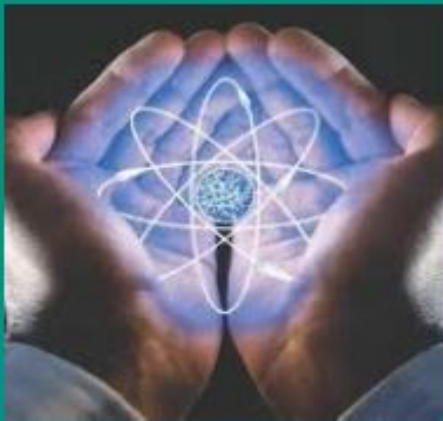


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Abdul Fattah Abu Ghuddah's Thoughts on Role Models in Islamic Education

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Abstract

Background: Role modeling (*uswah hasanah*) is a foundational element in Islamic education, rooted in the prophetic tradition. **Specific Background:** Abdul Fattah Abu Ghuddah, a prominent Islamic scholar, extensively emphasized the significance of role models in the *tarbiyah* process. **Knowledge Gap:** However, scholarly analysis of his contributions to the conceptual framework of role modeling in education remains limited. **Aim:** This study aims to examine Abu Ghuddah's thoughts on role modeling and its relevance to contemporary Islamic educational practices. **Results:** Through qualitative library research and content analysis of his primary works, the study reveals that Abu Ghuddah viewed exemplary behavior not merely as a pedagogical method but as the essence of Islamic education, exemplified by the Prophet Muhammad. He proposed practical steps for integrating role models into education, such as adherence to Qur'anic and prophetic directives, alignment with sharia, and consistency between speech and action. **Novelty:** The study offers a structured interpretation of Abu Ghuddah's model of role modeling, positioning it as a moral-epistemological foundation for modern Islamic pedagogy. **Implications:** These findings suggest the need for educational institutions to embed role model values into curricula and school culture to reinforce ethical and spiritual development alongside academic instruction.

Highlights:

- Highlights role modeling as the core of Islamic educational practice.
- Emphasizes consistency between words and actions in educators.
- Proposes integrating prophetic values into school culture and curriculum.

Keywords: Abdul Fattah Abu Ghuddah, Role Modeling, Islamic Education, Uswah Hasanah, Tarbiyah

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Introduction

Education in Islam is not just a teaching process (*Ta'lim*), but also character building (*tarbiyah*) and the cultivation of noble morals. The philosophy of Islamic education emphasizes the importance of forming the whole human being[1], namely human beings who have intellectual intelligence, spiritual strength, and moral glory[2]. Education does not only convey cognition, but builds personality integrity. In this context, the example (*Uswah Hasanah*) to be one of the most effective methods recognized in Islamic education[3]. Example in education serves as a bridge between theory and practice, between science and charity[4]. From an Islamic perspective, example is part of an implied moral obligation *Syar'i* in the process of education and da'wah. An educator is not only obliged to convey knowledge, but also to show morals in accordance with the teachings of sharia, because his behavior will be a reference for his students. Exemplary is an integral part of the mandate of knowledge and is included in the sharia responsibility of an educator[2]. This is hinted at in the hadith of the Prophet PBUH, as follows:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا الْأَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَزُولُ قَدَمَا عَبْدٌ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فَيَمَّا أَفْنَاهُ؟ وَعَنْ عِلْمِهِ فِيمَ فَعَلَ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَتْهُ؟ وَفِيمَ أَنْفَقَهُ؟ وَعَنْ جَسَدِهِ فِيمَ أَبْلَاهُ؟ (رواه الترمذي ٢٤١٧)

Means: "Abdullah bin Abdurrahman told us. al-Aswad bin Amir narrated to us, Abu Bakr bin Ayyasy narrated to us, from al-A'masy, from Sa'id bin Abdullah bin Juraij, from Abu Hurairah al-Aslami, he said, the Prophet PBUH said: "A slave does not set foot on the Day of Resurrection until he is asked about his age, what does he spend it on? About his knowledge, what has he practiced? About his wealth, where did he get it? What does it spend on? and about his body, what did he use it for?" (HR. At-Tirmidhi No. 2417)[5].

Ath-Thayyibi in the book *Tuhfatul Ahwadzi* explains that this hadith discusses the responsibility of every human being in the hereafter about five things, namely how he uses his age, especially his youth which is the strongest time to do charity, then where he gets his wealth and what he uses it for, as well as whether the knowledge he has is really practiced. The special emphasis on youth and science shows how great a responsibility is to time and knowledge. Science is called the last, because knowledge is the basis of charity. Without practice, the knowledge will not be counted before Allah SWT[3].

Every knowledgeable human being, especially educators, will be held accountable for the knowledge he has, whether it has been practiced or not. They have a very heavy responsibility before Allah SWT. Teachers as the heirs of the Prophet Saw in educating the ummah are required to live knowledge through their attitudes and actions. Therefore, a true teacher is one who not only teaches goodness, but also becomes a real example in practicing it, so that students can see and emulate Islamic values in their lives as a whole. Thus, the role of teachers is not only limited to transferring knowledge, but also to form noble character and morals through real examples in daily life. In the current reality of the world of education, especially in the Islamic education environment, there is a crisis of exemplary and moral degradation[6]. Many educators are academically competent, but do not become role models in daily behavior[7]. In this context, Abdul Fattah Abu Ghuddah's thinking becomes empirically relevant. He emphasized that educators must be role models in science and charity, as exemplified by salaf scholars. His thinking fills a void in contemporary educational approaches that are too academic results-oriented and forget spiritual values[8]. In today's educational reality, the concept of exemplary carried by Abu Ghuddah has proven to be practically important and urgently needed to overcome the crisis of character among the younger generation.

Several previous studies have conducted similar research to this research, such as Abdul Fattah Abu Ghuddah's Thoughts on the Exemplary Method and Noble Morals. The results of this study show that Abdul Fattah Abu Ghuddah believes that the method of exemplary and noble morals is stronger in its influence, more imprinted on the soul, and easier to understand and remember. It is more attention-grabbing to follow and emulated than just speech and explanation. In determining a method, Abdul Fattah Abu Ghuddah made the Qur'an and Hadith as his philosophical basis[9]. Furthermore, the Implementation of the Prophet's Exemplary Method in the Islamic Religious Education Curriculum Analyzes the Thoughts of Abdul Fattah Abu Ghuddah. The results of this study show that educational methods based on the example of the Prophet Saw have a central role in shaping the character and morals of students in the Islamic religious education environment in Indonesia. This approach provides an understanding of

the importance of introducing moral values in Islam such as honesty, justice, simplicity, and tolerance to students, and encourages them to apply these values in their daily lives[7].

Finally, the Exemplary Values of the Prophet (Study of the Book *Ar-Rasul Al-Mu'allim wa Asalibuhu fi At-Ta'lim* By Abdul Fattah Abu Ghuddah). The results of this study show that the exemplary values contained in the Book *Ar-Rasul Al-Mu'allim wa Asalibuhu fi At-Ta'lim* The work of Shaykh Abdul Fattah Abu Ghuddah includes simplifying and not burdensome, compassion, patience, gentleness, fairness, humility and simplicity have an important role in the realization of educational goals. Shaykh Abdul Fattah Abu Ghuddah's thoughts on the values of example are still very relevant if applied today[10]. Based on this, it is important to conduct research related to example according to Abdul Fattah Abu Ghuddah. This study seeks to answer how the construction of Abdul Fattah Abu Ghuddah's thought about example, how to internalize exemplary according to Abdul Fattah Abu Ghuddah's thought, and how relevant Abdul Fattah Abu Ghuddah's thought is to contemporary Islamic education. This study is expected to contribute to the development of character education in Islam, as well as become a reference for educators in applying exemplary values sourced from credible scholars. In addition, this research can also enrich the scientific literature in the field of Islamic educational thought.

Theoretical Studies

1. Definition of Exemplary in Islamic Education

Exemplary in Islamic education is a very fundamental concept and is one of the main methods in the learning process and character formation of students. Linguistically, exemplary comes from the Arabic word *Uswah* or *Qudwah*, which means a good example, role model, or model to follow. *Uswah* It is also interpreted as an example or guideline in a person's behavior and personality[11]. Meanwhile, in terms, exemplary in Islamic education refers to the attitude and behavior of educators that reflect Islamic values as a whole, so that they can be an example for students in building their morals and character[12]. In the context of Islamic education, example is not only limited to the activity of conveying knowledge verbally, but also shows attitudes, behaviors, and morals that can be a real example for students. Al-Ghazali also states in the book *Ihya Ulumuddin* that teachers should be role models in every aspect of their students' lives, so that they can more easily imitate and internalize moral and spiritual values in their souls[13]. Thus, exemplary is considered a very effective method in the process of character formation. Abdul Fattah Abu Ghuddah emphasized that example is at the heart of the process *tarbiyah* (education and coaching), which combines knowledge and charity.

According to him, knowledge without charity or example will lose its meaning, while consistent example will shape students into individuals who are not only knowledgeable, but also noble[14]. Overall, exemplary in Islamic education is an effort to create an education that not only prioritizes the intellectual aspect, but also forms a complete Islamic personality through the concrete example given by educators[15]. From the explanation above, it can be concluded that example is the main element in the education of the Prophet Muhammad Saw which is effective in shaping the character of the Muslim generation with noble character. Example not only bridges theory and practice in Islamic education, but is also able to instill spiritual and moral values effectively. Example is an element that is urgently needed, because the success of education is highly dependent on the figure of educators[16] as a living example for the lives of his students.

2. Foundations of Exemplary in Islamic Education

The foundation of exemplary education in Islamic education is very strong and comes directly from the Qur'an and hadith. Both are the main basis in emphasizing the importance of example as a means of education and character building. One of the most famous verses and the main basis for example is Surah Al-Ahzab [33]:21 which reads:

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

Meaning: "Indeed, in the Messenger of Allah there is indeed a good example for you, (i.e.) for those who hope for Allah and the Day of Resurrection and who remember Allah a lot." (QS. Al-Ahzab [33] : 21).

According to the Tafsir of Ibn Kathir[17], this verse contains the meaning that the Prophet Saw is a manifestation of noble morals revealed by Allah SWT, following in his footsteps means following the morals of the Qur'an and

sunnah which are the main guidelines in religious and moral life. *Asbabun nuzul* or because the descent of this verse is related to the need of Muslims at that time to emulate the Prophet Muhammad in all aspects of their lives, especially in morals and society. This verse explicitly affirms that the Prophet (saw) is an ideal example for all Muslims. The companions often ask about the nature and behavior of the Prophet Muhammad (saw) as a guideline for life, so this verse comes down as a form of affirmation that he is *a good uswah hasanah* or example. In addition to this verse, the hadith of the Prophet Muhammad (saw) is also an important foundation. One of the most famous hadiths is:

حَدَّثَنَا سَعِيدُ بْنُ مَنْشُورٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ** (رَوَاهُ أَحْمَدُ ٨٩٣٢)

Meaning: "Sa'id bin Manshur narrated to us, he said: Abdul Aziz bin Muhammad bin Ajlan narrated to us, from Al Qa'qa' bin Hakim from Abu Shalih from Abu Hurairah, he said: The Messenger of Allah (PBUH) said: "Verily I was sent to perfect good morals" (HR. Ahmad No. 8932) [18].

In the book *Syarah 77 Branch of Faith*, it is explained that moral glory is the key to the resurrection and glory of an ummah; When every individual, especially leaders, upholds noble morals and religious values, then society will follow and a strong, peaceful, and prosperous community will be formed. The decline of morals is the main cause of the destruction of the ummah, while noble morals are a source of example, unity, and prevention of social damage [19]. Deep *Syarah Al-Adab Al-Mufrad* It is also stated that the prophetic mission seeks to improve and perfect human character in order to become a person of high character and dignity in the eyes of Allah and fellow human beings [20]. This hadith emphasizes that the main mission of the Prophet Muhammad (saw) is to perfect human character and morals. *Asbab al-Wurud* This hadith is the background of the Prophet being sent to improve and perfect the morals of the Arab society which was previously in a state of ignorance full of violence and moral ignorance [21]. The Prophet Muhammad realized that human change is not enough just by imparting knowledge, but must be strengthened by real practice through imitable behavior and real examples [22]. This is also reinforced by educational theories that emphasize the importance of models in the learning process, such as Albert Bandura's assertion that humans learn through observation and imitation [23], [24].

Therefore, the example of the Prophet Saw is the basis for instilling moral and moral values effectively in Islamic education. More than that, the actual behavior and actions of educators or exemplary figures are the main elements to instill Islamic values in depth [25]. Thus, both the Qur'an and the hadith provide a strong theological and philosophical foundation that example is not just a method of education, but as the essence of the whole process *tarbiyah* which contains a deep meaning about the harmony between concepts and practices, between science and charity, and as the main way to achieve the success of education with noble morals and Islamic character.

3. Benefits of Exemplary in Islamic Education

Exemplary (*uswah*) in Islamic education is a learning method that is very influential in shaping the character and morals of students. Through example, Islamic values are not only taught in theory, but are manifested in real behavior that can be imitated and internalized by students. Exemplary helps students internalize moral values such as honesty, trust, simplicity, responsibility, and compassion. By seeing firsthand real examples from educators, it is easier for students to form personalities that are in harmony with Islamic teachings. Exemplary teachers are usually more respected and loved by their students. In addition, exemplary increases emotional closeness between educators and students which is ultimately able to increase the effectiveness of the teaching process. Exemplary teachers are able to build a learning atmosphere full of warmth and trust, so that students feel comfortable and motivated to imitate the positive behaviors taught. This success is closely related to the modeling theory expressed by Bandura, which states that humans learn through observation and imitation of models that are considered authoritative and reliable.

By looking at real examples from teachers or parents, students tend to avoid negative behavior because they feel embarrassed or don't want to disappoint respected figures. Example indirectly becomes social and moral control for students [26]. Exemplary in Islamic education provides great benefits in creating students who are not only intellectually intelligent, but also morally and spiritually strong [27]. It is the most natural and effective method of transferring value, building character, and creating a meaningful and valuable educational environment. More than that, example also has the potential to foster leadership character and noble morals from an early age. By seeing firsthand the positive behavior of educators, students will instill Islamic values as a whole, so that in the future they

will become responsible individuals with high integrity. This is especially important in facing the challenges of an increasingly complex era, where integrity and morality are the main foundations in the development of a society with morals and noble character [28].

Exemplary is an effective solution to balance intellectual education and moral education. In this context, example is a means to internalize Islamic values into the soul of students as a whole. Example is the main element in Islamic education that cannot be replaced by other methods. It combines knowledge, charity, and morals in a whole unity. An educator who is an example not only imparts knowledge, but also shapes the soul and character of students so that they grow into individuals with noble character and responsibility in social life [29]. Overall, the main benefit of example in Islamic education is the strengthening of character formation based on solid spiritual and moral values. Example will not only produce individuals who are intellectually intelligent, but also have noble character and are able to be role models in social life. Therefore, the consistent and sustainable application of exemplary in the educational process is the main key to the success of building a generation with noble character, character, and high competitiveness.

Method

This study uses a qualitative research approach with the type of literature research (*library research*). Literature research or often referred to as literature research is a series of activities related to the method of collecting library data, reading, and recording and processing research materials[30], [31]. The primary data source of this research was obtained from the book *Ar-Rasul Al-Mu'allim* (Prophet Saw the Guru), while the secondary data was obtained from various literature in the form of books and scientific journals that are relevant to this research. The data analysis techniques used in this study are *content analysis* or content analysis. *Content analysis* is a systematic technique for analyzing the meaning of messages and how to express messages[32], [33].

Results and Discussion

A. Biography of Abdul Fattah Abu Ghuddah

Abdul Fattah Abu Ghuddah's full name is 'Abd al-Fattah ibn Muhammad ibn Bashir ibn Hasan Abu Ghuddah al-Halabi al-Hanafī. Born in the city of Halab (Aleppo), Syria on 17 Rajab 1336 H or 9 May 1917 AD and died in the city of Riyadh, Saudi Arabia on 9 Shawwal 1417 H or 16 February 1997 AD. Abdul Fattah was a descendant of Khalid ibn al-Walid. His education began from studying at Al-'Arabiyyah Al-Islamiyyah Al-Khassah School, Halab (Aleppo), (1925–1929 AD), then at Al-Khusruwiyyah High School, Halab (Aleppo). After that, he continued his studies at Al-Azhar University, Cairo, Egypt at the age of 27 (1944-1950 AD), and studied Arabic literature at the Faculty of Arabic literature *Darul 'Ulum*, Cairo University [34]. The teacher who most influenced Abdul Fattah's thought was Shaykh Muhammad al-Khidr Husain, especially in the field of religious sciences and Islamic thought. In addition, other teachers such as Sheikh Abdul Majid Daraz, Sheikh Abdul Halim Mahmud, and Sheikh Mahmud Shaltut also had a significant influence on his thinking. Abdul Fattah is famous as a contemporary Islamic scholar and thinker who has made great contributions in the fields of Islamic education, morals, and science. He was also known as a stern educator, meticulous hadith expert, and prolific writer who strongly emphasized the importance of example in the educational process. His thoughts were very influential, especially in reviving the spirit of salaf scholars in terms of morals and scientific ethics in the modern era.

B. The Construction of Abdul Fattah Abu Ghuddah's Thoughts on Exemplary

The results of the study show that Abdul Fattah Abu Ghuddah's thinking building on the example in the book *Ar-Rasul Al-Mu'allim* (The Prophet of Allah the Teacher) is based on the Qur'an and hadith. One of the verses of the Qur'an that is the main foundation in building the concept of exemplary is Surah Al-Ahzab [33]: 21, as follows:

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

Meaning: "Indeed, in the Messenger of Allah there is indeed a good example for you, (i.e.) for those who hope for Allah and the Day of Resurrection and who remember Allah a lot." (QS. Al-Ahzab [33] : 21).

Abdul Fattah interpreted this verse as an affirmation that the Prophet Saw was a perfect exemplary figure in all aspects of life. The Prophet was not only a spiritual leader, but also an ideal model in social behavior, family, education, and leadership in daily life. As affirmed in his book *Al-'Ulamaa' Al-'Uzzab alladziina Atsarul 'Ilma 'alaz Zawaj* that the Prophet PBUH was sent by Allah SWT as the best role model for the universe, as well as his relatives and companions who became the best role models for mankind after his death [35]. In his book *Ar-Rasul Al-Mu'allim* It was also explained that the perfection of the personality of the Prophet Saw is the main teaching method for students to imitate his example and guidance [36].

Keteladanan (*Uswah*) inherent in the person of the Prophet (saw) became the most influential teaching method to the companions. A true teacher must reflect the example of the Prophet (peace be upon him), who is not only through words, but also through real actions with wisdom. In the book *Ar-Rasul Al-Mu'allim* It was explained that the Prophet Saw was a great teacher who transformed the people before him into a generation of noble and upright companions. The companions from his upbringing are clear evidence of his greatness and miracles as a prophet. According to Abdul Fattah Abu Ghuddah, example is the core of the Prophet's teaching methods. The example of the Prophet PBUH is the form of *Ta'lim bi al-fi'l* (teaching by deed), which has a stronger influence than just *Ta'lim bi al-Prowl* (teaching with speech). Abdul Fattah emphasizes in the book *Ar-Rasul-Al-Mu'allim* that the method of teaching through deeds and practices is stronger and more memorable in the heart, faster to understand and memorize, more tempting to imitate and follow than teaching by the method of words and explanations. This teaching method is one of the greatest and most prominent teaching methods of the Prophet Saw. The hadith about example in this context is the words of the Prophet Saw which shows the importance of useful knowledge, as well as a warning against knowledge that does not bring good. In a hadith he prayed, as follows:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ لَنَا أَبُو خَالِدٍ الْأَمْرِيُّ، عَنْ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ : كَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ (رَوَاهُ ابْنُ مَاجَه ٢٥٠)

Means: "Abu Bakr bin Abu Shaybah narrated to us, Abu Khalid Al-Ahmar narrated to us, from Ibn Ajlan, from Sa'id bin Abu Sa'id, from Abu Hurairah, he said: It is included in the prayer of the Prophet PBUH, namely: "O Allah, verily I take refuge in You from useless knowledge, prayers that are not heard, hearts that are not solemn' and desires that are not satisfied." (HR. (Ibn Majah No. 250) [37].

In Abdul Fattah's view, this hadith contains a warning from the Prophet Saw to stay away from knowledge that is not useful, especially for educators. The Prophet Saw made it a prayer and reminder for everyone to be careful in learning and teaching knowledge. Abdul Fattah explained in his book, *Ar-Rasul Al-Mu'allim* that the Prophet (saw) was a teacher through all his behavior and speech. His prayer teaches the scholars and students to only study and teach knowledge that brings benefits in accordance with the right and noble sharia, and to avoid knowledge that is useless or harmful.

Abdul Fattah also added that the stories of scholars and people *pious* In seeking knowledge is one of the best means to plant an example in the soul. This is as stated in the book *Shafahaat min Shabril 'Ulamaa'* which explains that the stories of the hard-working scholars and the people *São Paulo* Your Holiness is one of the best means to instill nobility in the soul, and spur you to bear various difficulties and obstacles, in order to achieve a number of noble goals and noble goals [38]. In addition, Abdul Fattah also stated that the scholars and followers of the Prophet Saw are the best gifts, because they are bestowed with the grace and pleasure of Allah SWT who makes us love and follow them in terms of the goodness of their words, deeds, knowledge and behavior. This is explained in *Qiimatuz Zamaan 'indal Ulamaa'* who explained that their good life course, their pious behavior, their useful knowledge and their useful times have been the best examples and motivators for charity for the transformations of knowledge, both in their lifetime and after their death [39].

In Tafsir Jalalain, Surah Al-Ahzab 21 explains that the Prophet PBUH is a perfect example in all aspects of life, including in terms of courage, steadfastness, and patience that are always applied correctly. His example is very worthy of being followed by those who hope for the mercy of Allah SWT, namely those who fear the Day of Resurrection, and always remember Allah SWT, in contrast to those who do not have these qualities [40]. It can be concluded that the Prophet Saw is the main figure who is used as a role model by Muslims, because all his attitudes and actions reflect the noble values that are pleasing to Allah SWT.

In accordance with the results of the research above, the Prophet Saw was an ideal model in every aspect of life, including in the world of education [41] not only in charge of conveying revelation, but living life as a tangible example of Islamic values [42]. Imam Ash-Syathibi in the book *Al-I'tisham* also agrees with this by stating that the morals of the Prophet (saw) are sourced from the Qur'an and are always in harmony with revelation [43]. Thus, the example (*Uswah Hasanah*) is one of the most effective educational methods in shaping the character and morals of students [44], [45], [46], [47] with the Prophet Saw as the main role model in its application [48].

C. Internalization of Exemplary According to the Thought of Abdul Fattah Abu Ghuddah

The results of the study show that there are several alternatives in internalizing the example for educators according to Abdul Fattah Abu Ghuddah in the book *Ar-Rasul Al-Mu'allim* (The Messenger of Allah the Teacher), namely:

1. Be aware of the commands of the Qur'an and hadith related to example

Educators should be aware of the commands of the Qur'an and hadith related to the exhortation to have an example found in Surah Al-Ahzab [33]:21, as explained earlier. The hadith referred to in this context are:

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ لَا تَسْأَلْنِي امْرَأَةً مِنْهُنَّ إِلَّا أَخْبَرْتُهَا (إِنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعْتَنَا وَلَا مَتَعْنَا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مَيَّسِرًا) (رواه مسلم ٣٦٧٤)

Means: "Zuhair bin Harb has told us, Rauh bin Ubadah has told us, Zakariya bin Ishaq has told us, Abu Az-Zubair has told us, from Jabir bin Abdullah he said, the Prophet PBUH said: "None of my wives asked me unless I would tell her. Indeed, Allah did not send me to trouble (people) and find their faults, but Allah sent me as one and made it easy (to man)." (HR. Muslim No. 3674) [49].

According to Abdul Fattah, this hadith emphasizes the main nature of the Prophet PBUH who did not come to impose his will or create violence, but as a gentle teacher and facilitator in the educational process. This is as explained in his book *Ar-Rasul Al-Mu'allim* that the Prophet PBUH is a good teacher who teaches with meekness and advice, and abundant in affection. He taught meekly to those who wanted to learn and were enthusiastic about him, and imparted knowledge and kindness at every time and opportunity, as reflected in his interactions with children, parents, women, and even enemies.

2. Making Islamic sharia a guideline and standard of living

True glory and prosperity can only be achieved through consistency in the implementation of Islamic law, not by intelligence, wealth, or social status. Those who steadfastly practice Islamic law in speech, belief, and deeds will be more deserving of prosperity and glory, because Allah SWT has decreed that true glory comes from piety. , Allah SWT said in Surah Al-Hujurat [49] : 13, as follows:

إِنَّهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O humans, We have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing." (QS. Al-Hujurat [49] : 13).

Abdul Fattah interpreted this verse as an encouragement to make Islamic sharia as a guideline and standard of living, Islamic law is not just a rule, but a foundation for a prosperous, just, and dignified life. This is stated in his book *Ar-Rasul Al-Mu'allim* that glory is based on achievements in the implementation of the Shari'a. Glory rests on the nature of submission under the laws of the Shari'ah and applying it, both in word, deed, and even belief.

3. Have consistency between words and deeds

Educators are encouraged to be trustworthy and consistent in their words and actions, because abusing the mandate of knowledge and religious commandments can fall into sin. The incompatibility between knowledge and deeds is an act that is hated by Allah SWT. This is affirmed by the words of Allah in QS. As-Saff [61] : 2-3, namely:

أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۚ

Meaning: "O you who believe, why do you say something that you do not do? Great is the wrath of God that you say what you do not do." (QS. As-Saff [61] : 2-3).

Abdul Fattah interpreted this verse as a command to do something first before ordering others to practice it or follow his commands. As emphasized in his book *Ar-Rasul Al-Mu'allim* that the Prophet (saw) when he ordered to do something, he had already practiced the matter first. Then the people followed him and practiced as they saw him. The Prophet PBUH never ordered something that he did not do first. This certainly fosters the trust and respect of the companions for him.

a. Tenderness and affection

The Prophet (peace be upon him) was a good teacher who taught with gentleness and advice, as well as abundant in affection, as reflected in his interactions with children, the elderly, women, and even enemies. As described in the book *Ar-Rasul Al-Mu'allim* that the Prophet (saw) taught meekly to those who wanted to learn and were enthusiastic about him, and gave knowledge and goodness at every time and opportunity [50].

b. Patience and steadfastness

The Prophet Saw as an example in facing difficulties and rejection in conveying the truth. In the book *Ar-Rasul Al-Mu'allim* it is explained that the Prophet (peace be upon him) remained steadfast in facing various difficult conditions, and was able to endure suffering and misery. In all circumstances, not once did it shake his heart, his heart remained calm, did not complain, did not submit, and did not feel contempt for the great disaster that befell him. The bad treatment he received from the Quraysh since he was in Mecca still could not destroy the mental endurance of the Prophet (Ghuddah & Translated by Abu Husamuddin, 2019, p. 66).

c. Direct presence in the educational process

The Prophet PBUH did not leave the educational process to others completely. He remains directly involved in giving personal attention to each friend according to their needs. In the book *Ar-Rasul Al-Mu'allim* It was explained that the Prophet (saw) always paid attention to everyone who was present in his assembly and his companions, so that every one of them would think that he was the person most loved by the Prophet [51].

In addition to the above alternatives, there are several other ways that can internalize the example for educators according to Abdul Fattah Abu Ghuddah in the book *Ar-Rasul Al-Mu'allim* (Prophet of Allah the Teacher), i.e. a good welcome, a radiant face, calmness and clarity of mind, attitude "Squirrel", fluency in speaking and being polite, keeping promises, giving clear answers when asked, guarding from mistakes in words and at length in conveying something, speaking based on goals and needs, providing motivation in teaching, and finally having the nature of generosity and generosity [52]. In line with the above, a person's glory is not measured by his nasab or social status, but by his piety to Allah SWT [53]. Consistency between words and deeds is very crucial, especially in terms of obedience and promises. A person who has determined to do good is obliged to fulfill it, unless there is a legitimate obstacle. Speech that is not accompanied by action is considered a lie if it is related to the past, or as an aberration if it is aimed at the future [54]

An educator must have compassion, because they play the role of a second parent to the child. They must also be gentle and be able to resist anger in the face of students who are still in the stage of growth and development [55]. As the Prophet PBUH in teaching his disciples was very patient and did not get angry over every repetition of talks and problems that were discussed repeatedly. This is done to help students understand and master the material, stick to memory, and identify the difficulties experienced. The Social Learning Theory developed by Albert Bandura also confirms that exemplary has a significant influence on the internalization of values, because learners tend to imitate

the behavior of figures they consider authoritative and have integrity. Not only that, At-Tirmidhi also agreed that the Prophet (saw) was indeed directly involved in giving personal attention to the companions according to their needs. As stated in his book *Ash-Shamail*, the Prophet PBUH gave rights to everyone who was present in his assembly, so that his sitting companions did not consider that there was anyone else who was more honored by him than him [56].

D. The Relevance of Abdul Fattah Abu Ghuddah's Thoughts on Exemplary with Modern Islamic Education

The results of the study show that there is a relevance between Abdul Fattah Abu Ghuddah's thinking about exemplary and modern Islamic education, namely the success of education is highly dependent on the figure of educators as life examples, especially in the formation of students' character and morals. Successful education is not enough just with the transfer of knowledge, but must be accompanied by moral development through a real example of an educator. As stated in the book *Ar-Rasul Al-Mu'allim* that the Arabs were initially neglected, but after the arrival of the Prophet, they rose to become a noble nation and spread knowledge throughout the world in less than a century [57]. Example is the most effective method in education, because it is easier for students to absorb and imitate the good behavior they see firsthand rather than just listening to advice. As written in the book *Ar-Rasul Al-Mu'allim* that exemplary is not only an educational method, but the essence of the process *tarbiyah* (teaching and coaching) carried out by the Prophet PBUH as the main exemplary figure. This is in line with the modern Islamic education approach that emphasizes the integration of science and morals, and places teachers as models of Islamic behavior that reflect the values taught.

Abu Ghuddah's thoughts in *Ar-Rasul Al-Mu'allim* on exemplary behavior are not only a reflection of the practices of the Prophet Muhammad, but also an educational approach that has proven to be relevant and applicable in the context of modern Islamic education. Through example, educators are expected not only to master academic materials, but also to become inspirational figures who are able to instill the values of honesty, patience, empathy, and religiosity in real life in students' daily lives. Thus, example becomes a relevant educational paradigm to be applied to form a generation of knowledge and noble character. This is in accordance with the Social Learning Theory by Albert Bandura which states that most humans learn through observation, imitation, and modeling, especially to people who are considered to have authority or influence, such as teachers, parents, or community leaders. This theory of modern educational psychology asserts that observational learning (through real examples) is more effective in shaping behavior. In other words, the example of the Prophet Saw is a form of observational learning that is very effective in shaping attitudes, morals, and spiritual values.

This concept of exemplary is also in line with Al-Ghazali's thought, which emphasizes the importance of the role of teachers in shaping moral perfection in education. Al-Ghazali in the book *Ihya Ulumuddin* state that teachers should be role models in their lives, practice moral values and set a good example for their students. This is very much in line with Abu Ghuddah's idea, which emphasizes that the Prophet (peace and blessings of Allaah be upon him) educates with personality, not just with advice. This concept is also in line with Carl Rogers' humanistic approach to education which places an authentic and empathic relationship between teacher and student as the key to educational success.

Conclusion

Exemplary according to Abu Ghuddah is not only a method of education, but the essence of the process of *tarbiyah* (teaching and coaching) carried out by the Prophet Saw as the main exemplary figure. Exemplary role can be internalized in education with several alternatives, including realizing the commands of the Qur'an and hadith related to example, making sharia a guideline and standard of living, and having consistency between words and deeds. This is relevant to modern Islamic education that emphasizes the integration between science and morals, and places teachers as models of Islamic behavior that reflect the values taught. As a recommendation, educational institutions need to integrate exemplary values in the curriculum and school culture.

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