

Building Noble Akhlaq of Student through the *Uswah hasanah* Model of Patience of the Prophet Ayyub

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Abstract—Living in the world always faces pleasure and difficulties. Humans usually complain when tested with distress. Instead, they rejoice when tested with pleasure, lots of wealth, have a high position, etc. Even though the Lord's test in the form of tribulation is most coveted by the Prophets and holy men. The Prophet Ayyub is *Uswah hasanah* in patience. He was tested by God with very severe skin aches, itching and burning for 11 years, poor property, and being driven out of his hometown. However, he was patient. The study aims to find *Uswah hasanah* learning model of the Prophet Ayyub to instill a patient attitude for SMP students. The study method uses the Quranic story. The study found that the Prophet Ayyub had high patience because he was aware that God's test of distress, if he lived patiently, would bring goodness to the world and the hereafter. Even if he endeavors to seek treatment and pray, this is done because he is merely obeying God's commands (who order to try to pray). The implication is that religious education should emphasize a large portion of patience education. The benefit is, when facing the Lord's test in the form of ugliness, students have a mental readiness to deal with it patiently.

Keywords—religious education; *Uswah hasanah*; prophet Ayyub; character of patience

I. INTRODUCTION

Patience is a well-known concept of morality. In living life in the world, it always faces humans with distress and pleasure. Humans view life's difficulties as a test and a torment. While they see pleasure as a gift. Even though in the view of religion pleasure is also a test and torture. Humans mostly feel heavy if they face difficulties in life [1]. Parents, teachers, and wise people usually suggest being patient. But what is the meaning of patience? Are there similarities and differences in the meaning of a patient between religious and community perspectives?

The results of research, patience according to religions (Islam, Christianity, Hinduism, Buddhism) is self-control, accepting efforts to overcome problems, endure suffering, feeling the bitterness of life without complaining, perseverance, working hard, persistent and tenacious to achieve an aim [2]. Some research on patience mentions a patient character as one of seven spiritual characters [3]. There are also studies of nutritional problems and various types of food in the perspective of the Yoga tradition in India. There was a connection between types of food and patience. However,

unfortunately, there is no mention of what and how the food [4].

This study aims to produce learning models that can improve the patient character of junior high-school students. This study of learning models about patient character maybe has never been done. There are also articles that examine the teaching and learning process of morality through a curriculum at the Kindergarten level in Kuwait. In this study, they only mentioned it that patience was one of the eight characters that need to be taught in Kindergarten [5]. There is also research developing a learning model of the Qurani story in Kindergarten [6] and in college [7]. As a result, this learning model has proven effective in increasing awareness of the patience in early childhood and students.

Patient perspective Shaikh Al-Maraghi is holding back the lust of things that are not liked by assuming something is a thing that is get the pleasure of God and brings to salvation. Especially patience in carrying out worship and avoiding immorality [8]. Shaikh Muhammad Abduh revealed, patience results from the achievement of remembering promises of kindness from God and optimism for achieving those promises [9]. Patience in Islam is one pinnacle of morality [10].

The Prophet Ayyub`alaihissalam is an example in patience. In a story mentioned, a terrible skin disease struck him, so that people were reluctant to approach him [11].

The Prophet Ayyub is a righteous servant of the servants of Allah. God wants to test it in his property, his family, and his body. It lost his treasure, so he became indigent after he was among the richest. Then he was abandoned by his wife and family so he felt the meaning of silence and solitude then he was afflicted with a disease in his body and he felt suffering because of it, but he still patiently faced all that and remained grateful to Allah spend his time and days alone with his illness and loneliness. Thus the Prophet Ayyub felt the triangle of suffering. The triangle of suffering in his life, namely pain, sadness, and loneliness. However, the Prophet Ayyub remains patient and grateful.

This noble character needs to a role model in moral learning in junior high school. The learning model introduced by Abdurrahman an-Nahlawi, Professor of Islamic Education from Egypt, is a model of *Uswah hasanah*. How to implement this learning model in SMP?

II. METHODS

I conducted the study in two cycles, namely Cycle I using a conventional approach, and Cycle II using the wisdom of the Prophet Ayyub. Each cycle consists of four stages: planning and implementation of teaching, then followed by assessment and reflection [12]. In this article, the first and second stages are research findings, while the third stage of the fourth fund is a discussion of the results of the study.

To study the character of the Prophet Ayyub used the thematic digital Quran method. How, install the digital Quran ver. 3.1 program in Arabic and English. Then how it works to create a table with five columns: sequence number, QS ... verses ..., Translation of the Quran, message verses, and temporary conclusions. The third column just needs to copy-paste the translation of the Quran. The fourth column, message of verse, just write the operational sentence from the verse translation; and the fifth column, temporary conclusions, is just a sentence that is easier to understand from the verse message. It draw the (general) conclusions about the meaning of patients from all temporary conclusions [13].

III. RESULTS AND DISCUSSION

A. Cycle I: The Conventional Methods

In this study, Round I CAR with conventional methods has been carried out repeatedly from year to year (though not consciously doing CAR). The result is always the same. In teaching noble *akhlaq* besides teaching moral concepts, such as patience, also uses the story of the Prophets. As for conveying the stories of the Prophets, they quoted the story from books of the story, namely the Story of 25 prophets. Likewise, when conveying the story of the Prophet Ayyub. When using conventional methods, in conveying the story of the Prophet and the Apostle has never referred directly to the verses of the Quran. Because of that, it conveys the main message when conveying a story is more of a story in the past. When conveying the story of the Prophet Ayyub, us told it that he was a poor Prophet and Apostle who were tested with very severe skin diseases for 12 years. But the prophet Ayyub was patient, did not complain, and neither despaired.

Children like the stories of these Prophets. However, the main message of this story does not seem to be captured by children. The storyline is just following the style of the author of the story books, which is different from the style of narrating the Quran. Even though the Quran is not just a story but a religious Guide.

It can say this Round to fail because it does not make children able to capture the main message of the story. Children prefer the storyline. The story of the Prophet Ayyub, not a moral message about the need to have a patient attitude.

B. Cycle II: The Uswah Hasanah Model

At this Round it used II CAR, *Uswah hasanah* method through the story of the patient character of the Prophet Ayyub. The main reference for this learning is directly taken from the verses of the Quran. It is also possible to use additional sources of books about the stories of the Prophets and Apostles.

However, the main footing must not shift from the order of the verses of Al-Quran in one series of verses of the Quran. For example in this CAR, the *Uswah hasanah* of a patient of the Prophet Ayyub, among others, in QS 38/Shad verses 41-44. The main additional source is not from story books, but from other Quranic verses (which are usually scattered in various surah). New, if you want to add, you can take the source from the storybook. Not quoting from the story book does not reduce the quality of learning at all. The *Uswah hasanah* model as the theory follows An-Nahlawi [14]. The flow of the learning model follows Joyce and Weil [15] and Dahlan [16]. While the flow of the Qurani learning model follows the pattern of the *Kisah Qurani* [17].

1) *Planning phase*: At this stage revealed the objectives and steps of learning moral education, namely increasing morals to Allah and His Messenger through *Uswah hasanah* the patient character of the Prophet Ayyub. The aim of moral learning with this *Uswah hasanah* so that children: (1) Retelling the plot of the story of *Uswah hasanah* the patient character of the Ayyub Prophet (in QS 38/Shad verses 41-44); (2) Retelling the height of the degrees of the Prophets, especially the Prophet Ayyub in QS 38/Shad verses 41-44 (although he was ill for 12 years and was ostracized from the community, but he was patient, not complaining and not despairing); (3) Comparing the suffering experienced by all humans on earth with the illness suffered by the Prophet Ayyub, can not be compared, not how much. Humans complain, despair, and pray that God will immediately get rid of the pain. However, this is not the case with the Prophet Ayyub. He is patient, does not complain, and does not despair. In fact, he is grateful for being able to get closer to God: (4) Admire the Prophet Ayyub and people similar to him. Even though he was tested with various afflictions, he was patient, even grateful; (5) regret the attitude of humans who always complain and despair of the suffering they experience; and (6) They want to emulate the patient character of the Prophet Ayyub.

The steps of the *Uswah hasanah* learning model are:

- Read Al-Qur'an verses relating to *Uswah hasanah* a Prophet, Apostle, or pious people in the Qur'an. Here reading the verses of the Quran which tells *Uswah hasanah* the patient character of the Prophet Ayyub (in QS 38/Shad verses 41-44), even though he experienced very severe skin pain for 12 years.
- Translating the Qur'anic verses relating to *Uswah hasanah* a Prophet, Apostle, or pious people in the Quran. Here for example, translating the Qur'anic verses which tell *Uswah hasanah* the patient character of the Ayyub Prophet (in QS 38/Shad verses 41-44).
- Explain the Qur'anic verses relating to *Uswah hasanah* a Prophet, Apostle, or pious people in the Quran. Here for example, explains the verses of the Quran which tells *Uswah hasanah* the patient character of the Ayyub Prophet (in QS 38/Shad verses 41-44).

- Measuring the mastery of junior high-school students about the content and mission of *Uswah hasanah* from fragments of verses or letters that have been explained, by asking questions that are expected to be answered by children, namely explaining the contents and mission of *Uswah hasanah* patient character of the Prophet Ayyub (in QS 38/Shad verses 41-44).
- Ask students to express their message and attitude towards the story. From the example of the *Uswah hasanah* of the Prophet Ayyub, the message that is expected to be captured by junior high-school students is: "The prophet Ayyub was tested with very severe skin pain for 12 years. But he: (a) does not complain, while humans complain; (b) not despairing, even though humans are desperate; and (c) worship and pray like when they are heated, while humans reduce their worship and pray more so that God immediately removes their illness.

2) *The stage of action*: Stage of action, which is an effort to increase the morality of children to Allah and His Messenger through the *Uswah hasanah* patience of the Prophet Ayyub in QS Shad verses 41-44. Because besides these verses are quite long, also especially to personalize the contents of the message and exemplary from these verses of *Uswah hasanah*, learning with this subject is delivered in two meetings (2 x 80 minutes).

The first meeting, the teacher read and translated QS Shad verses 41-44; then guide the children to read and translate the verse. It does not ask children to read the entire verse (because it is too long). Besides that the main purpose is to take *Uswah hasanah* from QS Shad verse 41-44. It only asks children to read one complete verse after another with the translation (verses 42-44), the teacher then explains the complete message of *Uswah hasanah* in these verses.

This second meeting continued the first meeting. If at the first meeting, they read and translated the *Uswah hasanah* verses, then briefly explained the storyline, it emphasized the second meeting so that the children could capture the contents of the message and the historical law of the *Uswah hasanah*. Through *Uswah hasanah* in QS Shad verse 41-44, the Teacher recites verse by the verse translation, explains the purpose or content of the verse message, then asks the Children to reiterate the contents of the verse message.

C. Discussion

The results are worthy of study because the main mission of teaching is to develop student morality. Most researchers highlight the idea that the mission of teaching, as a moral activity, is to develop the moral character and virtues of the students. Hansen (1998) states that many classroom teachers place moral considerations at the heart of their activities [18]. The rationality behind this is to emphasize that nurturing the whole character of one's students takes precedence over their academic properties [19].

The *Uswah hasanah* Prophet Ayyub's learning model in QS Shad verses 41-44 has proven successful. At the first meeting, the teacher clarified their knowledge and attitudes

about the patience of the Prophet Ayyub. In the first meeting, the signs of moral improvement did not appear yet, because at this meeting only read one by one verse in QS Shad verses 41-44, translate them one by one verse, then explained the storyline in a step about the patience of the Prophet Ayyub. The second meeting emphasized the mastery of children on the content of the *Uswah hasanah* verse, emphasized that children master the law of history revealed in QS Shad verses 41-44, that if the person believes and acts righteously, then even if tested with suffering very heavy (sick, losing property, losing family), that person will remain patient. They will take advantage of their suffering to become servants of Allah, because by being patient, Allah will provide various world-hereafter good things for anyone who is patient.

Thus the Cycle II class action research was successful. Referring to the model effectiveness criteria, I can state it that this Learning Model is effective, with success characteristics:

- Retelling the storyline of *Uswah hasanah* Ayyub's patience (in QS Shad verses 41-44).
- Recounting the height of the degrees of the Prophets, especially the Prophet Ayyub in QS Shad verses 41-44 (even though he suffered very severe pain for 12 years until his people expelled and ostracized him), but the Prophet Ayyub was patient.
- Comparing the suffering of the Prophet Ayyub with the suffering of people throughout the world, especially in his day. Humans complain, impatient, and cranky.
- Admire the Prophet Ayyub and those who are like him. Although tested with a very severe illness for a dozen years, but he remained patient and grateful.
- Unfortunately, the attitude of people is tested by suffering (sickness, loss of property, loss of family) who complain, and impatience.
- They want to emulate the patience of the Prophet Ayyub.

The findings of this study are in line with the effectiveness of the *Kisah Qurani* model in junior high school [20], models of *targhib-tarhib* in college [21], and the model of the *Kisah Qurani* based on the core character of sufism in college [7]. Another finding, teacher care impacts the formation of student morality. If the teacher is empathetic to students, then they also have empathic attitudes. If the teacher is patient, then students also be patient too. The full text is:

Teacher modelling, a part of Ethics of Care plays a vital role in the relationship between teachers and students that shapes students' character in the classroom. This case study highlighted a limited understanding of a teacher in the classroom on what constitute care for her students. However, her display of caring was shown more through her role-modelling traits such as showing concern for students, praising students, displaying patience, empathising with students and listening to students that had positive responses from the students and this emphasizes that more positive characteristics

could have emerged if the teacher understood the concept of 'care' [22].

Another impact is that children are familiar with the Koran, knowing directly the source of Islam (because so far both teachers and children rely more on the books of the stories of the Prophets and Apostles), can read directly the verses that tell the Prophets and Apostles, can translate directly the verses that tell the Prophets and Apostles. Children are also guided to capture the contents of the messages from the verses, it guides even the children to capture the laws of history from a series of verses of the Koran concerning the example of the Prophets and Apostles.

IV. CONCLUSION

The conclusions that can be drawn from the results are the *Uswah hasanah* learning model that increased the readiness of junior high-school students to be patient as Prophet Ayyub. The conclusions are: (1) Moral learning is different from learning faith and worship. It is different from general learning. Someone to do moral learning needs in various ways and methods, including through the *Uswah hasanah* learning model; and (2) Patience is a noble character. Humans are impatient. Being hit by a disaster has just complained, especially if you get a big disaster. Prophet Ayyub was a poor and sickly. The village chief even expelled him because he was suffering from pain, it felt which to disturb the community. Even though he suffered a dozen years and suffered poverty, the Prophet Ayyub was patient, never complained. Through the learning model, *Uswah hasanah*, from the patience of the Prophet Ayyub, it is proven that children see the need to be patient and to look despicably at acts of complaining (impatience).

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