



The Concept of *Qudwah* and its Implications for Teacher Personality Competence in Islamic Education

Aep Saepurrohman^{1*}, Mohamad Erihadiana²

^{1,2}Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

Email: aepsaepurahman@uinsgd.ac.id¹

*Corresponding Author

Received: 06, 2024. Accepted: 08, 2024. Published: 08, 2024

ABSTRACT

This study explores the concept of “*qudwah*” in Islamic education and its relevance to teacher personality competence, particularly regarding role modelling. The research focuses on the crucial role of teachers in education, where role modelling is considered a key indicator of personality competence. In Islamic education, “*qudwah*” refers to the exemplary behaviour teachers should embody, significantly influencing students. The methodology is a literature review, analyzing primary and secondary sources related to “*qudwah*” and teacher personality competence. This research aims to elucidate the meaning and application of the “*qudwah*” concept and assess its implications for teacher personality competence. The findings reveal that “*qudwah*” dramatically impacts students’ perceptions and emulation of their teachers. Good role modelling by teachers reinforces educational values and aids in students’ character development. The implications of these findings underscore the need to integrate the “*qudwah*” concept into teacher training and professional development to enhance personality competence. Recommendations from this study include improving the understanding and application of the “*qudwah*” concept within education curricula and teacher training programs so that teachers can provide effective role models and create a more inspiring and productive educational environment. This research contributes not only theoretically but also practically to supporting and strengthening the role of teachers as the main pillar in quality education, particularly in the context of Islamic education.

Keywords: Islamic Education, *Qudwah*, Teacher Personality Competence

ABSTRAK

Kajian ini membahas konsep “*qudwah*” dalam Pendidikan Islam dan relevansinya terhadap kompetensi kepribadian guru, terutama dalam hal keteladanan. Penelitian ini berfokus pada peran krusial guru dalam pendidikan, di mana keteladanan dianggap sebagai indikator utama kompetensi kepribadian. Dalam Pendidikan Islam, “*qudwah*” berarti teladan yang harus ada pada pribadi guru, mempengaruhi peserta didik secara signifikan. Metode yang digunakan adalah kajian literatur, menganalisis sumber primer dan sekunder terkait “*qudwah*” dan kompetensi kepribadian guru. Tujuan dari penelitian ini adalah untuk menjelaskan pengertian dan penerapan konsep “*qudwah*” serta menilai implikasinya terhadap kompetensi kepribadian guru. Hasil penelitian mengungkapkan bahwa “*qudwah*” berpengaruh besar terhadap persepsi dan peniruan siswa terhadap guru. Keteladanan guru yang baik memperkuat nilai-nilai pendidikan dan membantu pembentukan karakter siswa. Implikasi temuan ini menunjukkan perlunya integrasi konsep “*qudwah*” dalam pelatihan dan pengembangan profesional guru untuk meningkatkan kompetensi kepribadian mereka. Rekomendasi dari kajian ini adalah peningkatan pemahaman dan penerapan konsep “*qudwah*” dalam kurikulum pendidikan dan pelatihan guru, sehingga guru dapat memberikan teladan yang efektif dan menciptakan lingkungan pendidikan yang lebih inspiratif dan produktif. Penelitian ini tidak hanya berkontribusi secara teoretis tetapi juga praktis dalam mendukung dan memperkuat peran guru sebagai pilar utama dalam pendidikan yang berkualitas, khususnya dalam konteks pendidikan Islam.

Kata Kunci: Pendidikan Islam, *Qudwah*, Kompetensi Kepribadian Guru

INTRODUCTION

Education is a comprehensive process that nurtures and develops their potential rather than molding pupils into admirable individuals with positive improvements in all its components—the cognitive, affective, and psychomotor domains, for example (Alawiyah, 2023). This process needs to be supported by several essential elements that will integratively describe what is expected and the goals it wants to achieve. One of the essential components in the educational process is the teacher, who is the leading actor and even the center and has made a considerable contribution to Education and achieving its goals (Buchari, 2018).

Since instructors are the primary element in Education, their continued existence is crucial to the program's success, making their participation in it extremely important and noticeable (Zainudin et al., 2022). Therefore, the good or bad of teachers will significantly affect the good or bad of the educational process and the achievement of its success. If the teacher is of good quality, the Education will be good. The reason is that in the hands of good teachers, any limitations that affect the educational process can be overcome, solutions can be found, or their existence can be minimized. On the other hand, if the teachers are not qualified, their equipment and facilities cannot be managed and empowered correctly. Hence, they are not helpful and practical in the educational process (Nurzannah, 2022).

Teachers have a crucial role as the main component in Education because success largely relies on teachers. Therefore, a teacher's professionalism is critical and a fundamental need. A professional teacher is not only a teacher who can teach by imparting a certain amount of knowledge to students but also a teacher who can educate (Yasin, 2022). Teachers who will become professional educators must have some competencies. Among them are (a) academic competence, which is closely related to the mastery of the knowledge to be taught; (b) pedagogic competence, which is closely related to the mastery of education and learning methodologies; (c) personality competence, which is related to the integrity of oneself who is an essential figure for students, (d) social competence that is closely related to the pattern of communication and interaction between teachers and various parties involved in the educational process (N. Hidayat, 2015). In addition to the four, teachers must have leadership competencies related to administrative management and management of educational activities. Everything becomes an integrative and complementary unit, so it must be mastered and achieved simultaneously.

One of the essential indicators supporting one of the teachers' competencies is exemplary. This example is an inseparable part of personality competence. It requires teachers to be a reference for students to imitate and emulate their behavior, whether in speech, deeds, actions, or others (N. Hidayat, 2015). Sometimes, there are failures or obstacles in the education process, one of which is low or maybe the absence of an example from teachers. Thus, the exemplary problem must receive more special attention from the teacher because he is a central figure with an excellent opportunity to transfer values and behaviors through his example.

Speaking of examples, in Islamic Education, the term "*qudwab*" or "*uswab*" is known, and it has the basic meaning of a model describing a person's behavior that can be imitated and followed by others. According to Kamarudin, a teacher appears as an example and an ideal figure in front of students whose behavior will be imitated and emulated. Exemplary in

the term “*qudwah hasanah*” or “*uswah hasanah*” is seen as one of the methods in Islamic Education psychologically in line with human nature, which has a fundamental nature of tending to imitate others (Ulwan, 1997). On the other hand, exemplary is seen as one of the crucial indicators of a teacher’s personality, whose nature must be inherent and fully integrated in him (Kamarudin, 2013).

Thus, the concept of “*qudwah*” or “*uswah*” in Islamic Education is interesting to study to find or affirm its essential aspects. This concept can be explored from two perspectives, namely, the methodological point of view and the personality point of view. The study of this concept from a methodological point of view has been found in many sources. Beberapa diantara seperti penelitian yang dilakukan oleh Armina (2022), Gordani (2021), Hidayat (2020), Zarkasyi & Anggraini (2022). Meanwhile, studying it from the perspective of personality is still rare. Therefore, on this occasion, the author will examine the concept of “*qudwah*” from the personality perspective.

RESEARCH METHOD

This research uses a qualitative approach. Qualitative research aims to describe and analyze various phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups. This study uses several descriptions to find principles, concepts, and explanations that lead to conclusions. Following the substance of the qualitative approach, this research has two main objectives: describing and revealing and describing and explaining (Musthafa & Hermawan, 2018). The method used in this study is descriptive, which essentially describes the facts about an object, and then analysis and interpretation are carried out adequately (Suryabrata, 2013). In this study, a descriptive method is used to describe the linguistic facts or information contained in the concept of “*qudwah*” and its implications for the personality of teachers from the perspective of Islamic Education.

Meanwhile, the content analysis technique was used in this study. Content analysis is generally defined as a technique that includes all analyses of text content from various sources. The content analysis *technique* is a systematic technique to analyze the content of messages and process messages. This technique is used in this study, along with the work procedure of processing and analyzing the content of messages or information in various sources of relevant writing. With descriptive methods and analysis techniques, it is hoped that an overview of the main problems in this study will be obtained, namely the concept of “*qudwah*” as a whole from the perspective of Islamic Education and the implications of the concept of “*qudwah*” on the personality of teachers in Islamic Education.

RESULTS AND DISCUSSION

The concept of “*Qudwah*” and its characteristics

The word “*qudwah*” based on language search has various meanings, including (a) a model that can be followed, (b) a good example, (c) a model or pattern, and (d) a base that has a branch (Gordani, 2021b). Meanwhile, according to the term, scholars express many opinions. Among them is the opinion of Ahmad Hidayatullah Zarkasyi dan Silvi Anggraini, which states that “*qudwah*” is a model that a person displays as the implementation of specific

values in one aspect of social life and appears in real life, reflecting the integration between speech and deeds (Zarkasyi & Anggraini, 2022b). This model is visible in front of the community; they are willing to accept and emulate both ideas and behavior. According to Siswanto Efendi, “*qudwab*” is a frame of reference that comes from various sources, depending on the degree of strength of its influence on the individual. The word “*qudwab*” is a psychic process that is chosen. It’s just that, at first, it was not aware of its existence, but it seemed to appear spontaneously (Efendi, 2021).

If referring to the Quran, the word “*qudwab*” is equivalent to the word “*uswab*,” which means a situation when a person can imitate or follow others regarding good and ugliness. Therefore, the word “*qudwab*” must be used in the word “*hasanah*” or “*shalihah*,” which means good, so that in Indonesian, it is translated with an expression of a good example or example. Thus, “exemplary” or “*uswab hasanah*” means things that can be imitated or emulated by someone from another person who has positive values. Strictly speaking, what is meant by example (*uswab hasanah*) here is an example that can be used as a tool in Islamic Education, namely a good example, following the meaning of “*qudwab* or *uswab hasanah*” (Anwar & Tiodara, 2021).

From an educational point of view, “*qudwab hasanah*” is one of the focuses of attention oriented towards good and smelling bad examples. With a good example, it is hoped that a person’s desire to imitate, emulate, or follow others in certain words, deeds, or behaviors will grow. The view is that good words, deeds, and behavior, in any case, are the most important and memorable practices in Education and daily human life and association. Thus, exemplary is not only shown in the learning process in the classroom but can also be done outside the classroom or in the community (Aris & Mohamad, 2020).

As it has been stated, what is meant by “*qudwab*” in this discussion is “*qudwab hasanah*,” which is interpreted as a good example. This example significantly transfers values, attitudes, or good behavior from one person to another. It is intended as a good example for teachers as educators and students as students. The concept of “*qudwab hasanah*” is one of the media for transmitting the value of goodness, which has an essential meaning in forming good behavior and supporting the realization of a superior personality (Hakim, 2019). Therefore, this “*qudwab*” must receive serious attention from all parties, especially teachers, because it has advantages and an apparent urgency for human development. Several aspects of affirming the importance of “*qudwab hasanah*” (good example) for humans, including: (a) good example will arouse the urge to do good and interest in something in a person’s soul, (b) good example will make a person feel satisfied with the achievement of good qualities that can be done even if they are not optimal, (c) human character and his nature that has been bestowed Allah has the encouragement and stimulant to emulate and imitate, (d) the impact of example is comprehensive and reaches all levels of society so that everyone has the opportunity to imitate the deeds of others or imitate the course of life even if it does not reach the whole (Ichsan et al., 2021).

Undoubtedly, “*qudwab hasanah*” greatly influences two parties: the followers and the person they follow. Because the first is to follow the second, if what he follows is good, his followers will be good, and vice versa. Thus, “*qudwab*” fundamentally has a vital role in transferring values and attitudes from one person to another, following their goals and

interests. However, what is expected to happen through this “*qudwah*” is a good example, so the affirmation is “*qudwah hasanah*.”

Furthermore, the concept of “*qudwah hasanah*” in terms of its application has a broad scope and can cover various aspects of life that are necessary. The fundamental reason is that the essence of exemplary behavior is to follow in the footsteps of those who emulate it. Meanwhile, humans will show behavior and deeds in every situation that happens to them. All of these behaviors can be emulated and imitated by others. Thus, it can be affirmed that the scope of application of “*qudwah hasanah*” is comprehensive depending on the situation, discourse and interests. In this regard, Nashir bin Muhammad bin Abdillah said that “*qudwah*” is the practical application of a behavior or attitude, while society in various fields of life has specific values. Thus, how widespread and many applications of “*qudwah*” behavior can be in science, worship, morals, interaction with others, and even social activities that allow behavior transfer by imitating and exemplifying (bin Muhammad bin Abdillah, 2011).

Furthermore, Abdullah Nasih Ulwan classifies *qudwah* based on its theme as follows (Ulwan, 1997): (a) *Qudwah al-'Ibadah* (Exemplary in Worship), teachers should set a positive example in worshipping, especially for students with critical thinking difficulties, to influence their daily religious obligations and behavior. (b) *Qudwah Zuhud* (Exemplary in *Zuhud*), teachers should set a positive example in worshipping, especially for students with critical thinking difficulties, to influence their daily religious obligations and behavior. (c) *Qudwah Tawadhu'* (Exemplary in Humility), the moral of “*tawadhu'*” emphasizes humility, respect, and equality, rather than arrogance or big-headedness. This attitude encourages educators to appreciate students' potential and involve them in teaching and learning activities. (d) *Qudwah al-Karam* (Exemplary in Generosity), this example of generosity involves sharing property or wealth with others, emphasizing the need to help each other and alleviate burdens, demonstrating the importance of sharing. (e) *Qudwah al-Hilm* (Exemplary in Politeness and Manners), maintaining harmony and love among humans requires a polite and forgiving attitude, including courtesy towards enemies, to maintain harmony and maintain love. (f) *Qudwah Syaja'ah* (Exemplary in Courage), courage is the emergence of a spirit in the soul, manifesting in actions to defend truth and honor, requiring careful calculations and readiness to fight without fear. (g) *Qudwah al-Quwwah al-Jasadiyah* (Exemplary in Physical Strength), maintaining physical strength and fitness is crucial for optimal body function and life activities. Imitate or emulate things to maintain physical strength and health. (h) *Qudwah Husnu al-Siyasah* (Exemplary in Managing Life Affairs), this example pertains to life affairs management and regulation, emphasizing the importance of proper arrangement and arrangement in a person with *qudwah* for survival. (i) *Qudwah al-Tsabat 'ala al-Mabda* (Firm Exemplary of Holding Principles), *qudwah* refers to a person's exemplary steadfastness in adhering to life's principles, particularly those from religious teachings or God, despite challenges and obstacles.

From the description above, it can be affirmed that exemplary is multidimensional, meaning it can occur in various aspects of life. Exemplary is not only about providing examples of doing something but also about various things that can be exemplary, including habits that are examples of exemplary. Meanwhile, in terms of place, this example can be done in formal institutions, such as in schools that place teachers as central figures whom

their students will emulate. Similarly, it can be done and realized in non-formal institutions, such as in the community environment that wants community leaders to be the axis of good role models for their citizens.

Everyone must show “*qudwab hasanah*,” but in practice, qualification standards make a person worthy of being emulated or worthy of being a “*qudwab hasanah*.” In this case, A. Samsul Ma’arif stated that there are at least three elements for a person to be an example, namely: (a) readiness to be assessed and evaluated, in the sense of readiness to be a mirror both for himself and for others, (b) to have minimum competence, namely at least having words, attitudes, and behaviors that are worthy of being emulated, so that they can be used as a mirror both for themselves and others, (c) have moral integrity, in the sense that there is harmony between what is said and what is done. The essence of this integrity lies in the quality of “*istiqamah*,” namely commitment and consistency to the profession it carries (Ma’arif, 2021).

In short, it can be emphasized that exemplification through the concept of “*qudwab hasanah*” is an effort to transmit values and transfer morals or behaviors by identifying and displaying speech, attitudes, actions, and behaviors so that others can imitate them for the benefit of their lives. This is done by being guided by three essential elements: being ready to be assessed and evaluated, having competence and moral integrity. Implementing and habituating well from the beginning will significantly shape a person’s character.

Teacher Personality Competencies

Competence fundamentally means the ability to master and the authority to determine or decide something. Competence can also be interpreted as knowledge, skills, and abilities mastered by a person who has become part of him so that he can perform cognitive, affective, and psychomotor behaviors as well as possible. Furthermore, Nasiruddin Hidayah and Romlah Romlah added that competence is a combination of knowledge, skills, basic values, and attitudes reflected in the habit of thinking and acting. Meanwhile, according to the formulation from the Ministry of National Education, competence is knowledge, skills, attitudes, and values that are manifested in the habit of thinking and acting (Hidayah & Romlah, 2022).

Competence must be attached to the teacher and is one of the indicators that the teacher must fulfill, which requires aspects that must be mastered incompetence. According to Mustofa, these aspects are as follows: (a) knowledge related to a person’s ability in the cognitive field, (b) understanding of aspects related to cognitive and affective depth, (c) the ability (*skill*) possessed by an individual to carry out and perform the tasks assigned to him, (d) value) a standard of behavior that has been believed in and has been integrated into a person, (e) an attitude of feeling happy or unhappy with a stimulus that comes from outside, and (f) interest a person’s tendency to pay attention and do an act in front of a person or activity regarding a problem (Mustofa, 2007).

Meanwhile, according to Law No. 14 of 2005 concerning Teachers and Lecturers, competence is defined as a set of knowledge, skills, and behaviors that teachers or lecturers must possess, live, and master in carrying out their professional duties. Based on these definitions, it can be concluded that competence is a component of knowledge, understanding, proficiency, ability, expertise, and mastery possessed by each individual

related to his duties and functions as a professional bearer following his position (Hidayah & Romlah, 2022).

Meanwhile, what is meant by personality in simple terms is the authentic portrait of an individual reflected in his attitude and actions that distinguish him from others. In its development, the term personality is defined by many psychologists. According to Gordon W. Allport in Chaplin, personality is a dynamic organization in an individual consisting of psychophysical systems that characteristically determine his behavior and thoughts. Likewise, McLeod interpreted personality as a typical trait that a person has. In this case, character and self-identity are other words that are very close to personality (Muh Idris, 2018).

So, personality, in principle, as stated by Ali Mudlofir, is the arrangement or unity between aspects of mental behavior (thoughts, feelings, and so on) and behavioral aspects (actions). These aspects are closely related functionally in an individual, thus making him behave in a distinctive and fixed way so that he is different from others (Mudlofir, 2016).

Thus, personality competence is competence related to the teacher's behavior, which, in the future, must have noble values reflected in daily behavior. This is closely related to the philosophy of life, which expects teachers to be human models with noble values. In this regard, the understanding of the teacher's personality competence must be interpreted as a form of a complete human figure.

The teacher's personality is the most crucial factor for the success of students' learning. In the Law on Teachers and Lecturers, it is stated that personality competencies are personality abilities that are steady, noble, wise, and authoritative and become role models for students. Furthermore, Sury calls this personality competency personal competence, which is a teacher's ability needed to be a good teacher. This personal competency includes personal abilities related to self-understanding, self-acceptance, self-direction, and self-realization (Makhsura et al., 2023).

In the Explanation of Government Regulation No. 19 of 2005 concerning National Education Standards, it is stated that the personality competence of teachers means personality abilities that have the following characteristics: (1) steady; (2) stable; (3) adult; (4) wise and wise; (5) authoritative; (6) have noble character; (7) to be an example for students and the community; (8) evaluate their performance; and (9) self-development in a sustainable manner (Hidayah & Romlah, 2022). The brief explanation is as follows: (a) Steady, stable, and mature personality, teachers need a steady, stable, and mature personality to effectively carry out their duties and avoid educational problems, as lacking these qualities can lead to unprofessional and indecent actions. (b) Discipline, Wisdom, and Authority, teachers must possess discipline, wisdom, and authority to address undisciplined students, as their actions and behaviors often hinder learning and promote inappropriate behavior. (c) Be an example for students, professional teachers should be exemplary role models, demonstrating their values to students, parents, families, and the community, reducing learning effectiveness and gaining the spotlight. (d) Noble Character, with noble character, teachers in any circumstance must have unshakable confidence. (e) Attractive Appearance, teachers' morale is significantly influenced by their appearance, which includes exemplary clothing choices, simple makeup, body hygiene, jewelry, neatness, perfume use, and hairstyles.

Teachers are required to have good personality competence. This is very important to note, because teachers have a significant role in the educational process, especially in achieving educational success. The teacher's personality also has a significant role in shaping the personality of students. The success of a learning or educational process is also highly determined by the teacher factor. A teacher with a good personality will also have a good influence on the development of students, especially their mental and spiritual well-being. One of the traits of students is to emulate what adults do, including imitating the teacher's personality, which will shape their personality.

Mulyasa describes personality as one of the elements that significantly determines the closeness of the relationship between teachers and students. The teacher's personality will reflect his attitude and actions in fostering and guiding his students. The teacher's personality dramatically contributes to the success of Education, especially in learning activities. The existence of teachers has a crucial role in educating the nation's children, both intellectually, spiritually, and emotionally. Teachers also play a crucial role in shaping students' personalities to prepare superior human resources, prosper the community, and build the progress of the State and the nation (Mulyasa, 2022).

Implications of the Concept of “*Qudwah*” on Teachers’ Personality Competencies in Islamic Education

Teachers have a significant and dominant role in the educational process. The success of Education relies heavily on the existence of teachers and their various efforts. To support the education process's success, teachers have various relevant competencies. One is personality competence, which is closely related to personal competence, self-understanding, self-acceptance, self-direction, and self-realization as a unit that is inherent in oneself and distinguishes from others. This personality competency is essential for teachers who carry out the educational process because, as Mulyasa opined, it indicates the integration of knowledge, skills, and abilities mastered by a person who has become part of him so that he can perform cognitive, affective, and psychomotor behaviours as well as possible (Mulyasa, 2022).

One of the indicators of a teacher's personality that is inherent in noble morals is his exemplary attitude in terms of good behavior that students can emulate and imitate. As one of the demands of personality competence in the educational process, teachers must be an example like students in all goodness, not vice versa. With this example, it is hoped that students will emulate or imitate something good in words and deeds. This example is significant to be displayed by teachers, considering that their duty in Education is to convey knowledge to students and to be educators who transfer values and foster their personalities. The steady personality of a teacher will set an excellent example for his students. Thus, teachers must be transformed into figures who display attitudes and behaviors that should be emulated and emulated.

Talking exemplary in Islamic Education, it is known as “*qudwah*” or “*uswah*,” whose essence is a model of behavior that can be emulated or imitated and can captivate a person's feelings and heart and then have a substantial impact on an excellent response to this behavior (Munif et al., 2024). This *qudwah*, in reality, presents an ideal model that represents the integration between faith or belief with awareness and maturity of deeds with the spirit

of love and obedience in the form of words or deeds so that both individuals and groups can imitate them. Thus, the term “*qudwab*” is synonymous with exemplary in a general sense and is one of the critical indicators that strengthen the competence of teachers’ personalities. The existence of this “*qudwab*” must always be manifested in the person of a teacher who must display good behavior that students will imitate in the hope of doing the same behavior (Sadri et al., 2024).

Furthermore, “*qudwab*,” in the sense of exemplary in general, which is an indicator of the teacher’s personality, is in line with what is stated in Article 40, paragraph 2 of Law Number 20 of 2003 concerning the National Education System that educators and education personnel have an obligation, among others, to set an example and maintain the good name of the institution, profession, and position following the trust given to them. In Education, exemplary is very attached to the teacher as an educator. Exemplary in the world of Education can be interpreted as providing examples of good behavior or attitudes of teachers in the school environment and outside of school that students should emulate. Exemplary is an essential factor that the teacher must own because it can shape aspects of knowledge, morals, behavior, and social attitudes for students, so teachers significantly influence changes in student behavior.

In line with the above provisions, it argues that teachers must be able to be examples or role models for students because teachers are representatives of a group of people in a society who are expected to be role models who can be *digugu* and *ditiru*. *Digugu* and *ditiru* mean that the good things conveyed by the teacher can be trusted to be implemented, and their behavior can be emulated or emulated. Explains that as educators, teachers are more role models with moral and religious values that students should emulate. Examples and examples include aspects of attitude, behavior, noble character, and noble morals such as honesty, diligence, willingness to learn, trustworthiness, social, and courtesy towards others.

As a role model for students, teachers need to provide examples of various aspects of life. Teachers can demonstrate these aspects in everyday life with students. This is to emphasize that various ways of providing examples to students can be seen through the expressions shown by teachers when educating in the school environment. Being a role model is an integral part of a teacher, so being a teacher must be willing to accept the responsibility of being a role model. Teachers are expected to be role models in all the good values taught to their students, especially in the school environment.

In the educational process, the teacher’s exemplary model can be applied in two forms: directly and indirectly. Directly means that the educator actualizes himself as an excellent example for students. While indirectly, it means that educators provide examples to students in ways outside themselves, for example, telling stories that contain good examples, such as stories of prophets, stories of great people, stories of heroes and warriors, with the aim that students make these figures as exemplary role models in their lives.

Given the importance of “*qudwab*” in the educational process, especially in Islamic Education, the teacher must always try to implement it and make it necessary to carry out educational tasks for his students. In a sense, “*qudwab*” is permanently attached to the teacher who strengthens his personality competence, so he always tries to make himself a figure modeled by students. Emphasized the importance of “*qudwab*” for teachers. Among them

are: (a) *Qudwah* is in line with the narcissistic impulse. People naturally imitate and are suggestible by observed behaviors, significantly shaping their emotions, perceptions, and behavior. Students often imitate attracted behaviors when suggested. (b) *Qudwah* is closely related to practical aspects. *Qudwah*, an educational method that involves the functionalization of the senses, reflects students' behavior patterns, making it more effective and lasting than explanation-based learning. (c) *Qudwah* saves energy. Teachers who act as good role models, demonstrating harmony between actions and words, save time and energy in conveying learning messages, thereby positively impacting students' souls.

In the view of Islamic Education, "*qudwah hasanah*" (good example) is very important to be considered and carried out by teachers because, in addition to being one of the indicators of personality, it is also considered an alternative method of Education with its advantages. This method will effectively impact students' personalities in attitudes, thoughts, and behavior patterns in each development phase. Islamic Education is closely related to maintaining harmony between the theoretical basis a believer believes in and his actual behavior. The theological reference is the word of Allah (Q.S al-Shaf, 61: 2): "O you who believe, why do you all say what you do not do," or in another word of Allah (Q.S al-Baqarah, 2:44): "Why do you command others (to do) a good and forget yourselves (to do it) when you read the Book, do you not think?"

In addition, Nashir bin Muhammad bin Abdillah explains several reasons for the importance of "*qudwah hasanah*" for teachers in the education process. Among them are (bin Muhammad bin Abdillah, 2011): (a) Transfer of values and principles. *Qudwah hasanah* teaches community values and principles, motivating members to imitate and apply them in behavior, aligning with Islamic teachings' "*sunnah hasanah*" (good habits) as emphasized by Prophet Muhammad. (b) It provides practical guidance on workable problems. Teacher's practical application of values guides individuals and communities in their behavior, aligning with the teachings of Allah SWT, as evidenced by Prophet Muhammad SAW's excellent example. (c) Correct practical application. *Qudwah hasanah* provides practical guidance and exemplifies the correct application of values, principles, or teachings, as emphasized by Prophet SAW in prayer commands and pilgrimage instructions. (d) Encouragement to imitate and follow. *Qudwah hasanah* encourages individuals to imitate and follow exemplified behaviors, helping them face life's challenges. This aligns with Allah's command to emulate Prophets and Apostles, promoting patience and consistency.

As explained above, one of the competencies that teachers must have is personality competence. One of the indicators of personality is to be a role model for students and society. The concept of "*qudwah hasanah*" (good example) is known in Islamic Education to strengthen the indicators of exemplary teachers. Thus, teachers, especially in Islamic Education, must adequately address and internalize the essential aspects of this concept. Implementing the concept of "*qudwah hasanah*" in the education process will significantly support the teacher's primary task of educating students to become mature human beings who are well-established in the cognitive, affective, and psychomotor domains so that they become a superior generation.

Furthermore, teachers who adopt and internalize aspects of the "*qudwah hasanah*" concept in their personal have important indicators and characteristics. Among them, as

stated by Khalid bin Hamid, are (a) having sincere intentions and actual goals, (b) having the view that teaching is a noble mission, not just a task, (c) always being concerned with the problems of the people, (d) always trying to give a lot by not expecting rewards and flattery, (e) assert themselves as role models, (f) pay attention to physical appearance, (g) attentive to his specialty, (h) being fair in attitude and behaviour, (i) respecting professional ethics, (j) building cooperation when teaching, (k) always being a teacher and a learner at the same time, (l) uncovering and nurturing potential and talents, (m) nurturing individual differences in students, and (n) being proud of the profession and sincere in work (Al-Hazimi, 2000).

CONCLUSION

The concept of “*qudwah*” substantially implies a model that a person displays as an implementation of specific values in one aspect of life and appears clearly in himself, reflecting the integration between speech and deeds. The term “*Qudwah*,” synonymous with the meaning of exemplary, has a conceptual formulation that contains several essential elements, including its substance and characteristics from various points of view. Thus, the concept of “*qudwah*” from the perspective of Islamic Education, which refers to relevant sources, contains a more comprehensive meaning than the term exemplary. This concept becomes a conceptual wealth that teachers can reference when carrying out educational tasks and missions.

From a personality point of view, the concept of “*qudwah*” has a significant relationship with the teacher’s personality competence. This refers to the consideration that one of the essential personality indicators is to be a role model for students and society. Meanwhile, “*qudwah*,” emphasized by “*qudwah hasanah*,” contains a meaning complementary to the term exemplary and is even broader and more profound. Therefore, the implication of the concept of “*qudwah*” on the teacher’s personality competence is a position to strengthen the teacher’s exemplary indicators and enrich the scope of its meaning. Implementing the concept of “*qudwah*” in the educational process will significantly support the teacher’s primary task, namely educating students to become adult humans who are established in the cognitive, affective, and psychomotor domains so that they become a superior generation.

BIBLIOGRAPHY

- Abu Namr, ‘Athif Salim. (2007). *Muwashafat al-Mu’alim, al-Qudwah fi Dhau al-Tarbiyyah al-Islamiyyah wa Mada Tamatsuliba lada’ Adba Haiyah al-Tadris*. Kulliyah al-Tarbiyah.
- Alawiyah, T. (2023). *Ilmu Pendidikan Islam (Dalam Teori Suasana Pendidikan Islam)*. PT. Sonpedia Publishing Indonesia.
- Al-Hazimi, K. bin H. (2000). *Ushul al-Tarbiyyah al-Islamiyyah*. Dar ‘alim al-Kutub.
- Anwar, H. S., & Tiodara, R. (2021). Islamic Method of Education by Qudwah Hasanah in Surah Ahzab Verse 21 (Analytical Studies in Tafsir Munir Dr. Wahbah Az-Zuhaili). *Educan: Jurnal Pendidikan Islam*, 5(1), 103–115. <https://doi.org/10.21111/educan.v5i1.6487>
- Aris, F., & Mohamad, A. M. (2020). Pembentukan Organisasi Cemerlang: Amalan Qudwah Hasanah Dalam Kepimpinan Organisasi Pendidikan Sebagai Asas Dorongan

- Motivasi Kerja Yang Kompeten. *Journal of Human Capital Development (JHCD)*, 13(1), 27–44. Retrieved from <https://jhcd.utm.edu.my/jhcd/article/view/6158>
- Armina, A. (2022). Pengendalian Impulsive Buying Melalui Konsep Qudwah Dan Qanā'ah Dalam Perspektif Etika Konsumsi. *Jurnal Ilmiah Al-Tsarwah*, 5(2), Article 2. <https://doi.org/10.30863/al-tsarwah.v5i2.3295>
- bin Muhammad bin Abdillah, N. (2011). *Al-Qudwah al-Hasanah fi Dhau al-Quran al-Karim*. Al-Jam'iyah al-Ilmiyyah al-Su'udiyah li al-Quran ala-Karim wa Ulumihi.
- Buchari, A. (2018). Peran Guru dalam Pengelolaan Pembelajaran. *Jurnal Ilmiah Iqra'*, 12(2), 106–124. <http://dx.doi.org/10.30984/jii.v12i2.897>
- Efendi, S. (2021). Peran Self Management Sebagai Qudwah-Hasanah dalam Optimalisasi Disiplin Tim Kerja. *JIMIN: Jurnal Ilmiah Mahasiswa Internal PTIQ Jakarta*, 1(2), 115–134. <https://doi.org/>Retrieved from <https://journal.ptiq.ac.id/index.php/jimin/article/view/1178>
- Gordani, N. (2021a). Konsep Qudwah Hasanah Dalam Pendekatan Dialog Nabi Ibrahim Berasaskan Ayat-Ayat Dialog Dalam Al-Qur'an.: The Concept of Qudwah Hasanah in the Dialogue of Prophet Ibrahim in the Qur'an. *The Sultan Alauddin Sulaiman Shah Journal (JSASS)*, 8(2), Article 2.
- Gordani, N. (2021b). Konsep Qudwah Hasanah Dalam Pendekatan Dialog Nabi Ibrahim Berasaskan Ayat-Ayat Dialog Dalam Al-Qur'an.: The Concept of Qudwah Hasanah in the Dialogue of Prophet Ibrahim in the Qur'an. *The Sultan Alauddin Sulaiman Shah Journal (JSASS)*, 8(2), 1–9. Retrieved from <http://jsass.kuis.edu.my/index.php/jsass/article/view/165>
- Hakim, U. F. R. (2019). Representasi qudwah hasanah dakwah muslimah melalui akun Youtube Hijab Alila. *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam*, 3(1), 56–68. Retrieved from <http://ejournal.iaitabah.ac.id/index.php/alamtaraok/article/view/359>
- Hidayah, N., & Romlah, R. (2022). Kompetensi Guru Pendidikan Agama Islam (PAI) Menurut Undang-Undang No. 14 Tahun 2005 Relevansinya dengan QS al-Jumu'ah Ayat 2. *Intiqad: Jurnal Agama Dan Pendidikan Islam*, 14(2), 218–239. <https://doi.org/10.30596/10460>
- Hidayat, N. (2015). Metode keteladanan dalam pendidikan Islam. *Ta'allum: Jurnal Pendidikan Islam*, 3(2), 135–150. <https://doi.org/10.21274/taalum.2015.3.2.135-150>
- Hidayat, W. (2020). Metode Keteladanan dan Urgensinya Dalam Pendidikan Akhlak Menurut Perspektif Abdullah Nashih Ulwan. *Al Ulya : Jurnal Pendidikan Islam*, 5(2), Article 2. <https://doi.org/10.36840/ulya.v5i2.294>
- Ichsan, Y., Miftakhurrohman, M., & Anshori, M. M. (2021). Penerapan Metode Qudwah Dalam Pembelajaran Akhlak. *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)*, 3(2), 178–193. <https://doi.org/10.36378/al-hikmah.v3i2.1399>
- Kamarudin, K. (2013). The Concept of Qudwah Hasanah and Muslim Women's Roles in the Strengthening of the Ummah: An Analysis of Recent Malay Novels. *Malay Literature*, 26(2), 206–233. [https://doi.org/10.37052/ml.26\(2\)no5](https://doi.org/10.37052/ml.26(2)no5)

- Ma'arif, A. S. (2021). *Mendidik Karakter Anak Melalui Qudwah Hasanah di Masa Pandemi* [Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim]. Retrieved from <http://repository.uin-malang.ac.id/9011/>
- Makhsura, S., Agustin, R., Rifma, Jasrial, & Syahril. (2023). Implementasi Behaviorisme dan Humanisme dalam Proses Pembelajaran. *Aulad: Journal on Early Childhood*, 6(3), 501–506. <https://doi.org/10.31004/aulad.v6i3.548>
- Mudlofir, A. (2016). Pendidikan Karakter: Konsep dan Aktualisasinya dalam Sistem Pendidikan Islam. *Nadwa: Jurnal Pendidikan Islam*, 7(2), 229–246. <https://doi.org/10.21580/nw.2013.7.2.560>
- Muh Idris. (2018). Pendidikan Karakter: Perspektif Islam dan Thomas Lickona. *Ta'dibi: Jurnal Manajemen Pendidikan Islam*, 7(1). <http://e-jurnal.stail.ac.id/index.php/tadibi/article/view/41>
- Mulyasa, H. E. (2022). *Manajemen pendidikan karakter*. Bumi Aksara.
- Munif, M., Qodriyah, K., Fachri, M., Widat, F., & Maknun, I. J. (2024). Pretension of the Qudwah Method: Islamic School Initiative Improves Students Interpersonal Intelligence Muhammad Quthb's Perspective. *EDURELIGIA: Jurnal Pendidikan Agama Islam*, 8(1), 18–38. <https://doi.org/10.33650/edureligia.v8i1.8739>
- Musthafa, I., & Hermawan, A. (2018). *Metodologi Penelitian Bahasa Arab: Konsep Dasar Strategi Metode Teknik*. Remaja Rosdakarya.
- Mustofa, M. (2007). Upaya Pengembangan Profesionalisme Guru di Indonesia. *Jurnal Ekonomi Dan Pendidikan*, 4(1), 76–88. <https://doi.org/10.21831/jep.v4i1.619>
- Nurzannah, S. (2022). Peran Guru dalam Pembelajaran. *ALACRITY: Journal of Education*, 2(3), 26–34. <https://doi.org/10.52121/alacrity.v2i3.108>
- Sadri, M., Supriadi, S., Januar, J., & Khairuddin, K. (2024). Hubungan Metode Qudwah (Keteladanan) dengan Pembentukan Karakter Siswa pada Pembelajaran PAI Di SMPN 7 Bukittinggi. *EDUCATIONAL JOURNAL: General and Specific Research*, 4(1), 29–37. <https://adisampublisher.org/index.php/edu/article/view/618>
- Suryabrata, S. (2013). *Metodologi Penelitian*. Raja Grafindo.
- Ulwan, A. N. (1997). *Tarbiyah al-Aulad fi al-Islam* (2nd ed.). Dar al-Salam.
- Yasin, I. (2022). Guru Profesional, Mutu Pendidikan dan Tantangan Pembelajaran. *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)*, 3(1), 61–66. <https://doi.org/10.54371/ainj.v3i1.118>
- Zainudin, I., Hasanah, E. U., & Hidayat, S. (2022). Landasan Psikologi Kependidikan. *Journal on Teacher Education*, 4(2), 1624–1636. <https://doi.org/10.31004/jote.v4i2.11069>
- Zarkasyi, A. H., & Anggraini, S. (2022a). Penerapan Qudwah Hasanah Guru Mi Nurussalam Ngawi Melalui Pendidikan Profetik. *Research and Development Journal of Education*, 8(2), Article 2. <https://doi.org/10.30998/rdje.v8i2.13053>
- Zarkasyi, A. H., & Anggraini, S. (2022b). Penerapan Qudwah Hasanah Guru Mi Nurussalam Ngawi Melalui Pendidikan Profetik. *Research and Development Journal of Education*, 8(2), 498–504. <http://dx.doi.org/10.30998/rdje.v8i2.13053>