

Uswah Hasanah as a Methodology of Islamic Education

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Abstrak. Tujuan Nabi Muhammad diutus adalah untuk menyempurnakan akhlak manusia dan Nabi Muhammad SAW sebagai contoh atau suri tauladan yang bisa menjadi role model bagi umat Islam. Suri tauladan dalam konteks ayat Al-Qur'an disebut Uswah Hasanah. Kesuksesan Nabi Muhammad SAW dalam berdakwah adalah karena memiliki uswatun hasanah dalam melakukan dakwah yang di dalamnya terdapat nilai-nilai pendidikan baik dari sisi substansi, pendekatan maupun metodologis. Dalam Al-Qur'an istilah Uswatun Hasanah ditunjukkan kepada Nabi Ibrahim a.s dan Nabi Muhammad SAW. Uswatun hasanah para nabi merupakan perilaku yang mulia yang menjadi teladan bagi manusia lainnya. Uswatun hasanah meliputi teladan dalam akhlak, sabar dalam berdakwah, dan tabah menghadapi ujian. Dalam konteks pendidikan, semua pihak yang terlibat dalam proses pendidikan harus dapat menjadi teladan bagi yang lain. Kesuksesan pendidikan dan dakwah Nabi Muhammad SAW adalah karena nabi dapat menjadi teladan, contoh, bisa diikuti, dan jadi panutan bagi yang lainnya

Kata Kunci: keteladanan, uswah hasanah, pendidikan Islam

Abstract. The purpose of the Prophet Muhammad was sent was to perfect human morality and the Prophet Muhammad SAW as an example or role model who could be a role model for Muslims. The role model in the context of the verses of the Qur'an is called Uswah Hasanah. The success of the Prophet Muhammad in preaching was due to having uswatun hasanah in carrying out da'wah in which there were educational values both in terms of substance, approach and methodology. In the Qur'an the term Uswatun Hasanah is shown to the Prophet Ibrahim as and Prophet Muhammad SAW. Uswatun hasanah of the prophets is a noble behavior that is an example for other humans. Uswatun hasanah includes being exemplary in morals, being patient in preaching, and being steadfast in facing tests. In the context of education, All parties involved in the educational process must be able to be role models for others. The success of the education and preaching of the Prophet Muhammad SAW was because the prophet could be an example, an example, could be followed, and became a role model for others

Keywords: exemplary, uswah hasanah, Islamic education

INTRODUCTION

One of the factors for the success of education during the time of Rasulullah PBUH was due to the use of the *uswah hasanah* (exemplary) approach in guiding his companions. The Messenger of Allah prioritized exemplary in educating good friends in the form of character, behavior, social interaction, and Islamic brotherhood so as to form good character.

In Islamic education, educational methods are based on the verses of the Qur'an or the Hadith of the Prophet Muhammad which are the main sources for Muslims (Romli et al., 2021). It is understood that in the Al-Qur'an and Hadith it can be found various educational methods that really touch feelings, educate the soul and raise the spirit (N. Hidayat, 2015).

According to Abdurrahman An-Nahlawi, these are the Qur'anic and Prophetic conversation (*hiwar*) methods, the Qur'anic and Prophetic story (*qisab*) methods, the Qur'anic and Prophetic parables (*amtsal*) methods, the method of giving examples, the method of self-accustoming and practice, the method of *'ibrab* (taking lessons) and *man'idhab* (warning), and methods *targhib* (make happy) and *tarhib* (make fear) (An-Nahlawi, 1992).

Al-Qur'an as a source of Islamic education must be internalized by educators. In this case, the teacher is not only the subject, but also the object of education (Islamy et al., 2021). Thus, everything conveyed or said by the teacher to students is also

carried out by the teacher. Teachers (Islamic Religion teachers) are not only good at lecturing but must implement religious values in everyday life (Parhan & Sutedja, 2019). However, in fact, there are some educators proficient in speaking religion, but only a few in practice. So if there are students who do not respect educators because educators do not respect themselves (Taklimudin & Saputra, 2018).

Exemplary in Islamic education needs to be studied together. On the one hand, Islamic education is less attractive to the public. For this reason, Islamic education must be packaged and reformulated in a future paradigm that is able to answer the needs of society by understanding the Al-Quran textually and contextually (Parhan et al., 2022). So understanding the verses of the Koran can be applied in everyday life. As exemplified and practiced in the life of the prophet Muhammad SAW. and the Companions, as well as previous prophets as mentioned in the Koran (Ulwan, 1992).

In the context of Islamic education, many factors determine the success or failure of Islamic education. Among these factors is the need for exemplary by teachers and educators. Being a role model is not only a role model for students, but also an increase in student morale in behaving and behaving (Prasetyo et al., 2019). However, the understanding of the Prophet's example has not been perfectly reflected in practical Islamic education.

The Prophet Muhammad was a role model teacher for his friends. His personality and example is shown in the attitude of fortitude, patience, perseverance, remaining faithful to Allah under any circumstances, continuing to perform worship under any circumstances, being generous, sincere, diligent and enthusiastic and other attitudes (Misdar, 2017).

In Islamic education, references to pedagogical values are sourced from the Al-Qur'an and Hadith (Aziz et al., 2022). Educative and pedagogical values in Islamic teachings are stated explicitly as well as implied. Exemplary explicitly in the Qur'an is called "*Uswah Hasanah*". In simple terms "*uswatun hasanah*" means "good role model" (Parhan et al., 2021). The historical journey of the Prophet Muhammad as an Apostle of Allah, has become the highest rated reference in the view of a Muslim, that the Prophet Muhammad was a role model, his example covered all aspects of his life (Misdar, 2017).

Along with the development of the times, the world of Islamic education has begun to be heavily contaminated by other factors such as technological developments, cultural developments from other countries and the growing use of social media among educators and students in schools or madrasas.

Basically there is nothing wrong with the development of culture and technology, it even makes the educational process easier (An & Oliver, 2021; Cherrstrom et al., 2019; Christopoulos & Sprangers, 2021). With technology and socio-cultural

developments in society it actually helps accelerate the educational process. Education is no longer limited by physical teaching materials that must be purchased, but currently Islamic religious teaching materials can be obtained digitally and for free. Learning can now be done face-to-face virtually. Of course this is a positive impact of socio-cultural and technological developments. However, there are also some things that have a negative impact. Among the negative impacts is the eroding of educational values, morals, moral values and religion. In a broader context, this also undermines character values (M. Hidayat et al., 2022).

The damage of character values and morals and religion, not only in students who have idolized gadgets and social media networks (Parhan et al., 2020). However, educators are also affected by the damage of moral values, character and religion. With this, on the one hand it is difficult for an educator to be a role model for his students. For example, an educator teaches students to be patient, trustful, honest, not show off, not arrogant and other morals, but on the other hand an educator uses social media to "update status" with posts that are contrary to what is taught to students. he taught. This causes a crisis of trust from students towards teachers, because the teacher himself cannot be a role model for his students.

Referring to the explanation above, the writer considers it necessary to analyze the meaning of Uswah Hasanah as an example for all parties involved in Islamic education.

This is so that all parties can realize the importance of exemplary in the process of Islamic education and implement it in everyday life.

Referring to the background above, the purpose of discussing this literature study is to describe the nature of *uswah hasanah* in the perspective of the Qur'an and to describe the position of *uswah hasanah* in the context of Islamic education methodology.

METHODS

This study used a library research approach with a qualitative approach. Literature research in question is a study that makes references or sources of literature as primary data in its research.

In addition, qualitative research aims to reveal symptoms holistically-contextually by collecting data from natural backgrounds, and relying on the researcher himself as a key research instrument. Meanwhile, according to Denzin & Lincoln (Anggito & Setiawan, 2018) is natural or natural research with the aim of interpreting phenomena that occur by involving a number of relevant methods for later description.

Sources of research data are documents and reading sources that are relevant to the research theme. These sources include the Al-Qur'an and its translations, interpretations of the Qur'an and several research sources in scientific journals that can be accessed online.

RESULTS AND DISCUSSION

The Basic Concept of Uswah Hasanah

Etiologically, "*Uswatun Hasanah*" comes from two words, namely *uswah* which means role model, and *hasanah*, which comes from the words *hasuna*, *yahsunu*, *husnan wa hasanatan*, which means something good, proper and goodness. According to Raghīb al-Asfahani, a linguist, *hasanah* is everything good or enjoyment that humans get for their mental, physical and emotional conditions. So *Uswatun Hasanah* can be interpreted as "a noble behavior that is an example for mankind" (Al-Hafidz, 2005).

The word *uswab* can also be read "*iswab*" or "exemplary role model" which is used to show one's character and personality (Shihab, 2009). *Uswatun Hasanah* consists of two sets of sentences, *uswab* and *hasanah*. *Uswah* can also be interpreted *qudwah*, follow, role model. *Hasanah* means "good". Thus, *Uswatun Hasanah* can be interpreted as a good role model (Joseph, 2003).

The terms "*uswab*" and "*iswab*" or with the words "*al-qudwah*" and "*al-qidwah*" which have the meaning of a situation when a human being follows another human being, whether in good or bad (Arief, 2002). Referring to the definition above, *uswab hasanah* can be interpreted as "exemplary". Exemplary are things that are imitated or imitated by someone from others. However, the exemplary referred to here is exemplary which can be used as a tool for Islamic education, namely

good exemplary, in accordance with the notion of “*uswatun hasanah*”.

Another definition in language is that the word *Hasanah* has its root *hasuna-yabsunu-busnan wa hasanatan* which means something that is good, proper, and good. Kindness or something good according to Islam. According to Abi Fadl Jamaludin Muhammad bin Mukrim bin Manzur al-Afriqi al-Misri, an Arabic linguist from Egypt, *hasanah* is something good, all good deeds according to Islam and are rewarded. Its opponent is *sayyi'ah*, which is something bad, not good, and sinful. According to Ragib al-Isfahani, a linguist and Al-Qur'an scholar, *hasanah* is all the goodness or enjoyment that humans get for their soul, physical and emotional conditions (Dahlan, 1996).

In the Al-Qur'an, the word *Uswatun Hasanah* is mentioned in at least 3 different verses, namely in Surah Al-Ahzab verse 21, Surah Al Mumtahanah verse 4 and verse 6. The most popular verse for the general public and often read by lecturers is Surah Al-Ahzab verse 21 is as follows:

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

Meaning: “Indeed, in (self) Rasulallah really there is a good role model for you, (namely) for those who hope (grace) Allah and (arrival) Day of Judgment and who remember Allah a lot.” (QS Al-Ahzab: 21).

The verse above was revealed when the Ahzab war occurred, but the meaning of the verse above does not

only apply when there is a war but applies to all conditions. In the commentary of Ibn Kathir it is explained that this verse is a great foundation/argument in emulating the Prophet Muhammad. in all his words, deeds, and circumstances. The people were commanded to imitate the Prophet. in Ahzab's war, in patience, patient effort, istiqomah, struggle, and his waiting for help from his Lord.

This verse is the main principle in emulating the Prophet Muhammad. both in speech, deed and behavior. This verse is Allah's command to humans to follow the example of the Prophet Muhammad in the Al Ahzab incident, namely to imitate his patience, efforts and waiting for a solution given by Allah The Almighty. That is, God's tests and trials will result in help and victory as God promised him (Nasib ar-Rifa'i, 1989).

According to Muhammad Jamaluddin al-Qasimy, in fact the Messenger of Allah has role models, namely those who hope for (the grace of) Allah and (his arrival) on the Day of Judgment and he mentions Allah a lot. The point is that in the morals and behavior of the Prophet there are good role models because there is determination and courage when facing trials and difficult situations. Even though this is very necessary or necessary.

And there is also patience when facing trials and threats. His soul remains steadfast and calm in facing all situations and circumstances. Don't complain in trouble, don't feel low about big things. Even though he was weak he remained firm and patient as

a believer to always excel. Whoever can be patient in praying to Allah when facing a difficult situation like this then he is a person who has a high degree (Jamaluddin al-Qasimy, 1914).

Imam Sulaiman bin Umar interprets that you have had an example in the Prophet, where he devoted his energy to helping Allah's religion by participating in fighting in the Khandak war. Also when he injured his face and front teeth, and the killing of his uncle Hamza and how he also felt hungry. Even so, he remains patient while expecting from Allah and remains grateful and willing with it all (Asy-Syahir bil Jamal, 1204).

There are differences of opinion regarding the law of imitating and following the Prophet, whether it is obligatory or circumcised. The first opinion is obligatory, until there are indications that lead to sunnah law. While the second opinion is circumcised, until there is an indication towards obligatory. Another possibility is that it is obligatory to meiru for religious affairs and sunnah for worldly affairs (Asy-Syahir bil Jamal, 1204).

Whereas Mustafa al-Maraghi said that imitating and following the prophet is obligatory in his deeds, and should go according to his instructions, if they want to expect rewards and help from Allah the Almighty. on doomsday (Musthafa Al-Maraghi, 1987).

Basically the verse refers to the personality of the Prophet Muhammad. Thus, the personality of Rasulullah PBUH. should be owned by an educator, this means a teacher

or parent has an important role in shaping the child's soul. Patience, steadfastness, good morals are traits 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.

Apart from in Al-Ahzab verse 21, the terminology of *Uswab Hasanah* is also found in Surah Al Mumtahanah verses 4 and 6 as follows:

فَدَّ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ
وَالَّذِينَ مَعَهُ ...

Meaning: "Indeed, there is really a good role model for you in (self) Abraham and those who were with him ..." (QS Al-Mumtahanah: 4)

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ
اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

Meaning: "Indeed in them (Ibrahim and his people) really there is a good role model for you, (namely) for those who hope (reward) Allah and (safety on) the Day Hereafter. Whoever turns away, verily Allah, He is the Most Rich, the Most Praised." (QS Al-Mumtahanah: 6).

According to the interpretation of Ibn Katsir that verse Allah the Almighty said to those who believed who were hostile to the disbelievers to break away from them, "indeed there has been a good role model for you in Abraham and those who were with him," namely the his followers who believe (in Allah)". Except for the matter of Ibrahim's request for forgiveness for his father, because the request was only because Ibrahim had promised to ask forgiveness for his father. But after

Ibrahim learned that his father was an enemy of Allah, he broke away from him (Nasib ar-Rifa'i, 1989).

In line with this, it is stated in the interpretation of al-Azhar which states that the Prophet Abraham asked forgiveness for his father from Allah, on the condition that his father promised to return to the right path. Ibrahim a.s. was a person with very subtle feelings. He told his father that he would really ask for forgiveness because his only ability was to ask, and his power was nothing more than that. The Almighty is only Allah. But after that promise was not fulfilled by his father, and however subtle his feelings and how much he loved Abraham for his father after he knew that his father was really an enemy of Allah then he broke away from him (Abdul Karim Amrullah, 1999).

Another opinion regarding the verse above is that in the prophet Abraham there are qualities that should be used as role models. He firmly and so bravely opposed polytheism and taught monotheism. He is not afraid to face the risks that befall him and he always puts his trust in Allah by asking forgiveness and praying for the disbelievers not to beat him and do all cruelty and slander against him (Bakry, 1986).

Types of Exemplary

Strictly speaking, exemplary in the Qur'an is called *Uswah*. Implicitly there is a term similar to *uswah hasanah*, namely exemplary in the terms *Iqtida* and *Ittib'a*.

Exemplary in the term *Iqtida* is found in Surah Al-An'am verse 90 as follows:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدَىٰ قُلْ لَا
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا زِكْرًا
لِّلْعَالَمِينَ

Meaning: "Those are (the prophets) who have been guided by Allah. So, follow their lead. Say (Prophet Muhammad), "I do not ask you for anything in return for it (revealing the Qur'an)." (Al-Qur'an) is only a warning for (ummah) throughout the world." (QS. Al-An'am: 90)

Through this verse, it can be understood that Allah ordered the Messenger of Allah to follow the previous prophets and emulate them in commendable morals and noble qualities, such as being patient with the persecution of ignorant people and forgiving them. Allah's command to the Messenger of Allah to follow the previous prophets and emulate them in commendable morals and noble qualities, such as being patient with the persecution of ignorant people and forgiving them (Musthafa Al-Maraghi, 1987). According to Quraish Shihab, the exemplary referred to in the verse above is an order to emulate the principles of *aqidah*, *shari'a* and morals (Shihab, 2002).

"*Iqtida*" means to follow. This term is a sign that following the Prophets will gain a noble degree in the sight of Allah The Almighty and will create a good social life in society.

Exemplary in the term *Ittiba'* is explained by Allah The Almighty in

the letter At Taubah verse 100 as follows:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ
وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
Allah عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ
الْفَوْزُ الْعَظِيمُ

Meaning: "The former were the first (to convert to Islam) among the Mubajirin and Ansar and those who followed them well, Allah was pleased with them and they were pleased with Him. Allah has prepared for them gardens beneath which rivers flow. They live in it forever. That is a great victory." (QS. At-Taubah: 100)

In this verse it is explained that the earlier people, moreover, first converted to Islam, both from among the emigrants who emigrated from Mecca to Medina, as well as from among the Ansar, namely the residents of the city of Medina who welcomed the arrival of the Prophet and the Emigrants, and so did the companions others follow this well, these three groups are believers who have the highest dignity in the sight of Allah, due to their firm faith, and their good and sincere deeds, as guided by the Prophet Muhammad. Allah The Almighty is pleased and pleased with them, and vice versa they are pleased to Allah. And Allah made a very noble reward for them, namely the paradise of Jannatun Na'im in which rivers flow, and there they will get unlimited pleasure. They will remain there forever. That's the big win they will get (Sonhadji, 1995).

Meanwhile, Quraish Shihab is of the opinion that in general the scholars make this verse the basis for obliging someone to respect the companions of the Prophet, in fact this is used as the basis for stating that all the companions of the Prophet can be judged to have personal integrity, honesty and trustworthiness so that news should which they claim to be the source of the Apostle, should be accepted and justified (Shihab, 2002).

In the Qur'an there are verses related to Ittiba besides At-Taubah verse 100 above, there are also verses from Yusuf verse 108 and Asy-Syu'ara verse 215. In simple terms, *Ittiba'* can be interpreted as imitation. In the context of Islamic education there are two types of imitation, namely imitation that is done consciously and with the consideration that there is imitation just following along and imitation that has the highest value is imitation based on goals and methods (An-Nahlawi, 1996).

In Islamic education, every Muslim educator or teacher should try to become *uswatun hasanah*, meaning that he can be a good role model for his students in particular and society in general, although it is admitted that it is impossible to be the same as the situation of the Prophet, but at least he must try to that direction (Budiyanto, 2011).

In Islamic education, there are several values or types of exemplary that must be carried out by all parties. In this discussion, the author focuses more on exemplary Islamic education teachers. These examples include exemplary in patience, worship,

morals, humility, justice, and asceticism.

Exemplary in patience is implied in the letter Al-Ahqaf verse 35 as follows:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ
وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرُونَ مَا
يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ
نَّهَارٍ بَلَّغْنَاكَ الْفَوْزَ إِلَّا الْقَوْمَ الْفَاسِقُونَ

Meaning: "So, be patient with you (Prophet Muhammad) as *ululazmi* (those who have steadfastness) from among the apostles have been patient and do not ask for punishment to be hastened for them. On the day when they see the promised doom, it will be as if they only stayed (in the world) for a moment during the day. (Your advice) is a warning (from Allah). Therefore, none will be destroyed except the wicked."

In Tafsir al-Munir, Wahbah az-Zuhailiy says, this verse was revealed on the day of Uhud. Allah commands the prophet to be patient for all calamities. As patient as the prophets who received the title *ulul Azmi*. Because the virtue of being patient is a moral virtue that will elevate your rank in the sight of Allah. And patience here does not have to prevent jihad, and run away from the enemy, and kill the enemies of the disbelievers and so on. And verily Allah Allah commands safety and victory in battle (Az-Zuhailiy, 1991).

Almost the same opinion is found in the interpretation of Ibn Kathir, he interpreted the verse as saying that Allah told the Messenger of Allah to be patient for the lies of his people, so be patient like those who have the

courage of the apostles for the lies that have been committed by them (Nasib ar-Rifa'i, 1989).

In addition to being exemplary in patience, teachers and parents need to be exemplary in matters of worship. This is implied in the letter Luqman verse 17 as follows:

يُنْيِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ
عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

Meaning: "O my son, establish prayer and order (humans) to do what is good and prevent (them) from being wrong and be patient with what befalls you. Indeed, that is one of the affairs that (must) take precedence." (QS. Luqman: 17).

In the interpretation of Al-Maraghi, this verse has the meaning; "O my son, establish prayer, that is, pray perfectly according to the way that pleases. Because prayer contains the pleasure of God, because those who do it mean facing and submitting to Him. And in that prayer there is wisdom that can prevent from abominable and unjust acts."

Exemplary in worship is implied as in the previous letter Luqman verse 17. The example of worship should be instilled and accustomed from childhood by parents. Because the good habits in their behavior that are instilled since childhood will shape their personality in the future. There is a saying: "Who gets used to something when he is young, when he is old it will become a habit too." (Athiyah al-Abrasyi, 2003).

Parents in the family are very influential people on the mental development of children. For this

reason, exemplary worship needs to be instilled in children from an early age. By practicing worship such as inviting children to pray in congregation, fasting in the month of Ramadan is a form of worship instilled by religious teachings. This will make an impression and be instilled in the child's soul if worship education starts from childhood.

Exemplary in morals implied in the letter Al-Qalam verse 4 as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "Indeed, you are truly virtuous and noble." (QS. Al-Qalam: 4)

According to the commentators, the verse above shows the virtues of the morality of the Prophet Muhammad. as the virtue of the Prophet's morals, it is said that his morals are the Qur'an. An educator must have a high scientific personality and good morals because children always have what they have through the urge to imitate and be curious (Al-Jumbulat & At-Tuwaanisi, 2002).

Regarding the morals of the prophet Muhammad PBUH is the Qur'an, this is contained in one hadith, namely:

It means: "From Sa'id ibn Hisham said I asked 'Aisyah to tell me about the morals of the Prophet Muhammad, then 'Aisyah replied that her morals were the Al-Qur'an." (Reported by Ahmad)

From the above hadith it can be explained that the prophet Muhammad was a very noble human being and should be made a role model in his morals. As it is said that Rasulullah PBUH had morals in the Qur'an, then all his actions were pillars

of moral teachings. Having good morals as exemplified by the prophet will form a pure soul.

Prophet Muhammad is the embodiment of all virtues. He was not only the best man, but also the greatest prophet. His morals are the Koran, said Aisyah, the wife of the prophet. In other words, his daily life is a true reflection of the teachings of the Koran. Because the book is a law that contains high morals for the development of different human abilities, the prophet's life shows all these morals in real social life.

Exemplary in Tawadhu is implied in the letter Asy-Syu'ara verse 215 as follows:

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Meaning: "Humble your heart towards those who follow you, namely the believers." (QS. Asy-Syu'ara: 215)

Being humble to others means respecting others sincerely. Other people are treated with respect, his feelings are guarded, and he shows pleasant behavior. Anyone he faced was always treated with respect. When talking to other people always appreciated the other person. If he meets someone at a lower social level, he will always respect and glorify his dignity.

Exemplary also needs to be applied in the ascetic nature of an educator or parent. This is implied in the following letter of Al-Furqan verse 57.

فَلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا

Meaning: "Say (Prophet Muhammad), "I do not ask for anything in return from you (in conveying the treatise), except (expecting that) people want to take the path to their Lord." (QS. Al-Furqan: 57)

Sayid Quthub interpreted this verse that the Prophet PBUH. He did not expect material rewards or worldly pleasures from those who welcomed his invitation, no tributes, no gifts of any kind that were offered to him by Muslims when he converted to Islam. There is only one reward/reward for the apostle, namely obtaining guidance to his Lord and his closeness.

From the verses and interpretations of mufasir when it is related to the profile of educators, a teacher who teaches knowledge, both worldly and hereafter knowledge, must lead to the goal of his student's life, namely to achieve a happy life in the afterlife. The teacher must guide his students so that he learns not for the sake of a diploma, only for the purpose of accumulating wealth, achieving the luxuries of the world, rank and position, honor and popularity.

In teaching educators must follow the example of the apostles, not aiming to seek worldly possessions and luxuries, but seeking the pleasure of Allah, being sincere in carrying out their duties. As this is quoted by Abidin Ibn Rusn in *Ihya'* which means to say: "Whoever seeks property by selling knowledge, then it is like someone who cleans the marks of his feet with his face. He has changed those who are slaves to people who are slaves and people who are slaves." (Ibn Rusn, 1998).

The statement here does not mean that a teacher cannot receive a salary or wages. However, this statement can be interpreted that a teacher must be sincere. But the criteria for sincerity are not only clean from goals other than God that are outward in nature, such as teaching to get a wage or salary.

Uswatun Hasanah as a Methodology of Islamic Education

The exemplary method (*uswah hasanah*) in the perspective of Islamic education is the most convincing influential method for the successful formation of students' moral, spiritual and social ethos aspects (Mubarok, 2019; Mostofa, 2019b). The lack of role models from educators in practicing Islamic values is one of the factors causing the moral crisis. The application of exemplary methods in Islamic education is not only supported by educators, but also parents and their environment which are mutually synergistic (Darlis, 2017; Jamilah, 2019).

Exemplary educators, parents, society, consciously or not attached to oneself, both in the form of words, actions, or things that are material and spiritual (Budiyanti et al., 2022). Educators must be able to act as role models for their students, parents as good role models for their children, and all parties can set good examples in their lives (Ahmad Saebani, 2012).

According to Armai Arif, that the exemplary method is one of the guidelines for action, we might be able to compile a complete education

system but all of that still needs realization, and that realization is carried out by educators (Mustafa, 2019a).

Humans really need exemplary to develop their traits and potential. Education by giving concrete examples to students. In Islamic boarding school education, giving these examples is highly emphasized, Kyai or Ustadz must always set a good example for students, in ritual worship, daily life and others, because their value is determined from the actualization of what is delivered. The more consistently an ustadz maintains his behavior, the more his teachings and advice are heard (Burhanuddin, 2011).

Educators, especially parents in the household and teachers at school are ideal examples for children. One of the main characteristics of children is imitating, consciously or not, will emulate everything, actions and behavior of their parents, both in the form of words and deeds as well as in the appearance of psychological attitudes, such as emotions, sentiments, sensitivity, and so on (Jamaluddin, 2013).

Regarding the meaning of exemplary, Abdurrahman An-Nahlawi argues that exemplary can be applied in the educational context so that exemplary has the following educational principles:

a. Islamic education is a concept of always calling on the way of Allah, thus an educator is required to be an example in front of his students.

b. Islam has made the personality of Rasulullah SAW as an eternal and actual role model for education. Islam does not present this example to show negative admiration or mere contemplation of the imagination, but rather Islam presents it so that humans can apply it to themselves (An-Nahlawi, 1996).

The teacher's example is a habit in the form of everyday behavior. The teacher's exemplary meaning in this study is the personality, habits, and examples displayed by the teacher in personality, appearance, speech, and good behavior (Mulyasa, 2012).

Teachers play a very strategic role, especially in forming character and developing the potential of students. The existence of teachers in the community can be used as role models and references for the surrounding community. This is what requires teachers to always be on the right track, on the right path not to deviate or turn, in accordance with sacred religious teachings, and good customs (Prasetyo et al., 2019).

The teacher is a role model who must be able to set a good example or example in acting, behaving and reasoning well, and must even show as a teacher of character. The criteria for the teacher in question are:

- a. have extensive religious knowledge and practice it in daily life actively.
- b. improve the quality of science in a sustainable manner.
- c. clean physically and spiritually.
- d. forgiving, patient.
- e. be fair to students and all education stakeholders.

- f. has a religious character and nature which is reflected in the pattern of thought, speech, and behavior.
- g. Act decisively, professionally and proportionately.
- h. response to conditions that may affect the psyche,
- i. confidence in understanding the mindset of learners, and
- j. develop self-awareness as a counselor (Masnur, 2011).

The teacher is a model that must be imitated in all his actions (Abdullah, 2019). For this reason, a teacher must have a pure soul, pious and have noble character, as exemplified and practiced in the life of the Prophet. However, if an educator does not have a soul of compassion, patience and good morals, then he is not worthy to be called a teacher.

The example of a teacher as a picture of an educator, is actualized in the teacher's behavior, actions and spirituality. There are at least two types of exemplary that are worthy of being passed on by teachers to their students, namely: deliberate actions carried out consciously so that students can imitate them, in that context a teacher must act as a role model. In addition, the teacher is the inheritor of culture so that students become role models in behavior, like the teacher. A teacher deliberately performs certain actions and personally leads to predetermined norms both sociologically and normatively, with the intention that students can respond to these behaviors through personal contact,

seeing, observing and imitating them (Misdar, 2017).

CONCLUSION

Referring to the discussion above, it can be concluded that *uswah hasanah* in the context of the verses of the Qur'an means role model or role model in terms of behaving patiently with all trials, patience in preaching (teaching Islam), steadfastness, in Rasulullah PBUH there is a role model in morals and behavior especially when he was in a state of many obstacles and obstacles and trials. Exemplary there are mentioned explicitly in the Qur'an and some are implied. The implied exemplary, among others, is in the form of *iqtida and ittiba'*.

In the context of education, *uswah hasanah* is something that needs to be done and implemented by teachers as educators so that teachers can become role models for students and society in general. The example of a teacher has a very strategic influence on the world of education. Exemplary for teachers and parents, among others, can be done in exemplary aspects in patience, worship, *tawadhu*, and exemplary in asceticism.

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