه السلام الذي بشر قومه بمقدوة حسنة حتى آمن قومه بأن الله وحده هو الله وترك الكفر. من ناحية أخرى ، هناك مفهوم يتماشى مع مفهوم اسوة حسنة، وهو تقليد سلوك الأفراد الآخرين الذين يلاحظهم على حد سواء. يتعلم الأفراد أشكالاً مختلفة من السلوك والمواقف التي تكون بمثابة أمثلة من خلال ملاحظة السلوكيات المرئية التي يظهرها الأفراد الآخرون. نموذج. تُعرف هذه النظرية بنظرية النمذجة. تم تقديم نظرية النمذجة هذه من قبل خبير يدعى ألبرت باندورا. لقد صاغ البحث المعنون "مفهوم نظرية النمذجة ومدى ملاءمتها لأسوة حسنة في منظور القرآن" مشكلة كيفية مفهوم الحسنه من منظور القرآن ومدى ملاءمته نظرية النمذجة. الغرض من هذه الدراسة هو تحديد مفهوم اسوة حسنة وعلاقته بنظرية النمذجة. يستخدم هذا البحث طريقة البحث في المكتبات. تكونت مصادر البيانات المستخدمة في الدراسة من مصادر البيانات الأولية من تفسير تفسير المنير، تفسير الازهار، تفسير المصباح، و التفسير الوسيط. أما مصادر البيانات الثانوية فجاءت من أدبيات مختلفة تدعم البحث. تم تحليل البيانات التي تم الحصول عليها باستخدام طرق التحليل الوصفي. بناءً على تحليل البيانات نظرية النمذجة و اسوة حسنة شئنا يمكن مقارنتهما. إن عملية التقليد أو أخذ عبرة تسمى بشكل جيد اسوة حسنة في القرآن. في الوقت نفسه ، نظرية النمذجة هي عملية تقليد شخص ما من خلال الأفعال أو السلوك الذي يجب تقليده من خلال النمذجة

الكلمات المفتاحية: اسوة حسنة , نظرية النمذجة, القران الكريم

UIN SUSKA RIAU



ABSTRAK

KONSEP TEORI MODELING DAN RELEVANSINYA DENGAN USWATUN HASANAH DALAM PERSPEKTIF AL-QUR'AN (Studi Tentang Pendidikan Keluarga dalam al-Qur'an)

Oleh : M Ridho Ramadhani
 NIM: 11732100876

Uswah Hasanah adalah perilaku mulia yang menjadi teladan bagi umat manusia. seperti halnya kisah nabi Ibrahim As yang berdakwah kepada umatnya dengan memberikan contoh-contoh yang baik sehingga umatnya percaya bahwa Allah itu Tuhan yang maha Esa dan meninggalkan kekufuran. Disisi lain ada suatu konsep yang sejalan dengan konsep *Uswatun Hasanah* yaitu dengan cara mencontoh perilaku individu lain yang diamatinya baik Individu mempelajari berbagai bentuk perilaku dan sikap perilaku yang dijadikan sebagai contoh dengan jalan mengamati perilaku-perilaku yang nampak yang ditunjukkan oleh individu lain sebagai model. Teori ini dikenal dengan teori *modeling*.Teori *Modelling* ini dikenalkan oleh ahli yang bernama Albert Bandura. Penelitian dengan judul “Konsep Teori Modeling Dan Relevansinya Dengan Uswatun Hasanah Dalam Perspektif Al-Qur'an” memiliki rumusan masalah bagaimana konsep uswatun hasanah dalam perspektif al-qur'an dan relevansinya dengan teori modeling. Tujuan penelitian ini adalah untuk mengetahui konsep Uswatun hasanah serta hubungannya dengan teori modeling. Penelitian ini menggunakan metode *library research*. Sumber data yang digunakan dalam penelitian terdiri atas sumber data primer dari Kitab Tafsir *Tafsir Al-Munir, Tafsir Al-Azhar, Tafsir al-Misbah* dan *Tafsir Al-Wasith*. Adapun sumber data sekunder berasal dari berbagai literatur yang menunjang penelitian. Data yang didapat kemudian dianalisis menggunakan metode deskriptif-analisis. Berdasarkan analisa data *teori Modeling* dan Uswatun Hasanah merupakan dua hal yang bisa disamakan . Proses meniru ataupun mangambil contoh yang ,baik disebut Uswatun Hasanah dalam al-Qur'an .Sedangkan Teori *Modeling* adalah proses meniru seseorang dalam melalui perbuatan atau tingkah laku yang patut ditiru.

Kata Kunci: *Uswatun Hasanah, Modelling, Al-Qur'an*

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CHAPTER I

INTRODUCTION

A. Background of Problem

For every human being must having a relationship with society , family was the first society they knew. Family is the smallest unit in society. In a family there is a leader that is a father . The head of the family is the person who leads and is responsible for a family. In teaching and educating family members ¹, a father must well behaved and gently to be able to make himself an example of good things. Every person wants to create a family based on Islamic values.

Regarding the importance of the role of parents in the education of their children, Al-Ghazali also emphasized through Nofal that humans are born as tabula rasa, and children get their personality, characteristics, and behavior through their environment, where they are. The family teaches languages, customs and religious traditions whose influence is inevitable. Therefore, according to Al-Ghazali, parents have the main responsibility in educating their children. Parents get rewarded when their children do good, and bear the burden of their mistakes. Furthermore, Al-Ghazali also emphasized the importance of character building in childhood. Good parenting will give children good character and help them live on the right path. Meanwhile, a wrong parenting pattern will confuse the character and make it difficult to bring it back to the right path.²

However, in view of the facts in Indonesia, several facts compiled by the author state the opposite. For example, it can be seen from the report of the Indonesian Child Protection Commission (KPAI) published on March 20, 2017

¹Mahmud Muhammad Al-Jauhari dkk, *Membangun Keluarga Qur'ani*, (Jakarta: Amzah,2005), p 3.

² Al-Ghazali. *Prospects: the Quarterly Review of Contemporary Education*. Vol. XXIII, No 3/4, p. 519-542.



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concerning the increasing juvenile delinquency, while on the other hand the Central Statistics Agency (BPS) report states that one in three women aged 15–64 years never experienced physical and / or sexual violence during his life, and the latest CNN Indonesia report dated December 21, 2016 which states that 25.86 percent of domestic violence in Indonesia is in the form of beatings committed by husbands against wives.³ This fact analysis shows that the family has not been able to play an important role as an early educational institution, which is expected to be able to shape human character and personality as a whole. This is what encourages the author to revisit the context of family education, seen from the perspective of the Koran, as a solution that is highly relevant to current conditions. The position of the Koran as a revelation is believed to provide a new, comprehensive perspective on interpreting family education as a social phenomenon. Family education in the perspective of the Koran, not only understands the family in a conservative way, but seeks to reinterpret it according to basic human needs, based on universal life principles. So with it, the family is believed to be able to emerge as an educational institution in the forefront, in building quality human resources that are reliable and competitive. To realize these ideals, a father as a head of a family has the main responsibility in forming an Islamic family can set a good example for his family members. If we discuss good example, of course we should take the Prophet Muhammad PBUH as a good example for us. And we should also take the lifestyle of the Prophet as our role model.

Speaking about the Prophet himself who is a role model has also been explained in the following two verses:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

³ <https://www.cnnindonesia.com/nasional/>



" *There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often..*" [QS. Al-Ahzaab: 21]⁴

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And indeed, you are of a great moral character. [Surah Al-Qalam: 4]⁵

In the verse above, a good example in the Qur'an is called the word *uswah* or *iswah*, while in other theories it is said that there are various ways by each person to develop their behavior. One of which is by copying the behavior of another person. A person learns various forms of behavior and attitudes. Behavior is copied by observing visible behaviors exhibited by other individuals as models. This theory is known as modeling theory.⁶

This theory was explain by Albert Bandura, one of the leading figures in the Social Learning Theory. According to him "In social situations, it turns out humans often learn much faster just by" observing "the behavior of others."⁷ To strengthen his opinion, Bandura gave an example. In one of Guatemala's subcultures, girls learn to weave just by watching the teacher working. The weaving teacher shows how to run a textile machine while the little girl watches. Then when the girls feel ready, they begin to run it skillfully in their first try. This little girl example showed in Bandura's terms, no-trial learning getting a whole new behavior in an instant just by observing.⁸ They did not have to going through the learning process of trial-and-error that is very painful.. Meanwhile, another example in this theory is

⁴ Kementerian Agama RI, *Ar-Rahim. Al-Quran dan Terjemahan*. (Bandung: Mikraj Khazanah Ilmu, 2016) p.420

⁵ Ibid. p.564

⁶ Robert S. Feldman, *Social Psychology, Theories, Research and Application*, (New York: McGraw-Hill Book Company, 1985), p.12

⁷ Mukhlis, dkk. *Konsep & Teori Perkembangan*, (Pekanbaru: Al-Mujtahadah Press, 2016) p.134

⁸ William Crain, *Teori Perkembangan Konsep dan Aplikasi* (Yogyakarta: Pustaka Pelajar, 2007) p.303



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when children learn new songs or play at a playhouse at home to imitate the attitudes of parents, they often instantly produce this long sequence of new behavior.

Form those two examples, social learning theory is learning through observation and from that observation the person will imitate existing models in the society. In this case that person can observe someone who is used as a model to behave and then strengthened by imitating the behavior of the model .

This concept of learning, parents play an important role as a model or character for children to imitate the behavior they will learn. For example in general, a child will follow the nature and behavior of his parents. A child who sees his father often lying, the child may not be able to learn honesty. A girl who sees her mother not wearing Muslim clothing, it is impossible for the child to wear Muslim clothing.

In the Qur'an, other than Prophet Muhammad PBUH as *uswatun hasanah* Prophet Abraham PBUH is also called by Allah SWT as *uswatun* for his people and followers. As the word of Allah SWT:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ

"There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah . Our Lord, upon You we



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have relied, and to You we have returned, and to You is the destination. [Q.S.al-Mumtahanah: 4]⁹

In this study the authors take the Prophet Abraham PBUH as a Model. The example inherent in the Prophet Abraham PBUH starts from the aspect of monotheism. Although having different thoughts from the surroundings, starting from parents, society to the king. Abraham PBUH stated straightforwardly upholding monotheism in the way of Allah. The most important thing is that the family of Abraham was a husband who became a role model for his wives and children.

Therefore, author is interested in conducting research regarding the modelling theory and its Relationship with *Uswatun Hasanah*. A father gave an example of good behavior in his child, one of which is in the Prophet Abraham himself. In this study the title that will be appointed is " **THE MODELING THEORY AND ITS RELEVANCY WITH USWATUN HASANAH IN THE QUR'AN PERSPECTIVE (Study of Family Education in the Qur'an)**".

B. Reasons for Choosing the Title

Having noted that the author describe the background, the author has reason on which the author chose the title " **THE MODELING THEORY AND ITS RELEVANCY WITH USWATUN HASANAH IN THE QUR'AN PERSPECTIVE (Study of Family Education in the Qur'an)** ". There are some factor motivates The author in conducting this study:

1. The Author was interested in comparing between The Modeling Theory and *Uswatun Hasanah* form two sides of perspectives, in the perspective of interpretation of the Qur'an and psychological but the author focuses on the interpretation of the scholars on the meaning of the word.

⁹ Kementerian Agama RI, *Ar-Rahim. Al-Quran dan Terjemahan*. (Bandung: Mikraj Khazanah Ilmu, 2016) p.549



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2. The Author was interested in studying "The Modelling Theory and its correlation with *Uswatun Hasanah* in the Al-Quran Perspective " because no one has studied it, so the author consider this study worthy of review.

3. The Author was motivated due to modeling theory is a social psychological studies while *Uswatun Hasanah* is a study in the Qur'an, which is one of the existing scientific studies on the courses that author learn, Qur'anic science and tafseer. Therefore , the studies related to the Qur'an is an area of work that is suitable for the author.

C. Explanation of Terms

To avoid misunderstanding in interpreting the title of this research, it is necessary to provide an explanation of several terms :

1. Modeling

The term *modeling* comes from English, namely *modeling*, which means to imitate, copy, demonstrate, or emulate .¹⁰ According to Albert Bandura, Modeling which means to imitate, in other words is also a learning process by watching and paying attention to other people's behavior.¹¹

2. *Uswatun Hasanah*

In terminology, the word *al-uswah* means the person who is imitated, in the plural form. Whereas *hasanah* means good. Thus *uswatun hasanah* is a good example, good imitation, examples of identification, role model.¹² *Uswatun hasanah* consists of two sets of sentences, *uswah* and *hasanah*. *Uswah* means to be

¹⁰ Zidayatul Fildza dan Ragwan Albaar, Bimbingan Konseling Islam dengan Teknik Modelling Dalam Mengatasi Pola Asuh Otoriter Orang Tua, *Jurnal Bimbingan Dan Konseling Islam*, Vol 02, (Surabaya: UIN Sunan Ampel, 2011), p. 15

¹¹ Winda Defrisa Utami , *Peran Orang Tua Terhadap Perilaku Meniru (Modeling) Anak Dalam Konsep Psikologi Perkembangan Di Desa Belanti Kecamatan Sirah Pulau Padang Kabupaten Ogan Komering ILIR*(Palembang:UIN RADEN FATAH PALEMBANG) 2017 p.23

¹²M. Munir, *Metode Dakwah*, (Jakarta: Kencana, 2006), p 196.



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followed, role model . *Hasanah* means good.¹³ *Uswatun hasanah* is a good role model , so we can understand that , Uswatun Hasanah is a good role model, which can be set as an example by every person.

3. Perspective of the Qur'an

Perspective is a view or review that is verbalized from the data or information obtained from the verses of the Qur'an relating to good exemplary (*uswatun hasanah*).¹⁴

Whereas the Qur'an is *Kalam Allah* revealed to Muhammad (PBUH) , and reading it is a form of worship.¹⁵

4. Family Education

Family Education is a conscious effort made by parents, because they generally feel called (instinctively) to guide and direct, control and mentor (direction control and guidance), conservative (bequeath and maintain their ideals), and progresive (equip and develop knowledge of values and skills) for their daughter so as to face the challenges of life in the future.¹⁶

D. Identification of Problems

From the above description the author can give some identification of the problem namely:

1. There is a similarity of concept between *Uswatun hasanah* and modeling theory., including the mention of the Prophet Abraham PBUH as *Uswatun Hasanah* or role models for humanity, especially Muslims. Besides that, other concepts are also

¹³ Yunan Yusuf, *Metode Dakwah Sebuah Pengantar*, (Jakarta: Kencana, 2009), p. 198.
¹⁴ Siti Barokatul Anamiyah, "Metode Keteladanan (*Uswah Hasanah*) dalam Pendidikan Islam Perspektif *al-Qur'an* ", Skripsi, (Surabaya: UIN Sunan Ampel Surabaya, 2015) p.12
¹⁵ Manna al-Qathan, *Dasar-Dasar Ilmu al-Qur'an* (Jakarta: Ummul Qura), p. 34
¹⁶ Mahfud Junaedi, *Kiai Bisri Mustofa Pendidikan Keluarga Berbasis Pesantren*. (Semarang: Walisongo Press, 2009). p 12



mentioned in the problems above, one of which relates to *Uswatun Hasanah* dynamically with *Modelling theory*. The purpose of this concept is the same, namely want to imitate a person in everything. So the writer feels interested to discuss both of these in a study

2. The importance of the role of parents in family education
3. The mindset of children who still do not understand anything so that children tend to like to imitate the behavior of parents and adults

E. Limitation of Problems

Given the breadth of scope outlined , to avoid the difficulty of understanding the study, the authors limit the scope of the problem to be discussed as follows:

1. This research focuses more on the concept of *Uswatun Hasanah* in the Qur'an contained in surah *al-Mumtahanah* verse 4 -6 and there is a relationship between *Uswah* and theory modeling
2. The author will be discussing how the concept *uswah* in the Qur'an and its influence in family education In this discussion the author will refer to classic and contemporary interpretations, namely, the interpretation of *Tafseer al-Misbah*, the *Tafseer al-Muneer* , the *Tafsir al-Azhar*, *Tafseer al- Wasith* and of course other *tafseer* book.

F. Formulation of the Problems

The authors formulate the problem as follows:

1. What is the concept of *Uswatun Hasanah* in the perspective of the Qur'an?
2. What is the relevance of the *Modelling Theory* and concepts of *Uswatun Hasanah* in the perspective of the Qur'an and its influence in family education?

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G. Objectives and Benefits of The Research

1. Research Objectives

From the research conducted by the author is expected to provide various benefits such as:

- a. To find out the concept of *Uswatun Hasanah* in the Perspective of the Qur'an
- b. To find out the connection between the Modelling Theory and the *Uswatun Hasanah* concept in the Qur'an

2. Research Benefits:

After knowing the purpose of doing this research, this research is also expected to provide benefits. The benefits of this research consist of theoretical and practical benefits.

- a . Theoretically: To be added to the library of the Ushuluddin Faculty of Qur'anic Sciences and Tafseer, it is also hoped that this paper can be used as a comparative study for other authors.
- b . Practically: So that the values contained in the concept of *uswah* can be applied in the family environment, especially for writers when interacting with the community, but also to obtain intellectual satisfaction.

H. Research Systematics

In this study , so that there is clarity in outline and can be understood easily, in this writing the authors divide into five chapters, namely:

Chapter one provides background about the introduction, the reason for choosing the title , explanation of term, identification of problems, limitation of



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problem, Formulation of the problem, objectives and benefits of the research, and Research Systematic

The second chapter is a literature review containing an outline of the theoretical basis on Modeling Theory and *Uswatun Hasanah* relevant literature review or research.

Chapter three the author explains the research methods namely the type of research , data sources , data source , and data analysis

Chapter four explains the concept of *Uswatun Hasanah* in the perspective of the Qur'an and the explains the concept of the relationship between *Uswatun hasanah* and modeling theory and its influence in family education

Chapter five concluded with conclusions and suggestions drawn from the results of the study.



CHAPTER II

LITERATURE REVIEW

A. Theoretical Basis

1. Modelling Theory

1.) Definition of *Modelling*

Modelling is " *The process of learning by watching others; a therapeutic technique used to effect behavioral change.* " A process of learning how to observe others; a therapeutic technique used to influence behavior change.¹⁷ Modelling behaviour is part of of social learning theory proposed by Albert Bandura .

The theory of social learning/*social learning theory* is "learning through observation" and through that observation people will imitate existing models in the environment. People learn a lot from the type of model, not just symbolic models, such as when watching television or reading a book. Another form of symbolic modeling is verbal instruction , like a car instructor who told a person what actions are needed for driving a car.¹⁸ Human behavior can occur by copying person behavior in their environment. A person's behavior is formed due to interacting with their environment.¹⁹

Learning through observation occurs when an organism's response is influenced by the results of its observations of others , called a model. This form of learning requires attention to the behavior of the model being observed, so that its

¹⁷Pramudya Permana Johansyah, *Pengaruh Self-Control Dan Self-Concept Terhadap Perilaku Modeling Pada Remaja Berkaitan Dengan Trend Berbusana Dari Korea*, Skripsi (Jakarta: Uin Syarif Hidayatullah Jakarta).p 12

¹⁸Mukhlis, dkk. *Konsep & Teori Perkembangan*, (Pekanbaru: Al-Mujtahadah Press, 2016) p..135

¹⁹Bradley T. Erford, *40 Teknik yang harus diketahui setiap konselor* edisi kedua, (Yogyakarta : Pustaka Pelajar, 2015), p, 340

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impacts are understood, and information about the behavior of the model is stored in memory.²⁰

2.) Types of Modeling

- a. A *real (modellive model)* for example the counselor as a model by the counselor, or family members or admired figures.
- b. The *symbolic model* is a character seen through film, video or other media.
- c. (*Multiple model multiple models*) usually occur in group counseling. A member of a group changes attitudes and learns a new attitude, after observing how other members behave.²¹

3.) Factors Affecting Modeling

The factors that influence individuals to carry out behaviors *modeling* include the following:

a. Self Control

To behave effectively, a person must be able to anticipate the consequences that may arise in different events and adjust his behavior according to the consequences of these events. Without this ability, someone will act unproductively, or at risk. Information about possible outcomes is obtained from environmental stimuli, such as traffic lights, verbal communication, picture messages, prominent places, people or objects, or other people's behavior. Self Control *is* meant not only in terms of behavior but also in terms of cognitive and emotional

²⁰Kosma Tulus, *Perilaku Modelling Pada Remaja Pecinta Komik Jepang Shaman King*, (Jakarta: Fakultas Psikologi, Universitas Gunadarma, 2014),p .14

²¹Singih D. Gunarsa, *Konseling dan Psikoterapi* (Jakarta: Gunung Mulia, 2000), p. 222



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b. Self Concept

Action *role models* who have status are more likely to succeed and have greater functional value to observers than *role-models* who have lower intellectual, vocational, and social abilities. In situations where people are unsure of the understanding of imitated actions, they rely on characteristics of a role-model. In this case, the figures of Prophet Muhammad SAW and Prophet Ibrahim AS are *role models* appropriate for the Head of the Family to study and imitate how these figures have become exemplary figures for their families and followers.

c. The Environment

Almost all learning processes that come from direct experience can be learned through observing the behavior of others. The human ability to learn through observation helps him to get a variety of behaviors without having to form behavior patterns through a process of *trial and error trial and error*. Similarly, emotional responses can be obtained through observation of other people's affective reactions when they face a pleasant or distressing experience. New behavioral responses can be formed by displaying examples that explain how an activity is performed in the right way. For example, teenagers are most influenced by the internet, such as videos on websites, Korean films, concert performances of Korean artists in Indonesia. From various media, teenagers can find out how to dress and look like a Korean artist.²²

d. Reinforcement

The learning process derived from firsthand experience is largely influenced by the reward or punishment that follows each action. Through reward or punishment that will be received from each action taken, the individual can make allegations about what kind of behavior will produce favorable results for the individual

²²Pramudya Permana Johansyah, *Pengaruh Self-Control Dan Self-Concept Terhadap Perilaku Modeling Pada Remaja Berkaitan Dengan Trend Berbusana Dari Korea*, Skripsi (Jakarta: UIN Syarif Hidayatullah Jakarta).p 18



concerned. In addition, reinforcement can serve as an individual motivator in future activities.

4.) Modeling Learning Process

The implementation of social learning theory in moral formation in family education can be seen from the learning process of the model, where the learning process according to this social learning theory emphasizes the concept of modeling. According to Bandura, there are four learning phases of the model²³ namely:

a. *Attentional Process*

Individuals cannot imitate a model without paying sufficient attention to it. Models often attract the attention of individuals because they are different, or because they have a charm in the form of success, prestige for power or other winning qualities. Television is particularly successful in presenting this modeling because it shows certain characteristics that can have a strong influence on an individual's life.²⁴

A new model gets attention and is imitated by children if it has several criteria

- a) The model must show visibility and strength, for example a teacher without any differences regarding gender
- b) The behavior of the model has been clearly proven to provide satisfaction, in the form of gifts, honor, greatness or victory
- c) There is a warm relationship between models and children.

²³Murni Yanto, *Penerapan Teori Sosial Dalam Menubuhkan Akhlak Anak Kelas I Madrasah Ibtidaiyah Negeri 1 Rejang Lebong*, *Jurnal Pendidikan dan Pembelajaran Dasar*, (Bengkulu: STAIN CUPUP, 2017), p 69

²⁴Mukhlis,dkk.*Konsep & Teori Perkembangan*,(Pekanbaru:Al-Mujtahadah Press,2016) p.136



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b. *Retention Process*

Because individuals often imitate models after several moments of observing them, individuals must be able to remember their actions in a symbiotic form. So there is something that is kept in mind, which is remembered in the form of symbols, after noticing or observing my behavior. Bandura sees this symbiotic process from the perspective of a simultaneous stimulus relationship (stimulus contiguity), which is an association between stimuli that appear simultaneously. For example, an individual observes someone using a new tool, a drill. He shows the individual how to speed up the rotation of the saw, how to install the drill bit, and so on. Then by only looking at the drill alone, many interconnected shadows appear in the head of the individual which guides the individual to use the tool.²⁵

c. *Motoric Reproduction Process*

The third process includes the process by which symbolic representations act as guides in overt actions. To be able to reproduce behavior, one must combine a series of responses according to the pattern that has been shown. Although symbolic representations of the behavior that have been displayed have been acquired and remembered, a person may still not be able to reproduce the behavior due to physical limitations. A child can learn by observing the driving behavior of a car, but if he is too short to operate the steering wheel he will not be able to drive the vehicle.²⁶

d. *Motivation and Reinforcement*

Observing learning is most effective when the learning subject is motivated to perform the modeled behavior. Although observing other people can

²⁵Ibid.p.137

²⁶Pramudya Permana Johansyah, *Pengaruh Self-Control Dan Self-Concept Terhadap Perilaku Modeling Pada Remaja Berkaitan Dengan Trend Berbusana Dari Korea*, Skripsi (Jakarta: Uin Syarif Hidayatullah Jakarta).p b16


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teach us how to do things, we may not have the desire to take the necessary action. Reinforcement can play several roles in modeling. When we anticipate that we will be strengthened to imitate a model's actions, we may be more motivated to pay attention to, remember and reproduce that behavior. Bandura identified three forms of reinforcement that could drive modeling. (1) The observer may reproduce the model's behavior and receive immediate reinforcement. (2) However, indirect reinforcement can be in the form of vicarious reinforcement. The observer may only see the behavior of the other person being reinforced and the production of the behavior increasing. And form (3) Self-reinforcement or controlling the reinforcement itself. This form of reinforcement is important for both teachers and students.²⁷

2. *Uswatun Hasanah*

1.) Definition of *Uswatun Hasanah*

In the Big Indonesian Dictionary (KBBI) *Uswatun Hasanah* comes from Arabic, which means "good role model", the basis word model of which is "an example", that should be imitated.²⁸ " Therefore, role model are things that can be imitated or emulated. In Arabic "role model" is expressed by the words "*uswah* " and "*qudwah* " forms of letters; *hamza*, *as-sin*, and *al-wau* . It means "treatment and improvement."²⁹ the words `` *uswah* " and "*al-Iswah* " as the words in the term Quran mean when a human being follows another human being. Either doing good or bad morally. For this reason, the pronunciation of "*uswah*" must be referred to as "*hasanah* ". That is a good role model or; that is the way that reaches the pleasure of

²⁷Anita Woolfolk, *Educational Psychology Active Learning Edition*. (Boston: Allyn and Bacon, 2009). P. 342.

²⁸Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia, ed-2*, (Jakarta: Balai Pustaka, 1995), Cet. ke-4, p.221

²⁹As-Syaik al-Imam Muhammad bin Abi Bakr ibn Abdul Qadir al-Razy, *Muhtar as-Shihaah*, (Libanon: Maktabah, 1980), p 7.



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Allah, namely: *اهدنا الصراط المستقيم* (straight road).³⁰ So *Uswatun Hasanah* is a noble behavior that is to be an example for the people of humans.³¹

Exemplary (*Uswah hasanah*) In terms of the language of the method comes from two words, namely *meta* and *hodos*, *Meta* means "through" and *hodos* means "way" or "way". In the Big Indonesian Dictionary it is stated that "method" is a systemized way of working to facilitate the implementation of activities in order to achieve predetermined goals.³² Thus, the method is a path that a person wants to take to arrive at a certain goal, both in the company or commercial environment, as well as in the peel of science and others.³³ While the basic exemplary word "exemplary", namely: "(deeds or goods etc.) that should be imitated and emulated." Therefore, exemplary is things that can be imitated or emulated.³⁴ While exemplary is a good trait that must be followed and emulated. As in the Qur'an surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.*³⁵

The word *uswatun hasanah* here refers to Muhammad. Namely the role model of his strong, courageous, patient, steadfast faith in facing all the provisions of Allah

³⁰ Abdur Rahman Nasir as-Sa'dy, *Tafsir al-Karimi ar-Rahman fi Tafsiri Kalam al-Mannan*, Juz 7, Bairut: „Alimu al-Kitab, 1993), p 138.

³¹ Ahsin W. al-Hafidz, *Kamus Ilmu al-Qur'an*, (Jakarta: Amzah, 2005), 303.

³² Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia, Edisi ke-2*, (Jakarta: Balai Pustaka, 1995), Cet. ke-4, p. 218.

³³ Arief Armai, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, (Jakarta: Ciputat Press, 2002), p. 87

³⁴ Departemen dan kebudayaan, *Kamus Besar....*p. 221

³⁵ QS. al-Ahzab/ 21: 33, Departemen Agama RI, *Latjnah Pentashih Mushaf al-Quran dan Terjemah*, (Jakarta: CV Naladana, 2014), p 595



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by displaying noble morals.³⁶ Muhammad's example that is very prominent is his noble character and character in the midst of a society full of sin and immorality.

The meaning of *uswatun hasanah* in the above verse is good deeds that can be emulated. Thus, modeling becomes important in the family, exemplary will be a powerful method in building an Islamic family. The perfect example is the example of the Prophet Muhammad, which can be a reference for the head of the family as the main role model, so that a family has a figure that can be used as a role model.

With role models, a family will get used to doing things perfectly, such as rights between neighbors and relatives, and role models of family members will follow. For example, a child will follow the nature and behavior of his parents. A child who sees his father lying cannot possibly learn honesty. A girl who sees her mother is not wearing Muslim clothes, it is impossible for the child to wear Muslim clothes. Therefore, *uswatun hasanah* is very effective as a method in family education.³⁷

The word *uswah* or *iswah* means a good role model. Azzamakhsyari experts when interpreting the above verse, put forward two possibilities regarding the purpose of the example found in the Apostle. First, in the sense that his personality in totality is an example. Second, in the sense that there are things in his personality that are exemplary. The first opinion is stronger and is the choice of many scholars. This verse, although speaking in the context of *khandaq war*, includes an obligation or suggestion to imitate him even though it is outside of that context. This is because Allah swt has prepared this great figure to be an example for all mankind. An expert on interpretation and law, al-Qurthubi, argues that in matters of religion, exemplary is an obligation, but in mundane matters it is a recommendation. In religious matters, he

³⁶Abdullah, *Dakwah Humanis*, (Bandung: Auli Grafika, 2014), p 35.

³⁷Jalaludin, *Psikologi Agama*, Cet. ke-8, (Jakarta: Raja Grafindo Persada, 2004), p 56.



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must be followed as long as there is no evidence to suggest that he is a recommendation.³⁸

The definition of *Uswatun Hasanah* quoted by M. Munir's book is contained in QS. *Al-Mumtahanah*: 4-6 which means

{قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا أُسْتَعْفِرُنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ (٤) وَمَا لَا جَعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْنَا لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٥) لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ (٦) }

You have a good example in Abraham and his companions: they said to their people: "We totally dissociate ourselves from you, and from the deities that you worship instead of Allah. We renounce you⁶ and there has come to be enmity and hatred between us and you until you believe in Allah, the One True God." (But you may not emulate) Abraham's saying to his father: "Certainly I will ask pardon for you, although I have no power over Allah to obtain anything on your behalf."⁷ (And Abraham and his companions prayed): "Our Lord, in You have we put our trust, and to You have we turned, and to You is our ultimate return. (Our Lord, do not make us a test for the unbelievers, and forgive us, our Lord. Surely You are Most Mighty, Most Wise." Indeed there is a good example for you in them; a good example for

³⁸M. Quraish Shihab, *Tafsir al-Misbah, Pesan Kesan dan Keserasian al-Quran*, jilid. 11, cet. Ke-2, (Jakarta: Lentera Hati, 2004), p. 242.



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anyone who looks forward to Allah and the Last Day.As for him who turns away, Allah is All-Sufficient, Immensely Praiseworthy.³⁹

The verse above states, there really has been for you, O people who are good role models in the attitudes, behavior and personality of Prophet Abraham and the believers who were with him or the prophets before Prophet Abraham. That example is, among others, when they say firmly to their disbelievers, in fact we are without the slightest doubt apart from you even though you are our family and of course we are separated from what you worship besides Allah because that is the reason for our separation. with you.⁴⁰

Once again this verse emphasizes the need to imitate Prophet Abraham. This repetition also aims to explain that such imitation is very important for those who yearn for ukhrawi happiness. This means that those who do not follow him are threatened not to obtain that happiness. The verse above states: indeed we swear that there is something for you, O you who believe. A person who is firm in heart hopes for rewards and an intimate encounter with Allah, the Almighty God and also hopes for salvation in the next day. Whoever appears as the example of Prophet Ibrahim, Allah will guide him because He is Most Merciful, Most Merciful.⁴¹

Uswatun hasanah in the above verse is addressed to Prophet Ibrahim and the people with him. *Uswatun* here is for people who are thirsty for the goodness and rewards of Allah from both this worldly life and the hereafter. That example moves to faith for all those who believe in Allah and believe in his promises.

The *mufassir* analyzed *the uswatun hasanah* in the Qur'an, among other things: Iman Ahmad Mustafa Al-Maraghi stated that the phrase *Uswatun Hasanah* contained in the surah *al-Ahzab* shows as the highest example, a good role model,

³⁹ QS. al-Mumtahanah / 21: 28, Departemen Agama RI, *al-Quran...*, p. 802.

⁴⁰ M. Quraish Shihab, *Tafsir Al-Misbah...*, jilid. 14, p. 164.

⁴¹ *Ibid.*, p.165


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both in terms of amaliyah and success in implementing provisions Allah SWT. Whereas in the terms of al-Mumtahanah the meaning of *uswatun hasanah* one meaning with al-Qudwah is that in fact, in Prophet Ibrahim there is *a role model* good for believers and those who are with him in obeying Allah.⁴²

Meanwhile, according to Wahbah al-Zuhaili, *Uswatun Hasanah* in the letter al-Ahzab Allah instructed his followers to follow the methods of the Prophet Muhammad, the meaning of *Uswatun Hasanah* here refers to people who want to be in a position of goodness and reward from Allah both in the world and in afterlife.⁴³

The connection between the meaning of *uswah* in the letter al-Mumtahanah and the letter al-Ahzab is the obligation to follow the steps of the Prophet who firmly adheres to the position of tawhid, the role models should also be taken from other prophets.⁴⁴

Manifestations *Uswatun Hasanah* can be classified as follows:

- a. Examples of prophets that cannot be changed at all and must be followed, such as the way of worship that is routinely carried out by the prophet and his companions.
- b. Examples of examples that are recommended and good for every Muslim to do, but are not obligatory to be followed like the usual deeds performed by the prophet, but there are friends who do not do so by the prophet.⁴⁵

2.) Exemplary Verses (*Uswah Hasanah*)

In this discussion, the writer tries to look at some exemplary verses (*Uswah Hasanah*) and arrange them based on the direct and indirect verses (meaning that the

⁴²Abdullah, *Dakwah Humanis*, (Bandung: Auli Grafika, 2014),p. 37

⁴³*Ibid.*, p 38.

⁴⁴M. Munir, *Metode Dakwah*, (Jakarta: Kencana, 2006), p197

⁴⁵Kaelany, *Islam dan Aspek-Aspek Kemasyarakatan*, (Jakarta: Bumi Aksara, 2005), hlm.117.



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verse does not state the term *Uswatun hasanah* but the intended purpose is *Uswatun Hasanah* (good example)

a. Exemplary in *Uswah*

1. QS Al-Ahzab verse 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ آخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often*⁴⁶

This verse is the main principle in modeling Rasulullah saw. both in speech, action and treatment. This verse is God's commandment to humans to emulate Prophet Muhammad, in the Al Ahzab incident, was an example patience, effort and waiting for the solution given by Allah *Azza wa jalla*. Namely, God's trials and trials will produce the help and victory as God promised him.⁴⁷

According to Muhammad Jamaluddin al-Qasimy that in fact in the Prophet there are role models, namely people who hope for (mercy) Allah and (his arrival) on the Day of Resurrection and he chants a lot of Allah. The point is that in the morals and behavior of the Prophet, there are good role models because there is determination and courage in facing tough trials and situations. Though this is really needed or necessary. And also there is patience when facing trials and threats. His soul remains steadfast and calm in facing all situations and circumstances. Not complaining in trouble, not feeling inferior to great things. Even though he was weak, he remained steadfast and patient like a believer to always excel. Whoever can be

⁴⁶QS. al-Ahzab/ 21: 33, Departemen Agama RI, *Latjnah Pentashih Mushaf al-Quran dan Terjemah*, (Jakarta: CV Naladana, 2014), p. 595

⁴⁷Muhammad Nasib ar-Rifa'i, *Taisiru al-Aliyyul Qadir Li Ikhtishari Tafsir Ibnu Katsir*, Terj., Drs. Syihabudin, M.A., *Kemudahan Dari Allah ringkasan Tafsir IbnuKatsir, Jilid 3*, (Jakarta: Gema Insani Press, 1989) p.841


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patient in praying to Allah when faced with a tough situation like this then he is a person who has a high degree.⁴⁸

In line with this, Imam Sulaiman bin Umar interpreted that you already have an example in the Prophet, in which he devoted his energy to helping the religion of Allah by participating in fighting in the *Khandak* war. Also when he injured his face and front teeth, his uncle Hamza was killed and how he also felt hungry. Even so, he remained patient while expecting from Allah and was still grateful and willing with it all.⁴⁹

Basically this verse refers to the person of the Prophet Muhammad. Thus, the person of the Prophet Muhammad. should be owned by an educator, this means that a teacher or parent has an important role in shaping the child's soul. Patience, persistence, morality and goodwill are qualities that must be instilled in them. So that they will have a strong soul and mentality with a good personality and do not have cowardice.

Parents are a *model* that must be followed by all their actions. For this reason, a parent must have a clean, devout soul and noble character as exemplified and practiced in the life of the Prophet. However, if a father does not have a spirit of compassion, patience and good morals, then it is not appropriate for him to be called an education for his family.

2. QS *Al-Mumtahanah* verses 4 and 6.

⁴⁸Muhammad Jamaluddin al Qasimy, *Tafsir Al Qasimy al Musamma Mahasinu al Takwiil*, juz 13, (Beirut : Dar al Fikr, 1914), p. 50

⁴⁹Imam Sulaiaman bin Umar Al Ajjay asy Syafi'y Asy Syahir bil Jamal, *Al Futuuhaat al Ilahiyah Bi Taudhihi Tafsiri Al Jalalain Lidaqaaiqk al Kafiyah*, juz 7, (Bairut: Dar Al Kitab al - Ilmiyah, 1204 H), p 162



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{قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ (٤) إِنَّمَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٥) لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٦)}

You have a good example in Abraham and his companions: they said to their people: "We totally dissociate ourselves from you, and from the deities that you worship instead of Allah. We renounce you⁶ and there has come to be enmity and hatred between us and you until you believe in Allah, the One True God." (But you may not emulate) Abraham's saying to his father: "Certainly I will ask pardon for you, although I have no power over Allah to obtain anything on your behalf."⁷ (And Abraham and his companions prayed): "Our Lord, in You have we put our trust, and to You have we turned, and to You is our ultimate return. (Our Lord, do not make us a test for the unbelievers, and forgive us, our Lord. Surely You are Most Mighty, Most Wise." Indeed there is a good example for you in them; a good example for anyone who looks forward to Allah and the Last Day. As for him who turns away, Allah is All-Sufficient, Immensely Praiseworthy.⁵⁰

According to the interpretation of ibn katsir that this verse Allah SWT said to those who believe who are hostile to unbelievers to get away from them, "indeed there are good role models for you in Ibrahim and those with him," namely the his followers who believe (in Allah) ". Except for the question of Ibrahim's request for forgiveness for his father, because the request was only because Ibrahim had

⁵⁰QS. al-Mumtahanah / 21: 28, Departemen Agama RI, *al-Quran*...,p. 802


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promised to ask forgiveness for his father. But after Abraham learned that his father was an enemy of Allah then he broke away from him.⁵¹

In line with this Prof. Dr. Hamka, in al-Azhar's interpretation emphasized that Prophet Ibrahim asked Allah for forgiveness from his father, as long as his father promised to return to the right path. Ibrahim was a very delicate person, told his father he would really ask for forgiveness because his ability was only to ask, and his power was no more than that. The Almighty is only Allah. But after that promise was not fulfilled by his father, and no matter how subtle his feelings and his love for Abraham to his father were after he knew that his father was really the enemy of Allah then he separated himself from him.⁵²

Oemar Bakry explained that in the prophet Ibrahim there were qualities that should be used as role models. He firmly and so boldly opposes pagans and teaches monotheism. He is not afraid to face the risks that befall him and he always puts his trust in Allah by asking for forgiveness and praying for the disbelievers not to defeat him and commit all cruelty and slander to him.⁵³

From the verses and interpretations of the commentators, it can be concluded that the Prophet Abraham has set an example in several ways. As the head of the family and the leader of his people, Prophet Ibrahim appeared as an example with compassion and gentleness. In this relationship, a child or parent should be an example for their child, and vice versa, a child must be obedient and obedient to their parents.

⁵¹Muhammad Nasib ar-Rifa'i, *Taisiru al-Aliyyul Qadir Li Iktishari Tafsir Ibnu Katsir*, Terj., Drs. Syihabudin, M.A., *Kemudahan Dari Allah ringkasan Tafsir Ibnu Katsir, Jilid 4*, (Jakarta: Gema Insani Press, 1989) p. 671

⁵²Abdul Malik Abdul Karim Amrullah, *Tafsir al-Azhar*, jilid 9, Cet.ke-3, (Singapura: Pustaka Nasional PTE LTD, 1999), p. 7296.

⁵³H. Oemar Bakry, *Tafsir Rahmat*, (Jakarta : Mutiara, 1986), hlm. 1109.



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The love and tenderness shown by a father is in line with human psychology. It is known that the enthusiasm and enthusiasm for learning of a child or vice versa, is highly dependent on the relationship between the child and the parents.

b. Exemplary with Term *Iqtida* '

1. Surah Al-An 'Am verse 90.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْلِهِمْ أَقْتَدِهِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

*They are the ones who have been given instructions by God, then follow their instructions. Say: "I do not ask for rewards from you in delivering (Al-Quran)". Al-Quran is nothing but a warning for the entire ummah.*⁵⁴

Allah commanded the Messenger of Allah to follow the previous prophets and imitate them in commendable morals and noble traits, such as being patient with the persecution of ignorant people and giving forgiveness to them. Allah commands the Messenger of Allah to follow the previous prophets and emulate them in a commendable character and noble character, such as being patient with the persecution of ignorant people and giving forgiveness to them.⁵⁵

"*Iqtida*" " means to follow. This term is a sign that following the Prophets will gain a noble degree with Allah SWT and will create a good social life for the community.⁵⁶

As an example, educators must have a personality that can be used as a profile and idol. His whole life was a perfect figure. That's the impression of educators as ideal figures. The few educators who do bad or bad, will reduce their authority and

⁵⁴A. Soenarjo, *at.al.*, *Al Qur'an dan Terjemahannya*, (Semarang : Toha Putra, 1989), p 923

⁵⁵Ahmad Musthafa Al-Maraghi, *Tafsir Al Maraghi*, (Semarang: Toha Putra, 1987),p. 320

⁵⁶Siti Barokatul Anamiyah, "Metode Keteladanan (Uswah Hasanah) dalam Pendidikan Islam Perspektif al-Qur'an", Skripsi, (Surabaya: UIN Sunan Ampel Surabaya, 2015) p 98


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charisma slowly from their identity. An educator in addition to having to master the knowledge that will be taught to learners, must also have commendable qualities that can be transported to his learners, so that it is important to adhere to his behavior can be imitated.

c. Exemplary with term *Ittiba'*

1. Surah At-Tawbah: 100

وَالسَّبِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
 جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And those who earlier else first (to convert to Islam) in between the Muhajirin and the Ansar and those who follow them well, Allah is pleased with them and they too are pleased with Allah. Allah provided them with the heavens flowing under the rivers. They are in it forever. That is a great victory. (Surat At-Taubah: 100)⁵⁷

2. Surah At-Tur:21

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا
 كَسَبَ رَهِينٌ

And those who believe, along with the children and grandchildren of those who follow them in faith, We arrange a meeting them with their children (in heaven), and We do not lessen their merit. Everyone is tied to what he is doing. (Surah At-Tur: 21)

⁵⁷ Kementerian Agama RI, *Ar-Rahim. Al-Quran dan Terjemahan*. (Bandung: Mikraj Khazanah Ilmu, 2016) p203

⁵⁸ Ibid. p. 524



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3. Surah Yusuf: 108

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي يُوسِّبُحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say (Muhammad), "This is my path, I and the people who follow me invites (you) to Allah with sure, Glorified Allah, and I am not among the polytheists." (Surah Yusuf: 108)⁵⁹

4. Q.S As-Syu'ara:215

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝

and be gracious to the believers who follow you.⁶⁰

Each imitation certainly has a purpose that is sometimes known to the imitator and sometimes not known. Impersonation that is not known or realized by the imitating parties is an imitation that is only just a part of it, while imitation that is consciously and well aware of its purpose, then imitation is no longer just a follow-up, but is an activity accompanied by consideration. Like one's imitation in attaining protection from someone whom he thinks is stronger. With the aim of gaining strength like that of that person. According to An-Nahlawi such imitation, in terms of Islamic education it is called "Ittiba" (obedient). And *Ittiba'* the highest is *Ittiba'* which is based on goals and means

If *ittiba'* to the Prophet, then every Muslim educator / teacher should strive to become *uswatun hasanah*, meaning that he can become a good example for his students in particular and society in general, although it is admittedly impossible to be the same as the condition of the Prophet, but at least should strive in that direction.⁶¹

⁵⁹ Ibid.p.248

⁶⁰ Ibid.p.376

⁶¹ Drs.H.Mangun Budiyanto, *Ilmu Pendidikan Islam*, Yogyakarta: Griya Santri, 2011, p.149



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3.) The Influence of Uswatun Hasanah

Society is human, it can be influenced by exemplary, both negative and positive influences. If a bad example develops in society, the bad influence will lead to weakness. It is better if a good example develops, then the good influence will lead them to glory.⁶²

Islam encourages its followers to spread goodness in the midst of society by doing *ama' ma'ruf*, so that the stability of society can be maintained. Islam also protects society from bad factors and damage by means of *unscrupulous nahi*.

From the above understanding it can be concluded that with the influence of *uswatun hasanah* or good role models, it is very influential in today's life, therefore a family head must give a good influence to his family members to avoid bad deeds.

3. Family Education

1.) The Meaning of Family in Etymology and Terminology

Etymologically, the family word in Arabic is derived from the root *ahl* (اهل) which means family, family, relatives.⁶³ In the dictionary *al-Muhit* said *ahl* (اهل) means the husband and his family and his relatives.. In *Lisanul 'Arabic* the word *ahl* (اهل) means the husband, wife and children.⁶⁴ Meanwhile according to *Mu'jam Mufradat Al-Faz Alquran* said *ahl* (اهل) contains the meaning of husband, wife and children. *Al-Ragib Al-Ajfahani, Mu'jam Al-Mufradat Al-Faz Alquran*. In the Qur'an the word *ahl* (اهل) in its various forms that contain the meaning of the family,⁶⁵ referred to as much 145 times as classification, Quranic verses that discuss the theme

⁶² M. Munir, *Metode Dakwah*, (Jakarta: Kencana, 2006),p. 201
⁶³ Ibrahim Madkur, *Mu'jam al-Wasit*, (Kairo: Dar al-Hasiyyah, 1960)p32
⁶⁴ Ibnu Manzur, *Lisanul Arab*, (Beirut, Lebanon: Dar al-Tasi al-'Arabi,) p25
⁶⁵ Luis Ma'luf al-Yusu'iy, *Al-Munjid fi al-Lugah wa al-Adab wa al-'Ulum* (Beirut: Dar al-Masyariq, 1986)p.20



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of the family descended in Madina (Madaniyah). This is because (اهل) the phenomenon of family education is seen during the period of Medina. Then the word ahl (اهل) has two root words with a much different meaning. The first root of the word is ihalah (اهلة) which etymologically means fat sliced and cut into small pieces. The second root is the word ahl (اهل) itself, which can be understood only after the meaning coupled with other words to form a compound word⁶⁶. The word ahl (اهل) with this second sense is mentioned in the Qur'an. The plural is ahluun.

The word *ahl* (اهل), which is coupled with the first, second, or third pronoun, means the family of the person mentioned by the pronoun, such as *ahluka*, *ahllium*, *ahlana*, *ahlahu*, *ahlaha*, *ahlihim*, *ahlikum* and *ahluna*. These last three words, *ahllhim*, *ahllium* and *ahluna*, are the plural form of the word *ahl*, which is then coupled with the third person, the second, and the first.⁶⁷ (M. Quraish Shihab, 2007: 62) In the book of Fathu ar-Rahman is found an explanation of the number of words (اهل) used in the Qur'an, the word ahl (اهل) as much as 53 times, experts say 12 times, ahluhu 43 times, ahluuna as many as 8 times, and ahluina 6 time. So the whole number of ahl (اهل) and derivations (derivatives) used in the Qur'an is 122 times.⁶⁸ (Al-Maqdisi, 2005: 87-90). The word family that uses the word expert (اهلى) and ahlika (اهلك) is mentioned by Allah 12 times in the Qur'an.

Family by etymology means strong armor that protects people and strengthens them when needed. (Asy-Shas, 2008: 72). Family according to Big Indonesian Dictionary is mother, father and children; A whole house of dependents, (Ministry of Education and Culture, 2001: 536), relatives and relatives. As terminology, the family is a residential environment to educate children. The family means the first group of people to interact with the baby and with them the baby lives in the first years of life

⁶⁶ A. J Wensick, *Mu'jam Al-Mufahras Li al-Fazal al-Hadia an-Nawawi* . p 130

⁶⁷ M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2007) p.62

⁶⁸ Al-Maqdisi, *Fathu ar-Rahman Li at-talib Ayat Alquran*, (Beirut, Dar al-Kitab al-Ilmiyyah, 2005) p.87-90



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and age. The definition of the family referred to in this study are both parents, the father and mother and their children who live in a house.

2.) Family Characteristics According to the Qur'an

The verses of the Qur'an come down with an integral family system, which is packed accurately and systematically as a divine manifestation that shows the accuracy of Allah's Wise creation. If we examine the Koran and the shari'ah that muhakkamah, we will see that the laws that regulate the family system has the following typical characteristics:

- a. Elaborative (detailed). Family laws concerning marriage, divorce, inheritance, and probate are detailed and not global. This shows us where the Qur'an concerns the family laws. Therefore, these laws have been described in great detail and neat (without biased understanding), so this law does not need to be changed and replaced.
- b. Family laws in the Qur'an related to aqeedah, even based on the foundation of faith in God and piety to Him.
- c. The Qur'an describes marriage as one verse of God and a sign of His power.
- d. The Qur'an clearly states that wives have the same rights and duties as husbands unless there is a difference. (Surah al-Baqarah / 2: 228).
5. Islam does not just make the legal authority as a foundation in building a dignified and strong society.⁶⁹

3.) Parents as Educators in Family Education

In this study, the term used to mention parents who have the obligation to educate their children in the family environment is the educator. (Surah At-Tahrim /

⁶⁹ Mahmud Muhammad Al-Jauhari, Muhammad Abdul Hakim Khayyal, *Al-Akhawat al-Mustamah wa Baina al-Usrah Al-Qur'aniyyah*, (Kairo: Dar al-Tauzi, 2000) p.10



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66: 6) The above verse explicitly reminds all believers to educate themselves and their families on the right path to avoid hell. The verse contains the keeping command, which is "qu" (keep it). The command of keeping yourself and the family from hell connotes the command of educating or guiding. For the upbringing and guidance that can make self and family consistent in the truth, where consistent in the truth makes one avoid hell's punishment.

Therefore, parents are obliged to teach the good and the teachings of religion to the children, tell them to do good and keep away the munk by getting them in the truth or kindness, and setting an example. To be a father or mother must meet the requirements of an educator, especially minimal mastery of Islamic knowledge and exemplary. It also means that prospective husbands and wives (fathers and mothers) need to be equipped with the principles of family education. Parents as educators must have the following character: sincere (QS. Al-Bayyinah / 98: 5), patient (Surat an-Nahl / 16: 96), meek (QS Ali Imran / 3: 159),

4.) Children As Students in Family Education

At the time of his/her birth, it is clear that some facts require a child to be educated. According to Nawawi these facts include the following:

- a. Every child is born helpless; The newborn child, his physical and psychic are not functioning optimally as adults in general. Nothing he can do to protect himself, besides crying, even life or death depends on the protection and care of others, especially his parents.
- b. Every child should not be left immature; Maturity is an absolute requirement in human life. For that, every child must become an adult in order to live life and life with other adults humanely.
- c. Every child lives in different cultures and cultures; Every child does not by itself develop in accordance with the demands of society and culture. For Muslims, every



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child should be big and growing in the guidance, influence, and direction of Islamic society and culture

5.) Quranic verses About Family Education

The revelations of family education are: QS. Luqman / 31: 12-19; QS. Taha / 20: 132; QS. al-Isra ' / 17: 23; QS. Al-Ahqaf / 46: 15; QS. Al-An'am / 6: 151; QS. al-Furqan / 25: 63-77; QS. al-Kahf / 18: 46; QS. an-Nahl / 16: 58-59; QS. an-Nahl / 16: 90; QS. at-Tagabun / 64: 14-15; QS. Luqman / 31: 33; QS. Saba / 34: 37; QS. at-Tahrim / 66: 6; QS. An-Nisa ' / 4: 9; QS. An-Nisa ' / 4: 58; QS. al-Baqarah / 2: 233; QS. Al-Hadid / 57: 20; QS. Ali Imran / 3: 10; QS. al-Mujadilah / 58: 17; QS. al-Munafiquun / 63: 9-11.

6.) Analysis of Quranic Verses on Family Education

Trust assumed parents, will be accounted for in the hereafter. So parents should prepare the correct answer (ie by implementing a well) to be free of responsibility. And he will reap what he was doing, if good results are good, but if bad deeds then obtained also bad. It could be the punishment will befall him in this world with the presence of children who committed crimes against them, rebelled and did not give the right to do a child to a parent (for example disrespectful).

If parents have tried to teach the children to perform all the alternatives and be wisdom, it should not stop here. But it should make a prayer to God and isti'anah (ask him) as the primary backup to be carried out frequently in order to achieve the guidance of God and build filial piety. Because people who are not helped by Allah, will feel failure and loss..

B Previous Research Result

The literature review is basically to show that topic in this study has not been reviewed by other researchers before. In this study it can be shown that the study



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examined is different from the studies of other people by comparison and avoiding repeated research as follows:

Lukmanul Hakim and Endah Dwi Entari , in the journal published by Jurnal Studi Agama: State Islamic University Raden Fatah Palembang 2019 titled “*Uswatun Hasanah dalam Al Quran (Studi Komparatif Makna Uswatun Hasanah Di Q.S. Al-Ahzab Ayat 21 Dengan Q.S. Al-Mumtahanah Ayat 4 Dan 6)*” Based on the research of this journal, the researcher explains about *uswatun hasanah* in the study of texts and contexts and the researcher also explains the role model aspects in Rasulullah SAW and Prophet Abraham PBUH. in his conclusion he above emphasized a rule which reads " *al-" ibrah bi "general al-lafzh wa la bi khushush al-sabab"* (meaning on the generality of lafadh and not taking it on special causes). Then the general meaning of "*Uswatun Hasanah*" in all of these verses is a good role model. And the details of these meanings can be seen in the context of the events underlying these verses.⁷⁰

Widya Kurnia R , in her thesis published by IAIN Purwokerto,2018 with title “*Bentuk Perilaku Modeling Remaja (Studi Terhadap Anggota Haedarmania Di Desa Karang Sari Kec. Kembaran Kab. Banyumas)*” .The results of this study found that the factors causing subjects to conduct modeling behavior were because subjects had the same hobbies with their models or idol. Calmness, high spirits, and don't give up easily can be applied in real life. The impact obtained by the subjects from the modeling behavior they did was getting a lot of positive things, increasing enthusiasm in the subject, being able to think calmly, the subject being a better person, responsible, easy to get along, and more eager to learn Islam religion.⁷¹

⁷⁰ Lukmanul Hakim and Endah Dwi Entari, *JSA UIN Raden Fatah Palembang: Uswatun Hasanah dalam Al Quran (Studi Komparatif Makna Uswatun Hasanah Di Q.S. Al-Ahzab Ayat 21 dengan Q.S. Al-Mumtahanah Ayat 4 Dan 6)*, 2019.

⁷¹ Widya Kurnia R, *Bentuk Perilaku Modeling Remaja (Studi Terhadap Anggota Haedarmania Di Desa Karang Sari Kec. Kembaran Kab. Banyumas)*”, Thesis, IAIN Purwokerto.2018



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Muslimatul Aini Aziz in her thesis Published by UIN Sunan Ampel 2014 with title” *Keteladanan Rasul Dalam Al-Quran Surah Al-Ahzab Ayat 21(Studi Komparatif Qurtubi Dan Quraish Shihab)*” in his discussion he explained that According to al-Qurthubi *Al-uswah* means role models. Something exemplary. Something laudable, to be set as role model in deeds and *ahwal* . Imitating the Prophet in the hereafter thing is mandatory, whereas imitating worldly thing is only a suggestion. According to Quraish Shihab, word (أسوة) *uswah* or *iswah* means model. The word *fi* in His word : *fi rasulillah* means prasing something from Prophet character to be followed, but the real meaning is to praise Muhammad PBUH himself. With his total dedication for Islam, the Messenger of Allah is the only one is a perfect human being. In terms of IQ (Intellectual Quotient), EQ (Emotional Quotient) and SQ (Spiritual Quotient)⁷².

Khy’s Dihya Guhlam in her thesis published by the UIN Sunan Ampel Surabaya in, 2005 with title “*Signifikasi Uswah Hasanah Dalam Proses Pendidikan Islam*” is a thesis in. In his research, researcher discussed about *uswatun hasanah* in the education world. The the discussion of *uswatun hasanah*, author explains the importance of a role model in educating students. In this case, the author sets the role model Prophet Muhammad PBUH.⁷³

Based on the writings reviewed above, no findings have been found a special disussion about the concept of modeling theory and its relevance with *uswatun hasanah* in the qur'an perspective (Study of Family Education in The Qur’an) So, this is the reason and urgency of the research that the authors do this.

⁷² Muslimatul Aini, *Keteladanan Rasul Dalam Al-Quran Surah Al-Ahzab Ayat 21(Studi Komparatif Qurtubi Dan Quraish Shihab)*”;Thesis, UIN Sunan Ampel 2014.

⁷³ Khy’s Dihya Guhlam, “*Signifikasi Uswah Hasanah Dalam Proses Pendidikan Islam*”;Thesis, UIN Sunan Ampel Surabaya 2005



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CHAPTER III

RESEARCH METHODOLOGY

The methodology used for this research is as follows:

A. Research Type

This research is a *library research* (literature review), a research that utilizes the sources from library to obtain data⁷⁴ or pure literature research.⁷⁵ By researching the surah referred to, then processed utilizing scholarly tafseer.

The author uses the Tahlili method which is also called the analytical interpretation method.⁷⁶ The method of analysis is to interpret the verses of the Qur'an by expounding all aspects contained in the verses that are interpreted and explaining the meanings contained in them in accordance with the expertise and tendency of the mufassir who interpret the verses. tahlili method is a method that seeks to explain the meaning of verses of the Qur'an in various facets' based on the order of the order of the qur'an in the mushaf, by accentuating the content of the words, the relationship of the verses' relationship surahs, the causes of the decline, and others.⁷⁷

B. Data Sources

Given that this research is a library research sourced from books or readings relating to the problem being studied. To simplify this study primary and secondary data sources are used.

⁷⁴ Mestika Zed, *Metode Penelitian Kepustakaan* (Yogyakarta: Buku Obor, 2008), p.12

⁷⁵ Sutrisno Hadi, *Metodologi Research I*, (Yogyakarta: Yayasan Penerbitan Fak. Psikologi UGM, 1987), p. 9.

⁷⁶ Abd. Muin Salim, *Metodologi Ilmu Tafsir*, (Yogyakarta: PT. TERAS, 2005), p. 47

⁷⁷ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru :Pusaka Riau,2013)p.72



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1. Primary Data Sources

Primary data sources are data that are the main reference in research, while the source of data in this study is *al-Qur'anul Karim* and tafseer books related to this research. As for the tafseer books that author use are classic and contemporary books; *Tafseer al-Munir Tafseer al-Misbah*, *Tafseer al-Azhar*, *Tafseer Al-Wasith* and other tafseer books.

2. Secondary Data Sources

Secondary data sources are sources that can be explained to provide additional information or data that can strengthen primary data. As for the most important secondary data sources are books related to the development theory and can also be in the form of journals, magazines, theses or articles which has relevance to this study.

C . Data Collecting Method

Considering this research is library, the technique of collecting related data is to use the documentation method. Documentation is a data collection method using documents related to study or looking for other variables in the form of journals , articles, notes , transcripts, books, and so forth.⁷⁸ The data obtained in this study are *Uswatun Hasanah* concepts and *Modeling* Theory in several literature.

E. Data Analysis Method

Data analysis is defined as the effort of data that is already available and then processed with statistics and can be used to answer the problem formulation in research. thus, data analysis techniques can be interpreted as a way of carrying out an analysis of the data, with the aim of processing the data to answer the problem formulation.

⁷⁸ Arikunto Suharsimi, *Prosedur Penelitian*, (Jakarta: Rineka Cipta, 2002), hlm. 206



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Kinds of data analysis based on processing techniques are divided into two namely: descriptive analysis and inference analysis. Descriptive analysis seeks to describe the various characteristics of data derived from a sample. Inference analysis seeks to make various inferences on a set of data from a sample. Such inference actions such as making estimates, forecasting, decision making of two or more variables. in the analysis of inference that is processed are two or more variables that are explained for example analysis of relationships, effects, differences between variables or more.

The analytical method used in this research is descriptive analysis that provides a picture or a painting systematic, factual and accurate regarding phenomena or relationships between the phenomena investigated, in this The modeling Theory and Uswatun Hasanah. This method which chosen because descriptive methods are able to provide basic, broad, actual, and functional information for development of science or everyday life.

The broadest field to describe, of course is form neuroscience in accordance with the Uswatun hasanah and relevancy with modeling theory an effect to family education, especially again is a need for interpretation from scholat which links the al-Quran to pshychology



CHAPTER V

CONCLUSION

A. Conclusions

From some of the above discussions concerning the concept of modeling theory and its relevance to *uswatun hasanah* in the qur'an perspective that has been compiled simply, it can be concluded as follows:

First Uswatun hasanah is a noble act shown by a person of good morals, behavior, nature of all aspects contained in him that become an example for all human being, therefore uswah are things that are enviable or exemplary. From the results of this study the concept of Uswatun Hasanah in the perspective of the Qur'an. According from Wahbah Zuhaili in his book the role model of Prophet Ibrahim is shown as an example. The religion resurrected by the Prophet Muhammad saw is the religion of Hanifan Musliman, which aims to be straight to Allah accompanied by surrender. In his struggle to uphold the religion of Allah, he did not lack the obstacles, obstacles and obstacles that he encountered with his people Al-Mumtahanah verses 4-6 gives an image as family education that reapplies that the Prophet Ibrahim was as good as the example that deserves to be followed and his example deserves to be applied in the concept of Family Education in Islam, because its teachings invite others to do good things. The most important thing is that the family of Abraham was a husband who became a role model for his wives and children

Second , relevance between uswatun hasanah in the qur'an and the modelling theory and affects to family education. Modeling Theory and *Uswatun Hasanah* are two things that can be equalized. The process of imitating or taking examples, both called *Uswatun Hasanah* in the Qur'an. While modeling theory process imitates a person in through actions or behaviors that are enviable (modeling) good thing or bad

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thing. *Uswah Hasanah* has an important role to the good and bad of children in family education. The figure of Prophet Ibrahim contained in surah *al-Mumtahanah* verses 4-6 is the right figure used as a reference for the correction of family education,

B. Suggestion

The author hopes that the existence of scientific papers in the form of this thesis can explain to the readers about the modeling theory and its relevancy with *Uswatun Hasanah* in the Quran perspective. If there is truth in this writing, then that is what the author wants. But if not, the author asks God for forgiveness for the mistakes the author made and apologizes to all readers. That's all the authors are able to do as one of the contributors to the thinking in this study for those who will be more refined in the future.

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