

# Building the Character of Humility Through the Prophet Sulayman Model in Kindergarten

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**Abstract**—Moral education needs to be instilled since early childhood. The problem core morals need to be implanted, and how do you teach them? An-Nahlawi, Egypt, introduced a variety of Quranic learning models. One of them is *uswah hasanah* as a moral model. Ideally, there are moral figures. However, it is difficult, maybe even nonexistent. The only model is the Prophets. The study aims to find the learning model of *uswah hasanah* of Prophet Sulayman to instill the attitude of humble for early childhood. The study method uses the classroom action research. The study found, Prophet Sulayman had the attitude of humble; because he realized that he could do nothing without God, even breathing could not. He became king, not because of his greatness, but because it made him king by the Lord. He was wealthy because it made him rich by God. He was highly knowledgeable because it made him smart by God. The goal was to be tested, and Prophet Sulayman passed the test of God. He is a believer, there is no little conceit. The implication is that moral education should make students aware of their weaknesses by always relying on God.

**Keywords**—moral education; *uswah hasanah*; Prophet Sulayman; humble

## I. INTRODUCTION

Prophet Sulayman is well known among the people, from children to adults. The prophet Sulayman was a Prophet and Apostle who became King, highly knowledgeable, and rich. However, Prophet Sulayman behaved in humble, not arrogant and self-pride. As a King, Prophet Sulayman was not just a King of the nations of the World, instead the Jinn was subject to the control of Prophet Sulayman. Prophet Sulayman used the Jinn according to his will with the permission and command of Allah, not the will of lust. The Saba people, led by an arrogant Queen, because they felt had a large and prosperous kingdom (Queen Bilqis), turned out to be subject to the rule of Prophet Sulayman. Even the birds were used as soldier of Prophet Sulayman. That is the greatest power that no ruler has ever had in the world either before or after.

In terms of science, Prophet Sulayman mastered the science of communicating with animals. Prophet Sulayman could speak with birds and ants. In fact, birds are subject to the orders of Prophet Sulayman. The existence of the Kingdom of Saba led by Queen Bilqis was also informed by Hud-hud. In terms of wealth, Sulayman mastered the wealth of the world. Until now,

it kept in an undisclosed location for guaranteeing well-being lives in the Golden Age of Islam. People call the Mahdi era. Therefore, it is only Imam Mahdi that can open the treasure Prophet Sulayman [1].

Even so (he is a King, high-knowledge, richest in the World) but Prophet Sulayman was humble, not arrogant, not boasting his self. When compared to the richest person in the present, the richest person is only having a little treasure. A striking difference, the rich people of today (like those who were rich in the past) are arrogant and demean the poor. Likewise, knowledgeable people are arrogant and demeaning the stupid people. The Kings (rulers) are arrogant. Far from the Prophet Sulayman. He is humble, not arrogant, and not proud of his self. This noble character needs to be a role model in moral learning at school. However, what teaching model is the most appropriate? An-Nahlawi, a cleric and professor of Egyptian Islamic Education, introduced seven clumps of Quran-based religious learning methods [2]. The kisah Qurani (Quranic story) model has proven to be effectively implemented in the development of faith in kindergarten [3]. Effectively implemented in theological coaching in universities [4]. How about teaching the story of a Prophet? Allegedly, the more appropriate model of teaching is *uswah hasanah* (an example of a religious man).

The aim of the study was to find out the effectiveness of the Prophet Sulayman's *uswah hasanah* teaching model in improving the humble character of small children in Kindergarten Lab School UPI.

## II. METHODS

I conducted the study in two cycles, namely first cycle using a conventional approach, and second cycle using the wisdom of the Prophet Sulayman. Each cycle consists of four stages: planning and implementation of teaching then followed by assessment and reflection [5]. 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 Sulayman 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, Quran: Surah ... verses ..., Translation of the Quran (in English),

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 draws the (general) conclusions about the meaning of patients from all temporary conclusions [6].

### III. RESULTS

#### A. *The Meaning, Principles and Stages of Model*

1) *The meaning of uswah hasanah*: Uswah means exemplary while hasanah means well. Uswah hasanah means a good example. Just a word uswah is enough because it contains a lot of goodness. Coupled with the word hasanah (which is good), it can be “a perfect example”.

In everyday language exemplary is a behavior others can imitate that. (6) But uswah hasanah are not just an ordinary example. Uswah hasanah is only suitable for the messenger of God because they are the absolute trust of God and the Deputy of God on earth. In Quran Surah Alahzab/33 verse 21 mentioned: Verily, there has been in (the self) the Messenger of Allah a good example for you (i.e.) for those who hope to return to Allah and (believe in) the End and a lot of remembrance. (7) In this verse, Allah affirms that the Messenger of Allah is a good example. For those who want to meet God again, believe in the End Times, and much remembering God. Therefore, the Messenger of Allah is not an example for every human being. Most humans actually emulate the devil and his counterparts from the Satan nation (both the jinn and human Satan). Only a handful of people makes the Messenger of Allah a role model, namely as mentioned in the paragraph above only people who: (1) want to meet again with God, (2) believe in the End Times, and (3) a lot of remembering God.

People who want to meet God very little because it is seriously heavy. Most people actually just pretend to want to return to God. Why? Illustration, people who want to pass the test with high results but never study. This kind of student does not really want to pass the exam and to get a high score. Moreover, with people who want to return to God, then they must be true in worshiping and sincerely; it must seriously fight and subdue his own desires. Alternatively, the term hadith must do jihad akbar (the biggest war). Then believe in the End Times. The words believe in the End Times, as the words of a high-school student in 3rd grade, I am sure, will entry to a famous university. These words that graduation is only worthy of being said by who get high grades, take tutoring, take Try Out, enter that university entrance exam by always getting high marks, and take the entrance exam to that university. People who believe in the End Times are people who are sure to enter the Last Day safely. The End Day begins with death. Thus, the person who believes in the End of Days starts from death. Therefore, the person who prepares the end of the day is the person who prepares for death so that he can die husnul khatimah (dead survived). Finally, people who can emulate the Prophet are only those who a lot of dzikr (remembering God). To be able to remember God must first know God

(ma`rifatullah). As an illustration, people who will shoot sparrows must know the sparrows. If you recognize it, someone will easily direct the rifle to that bird. However, if you do not know sparrows, then how can you aim the gun. Likewise, people who remember God must first know the substance of God. The way to recognize him is to ask the Apostle as the only ahl al-dzikr (expert in remembering God), because he recognizes God) [7].

The question is if there are people who have fulfilled the three requirements (want to meet God, believe in the End Times, and do a lot of dhikr) can that person emulate the Prophet? The question is who is the Apostle? If the answer of the Apostle is the Prophet Muhammad, then how is it to emulate him who died almost 1,500 years ago? As for those who believe in the existence of the Ulama of prophet cadre, this an ulama that he has modeled. They asked this cleric. However, if you do not find the Prophet's heirs, then how do you emulate the Prophet? To answer this question, the meaning of uswah hasanah needs to be more relaxed by imitating some of its good character. For example, imitating his humble, patience, and sincerity in his worship. This article intends to interpret uswah hasanah as imitating good behavior that can be explained verbally and in writing. It means here what is primarily the Qur'an, which tells the life of the Prophets and Apostles.

2) *The basic principles of uswah hasanah model*: One method of education that is considered having a great influence on the success of the teaching and learning process is the method of education with exemplary. What is meant by the exemplary method? Here is an educational method by giving a good example to students, both in speech and in deeds. Humans have been given the ability to emulate the Apostles of God in carrying out their lives [8].

For example, about the Prophet Muhammad SAW, Siti Aisha (one wife of the Prophet) was once asked about the character of the Prophet. She replied that the character of the Prophet was the Quran. The Prophet Muhammad is the Al-Quran that runs. That his words and deeds are the life values of the Quran. There is no single word and one action contrary to the Quran. A very concise answer but the meaning is deep, wide and amazing. This shows that the Prophet was a living witness of the soul, nature, and guidance of the Quran. Exemplary is one of the educational methods applied by the Prophet and is considered having the most influence on the success of delivering his missionary mission. Therefore, if an educator bases his educational method on exemplary, the consequence is that he must be able to set an example (a good example) for his students by trying to imitate the Prophet.

3) *The steps to teaching of uswah hasanah model*: The steps of the uswah hasanah teaching model are:

- Reciting the verses of the Qur'an relating to uswah hasanah a Prophet, Apostle, or pious people in the Quran. For example, reciting verses from the Quran that tell us about the humble of the Prophet Sulayman (even though he is a King, high knowledge, and the richest in the world). Uswah hasanah to the patience of the Prophet Ayyub (even though he suffered severe pain for 12 years until expelled and ostracized by the masses).

Uswah hasanah of the Prophet Yusuf. Although threatened he refused a nasty invitation from a beautiful woman and nobleman. He was even more willing to go to prison than to serve her. Uswah hasanah Siti Maryam, who was willing to get pregnant without a husband (on God's Will). Although accused of adultery, she is willing to suffer pain due to pregnancy and human insults. Finally, uswah hasanah of the Prophet Muhammad in various aspects of his life.

- Translating the verses of the Qur'an relating to uswah hasanah. For example, translating the verses of the Quran that tell us about the uswah hasanah of the humble character of the Prophet Sulayman.
- Explain the verses of the Qur'an related to uswah hasanah. For example, explaining the verses of the Quran that tell us about the uswah hasanah of the humble character of the Prophet Sulayman.
- Measuring the mastery of children about the content and mission of uswah hasanah from fragments of verses or letters that have been explained, in a manner that is expected to be answered correctly by children.
- Ask the children to express their message and attitude towards the story. From the example of the Prophet Sulayman, it expect the children to catch message that prophet Sulayman is a King of the Ruler of the World, the most knowledgeable person, and the richest person in the world. However, Prophet Sulayman was humble. He is not proud with his power, his knowledge, and his wealth. The prophet Sulayman even said: (1) I became King because of being made King by Allah, (2) I have high knowledge because of being given knowledge by Allah, and (3) I have a lot of wealth as entrusted by Allah to be used according to Allah's commands [9].

### B. Conventional Method

In this study, Cycle I with conventional methods have been carried out repeatedly from year to year (though not consciously doing CAR). The result is always the same. In teaching akhlaq (Islamic moral) besides teaching moral concepts (such as humble, patience, and tawakkal) also use the story of the Prophets. As for conveying the stories of the Prophets, it quoted the story from books of the story, namely the Story of 25 Prophets and Apostles. Likewise, when conveying the story of Prophet Sulayman.

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, the main message when conveying a story is more of a story in the past. When conveying the story of Prophet Sulayman, it is told that Prophet Sulayman was a Prophet and Apostle who became King, had high knowledge, and was wealthy. However, Prophet Sulayman is not arrogant (arrogant).

As a King, Sulayman is not just a king of a small country in a part of the world, but a great empire that ruled the nations of the world instead became a king of the Jinn nation. The Prophet Sulayman employed this supernatural being according

to his will with the permission and command of Allah, not the will of his lust. Ratu Saba, Bilqis, he is arrogant because he feels he has a big and prosperous kingdom. However, finally, he was subject to the rule of Prophet Sulayman. Even birds are made his soldiers. That is the greatest power that has never been possessed by a ruler in the world either before him or after. In terms of science, Prophet Sulayman also mastered the knowledge of communicating with animals. The prophet Sulayman can talk to birds and ants. Even bird hud-hud become the country's spies. The existence of the Kingdom of Saba led by Queen Bilqis was also informed by Hud-hud. In terms of wealth, Prophet Sulayman controlled half of the world's wealth.

Children in early childhood like the stories of these Prophets. The main message of this story does not seem to be captured by them. The storyline of the prophet is just following the style of the author of the storybooks, which is different from the style of narrating the Quran. Because of the Quran is not telling a story. Al-Quran is a religious Guide.

This Cycle it can be said to "fail" because it does not make children can catch the main message of the story. The children just like the storyline as fairy tales. The main moral message of the story did not concern them at all.

### C. The Teaching with Uswah Hasanah Model

The teaching uses the model of uswah hasanah of Prophet Sulayman. The teacher should take directly the main reference from the verses of the Quran. Storybooks are only an additional source. In this teaching, the main reference is Quran Surah Annaml/27 verses 16-44.

The models of Quranic teaching, including the uswah hasanah model, must begin by reciting the verses of the Quran. The goal, first so that children are familiar with this Scripture. Second, with the miracle of the Quran, hopefully the teaching process will get mercy and blessings from Allah. Coincidentally at Kindergarten Lab School taught the Quran. The teacher teaches children in this kindergarten to learning to read the Quran, even some of them are good at reading it. Thus if the Qur'an is recited to them, they are already familiar with this reading. After that, the Al-Quran translation was read. Next, do the other model steps. The teacher held the meeting four times (4x30 minutes).

1) *Teaching planning*: At this stage, the teacher makes a teaching plan, namely that kindergarten children want to explore the humility of Prophet Sulayman. The teacher plans for four meetings (4x30 minutes). The purpose of moral learning with this uswah hasanah model so that kindergarten children can:

- Retelling the storyline of the uswah hasanah the humble character of Prophet Sulayman in Quran Surah Annaml/27 verses 16-44.
- Retelling the elevation of the degree of the Prophet Sulayman (despite being King, high knowledge, and wealthy, but he was humble, not arrogant, and not proud of himself)

- Comparing the height of power, knowledge and wealth possessed by the Prophet Sulayman with people throughout the world. That power, knowledge, and possessions possessed by humans are nothing compared to what God gave to Prophet Sulayman.
- Admire Prophet Sulayman. Although given a lot of power, knowledge and wealth, he was humble, not arrogant, and not proud of himself.
- Deplore the attitude of people who are given power, knowledge and wealth, but they are arrogant and proud of themselves.
- Want to emulate the humility of Prophet Sulayman.

2) *The teaching process:* The main aim of this stage is in order kindergarten children to explore the humility of Prophet Sulayman. The teaching process uses the model of uswah hasanah of Prophet Sulayman. Under the model steps, each meeting always starts by reciting verses from the Quran (several verses from Quran Surah Annaml/27 verses 16-44). Next follow the model steps. Each meeting comprises initial activities (5 minutes), core activities (20 minutes), and final activities (5 minutes). The teaching process for each meeting is as follows.

*a) First meeting*

- Initial activities (5 minutes): This activity is more of an apperception, especially for children: (1) to know Prophet Sulayman as an Apostle; (2) knew Prophet Sulayman was king of kings; (3) know Prophet Sulayman was wealthy; (4) know Prophet Sulayman has high knowledge; and (5) knew Prophet Sulayman was humble, not arrogant. The teacher do apperception in language children easily understand that. For example, children, mother will tell the story of Prophet Sulayman. Try to raise your hand who among you has heard the story of Prophet Sulayman? Is Prophet Sulayman a king or people? Is Prophet Sulayman rich or poor? Is Prophet Sulayman highly knowledgeable or not? Is Prophet Sulayman humble or arrogant?
- Core activities (20 minutes): The teacher starts the core learning by reciting Quran Surah Annaml/27 verses 16-19, and then reads the translation in a language children easily understand that, and finally tells the story of Prophet Sulayman based on these verses. The essence of the story is Prophet Sulayman as an Apostle. The main duty of the Apostle is to teach true religion and provide the best example (uswah hasanah) in practicing religion. The main example of Prophet Sulayman was humble, not arrogant, and not proud to himself. Even though he was a king of kingship, has a lot of wealth, and has high knowledge. The teacher delivers all of this in a language understood by small children. The verse messages are delivered repeatedly. For example, Prophet Sulayman was an Apostle. Try the children say, Prophet Sulayman is an Apostle. Prophet Sulayman was a king in the kingdom. Try to say the children, Prophet Sulayman is a king in the kingdom, and so on. Children say the sentences spoken by the teacher.
- Final Activity (5 minutes): The teacher ask Children to conclude the results of the core activities, namely: (1) Prophet Sulayman as an Apostle; (2) Prophet Sulayman as king of the human and jinn; (3) Prophet Sulayman was very rich because he controlled half of the world's assets; (4) Prophet Sulayman had high knowledge; and (5) Prophet Sulayman was humble, not arrogant.

*b) Second meeting*

- Initial activities (5 minutes): This activity is more of an apperception, especially for children: (1) to know Prophet Sulayman was a king reigned from a human nation; (2) knew Prophet Sulayman was a king reigned from a genie; (3) knew Prophet Sulayman made humans and birds as soldiers; (4) knew Queen Bilqis finally submitted to Prophet Sulayman; and (5) knew Prophet Sulayman was humble, not arrogant. The teacher does apperception in a language children easily understand that as in the first meeting.
- The core activity (20 minutes) further deepens the uswah hasanah of Prophet Sulayman. The teacher starts the core learning by reciting Quran Surah Annaml/27 verses 41-44, and then reads the translation in a language children easily understand that, and finally tells the story of Prophet Sulayman based on these verses. At the heart of the story, Prophet Sulayman was a king who was ruled a half of the people in the world, and the king of the kingdom of the Jinn. He used the birds as soldiers, among others, as espionage. The proud Queen Bilqis finally submitted to the authority of Prophet Sulayman. However, he was humble, not arrogant, and not proud of himself. He said all of this is a gift from God alone as a test for him to be more obedient to God. The teacher delivers all of this in a language understood by small children. The verse messages are delivered repeatedly as in the first meeting.
- Final Activity (5 minutes): The teacher ask Children to conclude the results of the core activities: (1) Prophet Sulayman a king reigned from a human nation; (2) Prophet Sulayman was a king reigned from a genie; (3) Prophet Sulayman made humans and birds as soldiers; (4) Queen Bilqis submits to Prophet Sulayman; and (5) Prophet Sulayman was humble, not arrogant.

The third and fourth meeting was the same as the second meeting that is further deepened the first meeting about the humble character of Prophet Hasan Sulayman. If the second meeting further deepens the position of a king in the kingdom, then the third meeting further deepens his wealth, and the meeting of the four heights of his knowledge. However, it was emphasized that Prophet Sulayman was humble, not arrogant, and nor proud with himself. By making the king of the kingdom, wealthy, and highly knowledgeable, Prophet Sulayman was more obedient to Allah. He performed many services. He made his position as a medium to uphold justice and prosperity. His wealth he uses as much as possible for the welfare of humankind and creatures on earth. He uses the height of his knowledge to build the nation-state.

#### IV. DISCUSSION

Humble character is the main character in Islam but has never been a concern for researchers. For example, Bussing et al. describes spirituality in seven aspects: (a) Prayer, Trust in God and Shelter, (b) Insight, Awareness and Wisdom, (c) Transcendence Conviction, (d) Compassion, Generosity, and Patience, (e) Conscious Interactions, (f) Gratitude, Reverence, and Respect, and (g) Equanimity [10]. However, they do not mention humble aspects. Likewise, Al-Hooli and Al-Shamar in research at kindergarten, in Kuwait, only mentioned eight moral aspects: truthfulness, honesty, gratitude, loyalty, reasonability, fairness, mercy, and patience [11]. They did not mention aspects humble.

The learning model of Prophet Sulayman's uswah hasanah in Quran Surah Annaml/27 verses 16-44 proved successful. At the first meeting, the teacher clarified their knowledge and attitudes about power, knowledge and property that were tested on Prophet Sulayman. In this meeting, the signs of improvement in morals were not yet clear, because they had just read and translated several verses, and were only briefly explaining the humility of Prophet Sulayman. The teacher deepening of the height of power, the abundance of wealth, and the high knowledge of the Prophet Sulayman out at the second, third and fourth meetings. From these meeting, the humble character of Prophet Sulayman became clearer. The teacher proves little children in kindergarten to understand the message of the verse, that for believers, whatever God gives in the form of power, wealth, and knowledge, it is all a test, is he humble or arrogant. Does he use it all for satisfying his lust or for more obedience to God?

The findings of this study are in line with the effectiveness of the uswah hasanah model of Prophet Ayyub in junior high school [12], the kisah Qurani in Kindergarten [3], the model of the targhib-tarhib and the kisah Qurani in college [4, 13].

Other impacts are children familiar with the Quran, know firsthand the source of Islam (because all this time both the teacher 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 direct verses that recount the Prophets and Apostles. The teacher also guide children to capture the contents of the messages from the verses, they guide even the children to capture the laws of history from a series of verses of the Quran concerning the uswah hasanah of the Prophets and Apostles.

#### V. CONCLUSION

The uswah hasanah teaching model increased the understanding of small children in kindergarten towards the need to have a humble character. In this teaching, Prophet Sulayman made as a model. He was a biggest king, a very rich man, and high knowledge. However he humble. The specific conclusions are: (1) Moral teaching differs from the teaching of faith and worship. From teaching of sciences. Moral teaching needs to be done in a variety of ways and methods, among others through the teaching model of uswah hasanah Prophet Sulayman; and (2) The Islamic core character is humble and the opposite of this character is arrogant and self-pride. Through the uswah hasanah teaching model, the kindergarten

teacher made Prophet Sulayman an exemplary humble figure. Children are interested in this story, and they want to make Prophet Sulayman as a reference. It amazed them and wanted to emulate the Prophet Solomon. He was a biggest king, a very rich man, and high knowledge; however, Prophet Sulayman was humble, not arrogant, and even more obedient in worshipping and doing good deeds.

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