
MUHAMMAD QUTHB'S THOUGHTS ABOUT EXEMPLARY VALUES IN ISLAMIC EDUCATION

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Abstract

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This research is focused on the ideas of Muhammad Quthb of exemplary values in Islamic education. This research uses qualitative descriptive analytical approach that emphasizes the analysis on the process of deductive and inductive inference as well as the analysis of the dynamics of the relationship between the observed phenomena, using scientific logic. Muhammad Quthb said that the purpose of education in Islam is to form human beings to be righteous or good that is beings human comprehensively. To realize these goals will require a method of educating that one of them is to educate by example. Muhammad Quthb thought that the example is one of the techniques that effective and successful to be used. These Theories of education contained in the book is still not sufficiently effective when these theories cannot be translated (implemented) in real life in the form of behavior, gestures, expressions of taste and thought. Therefore planting exemplary values in the educational process becomes very important to establish a righteous man. The exemplary values to be instilled in the educational process are the values of piety, khusyu', shy, gentle and compassion to fellow Muslims and hard against the bad deeds and perpetrators of evil, tawadhu ', patience, brotherhood in Islam, love, purity and beauty, honesty and trustworthy.

Keywords : values, ideals, Muhammad Quthb

A. Introduction

Moral decline of a society indicates the low quality of education in a country. Indonesia is a developing country which has the biggest Muslim population in the world. If we look at the condition of Indonesian society today, it would be heartbreaking, especially for educators of this nation. How possibly not? Almost every time we are presented with a national news in print and electronic media with information about community problems that are quite complex. Such as corruption that almost occurred throughout the levels of the governance structure, the case of obscene undertaken by some communities and the State apparatus, adultery committed by some teenagers who have an impact on the increasing number of abortions, murders and muggings are also adorn local news, the phenomenon of child disobedient to their parents, brawl between students and between citizens, as well as many more cases of immoral and obscene adorn information media of this nation. Such matters are appropriately the subject of evaluation in particular to the government, educators,

and the public in this regard are the parents to improve the nation's morale by improving the existing education system.

One of repairing method can be done by developing a method of education that is exemplary, this is one of the most effective and successful in Islamic education. Psychologically humans do need a role model in his life, this is the innate nature. Taqlid (imitating) is one of the innate nature of man¹. The behavior of the parents would be easily imitated by children. Which is unconsciously that the parents were educating their children with behavior. Likewise with an educator, he will be an example imitated by learners. If educators are truthful and reliable, then the child will grow into an honest attitude and an attitude of trust. But if the educator is a liar and treasonous then the child will also grow in the habit of lying and untrustworthy.²

The Importance exemplary in education described by Muhammad Quthb in his book *Manhaj at-Tarbiyah al-Islamiyah*, that he said:

“The exemplary in education is one of educational method that is highly

¹ H. M. Sudiyono, *Ilmu Pendidikan Islam* Jilid 1, Jakarta: Rineka Cipta, 2009, p. 288.

² Abdullah Nasih Ulwan, *Pendidikan Anak dalam Islam*, Solo: Insan Kamil, 7th ed., 2014, p. 516.

effective and closer to success (in achieving educational goals).”³

In line with the one described by Muhammad Quthb, Abdullah Nasih Ulwan said in his phenomenal book *Tarbiyat al-Aulad*:

“Modeling in education is the most effective and successful in preparing children in morals, mental, and social. This is because the educator is a role model or idol in their eyes and as a good example for them.”⁴

Therefore, the planting of exemplary values become very important in an educational process. Islam as a religion that is derived directly by the Creator of Man has lowered exemplary concept perfectly. The Perfect concept of exemplary in Islam comes from the perfect Essence that is Allah the Creator Himself. He is the one who knows best how to educate people properly. One of them is by example. Allah sent an elected man that was Prophet Muhammad, to be used as a model for humans, so people can see directly the human model of ideal and perfect in faith, worship, and moral

in their everyday lives. In this regard Allah says in Surah al-Ahzab verse 21:

“Indeed there was a good example -on Rasulillah- for you, for people who expect of God and the (arrival) Day of Resurrection and he remember Allah much.” (Q.S. al-Ahzab [33]: 21)

Inside of him, Allah set up a form of perfect Islamic methodology, vibrant and lasting as long as history continues.⁵ Not just making him as an example, but Allah also made the requirement for his love and forgiveness by order the humans to emulate the Prophet, it is as his word in the Surah of Ali Imran verse 31:

“Say: 'If you (really) love Allah, follow me, Allah will love you and forgive your sins'. Allah is Forgiving, Merciful.”

B. The Exemplar Value in Islamic Education

1. The Definition of Exemplar Value

In Kamus Besar Bahasa Indonesia (KBBI) one definition of value (nilai) is the properties (things) that are important or useful to humanity.⁶ In line with this definition Darji Darmodihardjo and Shidarta defines value as the nature and

³ Muhammad Quthb, *Manhaj at-Tarbiyah al-Islamiyah*, Beirut: Dar asy-Syuruq, cet. 14, 1993, p. 180.

⁴ Abdullah Nasih Ulwan, *Pendidikan Anak dalam Islam*, p. 516.

⁵ Muhammad Quthb, *Sistem Pendidikan Islam*, Bandung: PT. Alma'arif, 1984, p. 325.

⁶ <http://kbbi.web.id/nilai>, [online], 7 Oktober 2016.

quality of something useful for human life, both physically and mentally.⁷ While Engkos Kosasih explained that the definition of value is something important, useful, helpful or an object, the higher the value of it. Conversely the lower the usefulness of the object, the lower the value of the thing.⁸ Muhammad Ali and Muhammad Asrori defines that value is something that is used as a guide in terms of considering the decision to be taken later. Value is something that is abstract, because it includes the thought of someone.⁹

Exemplar can simply mean a model, ideal or pattern to be copied or imitated or something typical or representative of an example. Given this broad potential meaning, the definition of exemplar in the context of this paper, therefore, needs to be made as clear as possible.¹⁰

While for the example comes from the word "exemplary" meaning is

something or act enviable or emulated.¹¹ In the Arabic language exemplary means:

“A good example to be imitated”¹²

From the explanations of the definition above, it can be concluded that the exemplar value is something or helpful thing embodied in something or act that deserves to be imitated or emulated.

2. Definitor of Islamic Education

The discussion on the definition of *Islamic education* has become a hot topic in itself. Where the education experts are divided on the educational terms itself.

Ibn Sina as cited by Sholih Ali Abu Arrad defines:

“Education is a habit (العادة), a habit is a single action committed repeatedly, for a long time and in the adjacent time.”

¹³

Abdurrahman an-Nakhlawi as has been cited by Sholih Ali Abu Arrad define Islamic education by:

Against. Universal Journal of Educational Research 1(1): 26-32, 2013.

¹¹ W.J.S. Purwadarminta, *Kamus Umum Bahasa Indonesia*, Jakarta: Balai Pustaka, 1993, p. 1036.

¹² <http://www.almaany.com/ar/dict/ar-ar/%D8%A3%D8%B3%D9%88%D8%A9/>, [online], 10 Oktober 2016.

¹³ Sholih Ali Abu Arrad, *Pengantar Pendidikan Islam*, Bogor, Marwah Indo Media, 1st ed., 2015, p. 14.

⁷ Darji Darmodiharjo and Shidarta, *Pokok-Pokok Filsafat Hukum: Apa and Bagaimana Filsafat Hukum Indonesia*, Jakarta: Gramedia Pustaka Utama, 6th ed., 2006, p. 233.

⁸ Engkos Kosasih, *Cerdas Berbahasa Indonesia*, Jakarta: Erlangga, 2006, p. 111.

⁹ Mohammad Ali and Mohammad Asrori, *Psikologi Remaja (Perkembangan Peserta Didik)*, Jakarta: PT Bumi Aksara, 2010.

¹⁰ David Newlyn, *Providing Exemplars in the Learning Environment: The Case For And*

“The growth of human thought, and neatness and emotional character on the basics of Islam.”¹⁴

Syed Muhammad Naquib al-Attas express his ideas about the definition of education:

“Education is absorb and instill *manners* in humans, it is *ta'dib*. So *adab* is what should exist in humans if he wants to take care of himself brilliantly and both in this life and the hereafter.”¹⁵

Zaghloul Raaghib an-Najar as quoted by Salih Ali Abu Arrad, define Islamic education with:

“The education system that stands on Islam with the meaning of the whole.”¹⁶

Similarly Abdurrahman an-Nakhlawi define an Islamic education by:

“The educational system and teaching that aimed at realizing Qur'anic and hadith human, good morals and character, any job and profession.”¹⁷

From the definition of the experts mentioned, it can be concluded that Islamic education is a process of value investment in forming a true man who worship only Allah alone, in the way of

what has been stipulated in the Qur'an and Sunnah.

So the exemplary values in Islamic education is a value of something or act that are exemplary in the process of planting manners in efforts to establish a true man who worship only Allah alone according to what has been stipulated in the Qur'an and the Sunnah

C. Muhammad Quthb's Thoughts About Exemplary Values

1. Biography of Muhammad Quthb

He is Muhammad Ibrahim ash-Shadhili Quthb, was born on 24 April 1919 in one of the provinces Musya Asyut in Egypt. Quthb was born into a family of small devout and pious, his father named Quthb Ibrahim ash-Shadhili who is a farmer, while his mother was named Fatimah Othman.

Muhammad Quthb has five siblings. His first brother is Sayyid Quthb who have the full name of Ibrahim Husain Sayyid Quthb, was born on October 9, 1906. Sayyid Quthb is one of the great thinkers of contemporary Islam. He is also a writer, among his works is the famous *as-Salaamu al-Alamy wa al*

¹⁴ *Ibid*, p. 15.

¹⁵ Syed Muhammad Naquib al-Attas, *Islam and Sekularisme, Bandung, PIMPIN, cet. 2, 2011, pp. 187-188.*

¹⁶ Sholih Ali Abu Arrad, *Pengantar Pendidikan Islam*, p. 15.

¹⁷ *Ibid*.

Islam, Milestones Fith-Tariq, and Zhilalil Quran Tafsir Fi. Second, Nafisa. Unlike the other brothers (as a writer), Nafisa not. But, he became activist Islam and became a martyr. Third, Aminah, he also Islamic activists and actively writing books of literature. There are two books publication, namely: *Fi Tayyar al-hayah* (In the Flow of Life) and *Fith-Tariq* (On the Road). Aminah married to Sayyid Muhammad Kamaluddin as-Sanuari in 1973. Her husband died as a martyr in prison on November 8, 1981. Fourth, Hamida, he is also an author. Hamidah write a book together his brothers with the title *al-Arba'ah Athyafal*.

There he edited and published Sayyid's books and taught as a professor of Islamic Studies at (according to different sources) either Mecca's Umm al-Qura University, and/or King Abdulaziz University in Jeddah, and that either Osama bin Laden or Ayman al-Zawahiri was a student. Osama bin Laden recommended "Sheikh Muhammad Qutb's" book, "Concepts that Should be Corrected in a 2004 videotape. According to Lawrence Wright, who

interviewed Muhammad Qutb and a close friend in college of bin Laden's, Mohammed Jamal Khalifa, bin Laden "usually attended" Muhammad Qutb's weekly public lectures at King Abdul-Aziz University.¹⁸

In addition to making available his brother's work, M. Qutb worked to advance his ideas by "smoothing away" differences between his brother's radical supporters and more conservative Muslims, particularly other members of the Brethren. Muhammad took a less literal interpretation of his brother's famous statement that the Muslim world and Muslim governments were jahiliyya (returned to pagan ignorance, and thus no longer Muslim). He denied that the country that had given him refuge (Saudi Arabia) was jahiliyya, and in 1975 came out publicly against Takfir, or judging Muslims as unbelievers. He also worked to reconcile the doctrine of the Muslims Brothers with "the salafism that prevailed in his host country".¹⁹

Muhammad Quthb was one of the thinkers Muslim or Muslim intellectual who is well known the world

¹⁸ Wright, Lawrence, *Looming Tower: Al Qaeda and the Road to 9/11*, by Lawrence Wright, NY, Knopf, 2006, p.79

¹⁹ Kepel, Gilles, *The War for Muslim Minds : Islam and the West*. Belknap Press, 2004, p.174-5

level. Besides being known as a theologian, an expert on Islamic thinker, he is also known as a thinker of Islamic education. As a thinker of modern Muslim today, he is also involved in various arena of science, as once served as director of the Bureau of Translation Jobs Thousand Books in Egypt, and also he was involved in the First World Conference on Education Islam in Mecca on March 31-April 8 years in 1977, where he joined delivered a paper entitled, "the Role Of Religion in the Education".

2. Muhammad Quthb's Thoughts about Exemplar Values

Muhammad Quthb thought that the purpose of education is to form *Insan Salih* or Good Human in the sense that human beings comprehensive human. A man with all the essence contained within him. Humans are seen on the personal side of humanity. This objective is in line with what has been described by Syed Muhammad Naquib al-Attas of the objectives of Islamic education, he explained:

"We had said before this that the purpose of seeking knowledge in Islam is to instill goodness or justice in humans as human and personal self. Therefore, the

purpose of education in Islam is to give birth to a good man."

Furthermore, Quthb explains that to achieve educational goals that desperately needed a tool or method. Because these tools are a means to an end. In this case Quthb said:

"The tools are the only means to achieve the goals that we believe. It should get our attention perfectly, we had to conduct in-depth studies. Because the bad tool will fail the good achievement and makes us go the wrong direction."

One of the methods that should be applied to realize the goal of education is exemplary. This method is a major and famous Islamic education method, as well as more influential. Quthb thought that the exemplar is very effective way to achieve the goal of Islamic education. This is because the example is suitable with human nature. Yusuf Abdul Mu'thi as quoted by Sholih Ali Abu Arrad said:

"That's because it is suitable to human nature which inclines to imitate. Due to the strong influence on the morals of others, especially in the first period of human life, in which he affected than others. He took the example of people who are nearby in the variety affairs of

life. Qudwah started simultaneously after birth, the middle of his parents, and time with family.”

Muhammad Suwaid said:

“Good Modeling gives a significant influence to the child's psyche. For many children imitate their parents, even both could form character of the child.”

To educate people with such a nature, Allah sent Prophet Muhammad as a person who is full of good example to serve as an example to mankind. He is a person of great character. In this regard Allah says in Surah al-Qalam verse 4:

“And verily you (Muhammad) really is on the great moral” (Q.S. al-Qalam [68]: 4)

Inside of him, God devised a perfect form of methodology of Islam, a form of living and lasting as long as history is still ongoing. Hisham ibn Amr once asked Mother of the Believers Aisha about the morals of the Prophet, then Aisha replied:

كَأَنَّ خُلُقَهُ الْقُرْآنَ

The manner of Rasulullah is al-Qur'an.” (HR. Muslim)

On this hadith Muhammad Quthb explains:

“A very quick answer but a very deep understanding, broad and admirable. His personality is the Koran. He is the living spirit, essence, and the guidance of the Koran. So, he is –also the al-Quran- a great physical strength. A strength that comes from Allah to be perfected because of laws of kauni that broader, be perfected for a wide range of powers, and the sky meets the earth in which witnesses are enchanting universe.”

Is the most perfect human character and personality. He is a man known for honesty and the nature of their mandate. Therefore, he was called al-Amin by the polytheists of Mecca at the time. They do not disagree at all about personality and character of the Prophet, because his description of the properties of these great they see with their own eyes the daily life of the Prophet. There is no unbelievers who belied Prophet morals at all that day, except for those who are arrogant.

Abdullah Nashih 'Ulwan brought a hadith in his book Children Education in Islam about one of exemplar given by the Prophet:

“Sahl bin Sa'ad said, 'The Prophet was given a glass, then he drank from the cup. And on the right side, there is a

child, the youngest among those present. While on the left side are old peoples. Then he said, 'O my son, do you allow me to give these glasses to people who are older?' The boy answered, 'I will not put the other person to get my share from you, Messenger of Allah.' Then he gives the glass to him.' (HR. al-Bukhari dan Muslim)."

This Prophet's guidance indicates that he wants to give the exemplary in terms of being gentle to the younger, and adhering to the methodology of Islam in drinking ethics. So that everyone can emulate his guidance that.

From the above explanation, it can be understood that the exemplary occupies a very strategic position Islamic education and it is important to realize a good man. Because of the importance of role models for humans so that Allah sent the Prophet to be a good example for all of mankind until the Day of Judgment.

Therefore, on the basis that the exemplary is important in Islamic education, so it is also important to instill the exemplar values to the learners so that the educational goals can be achieved. In relation to what mentioned by Muhammad Quthb about the good human, then he specified the criteria for good human beings which is a

formulation of exemplary values to be instilled in Islamic education. He said:

"Then how is the formulations that want, the human we obey his path, we can imitate his behavior, and we can make it as the best model to be followed?"

Then he gave an overview of the criteria or characteristics of a good man:

"We will give an answer that, in his face must be seen the sign of piety, *khusyu'*, and shy."

Piety, *khusyu'* and shy are among the properties of the believer. Allah says about piety in Surah al-Hujurat verse 13:

"... Verily the noblest of you in Allah side is the most pious among you ..." (Q.S. al-Hujurat [49]: 13)

Among the exemplary value in piety that can be instilled by the teacher to the learners is by doing *shalat* 5 times a day at the mosque school and invite learners to pray in the mosque. Or it could be the teacher always do *sunnah* fasting and ask the students to run the *sunnah* fasting with him, and once in awhile to give encouragement to their students, organized *iftar* together at school.

About *khusyu'*, Allah says one of them in surah al-Ahzab verse 35:

“Surely the men and women who are Muslims, men and women who are Mumins, men and women who remain in devotion, men and women who are true, men and women who are patient, men and women who are khusyu’, men and women who give charity, men and women who fast, men and women who maintain the honor, men and women who call (name of) Allah a lot, Allah has prepared for them forgiveness and huge reward.” (Q.S. al-Ahzab [33]: 35)

Among exemplars in khusyu’ value that can be implanted is when he becomes an Imam in the prayer at the mosque. Teacher does not do a lot of movements outside of prayer. Everytime the prayer is finished, the teacher read the Qur’an and dhikr after prayers with a full appreciation, it is routinized each finished the prayer

About shyness, Allah says in Surah an-Nur verse 30 to 31:

“Say to the believing men: 'Let them hold their sight, and maintains his genitals; that is purer for them ... '

say to the believing women: "'Let them hold their sight, and maintains his genitals, and they must not reveal thier jewelry, except that usually appear. And please cover a cloth to their chest ... and be repenting you all to Allah, O believers

so that you fortunate.” (Q.S. an-Nur [24]: 30-31)

Exemplary value in shame can be implanted with the way the teacher was embarrassed to reveal errors in the presence of the learners and he apologized to them. Especially for female teachers who wear shar’i hijab that covers the entire aurah and constantly lowered her gaze to the teacher or learners who are not mahram. Likewise, male teachers are also constantly lowered her gaze to teachers and learners of women who are not mahram.

Furthermore, Quthb also delivered another good human character, namely:

“Absolutely, we are dealing with a man who appear faith in the face, silhouetted absorption in his face and movements, and said he was very calm, gentle, and is very shy.”

The next exemplary value as has been stated by Muhammad Quthb was talking calmly, gentle attitude, and shy. The planting of these values in the educational process can be implemented by a teacher when explaining the subject matter in the classroom or when speaking privately to one or several of his students in particular. He speaks with calmness, not in a hurry, resulting in the

delivery of the sentence is not clear, and the sentences were delivered to students communicated with tartil (clear in the saying) and full of tenderness. In a hadith narrated by Imam Bukhari that Aisha said:

“Verily, Rasulullah does not disclose the conversation like you.”

Ibn Hajar al-Atsqalani as quoted by Fadl Ilahi said when commenting on the hadith:

“It means that the Prophet did not continue one sentence to another in a hurry, which makes confuse the listener.”

The next criteria for a good man described by Muhammad Quthb:

“Test his composure and gentleness by trying to said little that he considered sacred. At that time he also will give you another trait that is more complete than the first one:

“Muhammad is the Messenger of Allah and those who are with him are strong against Unbelievers, but compassionate to their fellow.’ (Q.S. al-Fath [48]: 29)”

Besides the value of gentleness, as a balancing, a good human must possess hard against the unbelievers and infidelity. A hardline stance against the unbelievers are not merely loud and rude attitude. Basically, such properties are

disliked by Allah possessed by the Prophet. But the toughness in the face of bad things are absolutely necessary, because th results is good as well. Thus, the toughness did not rule out a gentle, and vice versa, each of these attitudes has its place.

The exemplar value of toughness can be applied in a manner of giving a rebuke to learners who commits an offense, with punishment that educate not injuring punishment like cleaning bathroom, classroom and school environments that need to be cleaned or punish with the types of activities that have an impact on physical health such as running laps, push-ups and other types of punishment to educate. Then for learners who excel and do good things, the teacher give more attention to him with great hospitality and friendship and occasionally he gives rewards in the form of praise or in the form of a gift that supports achievement and piety like religious books, a set of headscarves for girls and koko shirt and trousers for boys.

Among the exemplary values that must be held to realize a good man is as described by Muhammad Quthb that the believers have to be strong in every respect. Strong means that he is patient and steadfast in the face of the exam, not

complaining when it struck the problems of life. It can be implemented by a teacher to provide exemplary to the learners, for example when there is a family member of the teacher died, then when the teacher went back in to teaching activity after a period of mourning, he did not appear the slightest grief to their students. He tries to be strong and rigid, then give some explanations to the learners about the wisdom behind the calamities that strike someone. Or when the teacher or educator is being overwrought an illness that requires treatment, when the learners to visit him he greeted them with a smile full of optimism did not describe the complaint.

Other good criteria that must be instilled in the educational process is as mentioned in Surah Luqman verse 18-19:

“And do not turn away your face from human (because of pride) and do not walk in insolence on earth. Allah does not love those who are arrogant and boasting. And walk simply and lower your voice. Indeed, the worst of the sound is the sound of a donkey.” (Q.S. Luqman [31]: 18-19)

In commenting on the verse, Muhammad Quthb said:

“An appeal in order to be modest, unpretentious, and not overbearing.”

All properties mentioned by Muhammad Quthb are contained in the value of *tawadhu'*. *Tawadhu'* in Arabic term means:

“Appears the politeness and hide the pride and greatness.”

tawadhu' as the value of the example can be planted in the process of Islamic education, with the teacher as a model to apply these values in a simple fashion in clothes and wearing jewelry when teaching although he was able to more than that. In teaching, he does not humiliate students who can not follow the lesson because of the weakness of his knowledge, even as an exemplary teacher he motivates his students that in order to pursue his it also can be applied in an atmosphere of learning in which a teacher was not embarrassed to ask for inputs from the learners about teaching and learning process. Or it could be in the form of giving students the opportunity to give an opinion on an issue that is considered need to be resolved together. Of course, all of it without having to reduce his authority as an educator.

Allah describes the nature of *tawadhu'* in surah al-Furqan ayat 63:

“And the servants of the Merciful God (is) those who walk on the earth in humility, and when ignorant people address them, they say the words (containing) safety .” (Surat al- Furqan.” (Q.S. al-Furqan [25]: 63)

Other Good human character according to Muhammad Quthb was love, she said:

“Love is the main characteristic of good and faithful human. Even a man of faith is one who loves another person with all capabilities available to it”:

From Abu Hamzah Anas bin Malik, khadim (helper) of the Prophet sallallahu 'alaihi wa sallam, from Na bi sallallahu' alaihi wa sallam, he said, ' It is not anyone of you is perfect faith, until he loves for his brother the thing which he love for himself.”

Furthermore, Muhammad Quthb explains the application of love values:

“He was kind and humane, which quickly feels sore when he see other human suffering, and immediately go and get help. He provides help, help with personnel and property.”

Related to the explanation of Muhammad Quthb, Allah says in the letter al-Baqarah verse 177:

"... and give his beloved possessions to relatives, orphans, ora ng

the poor, the traveler (who require assistance) and those who ask; and (liberating) bondsmen, ... ” (Q.S. al-Baqarah [2]: 177)

So love as exemplar value could be implanted in the educational process in the form of a teacher's attention to the circumstances of learners. For example if there is sick student in the class he teach then the teacher approached him and ask the condition whether he can follow the lesson or not, if he cannot attend, then the teacher ask some of other students to provide first aid to students who is sick. Other example, if there are learners whose families being overwritten by economic hardships that cause the lstudent dropping out of school, then the teacher seeks help from his property himself and appealed to other students to help.

Other Good human character mentioned by Quthb in his book Manhaj Tarbiyah Quthb al-Islamiyah:

“Thus he is a social creature who likes to hang out, connect kinship, and compassion.”

Connecting the kinship is the value of exemplary values to be instilled in the educational process in order to realize the goals of education is to make good men.

Planting the value of the example can be applied in the educational process in the school, where when a teacher knows there among learners who argued with alacrity the teacher divide them, melerainya, and mediate them to find solutions for problems that occur among students until they forgive each more. Then, with the full authority of the teacher explains the importance of the bond of brotherhood in faith to the other learners.

The good human character presented by Muhammad Quthb, namely:

“He is a divine person. his clothes is Sacred, his personal is holy, and his interaction with other people also sacred”

In this regard Allah says in surah al-Mudatsir verse 4 and surah al-Baqarah verse 222:

“and purify your clothes.” (Q.S. al-Mudatsir [78]: 4)

“..... surely Allah loves those who repent and loves those who purify themselves.” (Q.S. al-Baqarah [2]: 222)

Quthb detailing the exemplary values of holiness:

“So sacred in variety of fields. Khusyu’ in prayer and maintain the sanctity of prayer is the proof of good

communication with God and personal holiness.

Keep away rom bad deeds and useless utterances produce purity of mind, heart and tongue, and protect them from things that are not useful and not good. Zakat is purification for heart from the miserly. Keeping the genital is a spiritual renewal of the impulses of lust that could make private filthy and polluted society. Keeping the mandate and promise led to the sanctity of communication with others, embed honesty and sacrifice”

From the explanation of Muhammad Quthb above, we find some exemplary values that can be embedded in the educational process, such as speak on the things that are necessary, give alms, guard the self onor, trust and honesty.

To inculcate the exemplary of talking on things that required, an educator can apply directly by not speaking things that do not fit the theme of the subjects being discussed in class, or when talking with students in particular. In the exemplary of charity, the educator must take the first part of the learners, for example in providing a donation to the mosque, donation to the learners who are sick to pay medical expenses and other things.

To instill exemplary values in the form of guard the self-honor in the educational process, a teacher can do such manner by way humbling views when talking to fellow teachers or with students who are not mahram. And the last one to instill exemplary values of trust and honesty in the educational process, can be done by keeping every promises that spoken in front of the learners.

Those are some thought from Muhammad Quthb about exemplary values in the Islamic educational process that the author can be examined.

D. Summary

As a Muslim thinker and education observer, Muhammad Quthb thought that the goal of Islamic education is the forming righteous or good human. To achieve these goals, it requires a method in education, which one of them is exemplary. according to him, Modeling in education is a method that is considered effective and managed to achieve educational goals. Because human naturally have a tendency to

always imitate the people around him, especially to older people.

Modeling in the process of Islamic education should be invested in the values of exemplary. An educator should be able to be a good role model for the learners, so that the values of exemplary desired can be implanted completely.

As for the exemplary values described by Muhammad Quthb as good characteristics are piety, khusyu', calm in speech, meek, shy, firmly against bad deeds and perpetrators of ugliness , patient, tawadhu ' , helpfulness, connect kinship, love to give alms, to maintain the honor, trustworthy and honesty.

Those are all what can the author conclude in Muhammad Quthb's thinking about the values of exemplary in Islamic educational process

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