Exemplary in the Qur'an and Its Implementation to the Islamic Education

Research Article

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Abstrak. Based on the current phenomenon, children are experiencing a crisis of exemplary because the lack of mass media that raises the theme of role models for children, for example the television are dominated by entertainment programs variations such operas or celebrity gossip which cannot be expected to provide a complete example of life. In this exemplary crisis, the educators are an important basis. Therefore, educators must have high awareness, to be role models in the process of forming children's Islamic character. The results of this study prove that: exemplary in education is an effective method/way in preparing children in terms of morals, mental and social. Psychologically exemplary is applied as a method of Islamic education because basically humans since childhood have had a desire to imitate the movements or behavior of parents, teachers, and the environment. Based on the case parents and teachers have to have exemplary qualities as practiced by the Prophet. such as patience, compassion, morality, tawadhu ', zuhud and fair.

Keywords: Exemplary Method, Islamic Education, Koran.

Introduction

Exemplary is a very effective method of Islamic education applied by a teacher in the educational process. Because with exemplary education it will affect individuals in habits, behavior and attitudes. In the Qur'an the word exemplary is projected with the word uswah which is then given a character behind it such as hasanah which means good. So there is an expression uswatun hasanah which means a good example. These uswah words in the Qur'an are repeated three times by taking samples from the prophets, namely Prophet Muhammad SAW, Prophet Ibrahim, and people who believe firmly in Allah (Nata, 1997).

The age of children is where the phase likes to imitate. His parents are his figures and idols. If they see the good habits of their parents, they will quickly cut them off. Likewise, if parents who behave badly, their behavior will be imitated by their children. Children are also the easiest to follow the words that come out of the mouth of their parents. Rasulullah SAW also sometimes gave advice directly to children (Fathani, 2008). The family environment can provide appropriate understanding and guidance that can make children have good personalities, creative and proactive (Imam Tabroni & Rahmania, 2022; Tsoraya et al., 2022; Lubis et al., 2010). In fact, the childhood phase is the most suitable, longest, and most important phase for an

educator to instill good, straight and correct principles into the soul and behavior of their children. Opportunities for this are wide open, supported by modern facilities and infrastructure that are sufficiently available in every educational institution on the one hand. On the other hand, considering this phase, children still have a pure nature, a clean soul, clear talent, and a heart that has not been contaminated with the dust of sin and disobedience. Basically, humans tend to need role models and role models who are able to direct them to the right path and at the same time become dynamic parables that explain how to practice Allah's Shari'a. Therefore, Allah sent His messengers to explain various Shari'a by example (al-Nahlawi, 1995). In daily life, we can witness religious actions what children do basically they get from imitating. Praying, praying, for example, they carry out the results of seeing actions in their environment, either in the form of habituation or intensive teaching. "psychiatrists consider that in all respects children are excellent imitators." This imitation is a positive method in religious education for children (Ramayulis, 2010).

If we go back to history that the Messenger of Allah in his life always set a good example for his friends through his example, either in words or actions, so that his morals were so commendable, he earned the nickname al amin, and it was recognized by both his friends and foes. The example exemplified by the Prophet is the forerunner to the birth of an exemplary approach/method in Islamic education which is still actual. this method can enter the area of formal, informal (family) and non-formal education (Kanwil Kemenag Jambi, 2017). In addition, exemplary can also be shown in the behavior and attitudes of educators and education staff in providing examples of good actions so that they are expected to be role models for students to follow. Demonstrating various exemplary examples is the first step of habituation, if educators and other educational staff want students to behave and behave in accordance with character values, then educators and other education staff are the first and foremost to provide examples of how to behave and behave accordingly. with these values. For example, dress neatly, come on time, work hard, speak politely, love, care for students, be honest, maintain cleanliness and so on (Gunawan, 2014;Naseem Akhter, 2017), So the teacher's example is something that should be imitated by students that is in the teacher, the teacher here can also be referred to as an exemplary subject or a person who is imitated by students. So being an example is part of being a teacher, so being a teacher means accepting the responsibility to be an example. Of course, the person and what the teacher does will get the spotlight on students and people around their environment, therefore the teacher must show the best example and perfect morals (Munir, 2006).

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْأخِرَ وَذَكَرَ اللهَ كَثِيْرَاۤ

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.." (Surat al-Ahzab: 21).

The verse above is clear that the life of the Prophet Muhammad is a perfect example for the life of mankind. However, complete grace (benefit) is only for those whose love for God is so great, whose hopes and aspirations are focused solely on the Almighty. only on Him to rely on hope for the happiness of the hereafter and really miss Him in all the pores of the body that are able to imitate the life of the Prophet (Khan, 2016). Allah SWT sent a Prophet to be an example in all things, as a gift for humans, namely Muhammad Rasulullah SAW, a perfect guide with a holy life and an ideal mode.10 Nowadays there are many failures of teachers teaching students. The

main factor causing this is that teachers teach not with character so that students do not get good examples from their teachers, even they are hesitant and do not do what the teacher gives because they do not get good examples. For example, the teacher does something that must be done, but the teacher does not do it, or the teacher tells to leave something but the teacher does what must be left behind (Topbas, 2013;Ikhwan et al., 2019). The Prophet SAW is a good living example (exemplary) from what he taught his companions. There is no one virtue that is recommended unless he does it, even precedes others in practicing it. On the other hand, there is no evil that he forbids, except that he is the person who is farthest from him (Hidayat, 2015).

The exemplary method in Islamic education is the most effective and efficient method in shaping the child's personality. The position of educators as good role models for their children will be imitated in various speech and behavior. Exemplary is a determining factor for the good and bad nature of children. If educators are honest, trustworthy, have noble character, are brave, stay away from actions that are contrary to religious teachings, then the child will grow honesty, be formed with noble character and others (Hariyati, 2011). Based on the author's observations, the exemplary method is a method of Islamic education by means of educators providing good examples to students, to be imitated and implemented, because a good example will foster a desire for others to imitate or follow it. With examples of good words, actions and behavior in any case, it is the most memorable practice, both for students and in human social life. Children are experiencing a crisis of exemplary. This is due to the lack of mass media that raises the theme of role models for children. Television shows, for example, are dominated by entertainment programs in their various variations, soap operas, or celebrity gossip shows which cannot be expected to provide a complete example of Islamic life. In this exemplary crisis, educators become an important basis. Therefore, educators must have high awareness, to be role models in the process of forming children's Islamic character.

Method

The method of this study is literature review which is used to synthesize the resulting works research and ideas that have been produced by previous researchers and practitioners, in this case what will be seen is about exemplary in the Qur'an and its implementation with Islamic education

Discussion

Understanding Islamic Education

Education is an effort to develop personality and instill a sense of responsibility so that education for humans is like food that functions to provide strength, health, and growth, to prepare generations to live life to fulfill life goals effectively and efficiently (Kurniawan, 2013). In the Qur'an the word al-tarbiyah, there are other terms with the same root, namely al-rabb, rabbayani, murabby, yurbiy and rabbaniy. Whereas in the hadith only the word rabbani is found. According to Abdul Mujib quoted by Ramayulis, each of these actually has the same meaning, although in certain contexts they have differences. Another term for education is Ta'lim, which is masdar from the word 'allama which means teaching that is giving or conveying understanding, knowledge, and skills (Ramayulis, 2006). In Arabic, education experts generally use the word tarbiyah to mean education. The use of the word tarbiyah for the meaning of education is widely opposed by Muhammad Al-Naquib Al-Attas in his

book entitled The Concept of Education in Islam. In this connection, he says that tarbiyah in its current connotation is a relatively new term, which can be said to have been coined by people who associate themselves with modernist thought. The term is intended to express the meaning of education without regard to its true nature. He further said that the Latin words educare and education, which in English mean educare and education, are conceptually linked to the Latin words educare or in English educ which means to produce and develop, referring to everything that is physical and physical material. What is intended in the conception of education derived from Latin concepts developed from the terms mentioned above, according to Naquib Al-Attas, includes animal species and is not limited to intelligent animals (Nata, 2012) .

As for the meaning of education in terms of terms, we can refer to: various sources provided by educational experts. In the law on the national education system (UU RI No. 2 Th. 1989) it is stated that education is a conscious effort to prepare students through guidance, teaching, or training activities for their role in the future (Nata, 2012).

Education according to its form is divided into three categories. Education as a teaching and learning process, education as a scientific study, and education as an educational institution. Education is referred to as a teaching and learning process because education always involves a teacher who acts as a teacher and students as students. Then, education is also referred to as a scientific study because education can be used as an object of scientific research. The objects are also quite a lot. Starting from the facts and realities of education that occur in the field, to the study of philosophy as a reference for scientific development. While education as an educational institution because basically the use of the term education is almost always focused on an institution called a school, madrasa, or college institution that organizes the teaching and learning process (Muliawan, 2015).

Islamic education is education based on Islamic teachings or Islamic religious guidance in an effort to foster and form Muslim personalities who fear Allah SWT.

Basics of Islamic Education

The basics of Islamic education are principally laid on the teachings of Islam and all its cultural devices. The first and foremost foundations for the formation and development of Islamic education are the Qur'an and the Sunnah. The Qur'an, for example, provides a very important principle for education, namely respect for the human mind and maintaining social needs (Azra, 2019). This is in line with the words of Allah SWT:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِۗ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَأْوِيْلًا ◻

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." *(QS. An-Nisa: 59).*

Obey Allah SWT. As mentioned in the verse above, it has a broad understanding, which is not only following the laws of Allah contained in the Qur'an or carrying out the five pillars of Islam, and so on, but also carrying out His commands in carrying out educational activities. , teaching and research. Obedience to God also

means obeying God's laws contained in the universe, hereinafter referred to as sunnatullah. Every act or activity in all fields that is not in accordance with God's instructions will surely fail (Nata, 2010).

Islamic education as an institutional and scientific system must of course have a basic foundation that is able to animate every detail of the existing parts. The basic foundation must also be able to represent every inch of the normative, functional and material aspects. For this reason, the source of Islamic education law must be clearly defined, firmly and most importantly objective (Muliawan, 2015).

The basis of Islamic education is identical to the basic goals of Islam itself. Both come from the same source, namely the Qur'an and Hadith and if education is like a building, then the contents of the Qur'an and Sunnah are the foundations (Marimba, 2021). As-Sunnah, sometimes also known as hadith, is all legal provisions and instructions in Islamic teachings that come from every word, behavior, thought, teaching, or action taken by the Prophet Muhammad, and his companions on a case(Elihami, 2021). The main function of the hadith is to explain the Shari'a and legal provisions that are not explained in detail in the Qur'an. As-Sunnah also explains some other things that are not mentioned in the Qur'an. That means As-Sunnah has a dual role, as a clarifier (justification) and as an interpreter (Muliawan, 2015).

The position of the Qur'an as the main source of Islamic education can be seen in the following words of Allah SWT:

$$\text{يُؤْمِنُوْنَ لِّقَوْمٍ وَّرَحْمَةً وَهُدًى فِيْهِ اخْتَلَفُوْا الَّذِى لَهُمْ لِتُبَيِّنَ اِلَّا الْكِتٰبَ عَلَيْكَ اَنْزَلْنَا وَمَآ}$$

"And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe." *(QS.an- Nahl: 64).*

$$\text{الْاَلْبَابِ اُولُوا وَلِيَتَذَكَّرَ اٰيٰتِهٖ لِّيَدَّبَّرُوْا مُبٰرَكٌ اِلَيْكَ اَنْزَلْنٰهُ كِتٰبٌ}$$

"[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded." (Shad: 29).

Muhammad Fadhil Al-Jamali stated as quoted by Ramyaulis, in essence the Qur'an is a large treasury for human culture, especially in the spiritual field. It is generally a social, moral (moral) and spiritual (prophetic) education book. Likewise, A-Nadwi emphasized by stating that education and teaching of Muslims must be based on Islamic aqidah. According to him, if the education of Muslims is not based on aqidah which is based on the Qur'an and al-Hadith, then education is not Islamic education, but foreign education (Ramayulis, 2010). The basis of further Islamic education is social values that do not conflict with the teachings of the Qur'an and Sunnah on the principle of bringing benefits and keeping away harm to humans(Alsharbi et al., 2021). On this basis, Islamic education can be placed in a sociological framework, in addition to being a means of transmitting the inheritance of positive socio-cultural wealth for human life(Tabroni et al., 2022).

Then, the legacy of Islamic thought is also an important basis in Islamic education. In this case, the thoughts of scholars, philosophers, Muslim scholars, especially in education, become an important reference for the development of

Islamic education. Their thinking is basically a reflection of the main teachings of Islam. Regardless of whether the reflection results are in the form of idealization or contextualization of Islamic teachings, it is clear that the legacy of Islamic thought reflects the dynamics of Islam in facing the changing and evolving realities of life. Therefore, despite the diversity of the heritage of Islamic thought, it can be treated positively and creatively for the development of Islamic education (Azra, 2019; Farahani & salehi, 2013).

Understanding the basics of education are conceptual and applicable understandings. Conceptually, the Qur'an and Sunnah provide a philosophical and thought-provoking foundation for the educational process. While the application of the concept is a contextualization process that is in direct contact with the reality of human development. The conceptual foundation that has been applied culturally in people's lives is an important reference for developing that basis at the contextual level. This includes the dynamics of thought that arise in interpreting the philosophical basis of the Qur'an and the Sunnah itself (Asrori, 2014). As an activity that is engaged in the process of fostering the Muslim personality, Islamic education requires principles or foundations on which to work. With this basis will provide direction for the implementation of education that has been programmed. In this context, the basis that becomes the reference for Islamic education should be a source of truth values and strengths that can lead students towards educational attainment (Asrori, 2014).

The Exemplary Method (Uswah Hasanah) in the Perspective of Islamic Education

Education simply means the process of changing the attitudes and behavior of a person or group in an effort to mature humans through teaching and training efforts (Ministry of National Education, 2008). Education is defined as a process with certain methods so that people gain knowledge, understanding and ways of behaving in accordance with their needs (Syah, 2008; Hastasari et al., 2022). Reviewing the previous discussion that Islamic Education has components that as a whole support the realization of the idealized Muslim figure. It has been emphasized that Islamic education is the name of a system, namely the Islamic education system. Islamic education is education whose theories are based on the Qur'an and Hadith(d'Aiglepierre & Bauer, 2018). In this regard, the author emphasizes that the exemplary method is one method that is sourced from the Qur'an. Therefore, educators play an important role in how to become an idealized Muslim figure.

The exemplary method (uswah hasanah) in the perspective of Islamic education is the most convincing influentive method for the successful formation of the moral, spiritual and social ethos of students. The lack of examples from educators in practicing Islamic values is one of the factors causing the moral crisis. The application of the exemplary method in Islamic education is not only supported by educators, but also parents and their synergistic environment. The example of educators, parents, society, consciously or not will be attached to the self, both in the form of words, actions, as well as material and spiritual things. 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 (Anirah, 2013). Based on

what Arma Arif has stated that the exemplary method is one of the guidelines for action, we may be able to develop a complete education system but all of that still requires realization, and the realization is carried out by educators.

The connection with the method as a tool to achieve the goals of Islamic education, where the goal of Islamic education as discussed earlier is to produce students who are able to get along with fellow humans properly and correctly and practice the commandments of makruf nahi munkar to fellow humans (El-Seedi et al., 2019). To realize the above objectives, quality education is equipped with competent educator resources (Saebani, 2012). Psychologically, as Tamyiz Burhanudin said, that humans really need an example to develop their characteristics and potential. Education by giving concrete examples to students. In pesantren education, giving these examples is highly emphasized, the kyai or Ustadz must always provide good examples for the students, in ritual worship, daily life and others, because their value is determined from the actualization of what is conveyed. . The more consistently an ustadz maintains his behavior, the more his teachings and advice will be heard (Burhanudin, 2011).

Educators, especially parents in the household and teachers in schools are ideal examples for children. One of the main characteristics of children is imitating consciously or not, will imitate 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; Toker, 2021). A child's desire can be realized when he sees a role model, which attracts his attention. Both parents and teachers must build their own morals to motivate children to want to follow them. The more children feel amazed, the greater their desire to imitate (Qaimi, 2013).

According to the author, the exemplary method plays an important role in realizing the goals of Islamic education, because with a good example being instilled in a child, it will give birth to a good personality for the child, in this case related to the data that has been collected in the previous chapter. Abdullah Nashih Ulwan argued that education by setting a good example is a very important factor in improving children, giving instructions, and preparing them to become members of the community who jointly build lives (Ulwan, 2007). In Islamic education, exemplary is also used as a very influential method and has proven to be the most successful in preparing and shaping the moral aspect, as stated by Abdullah Nashih Ulwan in the previous chapter. According to the author, the exemplary method has very important educational value and is suitable to be applied to realize the goals of Islamic education. The reason is, in accordance with the theory put forward by Ahmad Tafsir that the implementation of the realization requires a set of methods, the method is a guideline for acting in realizing educational goals.

Why is modeling so effective for internalization? because students psychologically like to imitate, secondly because of social sanctions, namely a person will feel guilty if he does not imitate the people around him. In Islam, this example is highly privileged by calling the Prophet a good role model (uswah hasanah). Prophets and God declare the example of the Prophet. In an extreme commandment it is stated that whoever wants to meet his Lord, let him follow Allah and His Messenger. If it is said above that Islamic religious learning has failed on the religious side, it is very possible that religious teachers and other educators pay less attention to this theory (Tafsir, 2010). This was also emphasized by M. Ngalim Purwanto, who said that in various aspects of education, the example of educators is a very important, even the

most important, method of education. As contained in psychology, it can be seen that since childhood, humans, especially children, have had the urge to imitate, and like to identify themselves with other people or the behavior of others, especially towards their parents and teachers (Ramayulis, 2006). As the Messenger of Allah was sent by Allah as a role model, as the word of Allah SWT:

$$كَثِيْرًا ۚ اللهَ وَذَكَرَ الْاٰخِرَ وَالْيَوْمَ اللهَ يَرْجُوا كَانَ لِّمَنْ حَسَنَةٌ اُسْوَةٌ اللهِ رَسُوْلِ فِيْ لَكُمْ كَانَ لَقَدْ$$

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

This verse is the main principle in imitating the Prophet Muhammad. both in words, actions and behavior. This verse is also God's command to humans to imitate the Prophet Muhammad. Basically the verse shows the personality of the Prophet, Thus, the personality of the Prophet Muhammad should be owned by an educator, this means that a teacher or parent has an important role in shaping the soul of the child. Patience, firm stance, and morality are traits that must be instilled in their students. So they will have a strong soul and mentality with a good personality.

Educators who are always kind to everyone, for example, directly provide an example for their students, the example of educators for their students is a very important factor and determines the success of learning. This is because educators will become identification figures in the view of children who are used as role models in identifying themselves in their lives (Umar, 2012). In our society educators are seen as people who must be "guided and imitated" (followed and imitated). The influence of educators on their students is very large. Factors of imitation (imitation), suggestion, identification, and sympathy, for example, play an important role in social interaction (Hamalik, 2014; Ead, 2019), For example, the identification and imitation factors in the interaction of educators with students, of course there are educators' traits that children admire. According to Cronbach in his book, Educational Pasychology quoted by Oemar Hamalik, if we admire one of the traits of a person, then we tend to admire that person as a whole. If this happens, then what is called an identifying figure appears for us (Hamalik, 2014).

The exemplary method is seen as an effective method, this view is supported by modern educational theory. According to Linda and Richard Eyre quoted by Bukhari Umar, example is always being a good teacher and what a person does has a wider impact, is clearer, and more influential than what is said. This is easy to understand considering the tendency to imitate that exists in every human being, not only in children but also in adults. The difference is in the intensity. Adults imitate while selecting and modifying as necessary. It is different with children (Umar, 2012). According to the author, the view that Abdullah Nashih Ulwan said about the exemplary method is not much different from what Bukhari Umar and other researchers have said, that the exemplary method is a very effective method of Islamic education applied by a teacher in the education process. In relation to the meaning of exemplary, Abdurrahman An-Nahlawi argues that exemplary contains applied educational values so that exemplary has the following educational principles:

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

b. Indeed, Islam has made the personality of the Prophet Muhammad as an eternal and actual role model for education. Islam does not present this example to show negative admiration or mere contemplation of imagination, but Islam presents it so that humans can apply it to themselves. Thus, exemplary in Islam is always visible and clearly defined so that it does not turn into the imagination of spiritual love without a real impact in everyday life (an-Nahlawi, 1996).

According to the theory put forward by Noer Aly Hery that, the exemplary method (uswah hasanah) for students, especially children who are not able to think critically, will greatly affect their behavior patterns in daily actions or in doing a difficult job task. Educators as carriers and practitioners of religious, cultural and scientific values will gain effectiveness in educating children when applying this method (Hery, 1999; Husain et al., 2019). Exemplary is a word that is able to inspire and encourage everyone to tread the path that has been made by a leader. Inviting people to make a change is not enough through a cry of words, but a real attitude that starts from oneself and an amazing example of an attitude that is practiced. Look at the engravers of history who have set foot in the best strokes of historical ink who were then able to be an inspiration for others to emulate because of the example that began in him. This example will lead a person to the highest degree both in the midst of humanity and in the presence of Allah SWT (Saleh, 2012).

Giving a good example in the view of Islam is the most imprinted educational method on students. When the child finds in his teacher a good example in all things, then he has drunk the principles of goodness which in his soul will imprint various Islamic ethics (Ulwan, 2000). Based on the explanation above, according to the author, good example is the biggest factor that influences the heart and soul. From several books that discuss educational methods, the authors find that all agree that the exemplary method is the way to be done, inevitably it is a must for every educator to set a good example for children and their students.

Exemplary in the Qur'an and its Implementation with Islamic Education

Based on the author's findings in the previous chapter that the application of the exemplary method (uswah hasanah) in Islamic education refers to Islamic education itself which is the basis of the Qur'an and Sunnah, as one of the verses of Allah SWT's satire against people who call for goodness while he does not practice it:

The Word of Allah SWT:

تَعْقِلُوْنَ اَفَلَا ۗ الْكِتٰبَ تَتْلُوْنَ وَاَنْتُمْ اَنْفُسَكُمْ وَتَنْسَوْنَ بِالْبِرِّ النَّاسَ اَتَأْمُرُوْنَ

"Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?". *(QS. al- Baqarah; 44).*

From the verse above, according to the author's analysis, to implement the exemplary method, we should start from ourselves as educators so that we can become figures for students. This exemplary method is in accordance with the words of the Prophet Muhammad narrated by Imam Muslim, as quoted by Imam Nawawi in his book Sahih Muslim Syarahat al-Kamilu lin-Nawawi, which means: "Start with yourself" (H.R. Muslim). Among the very urgent and factual methods used by the Prophet Muhammad in the teaching process are modeling methods (exemplary) and

good ethics. In this context, he always does something before telling other people (his students) to do something as a form of modeling, so that other people will be able to follow and digest it easily as the meaning of the above hadith is in terms of goodness and truth, if we want other people too. do it, then start from ourselves to do it. It is disgraceful for an educator who does something while he himself does not apply it in everyday life (Anirah, 2013).

In simple terms, exemplary is something that should be imitated or imitated (Alwi, 2001). The implementation of exemplary in learning can be stated into two kinds of terms, the first is mentioned by example or exemplary, the second is also called exemplary (Misdar, 2016). This method is a method of education and teaching by way of educators providing good examples for children to be imitated and implemented. The role model of educators is a factor that has a big influence on children's education (Jamaludin, 2013). Exemplary in the world of education is very important, especially as parents are entrusted by a child by Allah SWT, so parents must be good role models for their children. Parents and educators must be ideal figures for children, must be role models they can rely on in life.

Exemplary is a central point in educating children. The implementation of this example is that parents and teachers become figures that will be imitated by children where the behavior of parents and teachers must be considered. Starting from his polite clothes, good behavior and temperament, polite and affectionate speech to children. If this is done well, children will directly imitate the temperament of their parents and teachers (Rusn, 2009). According to the author, what was stated by Abubakar Baraja is that the pattern of education becomes the most important center of attention and is an education that directs the process of self-development. Because the pattern of education becomes a very big responsibility of educators in the care and care of children. Because seeing the times that are far and different from human nature.

Responding to what was stated by Abubakar Baraja, we should know the position of an educator in the context of Islamic education as stated by Ramayulis that educators in the context of Islamic education function as warasatu al anbiya which essentially carries out the mission as rahmatan li al 'alamin, namely a mission that invites humans to submit and obey God's laws. Then this mission was developed to form a personality with the spirit of monotheism, creativity, good deeds and high morals. As warasah al anbiya (Ramayulis, 2006). Jamal Abdurrahman said that setting an example is the obligation of an educator or teacher. An educator should practice his knowledge, lest his words deny his actions (Rahman, 2005). Quoting from the words of Ali Qaimi as explained in the previous chapter which emphasizes the moral problem of how the behavior of an educator, the slightest mistake and neglect is done, will result in a misguided education for his students. In connection with what Ali Qaimi said, Abdurrahman An Nahlawi, gave the idea that everyone who is expected to be an example, should maintain his behavior, accompanied by an awareness that he is responsible before Allah in everything that is followed by others, especially his admirers. . The quality of vigilance and sincerity increases, along with the degree of admiration and exemplary behavior of others towards him (an-Nahlawi, 1989).

According to the author's analysis, from the description put forward by Ali Qaimi, it is not much different from what Abdurrahman An-Nahlawi stated that the exemplary method is a very important method to implement, so the importance of an example in efforts to form a child's personality, so to achieve success, Islamic education seeks to apply the exemplary method in its education system. However,

the problem that exists is from the educator factor, including the teacher. According to Mustaqim, most teachers act as agents of transfer of knowledge rather than transfer of value. The process of transfer of value is shown to instill values in children. The process will hit and be well received by children, if these values are logical and accompanied by real examples (Mustaqim, 2001; Toker, 2021).

Conclusion

The exemplary method (uswah hasanah) in the perspective of Islamic education is the most convincing influentive method for the successful formation of the moral, spiritual and social ethos of students. The lack of examples from educators in practicing Islamic values is one of the factors causing the moral crisis. The implementation of the exemplary method (uswah hasanah) in Islamic education is seen as a method that must be applied by an educator, because educators are figures that will be emulated by their students, in the context of Islamic education educators or teachers, function as warasatu al anbiya which in turn essentially carrying out a mission as rahmatan li al 'alamin, which is a mission that invites people to submit and obey God's laws.

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