

**CHILDREN’S EDUCATION THROUGH THE METHOD OF SETTING A
GOOD EXAMPLE: A THEMATIC STUDY OF THE QUR’AN, SURAH AL-
AHZAB, VERSE 21**

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Abstract

Children’s education is a fundamental aspect of the formation of human character and personality. One highly effective educational method in Islam is the method of setting a good example (*uswah hasanah*). This article aims to examine the concept of children’s education through the method of setting a good example based on a thematic study of Surah Al-Ahzab, verse 21, of the Qur’an. This research employs a qualitative method using a *library research* approach, which involves gathering data from the Qur’an, hadith, exegetical works, and relevant literature on Islamic education. The research findings indicate that Surah Al-Ahzab, verse 21, affirms the Prophet Muhammad (peace be upon him) as the best role model for humanity. The concept of exemplary behaviour in this verse has significant implications for children’s education, particularly in the development of character, morals, spirituality and social skills. Parents and educators are required to be role models capable of setting a tangible example through their daily behaviour. The role-modelling approach has proven to be more effective than purely instructional methods, as children tend to learn through imitating their surroundings. Therefore, child education based on role modelling is a relevant strategy for shaping a generation with Islamic character.

Keywords: *Child Education, Role Modelling, Surah Al-Ahzab, Verse 21, Islamic Education.*

1. INTRODUCTION

Children’s education is the cornerstone for shaping human resources who are devout, knowledgeable and of noble character. From an Islamic perspective, education is not solely focused on intellectual development, but also encompasses the holistic spiritual, moral, social and emotional nurturing of children. Education provided from an early age has a profound influence on the formation of a child’s personality in adulthood, as during this phase children are at a stage of development where they are highly receptive to the values and customs of their surrounding environment. Therefore, Islam places great emphasis on the process of children’s education as part of the responsibility of parents and society in preparing a high-calibre generation (Nahlawi, 1995).

The changing times, characterised by advances in information and communication technology, have brought about significant changes in people’s lives, including in the way children are educated. On the one hand, technological developments have made it much easier to access information and knowledge. However, on the other hand, these developments have also presented various challenges in the form of moral decline, an

increase in deviant behaviour, a lack of good manners, and a decline in respect for religious and cultural values. Phenomena such as juvenile delinquency, *bullying*, the misuse of social media, and a decline in ethical standards in social interactions serve as indicators that character education still faces a range of serious problems (Wiyani, 2018).

This situation indicates that character education cannot be achieved solely through the imparting of theory or advice. Children need real-life role models whom they can emulate in their daily lives. In developmental psychology, children have a tendency to imitate the behaviour they observe in their surroundings. Bandura's *Social Learning Theory* explains that a person's learning process takes place through observation, imitation and identification with role models considered important in their lives (Bandura, 1977). Consequently, the behaviour of parents, teachers and the social environment has a significant influence on the formation of a child's character.

In the context of Islamic education, the method of setting a good example (*uswah hasanah*) is one of the most effective educational methods for shaping children's character and moral conduct. This method emphasises the importance of setting a tangible example through good behaviour, speech and actions that learners can emulate. Setting a good example serves as an educational tool that not only addresses the cognitive aspect but is also capable of directly influencing children's affective and psychomotor aspects. According to Arifin (2014), the success of Islamic education is largely determined by the ability of educators to demonstrate behaviour consistent with the values being taught.

The concept of emulation in Islam has a strong foundation in the Qur'an and the Hadith. One of the verses that forms the primary basis for the method of emulation is Surah Al-Ahzab, verse 21, which states that the Messenger of Allah (peace be upon him) is a fine example for all mankind. Allah (the Exalted) says:

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

Meaning: Verily, there is indeed in the Messenger of Allah a fine example for you—for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgement, and who remember Allah frequently.

This verse emphasises that the Prophet Muhammad (peace be upon him) is the ideal model to be emulated in all aspects of life, including education. The Prophet's exemplary character is evident not only in his relationship with Allah (SWT), but also in his social interactions, family life, leadership, and the way he educated children. According to Shihab (2012), the term '*uswah hasanah*' in this verse denotes a form of exemplary behaviour that is perfect and worthy of emulation, as it reflects the values of goodness derived from the revelation of Allah (SWT).

In the practice of child-rearing, the Prophet Muhammad (peace be upon him) set many examples of the importance of an approach characterised by compassion, gentleness, patience and respect for a child's development. He did not merely teach Islamic values through words, but also through concrete actions that could be observed and emulated by his companions and his family. Therefore, leading by example is an educational method that holds greater power than methods relying solely on lectures or

commands. Children tend to find it easier to understand and internalise moral values when they see concrete examples in everyday life (Langgulung, 2003).

Research into children's education through the method of setting a good example has become increasingly relevant in the modern era, when children are exposed to a wide variety of influences, whether from the family, school, social environment or digital media. The presence of good role models is an urgent necessity in efforts to shape the character of the younger generation so that they possess noble moral values. Therefore, an in-depth examination of the concept of role modelling as contained in the Qur'an, particularly Surah Al-Ahzab, verse 21, is required so that it may serve as a foundation for developing a model of child education that is in line with Islamic values and the demands of the times.

Based on the above, this study aims to examine, from a thematic perspective, the concept of children's education through the method of setting a good example from the perspective of the Qur'an, with a focus on Surah Al-Ahzab, verse 21. It is hoped that this study will make a theoretical contribution to the development of Islamic educational science and serve as a practical reference for parents, teachers and the wider community in applying the method of setting a good example as a means of shaping children's character based on the values of the Qur'an.

2. METHOD

This study employs a qualitative approach in the form of *library research*. Library research is a form of research that utilises various written sources as the subject of study to obtain data and information relevant to the research topic. According to Zed (2018), *library research* is a series of research activities carried out by collecting, reading, noting down and processing library materials as the primary source of research data. This approach was chosen because the focus of the research lies in examining the concept of children's education through the method of exemplary behaviour based on the content of the Qur'an, Surah Al-Ahzab, verse 21; consequently, it requires an analysis of various Islamic texts, exegetical works, books on Islamic education, and relevant research findings. This study is descriptive-analytical in nature; that is, it describes the concept of exemplary behaviour found in the Qur'an and then analyses its relevance to children's education from an Islamic perspective. A qualitative approach is used to understand the meaning, values, and educational messages contained within the verse, which is examined in depth and comprehensively (Sugiyono, 2022).

The method of exegesis employed in this study is the thematic exegesis (*tafsir maudhu'i*). The *maudhu'i* method of exegesis is a method of interpreting the Qur'an that involves compiling verses relating to a specific theme, which are then analysed comprehensively to gain a complete understanding of that theme. According to Al-Farmawi (1996), *maudhu'i* exegesis is a method that seeks to gather all verses of the Qur'an that share the same purpose and theme, which are then examined in the chronological order of their revelation and linked to the various aspects surrounding them. The choice of the thematic exegesis method was based on the research objective of exploring the concept of child education through the method of exemplary conduct in the Qur'an. Through this approach, the researcher not only focuses on Surah Al-Ahzab, verse

21, as the main verse, but also links it to other verses related to the concepts of exemplary behaviour, education, moral character, and the upbringing of children. Consequently, a more comprehensive understanding of the concept of child education through the method of exemplary behaviour is obtained from the Qur'anic perspective.

3. RESULTS AND DISCUSSION

Child Education in Islam

Children's education in Islam is a systematic and continuous process of nurturing designed to develop all of a child's potential—whether physical, intellectual, emotional, social or spiritual. Education in Islam is not merely focused on the acquisition of knowledge (*the transfer of knowledge*), but also aims to shape a personality characterised by faith, piety and noble character. Therefore, children's education is regarded as a trust that must be fulfilled jointly by parents, the family, schools and the community in order to bring about a generation that is of high quality and responsible towards themselves, society and their religion (Nahlawi, 1995). From an Islamic perspective, a child is both a blessing and a trust from Allah the Almighty that must be safeguarded, nurtured and educated properly. The responsibility for a child's education is emphasised in the Qur'an, as stated by Allah the Almighty in Surah At-Tahrim, verse 6, which commands the faithful to protect themselves and their families from the fire of Hell. This verse indicates that education serves not only to fulfil worldly needs but also aims to prepare children to attain salvation and happiness both in this world and in the Hereafter (Shihab, 2012).

The concept of child education in Islam is based on the view that every human being is born in a state of fitrah. The Prophet Muhammad (peace be upon him) said that every child is born in a state of fitrah, and it is their parents who make them Jewish, Christian or Zoroastrian. This hadith indicates that the educational environment plays a very significant role in shaping a child's personality and character. The fitrah possessed by a child needs to be guided and developed through a proper educational process so that the potential for goodness within them can flourish to the full (Langgulong, 2003).

The primary aim of children's education in Islam is to nurture individuals who are well-balanced in spiritual, intellectual, moral and social terms. According to Al-Attas (1991), Islamic education aims to produce a 'good man', that is, an individual who recognises and places everything in its proper place in accordance with the guidance of Allah the Almighty. Thus, the success of education is not measured solely by intellectual ability, but also by a person's moral character and piety. Children's education in Islam encompasses several important aspects. Firstly, education in faith (akidah), which aims to instil a correct belief in Allah the Almighty from an early age. The instilling of the values of Tawhid forms the main foundation of Islamic education, as a strong faith serves as the basis for shaping a child's behaviour and character. As explained in Luqman's advice to his son, the first lesson taught is the prohibition against associating partners with Allah, for shirk is a grave injustice (Qutb, 2004).

Secondly, religious education, which aims to accustom children to practising various forms of worship of Allah the Almighty. Religious education is not only imparted through theory, but also through habit-forming and direct practice in daily life. Parents are encouraged to teach their children to pray from an early age so that a strong awareness

of worship develops within them. Consistently practising acts of worship will shape a religious character that remains ingrained in the child until adulthood (Tafsir, 2013).

Thirdly, moral education, which aims to foster virtuous behaviour in accordance with Islamic teachings. Morality occupies a very important position in Islamic education because the Prophet Muhammad (peace be upon him) himself was sent to perfect human morality. Moral education involves instilling habits of honesty, trustworthiness, discipline, responsibility, respect for parents, compassion towards others, and various other moral values. According to Arifin (2014), moral education is at the heart of Islamic education because the success of education is ultimately reflected in a person's behaviour.

Fourthly, social education, which aims to develop children's ability to interact with their community. Islam teaches the importance of mutual assistance, respecting the rights of others, fostering a sense of brotherhood, and participating positively in social life. Social education is necessary to enable children to live alongside their community in a harmonious and responsible manner (Nata, 2017).

In addition to these aspects, children's education in Islam also focuses on intellectual development. Islam places a high value on knowledge and encourages its followers to continue learning throughout their lives. Therefore, the development of children's thinking abilities, creativity and skills is an integral part of the Islamic educational process. However, intellectual development must be balanced with moral and spiritual guidance so as not to produce individuals who are academically intelligent but weak in character (Langgulung, 2003). In practice, children's education in Islam employs various methods suited to the characteristics of children's development. One of the most effective methods is the method of setting a good example (*uswah hasanah*). This method is based on children's natural tendency to imitate the behaviour of those around them. Therefore, parents and educators must be figures capable of setting a tangible example in both word and deed. Setting a good example has a stronger influence than mere advice, as children learn through what they see and experience directly (Nahlawi, 1995). The Prophet Muhammad (peace be upon him) is the foremost role model to be emulated in the upbringing of children. He demonstrated various forms of exemplary behaviour, such as compassion towards children, patience in dealing with their mistakes, and attention to their psychological and emotional needs. The educational approach exemplified by the Prophet Muhammad (peace be upon him) demonstrates that effective education is not built through violence or coercion, but rather through love, care, consistent practice, and setting a good example (Shihab, 2012).

Based on the above, it is clear that children's education in Islam is a comprehensive process of nurturing, aimed at shaping individuals who are faithful, knowledgeable and of noble character. Education does not focus solely on academic aspects, but also encompasses the balanced development of faith, worship, moral character, social skills and intellectual capacity. The success of a child's education is greatly influenced by the educational environment, particularly the example set by parents and educators as the primary figures in a child's life.

The Method of Setting a Good Example in Islamic Education

The method of setting a good example (*uswah hasanah*) is one of the most fundamental educational methods in Islam. This method emphasises the educational

process through the provision of concrete examples that learners can observe, emulate and internalise in their daily lives. From an Islamic perspective, education does not take place solely through the delivery of material or verbal advice, but also through the behaviour and attitudes demonstrated by educators. Therefore, the success of education is greatly influenced by the quality of the example set by parents, teachers and the social environment in which children grow and develop (Nahlawi, 1995).

Etymologically, the word '*keteladanan*' derives from the word '*teladan*', which means something worthy of emulation or imitation. In Islamic terminology, the concept of '*keteladanan*' is known as '*uswah*' or '*qudwah*', meaning a good example to follow. According to Shihab (2012), the term '*uswah hasanah*' in that verse implies that all the behaviour of the Prophet Muhammad (peace be upon him) can serve as a guide in shaping the personality and character of Muslims. His exemplary conduct encompasses aspects of worship, moral conduct, social behaviour, leadership, education, and family life. From the perspective of Islamic education, the method of setting an example holds a very important position as it aligns with the characteristics of human development, particularly that of children. During their formative years, children have a tendency to imitate the behaviour of those around them. What children see, hear and experience leaves a deeper impression than advice conveyed merely through words. Consequently, the behaviour of parents and teachers is a crucial factor in shaping a child's character (Langgulong, 2003).

Psychologically, the effectiveness of the role-modelling method can be explained through *social learning theory*, as proposed by Bandura. This theory explains that people learn through the process of observing and imitating the behaviour of role models whom they consider important in their lives (Bandura, 1977). In the context of Islamic education, parents and teachers act as the primary role models who serve as sources of learning for children. When children repeatedly witness positive behaviour, they tend to imitate it and incorporate it into their own habits.

The method of leading by example in Islamic education has several key characteristics. Firstly, leading by example is practical and concrete. Children do not merely hear an explanation of a value, but also see first-hand how that value is applied in everyday life. For example, parents who teach honesty must first demonstrate honesty in their words and actions. When there is consistency between words and actions, the educational process becomes more effective (Arifin, 2014). Secondly, role modelling possesses a high degree of persuasive power. Moral values conveyed through real-life examples tend to be more readily accepted than coercive instructions. Children will feel motivated to follow the behaviour modelled because they see the benefits and consistency of that behaviour. Conversely, a discrepancy between an educator's words and actions can cause confusion and even undermine children's trust in the values being taught (Tafsir, 2013). Thirdly, the method of setting a good example serves as a means of internalising values. Values instilled through real-life examples are more easily absorbed into a child's consciousness and help to shape a relatively permanent character. This is because the learning process involves not only cognitive aspects but also affective and psychomotor aspects simultaneously. Thus, education through role modelling is capable of fostering positive habits that become an integral part of a child's personality (Nata, 2017).

The Prophet Muhammad (peace be upon him) is the most ideal model of education. His exemplary conduct is evident in various aspects of life. In family relationships, the Prophet Muhammad (peace be upon him) demonstrated a loving attitude towards children. He would often carry his grandchildren, play with them, and pay attention to their emotional needs. This attitude demonstrates that education in Islam is built on a foundation of love and respect for the dignity of the child (Qutb, 2004). Furthermore, the Prophet Muhammad (peace be upon him) also set an example in the aspect of worship. He not only commanded his followers to perform acts of worship but also demonstrated their practice directly. Through these practices, his companions were able to learn the correct manner of worship and adopt it as a guide for their lives. This principle subsequently became a cornerstone of Islamic education: that an educator must first practise what they teach before imparting it to others (Nahlawi, 1995).

The role of parents in the 'leading by example' approach is crucial, as the family is a child's first and primary educational environment. From birth, children interact more with their parents than with any other environment. Therefore, parental behaviour serves as the earliest and most powerful model influencing a child's development. Parents who practise religious behaviour, discipline, honesty and responsibility are indirectly instilling these values in their children through the process of modelling (Daradjat, 2014).

Within the school environment, teachers also play a strategic role as role models. Teachers are not only responsible for imparting knowledge, but also for setting an example in terms of attitude, behaviour and ethics. A teacher's positive personality will have a beneficial influence on pupils' development. Conversely, behaviour on the part of teachers that is inconsistent with the values they teach can undermine the effectiveness of the educational process. Therefore, personal competence is one of the key competencies that every educator must possess (Mulyasa, 2017).

In the modern era, the application of the role-modelling method faces increasingly complex challenges. Children are influenced not only by their families and schools, but also by social media, the internet and various other digital platforms. Public figures, celebrities and influencers often serve as role models for children. This situation requires parents and teachers to further strengthen their role as primary role models so that children develop the ability to filter the various influences they are exposed to (Wiyani, 2018). Nevertheless, the role-modelling method remains a highly relevant approach in Islamic education. Role modelling is a method capable of bridging the gap between theory and practice and helping learners understand Islamic values in a tangible way. Education built upon role modelling will result in a more authentic, effective and sustainable learning process, as learners gain direct experience in putting the values taught into practice.

Based on the above, it can be concluded that the method of setting a good example is an educational method that holds a central position in Islam. This method is based on the teachings of the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him), and is supported by modern educational theories which emphasise the importance of learning through observation and imitation. Through positive role modelling by parents, teachers and the social environment, Islamic values can be instilled effectively, thereby shaping a generation that is faithful, of noble character and responsible in social life.

Thematic Study of Surah Al-Ahzab, Verse 21

A thematic study (*tafsir maudhu'i*) of Surah Al-Ahzab, verse 21, is an attempt to gain an in-depth understanding of the concept of exemplary conduct (*uswah hasanah*), which is one of the key principles of Islamic teachings, particularly in the context of education. The thematic exegesis method enables researchers to examine a specific theme by compiling and linking verses of the Qur'an that are semantically related, thereby yielding a more comprehensive and contextual understanding (Al-Farmawi, 1996). In this study, the focus is directed towards the concept of exemplary conduct contained in Surah Al-Ahzab, verse 21, and its relevance to children's education in Islam. This verse is one of the most frequently cited as a normative foundation regarding the importance of exemplary conduct in Islam. Generally, the verse explains that the Prophet Muhammad (peace be upon him) is the best role model whom Muslims must follow in all aspects of life. According to Ibn Kathir (2008), this verse contains a command to follow the Prophet Muhammad (peace be upon him) in his words, deeds, attitudes, patience, struggles, and all the behaviour he exhibited throughout his life. Therefore, the Prophet Muhammad (peace be upon him) is positioned as the ideal model for every Muslim who wishes to attain a life that is pleasing to Allah the Almighty.

The Context of the Revelation of Verse 21 of Surah Al-Ahzab

Historically, verse 21 of Surah Al-Ahzab relates to the Battle of the Confederates, or the Battle of the Trench, which took place in the fifth year of the Hijri calendar. At that time, the Muslims faced immense pressure and threats from a coalition of various Arab tribes seeking to destroy Medina. In the midst of such dire circumstances, the Prophet Muhammad (peace be upon him) demonstrated steadfastness, courage, patience and unwavering faith in Allah the Almighty. His attitude served as a source of motivation for his companions to remain steadfast in the face of various trials (Qutb, 2004). According to Az-Zuhaili (2013), the reference to the Prophet Muhammad (peace be upon him) as *an 'uswah hasanah'* in the context of this verse— —indicates that exemplary conduct applies not only in normal circumstances but also in difficult and challenging situations. Thus, the Prophet's (peace be upon him) exemplary conduct encompasses all dimensions of human life, including worship, social relations, politics, economics and education.

The Meaning of 'Uswah Hasanah' in Surah Al-Ahzab, Verse 21

The word *'uswah'* comes from Arabic and means an example, a role model, or something used as a guide to be followed. Meanwhile, the word *'hasanah'* means good, beautiful, or perfect. The combination of these two words conveys the meaning of 'a good role model' or 'an ideal example worthy of emulation' (Shihab, 2012). In Tafsir Al-Misbah, Quraish Shihab explains that the use of the term *'uswah hasanah'* highlights the personal perfection of the Prophet Muhammad (peace be upon him) as a role model for humanity. His exemplary character is not limited to aspects of religious ritual, but also encompasses social behaviour, family relationships, leadership, ethics, and education. Therefore, emulating the Prophet Muhammad (peace be upon him) means adopting the values he practised as a guide in living one's life (Shihab, 2012).

The concept of exemplary behaviour in this verse also carries a very strong educational element. Education in Islam is not only carried out through theoretical instruction, but also through setting a real-life example that learners can observe and

emulate. The Prophet Muhammad (peace be upon him) taught Islamic values through the behaviour he personally practised, so that his companions could understand and put those teachings into practice effectively (Nahlawi, 1995).

Characteristics of the Prophet Muhammad's (peace be upon him) Exemplary Conduct

A thematic study of Surah Al-Ahzab, verse 21, shows that the Prophet's (peace be upon him) exemplary conduct possesses several key characteristics relevant to children's education.

Exemplary Conduct in Matters of Faith

The Prophet Muhammad (peace be upon him) demonstrated steadfast faith and strong conviction in Allah (the Exalted) in various situations. A firm faith serves as the primary foundation for shaping a Muslim's character. In the context of children's education, the instilling of religious beliefs must begin at an early age through the example set by parents and educators in consistently practising religious teachings (Qutb, 2004). Children who witness their parents diligently performing acts of worship, praying, and placing their trust in Allah will find it easier to develop a sense of spirituality within themselves. Conversely, religious education that is conveyed solely through words, without being supported by concrete examples, tends to be less effective in shaping a child's faith.

Setting an Example in Morality

One of the most striking aspects of the Prophet Muhammad's (peace be upon him) character was his noble conduct. Allah (the Exalted) Himself praises his character in Surah Al-Qalam, verse 4, which states that the Prophet Muhammad (peace be upon him) possessed noble character. This character is reflected in his honesty, trustworthiness, patience, humility, forgiveness and compassion (Ibn Kathir, 2008). In children's education, setting a moral example has a profound influence, as children tend to imitate the behaviour they observe on a daily basis. Therefore, parents and teachers must be able to demonstrate good character so that these values can be internalised within the child.

Setting an Example in Worship

The Prophet Muhammad (peace be upon him) not only taught the rituals of worship through his words, but also demonstrated them directly. He set an example in performing prayer, fasting, reciting the Qur'an, and various other forms of worship. This exemplary behaviour demonstrates that religious education is more effective when delivered through practical examples that learners can observe (Az-Zuhaili, 2013). Within the family, parents who make a habit of performing acts of worship consistently will have a positive influence on their children's religious practices. Learning through observation enables children to understand the importance of worship as part of daily life.

Setting an Example in Social Life

The Prophet Muhammad (peace be upon him) was known as a person with a strong sense of social responsibility. He respected the rights of others, helped the vulnerable, fostered good relations with the community, and upheld the values of justice and brotherhood. Such social attitudes demonstrate that Islamic education is not only oriented towards the relationship between human beings and Allah, but also towards relationships with fellow human beings (Nata, 2017). The social values exemplified by the Prophet

Muhammad (peace be upon him) are highly relevant to children's education as they help develop the ability to interact positively with one's environment. Children who are accustomed to observing and practising good social behaviour will find it easier to grow into individuals who care for others.

The Relevance of Surah Al-Ahzab, Verse 21, to Children's Education

From the perspective of Islamic education, Surah Al-Ahzab verse 21 is highly relevant to the character development of children. This verse emphasises that effective education must be based on setting a good example. Children need not only guidance and advice, but also role models in their daily lives. Bandura's social learning theory states that much of the learning process occurs through observation and imitation of the behaviour of models considered important (Bandura, 1977). This concept is in line with Islamic teachings, which place the Prophet Muhammad (peace be upon him) as the primary model for humanity. In the context of children's education, parents and teachers act as representatives of the values that children should emulate.

In the modern era, when children are exposed to various influences from digital media and a complex social environment, setting a good example has become increasingly important. The presence of role models capable of demonstrating behaviour in accordance with Islamic teachings will help children build a strong sense of self and character. Therefore, putting into practice the values of exemplary behaviour contained in Surah Al-Ahzab, verse 21, is one solution to the challenges of character education today.

Synthesis of Thematic Studies

Based on a thematic study of Surah Al-Ahzab, verse 21, it can be understood that the concept of '*uswah hasanah*' is an educational principle that regards setting a good example as the primary method in the formation of human character. The Prophet Muhammad (peace be upon him) is held up as a role model because he demonstrated consistency between his words and deeds in all aspects of life. His exemplary conduct encompasses the aspects of faith, worship, moral conduct and social behaviour, all of which are highly relevant to children's education. Thus, the ' ' of children's education in Islam cannot be achieved through the mere imparting of knowledge alone, but must be realised through concrete examples set by parents, teachers and the social environment. The exemplary values contained in Surah Al-Ahzab, verse 21, form an important foundation for raising a generation that is faithful, of noble character, and capable of facing life's challenges in accordance with the guidance of the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him).

CONCLUSION

Based on the discussion regarding children's education through the method of setting a good example: a thematic study of the Qur'an, Surah al-Ahzab, verse 21, as mentioned above, it can be concluded that children's education in Islam is a nurturing process aimed at developing the child's full potential in a balanced manner, encompassing the aspects of faith, worship, moral character, intellectual development and social skills. Education is not merely oriented towards the transfer of knowledge, but also towards the formation of character and personality in accordance with Islamic values. Therefore, the

success of a child's education is greatly influenced by an educational environment capable of providing guidance and setting a good example of behaviour. The method of setting a good *example (uswah hasanah)* is one of the educational methods that holds a significant position in Islam because it aligns with the developmental characteristics of children, who tend to learn through observation and imitation. Setting a good example enables educational values to be not only understood theoretically but also internalised and practised in daily life. Through this method, children gain direct experience of seeing the application of moral, spiritual and social values exemplified by their parents, teachers and the surrounding environment. A thematic study of Surah Al-Ahzab, verse 21, shows that the Prophet Muhammad (peace be upon him) is the best role model for humanity in all aspects of life. The concept of '*uswah hasanah*' contained in this verse reflects the importance of consistency between words and deeds as the foundation of effective education. The Prophet's (peace be upon him) exemplary character encompasses aspects of faith, worship, moral conduct, responsibility, compassion, and harmonious social relationships. These values form the primary foundation for shaping the character of children who are faithful, God-fearing and of noble character. In the context of children's education, the implementation of the exemplary values contained in Surah Al-Ahzab, verse 21, can be achieved through the active role of parents, teachers and the community as figures who set positive examples in daily life. Consistent exemplary behaviour will help children internalise Islamic values more effectively than the mere delivery of advice or instructions. Therefore, the method of setting a good example remains relevant and important to apply in addressing various educational challenges in the modern era, particularly in efforts to build a generation with strong character, noble morals, and the ability to practise Islamic teachings in community life.

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