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The Advantages of the Uswah Hasanah Method in the Perspective of Q.S. Al-Ahzab Verse 21: Conceptual Analysis and Implementation

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Abstract: Adverse social environments can affect students' attitudes, even though educators try to provide good examples. The influence of peers and the surrounding culture is often more substantial, making it easier for students to imitate negative behavior. To overcome this, educators must be accurate role models in everyday life, both inside and outside the classroom. Consistent role models will inspire students to imitate positive behavior. Educators also need to continue to improve their quality, referring to the principles of QS. Al-Ahzab verse 21, to strengthen role models and build students' social involvement. This study uses a qualitative text study method with literature studies, relying on various relevant library sources. Data were analyzed using content analysis to identify themes related to the advantages of the *uswah hasanah* method from the perspective of QS. Al-Ahzab verse 21. The study results show that this verse emphasizes the Prophet Muhammad SAW as the best role model with noble qualities such as patience, honesty, and sacrifice. The *uswah hasanah* method can be formulated into three main aspects: first, a Perfect Example, covering spiritual, social, and moral aspects; second, Good Worship Practices, teaching the implementation of worship with full attention; Third, Implementation in Education, using the Prophet's morals to shape students' characters. Thus, the *uswah hasanah* method is effective in Islamic education and in forming noble characters.

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INTRODUCTION

Islamic education is an educational system that covers all aspects of human life as a servant of Allah (Ulufah et al., 2024, p. 223). In Islam, education not only focuses on worldly aspects but also includes character formation and morals to achieve happiness in the world and the hereafter. This aligns with Islam's concept as a comprehensive guide to life, including teachings on faith, worship, *muamalah*, and morals that must be applied in everyday life (Islam et al., 2025, p. 3; Nurdiyanto et al., 2024, p. 60). One of the relevant methods in implementing Islamic education is the *uswah hasanah* method, or exemplary behavior. This method is very effective in shaping the character of students because it is by human nature which has a tendency (*gharizah*) to imitate the behavior of others, especially figures who are considered to have authority or influence in their lives (Taklimudin & Saputra, 2018, p. 2).

Humans, given the privilege of reason, are created to be the best creatures (*ahsani taqwim*). Therefore, every individual is responsible for developing good character and morals, which can only be achieved through education. Education requires a continuous process, not instant, to achieve maximum results (Islam, 2017, p. 410; Subir et al., 2024, p. 6098). However, in practice, challenges are still often encountered, such as low motivation and sincerity of students in participating in learning. This can be caused by monotonous learning methods or pressure from the social environment. Indiscipline behavior

often hinders the internalization of values taught through role models (Fekrat et al., 2024, p. 52).

A hostile social environment can also influence students' attitudes and behavior. Although educators try to provide good examples, the influence of peers and the surrounding culture is often more decisive (Islam & Fawaz, 2017, p. 30). As a result, the *uswah hasanah* method faces serious challenges because students tend to imitate negative behavior more easily than positive behavior, as exemplified by educators (Islam, Miftah, et al., 2024, p. 64; Islam & Syaifudin, 2024, p. 22). To overcome this challenge, educators must be accurate role models in everyday behavior inside and outside the classroom. Consistency in providing examples can inspire students to imitate positive behavior (Islam, Qodari, et al., 2024, p. 103; Zuhri et al., 2024, p. 784). In addition, educators need to continue to improve their quality to become good role models. By referring to Q.S. Al-Ahzab's verse 21 principles, educators can strengthen their role models and build students' social involvement (Oemar et al., 2023, p. 3097). The *uswah hasanah* method, which means a good example, has a vital role in developing individual character and morals. In the context of Islam, this method is rooted in the teachings of the Qur'an and hadith, which emphasize the importance of emulating the Messenger of Allah Sallallahu Alaihi Wasallam (SAW) (Azmi et al., 2024, pp. 449–450). As stated in Q.S. Al-Ahzab verse 21, the Messenger of Allah SAW is the best example for those who hope in Allah and the Last Day and always remember Allah (Ritonga, 2019, p. 106). This verse shows the importance of emulating the Messenger of Allah SAW's actions and making his behavior a guideline in everyday life. Actual examples of his exemplary behavior can be seen, for example, in the practice of prayer, where demonstration and exemplary methods play an important role.

The researcher limited the keywords to "Uswah Hasanah Method, QS. Al-Ahzab: 21, and Character Development and Education" to facilitate the literature review search and determine the research's differences and novelty.

First, the Uswah Hasanah Method. The *uswah hasanah* method is a learning approach that emphasizes the importance of role models in the educational process. This role model includes moral, spiritual, and behavioral aspects, which students from educators can practically emulate. In the study of Islamic education, this method is considered effective in shaping students' character because this approach is more applicable and accurate. For example, educators provide verbal instructions and demonstrate behavior that reflects the values taught, such as honesty, discipline, and patience (Shahzad et al., 2020, pp. 115–116; Wahidi & Syahidin, 2024, p. 20).

Second, the explanation of the *uswah hasanah* method in Surah Al-Ahzab: 21. This verse reads: "Indeed, in the Messenger of Allah, you have a good example to follow for anyone who hopes for (the mercy of) Allah and (the coming of) the Last Day and remembers Allah much." This verse provides a strong theological foundation for implementing the Uswah Hashanah method. The Prophet Muhammad SAW is considered the main role model who encompasses all dimensions of human life, both spiritual, moral, and social. This exemplary role model provides concrete direction for educators to integrate Islamic values into learning, such as love for Allah SWT, social responsibility, and continuous self-development (Azis, 2024, p. 66).

Third, Character Development and Education. Character development is forming an individual's personality through education, which aims to produce people with noble morals and values. In Islamic education, character development involves internalizing the values taught by the Prophet Muhammad SAW as a role model. QS. Al-Ahzab: 21 emphasizes that ideal character can be built by emulating the traits of the Prophet Muhammad SAW, such as honesty, justice, patience, and compassion. In learning, the *uswah hasanah* method helps students understand moral concepts practically, not just theoretically. This allows students to apply these values in their daily lives. Thus, education produces intellectually intelligent individuals and superior character (Najamudin, 2014, pp. 141–142).

These three keywords are interrelated and form the foundation of the research. QS. Al-Ahzab: 21 is the normative basis for developing the *uswah hasanah* method as one of the strategies in Islamic education. Furthermore, applying this method aims to shape students' character through Islamic teachings so that education is not only cognitive but also touches on affective and psychomotor aspects. By focusing on these three keywords, the research is expected to significantly contribute to developing Islamic education theory and practice, especially in building a generation with noble character and high competitiveness. Thus, this study aims to explore the advantages of the *uswah hasanah* method in the

context of character development and education, through an in-depth analysis of the verses of the Qur'an that form the basis of this method. Hopefully, this research can provide new insights into the application of *uswah hasanah* in everyday life.

METHOD

This study uses a text review method with a qualitative approach. The method applied is a literature study, where researchers gather relevant data from various literature sources to obtain relevant data or descriptions. Library research is a type of research that makes libraries or literature the main object of study (Purwanto, 2008, p. 168). In this study, the author collected data from various kinds of literature, including books, scientific journals, articles, and previous studies on the *Uswah Hasanah* method. The collected data were then analyzed in depth using a content analysis approach. From this analysis's results, themes relevant to the research topic, primarily related to the advantages of the *uswah hasanah* method from the perspective of Q.S. Al-Ahzab verse 21, were identified and systematically arranged. This process is carried out by categorizing the themes that arise from the content analysis of the literature being studied and then organizing them logically and thematically according to the focus of the research. This process aims to provide a comprehensive understanding of the application and benefits of the *uswah hasanah* method in the context of Islamic education, especially in developing the character and morals of students.

RESULT AND DISCUSSION

Learning Methods

A method is a systematic and orderly way to carry out a job or activity to achieve a predetermined goal (Syafruddin, 2017, p. 65). In education, a learning method can be interpreted as a series of tools or components designed and combined optimally to achieve maximum learning quality. Learning methods are inseparable from the design and learning situation because the same method can provide different results depending on the conditions and environment in which learning occurs (Afandi et al., 2013, p. 29).

In terms of terminology, there are various opinions about the definition of a method. Surakhmad defines a method as a way used to achieve a specific goal. In contrast, Poerwakatja defines a learning method as a way or path practically arranged to manage teaching materials, how to deliver them, and how to manage them (Halik, 2012, p. 47). In the world of learning, methods have an essential position. First, as a tool to support extrinsic motivation, the method functions as an external stimulant that can arouse students' enthusiasm for learning. Second, as a learning strategy, Methods help master teaching techniques so that the learning process can run smoothly and effectively to achieve goals. Third, As a tool to achieve goals, Methods can help achieve goals in learning activities (C. W. Nasution & Manullang, 2018, pp. 690–691).

Educators are required to use learning methods that involve all students. Effective methods must be able to explore their potential and help develop according to their respective learning styles. In addition, learning methods need to encourage active participation and create a pleasant atmosphere. The right approach will increase students' enthusiasm for learning and make them more involved in the learning process. Thus, they can understand the material more deeply. Interactive learning also strengthens critical and creative thinking skills. Therefore, the choice of method must be adjusted to the needs and characteristics of students (Hasriadi, 2022, p. 148).

Among the various learning methods, one requires educators to provide examples and role models to students so that they can understand and practice good ways to socialize in their environment. This method is known as the *Uswah Hasanah* method or good example, which focuses on role models as the main approach to learning.

Uswah Hasanah Method (Exemplary)

The term *uswah hasanah* can be reviewed from two aspects, namely etymology and terminology. Etymologically, *uswah hasanah* comes from Arabic, where *uswah* means "exemplary" or "example," while *hasanah* means "good" or "praiseworthy." Thus, linguistically, *uswah hasanah* can be interpreted as "a good role model," a lifestyle approved by Allah SWT as exemplified by the Prophet Muhammad (Muslimin et al.,

2021, p. 76). Meanwhile, in terms of terminology, scholars have studied the meaning of *uswah hasanah* more deeply. According to al-Ragib in Tafsir Rug al-Bayan, *uswah* means *al-qudwah*, which means "follow" or something worthy of being an example. This term indicates the nature or behavior of a person that others can follow, both in positive and negative aspects (Bin Ab Latif et al., 2023, pp. 1708–1709). The word *hasanah* refers to everything good and noble and has good values in Islamic teachings. In this context, *uswah hasanah* refers to exemplary behavior that reflects the noble morals and sunnah of the Prophet Muhammad SAW, which is a guideline for Muslims in behaving, speaking, and carrying out daily life (Hakim & Untari, 2019, pp. 88–89).

Based on this definition, *uswah hasanah* refers to the noble qualities of the Prophet Muhammad SAW, whose personality and actions are unmatched by other humans, including his people. This is the basis for the success of the Prophet Muhammad in carrying out the mandate of Allah SWT so that within 23 years, he could spread Islam almost throughout the Arabian Peninsula. Exemplary behavior in education is one of the most effective methods in shaping students' moral, spiritual, and social aspects. Educators, as the leading figures, become role models for students. The actions and behavior of educators, whether consciously or not, will influence and be imitated by students (Taklimudin & Saputra, 2018, p. 18). The *uswah hasanah* method emphasizes material delivery through concrete examples from educators, followed by students consistently. This method emphasizes the implementation of actual actions rather than just words, thus giving a deep impression to students (Fekrat et al., 2024, p. 53).

Uswah Hasanah in the Perspective of the Qur'an

Islamic education makes the Qur'an and Hadith the primary sources in shaping Muslims' values, morals, and character (Muvid, 2020, p. 2). One of the fundamental concepts in Islamic education is *uswah hasanah* (good role models), which refers to the exemplary attitudes, behaviors, and morals exemplified by the Prophet Muhammad SAW. This concept is mentioned in various verses of the Qur'an, one of which is in Surah Al-Ahzab verse 21: "Indeed, in the Messenger of Allah you have a good example to follow for anyone who hopes for (the mercy of) Allah and the Last Day and remembers Allah much" (Sanusi et al., 2024, p. 1).

This verse emphasizes that the Messenger of Allah SAW is a role model for all Muslims who want to live by Islamic values. His exemplary behavior covers various aspects, from worship to social interaction to leadership. By emulating the Messenger of Allah, Muslims are expected to form a strong personality, have noble morals, and have high spiritual awareness in facing life in this world and the hereafter.

When viewed linguistically, *uswah hasanah* comes from Arabic, where *uswah* means "exemplary" or "an example worthy of imitation," while *hasanah* means "good" or "praiseworthy." Thus, this term refers to an ideal role model in living life, especially from an Islamic perspective (Azhari et al., 2020, p. 147). In the context of interpretation, scholars provide in-depth explanations of the concept of *uswah hasanah*, especially about the exemplary behavior of the Prophet Muhammad SAW. Az-Zamakhsyari, in his interpretation, emphasized that the Prophet Muhammad SAW is the main role model for humanity, both as a whole and in certain aspects relevant to his personality and actions. This exemplary behavior covers various dimensions of life, such as worship, morality, social interaction, and leadership. This opinion is also reinforced by Quraish Shihab, who explains that the exemplary behavior of the Prophet Muhammad SAW is not only historical but also remains relevant in every context of the era because the values he taught are universal and eternal (Q. Shihab, 2002, p. 439).

The word *uswah* in Arabic means "role model" or "exemplar," while *hasanah* comes from the root word *ḥasuna–yaḥsunu–ḥusnan*, which means perfect and ideal goodness in all aspects (Aira, 2023, p. 222). In a lexical study, Abi Fadl Jamaludin Muhammad bin Mukrim explained that *hasanah* includes everything that is considered good according to Islamic teachings, both in material and spiritual aspects (Hakim & Untari, 2019, p. 88). Ragib al-Isfahani reinforces this opinion in his interpretation, who states that *hasanah* includes not only moral and spiritual goodness but also everything that benefits the human soul and physical and emotional condition. Thus, *uswah hasanah* is a perfect and comprehensive example that encompasses all aspects of human life and is oriented toward true goodness (Masyhuri et al., 2023, p. 123).

Surah Al-Ahzab is the 33rd surah in the Qur'an, classified as a Madaniyah surah, revealed after

Surah Ali Imran. Al-Ahzab refers to the Al-Ahzab War (*Khandaq* War), which occurred in the 5th year of Hijriah when the allied forces (Ahzab) from the Quraysh and their allies besieged Medina. In this war, the Prophet Muhammad and his companions built a trench (*khandaq*) as a defense strategy to repel enemy attacks. Verse 21 of this surah is one of the important verses that emphasize the position of the Prophet Muhammad as an ideal role model for Muslims. This verse provides motivation and moral encouragement so that Muslims remain steadfast in facing various challenges and making the Prophet Muhammad the leading example in their attitudes, worship, and daily lives.

Educational Values in Q.S. Al-Ahzab Verse 21

1. **Exemplary Value**

   Exemplary behavior reflects noble behavior that can be used as an example or role model for others, especially in the context of Islamic teachings. In Tafsir Ibn Kathir, Muhammad Nasib Ar-Rifa' explains that verse Al-Ahzab 21 directs Muslims to follow the Prophet Muhammad as the primary example in various aspects of life, regarding worship, morals, social, and leadership. The Prophet Muhammad is an ideal example of a person who teaches Islamic teachings verbally and through actions reflecting these noble values. According to Muhammad Quraish Shihab, the morals of the Prophet Muhammad. Not only giving a good example but also blessing all humanity. His morals reflect universal and eternal goodness, which anyone without exception can follow. In Shihab's view, the Prophet's exemplary behavior impacts Muslims and all humanity as an example of high morals and ethics (M. Q. Shihab, 2002, p. 159). The primary function of the Prophet's exemplary behavior is to build moral integrity, ethics, and obedience based on deep Islamic values, such as honesty, patience, compassion, justice, and concern for others. By emulating the Prophet's morals, Muslims are expected to be able to live their lives with full awareness of good morals and by religious guidance, as well as strengthen social ties in society.

2. **Hoping for Allah's Grace**

   The Prophet Muhammad was a figure who never lost hope in Allah SWT, even in the most challenging and testing situations. In facing various trials of life, he always showed steadfastness and trust in Allah, believing that every event is part of the destiny that he has determined. One of the attitudes exemplified by the Prophet is contentment, which is accepting Allah's gifts with sincerity and pleasure, without disappointment or complaint. This attitude reflects peace of mind and deep gratitude for all the blessings given, even though sometimes in a state of deprivation. According to Zahruddin Ar and Hasanuddin Sinaga, contentment is not just about receiving but also a manifestation of sincerity and total surrender to Allah. This attitude brings the love of Allah SWT and affection from fellow human beings because content people will avoid greed and envy and always feel sufficient with what they have. Those who practice contentment will feel inner peace and gain harmonious relationships with others because of their sincerity in receiving and giving. By emulating the attitude of contentment of the Prophet, Muslims are expected to develop an attitude of sincerity and gratitude in all circumstances, as well as strengthen their love and concern for others (Ar & Sinaga, 2004, p. 160).

3. **Mentioning the Names of Allah**

   Remembering Allah SWT through dhikr, both verbally and in the heart, is an essential form of worship in Islam because dhikr brings the human heart closer to the Creator and strengthens the spiritual relationship with Him (Falah et al., 2024, pp. 1–2). Dhikr is not only limited to pronouncing the names of Allah or sentences of praise but also includes contemplating the greatness, power, and attributes of Allah the Highest. In this sense, dhikr becomes an activity that touches various aspects of a Muslim's life, from formal worship to daily interactions, so every step of life becomes a means of remembering Allah.

   Heri Jauhari explained that dhikr includes various activities, such as mentioning the name of Allah, contemplating His verses, and remembering Allah in every action, word, and thought. Dhikr has a very positive impact on the heart of a believer because it can provide peace, calm a restless soul,

and strengthen spiritual awareness. In addition, dhikr also improves the quality of a Muslim's spirituality, helps them get closer to Allah, and increases patience, sincerity, and gratitude in facing all life's tests (Jauhari, 2010, p. 26). Through the values contained in dhikr and the example of the Prophet Muhammad SAW, the *uswah hasanah* method not only functions to form the character of a noble individual but also plays an important role in creating a society based on Islamic values. As the primary role model, the Prophet Muhammad SAW provides a real example of living a life of dhikr, patience, fortitude, and gratitude. Therefore, through the *uswah hasanah* method, the moral and spiritual education he taught can guide Muslims to create individuals who are not only good personally but also positively contribute to the broader community.

Advantages of the Uswah Hasanah Method

1. **Perfect Example**

   Surah Al-Ahzab verse 21 emphasizes that the Prophet Muhammad SAW is the best example for humanity. The verse shows the importance of concrete examples in everyday life. Allah SWT sent the Prophet Muhammad SAW as a gift to humanity, a perfect leader with a holy life and ideal behavior (Topbas, 2013, p. 42). In education, teacher failure is often caused by teachers' lack of exemplary behavior. Teachers who do not reflect good character tend to lose students' trust, so their advice or teachings are not implemented. For example, if teachers are inconsistent in teaching, students will hesitate and not imitate the expected behavior.

   The Prophet Muhammad SAW is a living example of a person who consistently practices the values he taught his companions. No virtue is recommended unless he is the first to carry it out, and there is no evil that he forbids unless he is the furthest from it. In Islamic education, the exemplary method is the most effective approach in shaping children's character. The position of the teacher as a role model allows students to imitate good speech and behavior. Honest teachers, trustworthy, have good morals, and consistently distance themselves from actions contrary to religious teachings will positively influence the formation of students' personalities (Hariyati, 2011, p. 70).

2. **Practicing Worship Properly and Correctly**

   The hadith narrated by Aisyah RA describes in detail how the Prophet Muhammad SAW performed prayer, starting from *takbiratul ihram* to other stages, including movements, readings, and prayers that he said throughout the prayer. These hadiths provide clear guidelines regarding the procedures for prayer by the Prophet Muhammad's sunnah, which Muslims must follow so that their prayers are valid and accepted by Allah SWT (Subki, 2021, p. 95). The Prophet's exemplary behavior in performing prayers is not only limited to the ritual aspect but also contains profound lessons about various life values. In every movement and reading of the prayer, he showed high sincerity and solemnity, showing an attitude of submission and surrender to Allah SWT., which is the main foundation of every worship. The Prophet Muhammad's prayer also taught Muslims to be deeply concerned about spirituality, increase closeness to Allah, and develop gratitude, patience, and concentration in everyday life. This example teaches the correct way to worship and becomes a guideline for every aspect of life with full spiritual awareness. For example, teachers act as teachers and role models for students in schools. By performing the five daily prayers regularly at school, teachers provide a real example of the importance of worship and perseverance in carrying out religious obligations. This will positively impact students, who see firsthand how a teacher lives their spiritual life. Prayers performed devoutly can also increase peace of mind, which positively creates a conducive and harmonious learning environment. In addition, many schools with worship facilities, such as prayer rooms or prayer rooms, provide opportunities for teachers and students to perform congregational prayers. This strengthens the relationship between teachers and students and teaches the values of togetherness and discipline in carrying out religious obligations. Therefore, teachers need to make the five daily prayers a part of the daily routine at school as a form of devotion to Allah SWT

and an example for students (Islam, Nurdiyanto, et al., 2024, p. 660).

3. **Implementation in Education**

The *uswah hasanah* method can be applied to shape students' morals through the example of the Prophet Muhammad SAW. Islam places the personality of the Prophet SAW as the leading figure educators must emulate. By understanding the history of the Prophet, teachers can be inspired to instill good values in the learning process. In addition, Islam also provides space for everyone to imitate the nature and behavior of the Prophet according to their respective abilities. Although completely imitating the nature of the Prophet is very difficult for ordinary people, applying these values in everyday life can help achieve the desired goals of Islamic education (Sanusi et al., 2024, p. 17). The exemplary method is also relevant in building a more ethical learning process. Teachers are tasked with transferring knowledge (transfer of knowledge) and instilling values (transfer of values) through actual behavior that students can emulate. According to Mustakim, teachers who provide concrete examples will more effectively influence students than only conveying theory without actual implementation (Sanusi et al., 2024, p. 18). *Uswah hasanah* method is in line with the concept of character education which emphasizes the role of role models in shaping students' ethical and moral development. In addition, the effectiveness of the Uswah Hasanah method is reinforced by the social learning theory, which states that individuals learn best by observing and imitating the behavior of respected figures in their environment.

Strengths and Weaknesses of the *Uswah Hasanah* Method

1. **Strengths**

Analysis of the advantages of the *uswah hasanah* method in education with an interpretation study approach shows various advantages relevant to shaping character and effectively supporting the learning process. First, it Makes it easier for students to apply their knowledge. The *uswah hasanah* method allows students to understand concepts practically through direct examples. This is by Surah Al-Baqarah verse 2, where the Qur'an is referred to as *hudan lil muttaqin* (guidance for the pious). As the Qur'an provides practical guidance, teachers with the *uswah hasanah* method make it easier for students to internalize and practice knowledge because they see the actual application of the theory being taught. Second, role models make it easier for teachers to assess student learning outcomes. In Surah Al-Mulk verse 2, Allah SWT says: "He who created death and life to test you, which of you is best in deed...". This verse reminds us that life is a test, where Allah SWT will assess every deed, we do. This principle of testing and assessment is relevant in education, especially in the *uswah hasanah* method (good example), where teachers act as models who provide direct examples that students can follow. In the *uswah hasanah* method, teachers provide theory or material and demonstrate the direct practice of the values taught, such as honesty, discipline, hard work, and perseverance. In this way, students can imitate and practice what has been exemplified by the teacher in everyday life. Practice-based assessment through role models allows teachers to measure students' understanding more objectively and authentically because teachers can see directly how students apply these values in their actions. In addition, assessments based on exemplary practices also provide a clearer picture of students' character and personality development. Teachers can assess how well students can imitate the positive behavior shown, as well as the extent to which they apply these values in their lives outside the school environment. Thus, assessment through role models provides a more holistic and comprehensive picture of student achievement in academics and character. Third, the teacher's role model in providing examples helps implement more focused and practical education. Surah An-Nahl verse 125 says: "Call (people) to the way of your Lord with wisdom and good lessons ...". This verse emphasizes the importance of a wise approach in providing direction, including through real examples. In education, teachers who directly exemplify behavior by Islamic values teach theory and provide clear and practical guidance through their actions. This creates a more structured educational process, as students understand theoretical concepts and see how these principles are applied in everyday life. Thus, education becomes more focused and provides a deeper understanding for students.

Fourth, role models in the *uswah hasanah* method are also very effective in creating a conducive

atmosphere in the classroom, madrasah, family, and community. Teachers who display positive behavior and are by Islamic teachings can build peace and order in social interactions. Surah Al-Hujurat verse 13 emphasizes the importance of maintaining brotherhood and harmony between fellow human beings: "O mankind, indeed We created you from a male and a female and made you into nations and tribes, so that you may know one another ...". The role model of teachers who demonstrate mutual respect, appreciation, and cooperation will create a peaceful atmosphere, facilitating learning and building positive relationships between students and outside the school environment.

Fifth, role models also play a role in forming harmonious relationships between teachers and students. In Surah Ali Imran verse 159, Allah SWT praises the gentleness of the Prophet Muhammad ﷺ towards his companions, which is an example of building a relationship full of love and mutual respect: "And it is by the mercy of Allah that you are gentle with them. If you were hard and harsh, they would have fled from you...". Teachers who emulate the gentleness of the Prophet Muhammad ﷺ can build closer, more trusting, and respectful relationships with their students. When students feel closeness and attention from their teachers, they will be more open to participating in learning, which creates a positive classroom atmosphere. Sixth, the teacher's exemplary behavior can motivate them to continue improving their quality. As a role model for students, the teacher's behavior will be an example that is highly observed and imitated. In Surah Al-Ahzab verse 21, the Messenger of Allah ﷺ is referred to as a good role model for Muslims: "Indeed, in the Messenger of Allah there is a good role model for anyone who hopes for (the mercy of) Allah and (the coming of) the Last Day and remembers Allah much...". As an exemplary example, teachers must strive to improve their knowledge, morals, and skills. This awareness encourages teachers to become more professional individuals with integrity and able to provide quality education to students. Seventh, role models also help students understand values through direct examples that they see. Surah Al-An'am verse 82 states that those who believe and do not mix their faith with injustice will feel security and guidance: "Those who believe and do not mix their faith with injustice, they are the ones who will have security and guidance...". Teachers who provide real examples of honesty, discipline, compassion, and justice help students understand and internalize these values. By seeing directly how teachers apply these values in their lives, students will find it easier to apply them in their daily lives, both at school, at home, and in society (Taklimudin & Saputra, 2018, pp. 12–13).

2. Weaknesses

The analysis of the *uswah hasanah* method shows several weaknesses. First, bad examples from teachers can be followed by students, which has the potential to form negative characters. In the study of interpretation, this lousy example can be associated with Allah's warning in the Qur'an, such as in Surah Al-Baqarah verse 44: "Why do you order others (to do) good, while you forget yourselves, when you read the Book (Torah)? Then do you not think?" This verse shows that behavior that does not match words and actions can hurt the surrounding environment, including students. When teachers set a lousy example, students who see it can imitate it without filtering because they consider the teacher a role model. These risks form an opposing character that is difficult to fix. Second, the inconsistency between the theory taught, and the teacher's daily behavior can damage the credibility of educators. The interpretation of Surah As-Saff verse 3: "Great is hatred in the sight of Allah that you say what you do not do." emphasizes that the inconsistency between words and deeds can reduce authority and trust. Teachers who do not practice the values taught directly reduce their credibility in students' eyes. This damages the teacher's authority and weakens the effectiveness of the *uswah hasanah* method in education because students become skeptical of the values that should be instilled. Third, teachers and parents, as role models, if they have reprehensible traits, can hurt the formation of students' character. Surah Al-Ahzab verse 21 states: "Indeed in the Messenger of Allah you have a good example to follow..." This verse underlines the importance of good role models in education. When role models such as teachers and parents have reprehensible traits, students lose a reliable figure to learn positive values. On the contrary, these reprehensible traits can be imitated because, in the psychology of children and adolescents, they tend to imitate the behavior of adults around them. Thus, mistakes made by teachers and parents affect individuals and the process of forming a generation with good character (S. Nasution, 2000, p. 10).

While this study provides valuable insights into the advantages of the Uswah Hasanah method from the perspective of Q.S. Al-Ahzab verse 21, its findings are primarily based on a conceptual analysis of literature sources. The reliance on secondary data means that practical challenges in implementing this method across diverse educational settings have not been directly observed. Additionally, although this study highlights the significance of the Uswah Hasanah approach, it does not extensively compare its effectiveness with other pedagogical methods in Islamic education, leaving room for further exploration.

Despite these limitations, this study offers important implications for educators, policymakers, and researchers in Islamic education. By emphasizing the role of educators as role models, this research reinforces the need to integrate moral and character development into the teaching process. Practically, educators are encouraged to adopt and consistently apply the values of *Uswah Hasanah* in their daily interactions with students. Furthermore, future research may explore the application of this method through empirical studies, assessing its impact on students' moral and behavioral development in various social and educational contexts.

CONCLUSION

Based on the explanation above, Surah Al-Ahzab verse 21 emphasizes that the Prophet Muhammad SAW is the best example for humanity. This verse highlights the role of the Prophet as *uswah hasanah* (good example), which reflects noble qualities such as patience, honesty, and sacrifice. Muslims are invited to emulate the morals and behavior of the Prophet when facing spiritual and social challenges, as reflected in the *tarbawi* hadith, which emphasizes the importance of imitating the Prophet's behavior in forming character. As a wise educator, Rasulullah SAW instilled moral and ethical values in his friends. The value of education in this verse is also seen in the Ahzab (*Khandaq*) War, where the Prophet showed leadership, sincerity, and steadfastness of faith. One of the attitudes taught is to be sincere and pleased with God's decrees and take advantage of His grace to get closer to Him. The *uswah hasanah* method can be formulated in three main aspects: first, the Perfect Example, where the Prophet Muhammad SAW provided a real example in spiritual, social, and moral aspects; second, Good and Correct Worship Practices, where he teaches the implementation of worship with full attention and devotion; Third, Implementation in Education, where the Prophet's morals are an example in the formation of students' characters. Thus, the *uswah hasanah* method is effective in Islamic education and in forming the character of individuals with noble morals.

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