

EARLY CHILDHOOD EDUCATION: STUDY OF TAFSIR TARBAWI IN SURAT YUSUF

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Abstrak. This study aims to explore the educational values in Surah Yusuf. Surat Yusuf is a surat that contains many lessons, uswah and education. *Ahsanu qasas* which was revealed to the Prophet Muhammad SAW when facing the da'wah test in the makkiah phase. A challenge that needs to be faced with a far-reaching vision. This surat contains an educational curriculum for the Prophet to face the challenges of his preaching. The story in Surat Yusuf is very well told to Early Childhood. A story that contains a picture of the essence of world life: goodness-badness, happiness-distress, separation-meetings, successes-regrets. Contains positive characters that children have. And negative characters that children need to stay away from. Children know characters not with abstract concepts, but with concrete stories. Stories are an effective medium for instilling character in early childhood. This study uses a literature study method with an analytical descriptive approach. The point of view of tarbawi interpretation is to photograph the right education curriculum for early childhood. In the study it was concluded that the relationship between a child and his father in childhood will be an important provision to face challenges in adulthood. Love, a sense of security, acceptance and validation from both parents are very important to foster a child's positive character. The educational aspects in Surat Yusuf include cognitive, psychomotor and affective aspects. Yusuf's educational success began with early childhood education from the best educators: a father, teacher and prophet.

Keywords: early childhood education, tafsir tarbawi, surat Yusuf.

INTRODUCTION

The story of Joseph is the only story that is completely told in one surat. The Qur'an contains many stories. And some of these stories are told in several surats repeatedly in several surats. But especially the story of Yusuf is told specifically in one surat, namely the surat of Joseph. The story of Yusuf is also called "ahsanu qashash" (the best story). It contains various major themes: faith, law, sharia, politics, education, economics, social issues, conflict management, character building, and da'wah methods. The story of the Prophet Yusuf is a building of civilization. With various figures too: fathers, children, brothers, kings, heads of palace security, officials' wives, prison prisoners, traders, slaves, free people, small children to adults. All roles and sides of life are represented.

By reading Surat Yusuf, humans will get a perfect life education curriculum lesson. Facing various tests. From changing one state to another.

The Prophet Yusuf as faced a change from the serenity of parental protection, turning to the darkness of the passions of his brothers and alone in the well. Then the suffering in the well turned into slaves in Egypt. After becoming merchandise, his fate changed for the better by living in the Egyptian palace as a servant. After becoming a servant, he was exposed to the slander of an official's wife so he had to languish for many years in an Egyptian prison. And this story ends happily he is released from prison, cleared his good name, and appointed as the king's confidant, Treasurer of Egypt. Then reunited with his parents and siblings.

Of course this is a very good story to tell young parents, PAUD teachers and of course PAUD-aged children. Because there will be optimal educational synergy. Between parents, teachers and students. The similarity of perception in education is very important.

In early childhood, the concept of positive and negative characters is not well known. Early childhood needs a concrete example of what it means to be patient, jealous, angry, disappointed. By knowing the story of the Prophet Yusuf, children will have emotional intelligence. Able to recognize himself. And behave with the example of the figure of the Prophet Yusuf as.

The problem of early childhood education today is increasingly complex. Teachers are forced to adapt to the times. Early childhood who are exposed to technology and information more quickly. On the other hand, the teachers in his childhood received a different style of education in the past. The problem that arises is the gap in the concept of adab and ethics between teachers and students. The modern egalitarian education style of today's parents sometimes carries over to the child's attitude towards the teacher. And this is formed from an early age. How children behave towards teachers is largely determined by the attitude of parents towards children's teachers.

Educational demands must be perfect in three aspects: cognitive, affective and psychomotor. Sometimes only approached with an administrative approach. It has not been interpreted philosophically and is truly internalized as an educational goal.

The purpose of this study is to explore educational values that refer to the tarbawi interpretation method in Surat Yusuf. One of the considerations is choosing Surat Yusuf, because the lessons in it are universal, eternal and valid for all time. The positive and negative characters in the story of the Prophet Yusuf are always there in every era.

RESEARCH METHODS

This research method uses library research. With a descriptive analysis method approach. The author analyzes the issues discussed by collecting library data in the form of verses from the Koran related to the theme of discussion and the opinions of mufassir, analyzing and then making conclusions. The limitation of the problem is what are the lessons from Surah Yusuf for Early Childhood education. To explore the educational values in Surat Yusuf, the approach used is tarbawi interpretation.

RESULTS AND DISCUSSION

1.1 Story of The Quran

The story of Joseph in the Qur'an is called ahsanu qasas. Qasas literally means to find or follow a trail (tatabbu' al-atsar) (Al-Qattan, 2010). Qasas also means consecutive news (*Al Akhbar Al Mutatabba'ah*). While according to the term, Qasas means news about a problem in consecutive times. Qasas Al Qur'an is news about the affairs of the people who have passed, the previous prophecy (prophecy) and the events that have happened (Al-Qattan, 1995).

In some cases, the Quran tells about the lives of Prophets (such as Prophet Ibrahim and Moses) in several chapters. In each case, a story relevant to the purpose of the surat will be taken. For example, when discussing the theme of polytheism and idolatry, the story of Prophet Ibrahim is mentioned in Surat Al-An'am 74-82 (Khan & Randhawa, 2016). Later another theme, the story of Prophet Ibrahim is mentioned in another surat.

Specifically in the story of Joseph, it is told in only one surat to be taken as a whole, namely in the surat of Yusuf. The story of Joseph for Prophet Muhammad peace be upon him has an important position as entertainment, ibrah, uswah and inspiration. One of the fragments is an example of the attitude of the Prophet Muhammad when the fathu of Makkah treated his brothers of the Qurays tribe.

Muhammad is identified with Joseph, and the tribe of Quraysh, to which Muhammad belonged and which had turned hostile to him, with Joseph's brother. In addition, the story predicts that just as Joseph finally triumphed over the obstacles put in his way by his brothers, so Muhammad will eventually emerge a victor in his struggle against the Quraysh. When, in 630, Muhammad conquered Mecca and the Quraysh anxiously waited for the verdict on their fate, Muhammad addresses them, asking them how they expected him to treat his former enemies. Their plea for mercy was made in the form of praise: "You are noble brother and the son of noble brothers." Muhammad issued a general amnesty, saying: la tathriba 'alaykumu 'iyawm, "No blame rests on you today." These words were taken from v.92 of the twelfth sura of the Quran-Joseph. The story had worked itself out in history. And so had the irony (Mir, 2000).

1.2 Tafsir Tarbawi

The term Tafsir Tarbawi comes from two words, tafsir and tarbawi. These two words are absorption words from Arabic, namely tafsir (explanation of the Koran) and tarbawi (education). From this etymological meaning, it can simply be understood that Tafsir Tarbawi is an explanation of the verses of the Quran relating to all matters concerning education.

Ahmad Munir in his book Tafsir Tarbawi: Revealing Al-Quran Messages on Education defines Tafsir Tarbawi with an effort (ijtihad) in the scientific field of interpretation that tries to approach the Koran from an educational point of view. Thus, Tafsir Tarbawi is a study of the Koran which systematically and methodologically seeks to explore the concept of education and all its supporting components. Starting from the understanding, objectives, methods, media to the evaluation and management.

1.3 Surat Yusuf

The name of this surat is the surat of Yusuf. Consisting of 111 verses, without any difference of opinion about it. Based on ijma', Surat Yusuf is a Makkiyah surat. This surat came down after the surat Hud which came down at a difficult time in the history of the preaching of the Prophet Muhammad when he was in Makkah. That is between the year of sorrow and the first bai'at aqabah. At that time, the harassment of the Quraysh disbelievers against the Prophet Muhammad and his Companions was getting worse. The Prophet allowed the Companions to emigrate to Habasyah. Then this surat was sent down with the aim of entertaining the Prophet and his Companions. At the same time as good news, for them there is a way out after difficulties, and there is power after narrowness, as happened to the Prophet Yusuf as (Bari, n.d.).

This surat is also a Rabbani education curriculum to prepare the Prophet to face the challenges of da'wah and life. For Muslims this is the prototype of ideal education. Both the story of the Prophet Yusuf as, as well as how the Prophet Muhammad saw and his

Companions made the story of the Prophet Yusuf as an educational role model. And among the most important phases of human education is in the early childhood phase. The educational success of the Prophet Yusuf as at an early age, even though he was only briefly with his father Ya'kub as, was enough to provide him with self-confidence, independence and maturity to face various tests of life: being put in a well, being used as a slave, being a palace servant, going to prison, and becoming a treasurer Egypt.

1.3.1 Asbabun Nuzul

Ibn Hibban narrated in his Sahih from Mush'ab bin Sa'ad bin Abi Waqash, from his father, he said:

أنزل القرآن على رسول الله صلى الله عليه وسلم, فتلا عليهم زمانا, فقالوا: يا رسول الله لو قصصت علينا, فأنزل الله: (آلر تلك آيات الكتاب المبين) إلى قوله (نحن نقص عليك أحسن القصص)

"The Qur'an was revealed to the Prophet SAW and he recited it to them for some time. Then they said, "O Messenger of Allah, if you tell a story for us. Then God sent down the verse, Alif lam Ra, these are clear verses of the Book (Al Qur'an). (QS Yusuf verse 1) until the verse, "We tell you (Muhammad) the best story. (QS Yusuf: 3).

1.3.2. Munasabah between the Beginning and the End of the sentence

Surat Yusuf begins with the words of Allah, "We tell you (Muhammad) the best story. (QS Yusuf: 3) and ends with His words, "Truly, in their stories there is a lesson for those who have reason. QS Yusuf: 111). This shows that God does not tell a story except because there is a benefit, lesson, wisdom, and that the story is true.

1.3.3. Contents of Surat Yusuf

Surat Yusuf contains several contents including:

- 1.3.3.1 Determine the prophethood of Prophet Muhammad peace be upon him and the truth of his preaching. That is by explaining the details of the stories of the previous people. That is by explaining the details of the stories of the previous people before him.
- 1.3.3.2 Explaining the consequences of envy, and that envy is a complete evil
- 1.3.3.3 Explain the influence of iffah (keeping honor)
- 1.3.3.4 Explain the consequences of lying
- 1.3.3.5 The priority of interpreting dreams, and sometimes dreams are seen by unbelievers
- 1.3.3.6 Absolute priority of knowledge
- 1.3.3.7 The danger of giving up on God's mercy
- 1.3.3.8 Trials (calamities) are previous sunnahs that befell the prophets and their followers
- 1.3.3.9 The priority of forgiving, and that it is one of the characteristics of righteous people
- 1.3.3.10 God has power over His affairs, even if the creatures want other affairs.

1.3.4. Characters in the story of Joseph

- 1.3.4.1 Joseph's brothers
- 1.3.4.2 Traveling party
- 1.3.4.3 Al Aziz's wife (Zulaikha)
- 1.3.4.4 The wives of officials in Egypt
- 1.3.4.5 Al-Aziz (Potiphar)
- 1.3.4.6 King of Egypt
- 1.3.4.7 Two Prisoners
- 1.3.4.8 Prophet Jacob, peace be upon him
- 1.3.4.9 Prophet Joseph, peace be upon him

Character Name	Character Name	Character Name
Yusuf as Brothers of Yusuf as	Yusuf as Brothers of Yusuf as	Yusuf as Brothers of Yusuf as
Character	Character	Character
Honest, Taqwa, Patience, ihsan, devoted to parents Liar, Hasad, Angry, Vengeful, disobedient to parents	Honest, Taqwa, Patience, ihsan, devoted to parents Liar, Hasad, Angry, Vengeful, disobedient to parents	Honest, Taqwa, Patience, ihsan, devoted to parents Liar, Hasad, Angry, Vengeful, disobedient to parents
Attitude to face challenges Winner Mentality Victim Mentality	Attitude to face challenges Winner Mentality Victim Mentality	Attitude to face challenges Winner Mentality Victim Mentality
Mindset Growth Mindset Fixed Mindset	Mindset Growth Mindset Fixed Mindset	Mindset Growth Mindset Fixed Mindset
Mental Resilience in Facing Grit Problems, Independent and Self-Confidence Fragile and relying on others	Mental Resilience in Facing Grit Problems, Independent and Self-Confidence Fragile and relying on others	Mental Resilience in Facing Grit Problems, Independent and Self-Confidence Fragile and relying on others

Table 1. Characters in the Story of Yusuf

1.3.5 Storyline

Among the beauties of the arrangement of the story of the Prophet Yusuf is the symmetrical pattern known as the ring structure. The ring structure is a literary approach with the arrangement of concepts or words that are crossed and repeated in reverse order. This structure has three general compositions namely parallel composition, mirror composition, and concentric composition (Cuypers, 2011). Jawad Anwar Qureshi formulates the structure of Surah Yusuf as follows:

Summary of the story :

Surat Yusuf is arranged using the ABC/D/C'B'A' ring structure pattern. With the following pattern:

A. 1-3 Introduction

B. 4-6 Joseph's Dream

C. 7-18 Jacob's Family Drama; Yusuf separated from Jacob

D. 19-57 Joseph in Egypt

C'. 58-98 Jacob's Family Drama; Yusuf reunited with Jacob

B'. 99-101 The realization of Joseph's dream

A'. 102-111 Conclusion (Qureshi, 2017)

The pattern above when detailed further as follows:

A.1-3 Introduction

B. 4-6 Joseph dreamed

C. 7-8 Joseph and brothers, separated from Ya'kub as

D1. 19-22 Joseph became a slave in Egypt

D2. 23-24 Joseph survives Zulaikha's temptation to betray Potiphar

D3. 24-29 Joseph is accused of guilt by Zulaikha

D4. 30-32 Zulaikha shows off Joseph, the women cut off his hand

D5. 33-35 Joseph imprisoned

D6. 36-41 Joseph interprets the dream of a prison inmate

D7. 42 Prisoners who were released from prison forgot Joseph's message

D8. 43-44 The king dreams

D7'.45 Former prison inmate remembers Joseph

D6' 46-49 Joseph interprets the king's dream

D5'. 50 Joseph was released

D4'. 51 The women declared that Joseph used to be innocent

D3' 51 Zulaikha also stated that Joseph was innocent

D2' 52-53 Joseph is released from Potiphar's accusation

D1' 54-57 Joseph was made treasurer of the wealth of the Egyptian palace

C' 58-98 Joseph and his brothers; reunited with Ya'kub as

Plot Elements	C.7-18	C'. 58-98
The Scheme	The Scheme of Joseph's Brothers' Evil Plan for Joseph	Joseph's plan against his brothers
Confession to Jacob as	Confession of Joseph 's brothers to take Joseph	Confession of Brothers to take Bunyamin
Lost brothers	Yusuf's brothers lost Joseph	Joseph's brothers lost Bunyamin

Return to Jacob as	Joseph's brothers return to Jacob with cunning cries	Joseph's brothers return to Jacob with honest tears
Joseph's clothes	Joseph's brothers brought Joseph's clothes with fake blood Yusuf's	brothers brought Joseph's original clothes
Jacob's surrender	Jacob's surrender to be patient	Jacob's surrender to be patient

B' 99-100 Joseph's dream comes true

A'. 102 -111 Conclusion (Qureshi, 2017)

Table 2. Jacob's Family Drama Plot (Qureshi, 2017)

1.4 Tafsir Tarbawi in Surat Yusuf

The term tafsir tarbawi consists of two words, tafsir and tarbawi. These two words are absorption words from the Arabic language, namely tafsir (explanation of the Qur'an) and tarbawi (education). From this etymological meaning, tafsir tarbawi is an explanation of the verses of the Quran related to all things about education.

According to Ahmad Munir, tafsir tarbawi is an effort (ijtihad) in the field of tafsir science that tries to approach the Al-Quran from an educational point of view. Thus, Tafsir Tarbawi is a study of the Quran that systematically and methodologically seeks to explore the concept of education and all its supporting components. Starting from the meaning, purpose, method, media up to the evaluation and management.

According to Bloom's taxonomy (Bloom, 1956), aspects of education include the cognitive, affective and psychomotor domains:

1.4.1 Cognitive aspects

1.4.1.1 Tauhid

The most important lesson in Surat Yusuf is the theme of tauhid. We can find this in a conversation between Prophet Joseph (as) and his 2 friends in prison:

يُصَلِّبِي السِّجْنَ ءَأَرْبَابٌ مُتَّفَقُونَ خَيْرٌ أَمْ اللَّهُ الْوَحْدُ الْقَهَّارُ

O two inmates of the prison, which one is good, the various gods or Allah, the One, the Almighty? (Surah Yusuf: 39)

Tafsir Al-Muyassar:

Yusuf said to the two young men who were in prison with him, "Which is better, worshipping various artificial gods or worshipping Allah, the One and Most Mighty (Alusy, 2012).

1.4.1.1 Language

One of the important lessons in Surat Yusuf is that language plays an important role in human thinking ability. Especially for young children, language skills really need to be emphasized.

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

"Indeed, We have sent it down in the form of an Arabic Koran, so that you understand it." (Surah Yusuf: 2)

Tafsir Al-Muyassar:

Verily, We have sent down the Quran in Arabic so that you, O Arabs, may think about and understand its meaning and practice its instructions (Alusy, 2012).

1.4.1.2 Storytelling

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ
قَبْلِهِ لَمِنَ الْغَافِلِينَ

"We tell you the best story by revealing this Al-Quran to you, and indeed you before (We revealed) it were among those who did not know." (QS Yusuf: 3)

Tafsir Al-Muyassar:

"We narrated to you (O Messenger), the best story by revealing this Qur'an to you, and you before the revelation of the Qur'an were truly among those who did not understand the news, did not know it at all (Alusy, 2012)."

1.4.2 Affective Aspect

We will see how strong the love relationship between Yusuf and his father is. And this is illustrated by the call between the two:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

قَالَ يَبْنَؤُ لَا تَقُصِّصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

"(Remember), when Yusuf said to his father: "O my father, indeed I dreamed of seeing eleven stars, the sun and the moon; I saw them all prostrating to me".

His father said: "O my son, do not tell your dream to your brothers, then they will plot (to destroy) you. Indeed, the devil is a real enemy of mankind". (QS. Yusuf: 4-5)

Tafsir Al-Muyassar:

"Tell (O Messenger), to your people the words of Yusuf to his father, "indeed I dreamed of seeing in my sleep eleven stars, the sun and the moon, I saw them all bowing to me." This dream became the opening of the good news that Yusuf received that he would receive a high degree in this world and in the afterlife.

Ya'qub said to his son Yusuf, "My son, do not tell your brothers this dream because they will incite, antagonize and try to eliminate you. Indeed, the devil is a real enemy of mankind."

Imam Al Qasimi, may God have mercy on him, said, Yusuf told his father his dream because he was confident in the perfection of his father's knowledge and love for him. Where if the dream is bad, the father will try to turn it away.

This shows that there is an emotional closeness between Yusuf as and his father, so that Yusuf as did not hesitate to tell his big dream to his father (Bari, n.d.).

The verse above also shows Prophet Yusuf's ethics to his father where Yusuf dialogues with his father with full of gentleness and respect. This is the custom of the prophets with their fathers. Sheikh Walid Al-Ashimi said, "When a small child trusts his father, he will tell about the strange things he faces (Bari, n.d.)."

The word "Ya Bunayya" which means oh my son contains the meaning of tenderness and love. And from that word it can be understood that Yusuf was still young. Ya'qub is his father and Yusuf is his son. A father is always filled with love for his son.

Imam Abu Hayan also explained that Yusuf's words to his father, "Ya abati" contained a vision of obedience, devotion and love. Similarly, Ya'qub's words, "Ya bunayya" contain feelings of love, closeness and affection.

The language of love and affection can be conveyed through: 1. Words, 2. Service, 3. Physical touch, 4. Gifts, 5. Space.

What Prophet Ya'qub as did as a father as well as education for his son was to give five forms of affection to Prophet Joseph as.

1.4.2.1 Ya Bunayya's nickname is a favorite nickname for children

1.4.2.2 Listening carefully is a special space that will later be firmly entrenched in the adult Prophet Yusuf as. He was loved by his father and carried out the heavy mandate of prophecy.

1.4.2.3 Validating Yusuf's talent in interpreting, that Prophet Yusuf was the one who was chosen as a Prophet, as he was, Prophet Ishaq as and Prophet Ibrahim as. The Prophet Ya'qub as has been able to equip a strong self-concept for the maturity of Yusuf as later. He has a noble lineage from his father, grandfather and great-grandfather was a prophet. He also has a noble hasab (position) as his forefathers had hasab. Namely in the form of a prophetic treatise.

1.4.2.4 The affection given by the Prophet Jacob at the early age of the Prophet Joseph was later very useful in building the self-confidence of the Prophet Yusuf when he proposed himself as treasurer of Egypt:

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

"Yusuf said: "Make me treasurer of the state (Egypt); indeed I am a person who is good at guarding, more knowledgeable." (QS Yusuf: 55)

The Prophet Yusuf as had two conditions 'alimun and hafidzun when he was willing to offer himself to occupy an important position as treasurer of Egypt. 'Alimun is defined as someone who has knowledge or expertise in certain matters so that he can be professional in carrying out certain tasks. While hafidzun means someone who has honesty and can be trusted (integrity).

1. The best service provided by Prophet Ya'kub as to his son, giving education rights, became a big capital for Prophet Yusuf as in adulthood to serve religion, society, nation and state.

The love that children enjoy when they are young is an important foundation for building a winning mentality and growth mindset, grit (patience, toughness and fortitude in facing life's trials).

On the other hand, the trait of jealousy towards brothers is told in Yusuf's story to know the danger. Hasad becomes a major disaster that occurs in many families. At an early age, children know positive traits: love and affection and know negative traits: passion.

1.4.3 Psychomotor Aspects

Yusuf as is a child who is not like most other children. He is a smart child, who has great potential to interpret his dreams. Devoted to both parents. His parents also saw that there was great potential for good and prophetic signs behind his dream of seeing the sun, moon and eleven stars prostrate to him.

However, the Prophet Yusuf remained a child as usual. Who has needs like most small children. To play and have fun in childhood. Because the physical activity in the game will strengthen the intelligence and psychomotor aspects.

This is a gap in educational activities that Joseph's brothers used to harm him. Actually, playing activities in childhood is a very good and important thing for the growth and development of Yusuf as. It was this reason that made the Prophet Ya'kub as worried about allowing the Prophet Yusuf to go with his brothers:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: They said: "O our father, why do you not trust us in Yusuf, when in fact we are people who desire good for him. Let him go with us tomorrow morning, so he (can) have fun and (can) playing around, and indeed we will definitely take care of it". (QS Yusuf: 11-12)

Tafsir of Al-Muyassar:

"Yusuf's brothers said, after agreeing to get rid of Yusuf, "O our father, why don't you consider us people who can be trusted over Yusuf, even though Yusuf is our own brother, while we want good for him, love him and care for him, and special with our sincere intentions to him?"

"Let him go with us tomorrow, when we go out to the pasture, where we herd, so he can run, be active, be happy, and be able to play competitions and other of the various games that are allowed. And indeed we will protect him from all that you worry about him (Alusy, 2012)."

From here we can see the urgency of playing small. It is a means of building up the child's physical strength, satisfying his spiritual needs, nourishing his soul with goodness. This is the education that the Prophet also needed. Prophet Muhammad SAW also loved to play, entertain and joke with children, Letting Anas bin Malik ra (the Prophet's young servant) play with his friends. Say hello to them while they are playing. He also played with his grandchildren Al Hasan and Al Husain radhiyallahu anhuma in front of people in the house.

The secret of Prophet Yusuf's success in adulthood was because he had enjoyed proper early childhood education. Education that gives birth to the character of piety, patience (patience and grit) and ihsan.

Four things possessed by people who are role models in terms of fortitude, namely:

1.4.3.1 Interests. Desire stems from the essence of enjoying what is done. With unwavering interest and childlike curiosity, these people of fortitude scream, "I love what I do!"

1.4.3.2 Capacity to practice. To be resilient, you have to fight complacency. "Whatever I have to do, I want to get better at it," is a phrase often repeated by all models of grit, whatever their interests, and no matter how good they are.

1.4.3.3 Purpose. What ripens desire is the belief that your work matters. Whatever it is, people who exemplify the quality of grit always say to me, "My job is important-- both to me and to other people."

1.4.3.4 Hope. Hope is the persistence to rise. Hope defines each stage. From the very beginning to the very end. It's important to learn to keep going even though. Facing difficulties, we are beset by doubts (Duckworth, 2018).

Prophet Yusuf's interest and talent in interpreting dreams, interpreting his dreams, the dreams of the two prisoners and the dream of the king. The capacity to practice because he is hafizh competence (maintaining trust) and 'alim (intelligent). His goal was to become a prophet who would continue the prophetic messages from his father, grandfather and great-grandfather. The hope he had built since childhood that one day in his dreams he would see the sun, moon and eleven stars would bow down to him. Whatever problems he faced, hope made him endure and be patient

CONCLUSION

Surat Yusuf contains an educational manhaj that can be used as a reference for early childhood education. By using tarbawi interpretation, there are many educational values that can be taken. Bloom's taxonomy can also be used to map three domains of education: cognitive, affective and psychomotor. In Surat Yusuf we can find these three aspects of education. This is a prophetic education curriculum that was also practiced in the life of the Prophet Muhammad. An educational curriculum that produces three aspects of quality: piety, patience and kindness. Prophet Yusuf as integrated the worldly and ukhrawi side of success. Became vizier as well as Prophet.

For educators, both parents and teachers should make Surat Yusuf a reference for compiling an educational curriculum.

2.1 Cognitive aspects

Instill tauhid, language skills, and do a lot of storytelling and dialogue, to hone children's understanding and practice problem solving.

2.2 Affective Aspect

Children need to be given love, a sense of security, psychological needs. There are five love languages that need to be given: kind words, service, gifts, physical touch, space in the child's heart to grow, trust and love one another.

2.3 Psychomotor Aspects

Children have the right to play and have fun at an early age. This will strengthen his mind. Satisfy the thirst of his soul. At the same time providing physical and mental provisions to grow healthy and strong.

The tarbawi interpretation of Surat Yusuf is also very important for fathers, teachers and educators to study. Especially those who are involved in early childhood education. The tarbawi interpretation of Surat Yusuf provides adequate provisions in educating children's positive characters by example and example. Introducing exemplary in terms of honesty, piety, patience, kindness (kindness), growth mindset and winning mentality. On the other hand, it can immediately detect negative characters in children and correct them at an early age: jealousy, anger, revenge, hobbies for lying, betrayal, delinquency that damages their souls, a fixed mindset and victim mentality.

Prophet Yusuf as in the long story of his life has four conditions of success: interest, capacity to practice, purpose and hope. These four things are known as grit (a combination of the power of passion and fortitude). The character of the Prophet Yusuf is summarized by the words hafiizun and 'alimun. The Prophet Yusuf as had two conditions for the success of 'alimun and hafidzun when he was willing to offer himself to occupy an important position as treasurer of Egypt. 'Alimun is defined as someone who has knowledge or expertise in certain matters so that he can be professional in carrying out certain tasks. While hafidzun means someone who has honesty and can be trusted (integrity). The secret of success that he conveyed in QS, Yusuf: 90, *"Indeed, whoever is patient and pious, Allah will not waste those who do ihsan."*

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