USWAH HASANAH AS A MODEL OF ISLAMIC CHARACTER EDUCATION: INSIGHTS FROM LOCAL ULAMA LEADERSHIP

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Abstrak

Penelitian ini bertujuan mengkonstruksi kerangka konseptual nilai karakter uswah hasanah berbasis praktik keteladanan ulama lokal sebagai model pendidikan karakter Islam yang kontekstual. Kajian pendidikan Islam selama ini cenderung menempatkan konsep uswah hasanah dalam ranah normatif teologis, sehingga kurang mengungkap bagaimana nilai keteladanan tersebut beroperasi secara sosial dan membentuk praktik pendidikan karakter di tingkat komunitas. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian fenomenologi yaitu untuk mengeksplorasi pengalaman dan persepsi masyarakat terhadap figur ulama lokal di Desa Anjir Serapat, Kabupaten Kapuas, melalui wawancara dan studi dokumentasi. Hasil penelitian menunjukkan bahwa pendidikan Islam dengan menegaskan pentingnya pendekatan komunitarian dalam internalisasi nilai karakter serta memberikan alternatif model implementasi pendidikan karakter yang adaptif terhadap realitas sosial masyarakat muslim. Uswah hasanah tidak hanya dimaknai sebagai teladan moral individual, tetapi sebagai konstruksi sosial yang terinternalisasi melalui interaksi keseharian, praktik dakwah, dan relasi sosial keagamaan. Nilai-nilai utama yang muncul meliputi religius, qana'ah, kerja keras, disiplin, kedermawanan, kepedulian sosial, tawadu, serta tanggung jawab yang secara integratif membentuk pola pendidikan karakter berbasis pengalaman hidup (lived experience). Secara konseptual, penelitian ini menawarkan perspektif bahwa keteladanan ulama lokal dapat dipahami sebagai model pedagogi karakter Islam berbasis kearifan lokal yang melampaui pendekatan normatif dan membuka ruang integrasi antara tradisi religius, praktik sosial, dan pendidikan karakter konseptual. Temuan ini berkontribusi pada pengembangan teori pendidikan Islam dengan menegaskan pentingnya pendekatan komunitarian dalam internalisasi nilai karakter serta memberikan alternatif model implementasi pendidikan karakter yang adaptif terhadap realitas sosial masyarakat Muslim.

Kata kunci: Nilai-Nilai Karakter, Uswah Hasanah, Tuan Guru.

Abstract

This study aims to construct a conceptual framework of the character values of uswah hasanah based on the exemplary practices of local ulama as a model of contextual Islamic character education. Studies of Islamic education have tended to place the concept of uswah hasanah within the normative theological realm, thus under-revealing how these exemplary values operate socially and shape character education practices at the community level. This study uses a qualitative approach with a phenomenological approach to explore the community's experiences and perceptions of local ulama figures in Anjir Serapat Village, Kapuas Regency, through interviews and documentation studies.

The results show that Islamic education emphasizes the importance of a communitarian approach in internalizing character values and provides an alternative model for implementing character education that is adaptive to the social realities of Muslim communities. Uswah hasanah is not only interpreted as an individual moral example, but as a social construct internalized through daily interactions, da'wah practices, and religious social relations. The main values that emerge include religiosity, contentment, hard work, discipline, generosity, social concern, humility, and responsibility, which integratively form a pattern of character education based on lived experience. Conceptually, this study offers the perspective that the exemplary behavior of local ulama can be understood as a model of Islamic character pedagogy based on local wisdom that goes beyond normative approaches and creates a space for integration between religious traditions, social practices, and conceptual character education. These findings contribute to the development of Islamic educational theory by emphasizing the importance of a communitarian approach in internalizing character values and providing an alternative model for implementing character education that is adaptive to the social realities of Muslim communities.

Keywords: Character Values; Uswah Hasanah; Tuan Guru.

INTRODUCTION

The moral crisis of the young generation is now a global issue that has received serious attention from educators, academics, and international institutions (Sanusi et al., 2024). The World Youth Report by the United Nations (2020) mentions that the young generation today faces complex challenges such as increasing adolescent violence, drug abuse, digital pornography, and loss of direction in life. This phenomenon shows the weakness of the value system and effective character education in modern society (Nasution & Ismail, 2025). Lately, our nation has also been plagued by various problems ranging from politics, economics, social issues, culture, and even education issues (Rahmawati et al., 2026). In the world of education, the problem that occurs is the deterioration of moral character.

The crisis of the character of the younger generation, marked by increasing individualism, hedonism, moral degradation, and low social ethics in the digital era, has become a global issue in the study of education, including in the context of Islamic education (Ali et al., 2025). These cases are motivated by increasingly complex situations and developments. If this phenomenon is left unchecked, it will become a terrifying scourge for this nation (Hikmah & Halimi, 2021), Therefore, appropriate solutions are needed to deal with the problem. One effective approach is through example, where a positive example is the main foundation in guiding individuals to acquire and internalize values, morality, and integrity in their lives (Wahid & Prasetiya, 2024).

Various studies show that the dominance of cognitive approaches in the education system is often not enough to form the personality of students as a whole, so an educational method that emphasizes the internalization of values through example (*uswah hasanah*) from educators and community leaders is

needed. Islamic education plays an important role in creating human beings who are not only of high quality in intellect, but also noble in moral level. To realize this role, moral education has a very strategic position in Islamic education (Lutfi, 2020). Education is also an important thing in the life of individuals that should not be abandoned (Setiawan et al., 2021) Example is one of the most fundamental approaches in Islamic education, because educator behavior functions as a practical medium in transmitting moral, spiritual, and social values to students, so that the process of internalizing character is not only theoretical but real in daily life(Fauziah et al., 2025). Therefore, the study of this role model is important in Islamic education because it has a strong academic urgency as a conceptual response to the global character crisis and as an effort to strengthen a contextual and sustainable character education model.

Previous research that is relevant to the research conducted by the researcher was conducted by (Wahid & Prasetiya, 2024) The study of *uswah hasanah* in Islamic education has generally focused on the figure of formal teachers in school institutions or *pesantren* as the main agent of character formation, so that the role of community-based role models has not been widely positioned as a conceptual model in character education. The example of educators, for example, who place teachers or caregivers of Islamic boarding schools as exemplary figures, shows the importance of consistency of educator behavior in shaping student morale (Aulia et al., 2025), but has not specifically explored the exemplary practice of local scholars as a source of living value in the social context of the community (Oktavia et al., 2024). Therefore, this research is important because it fills the study gap by constructing the model of local scholars as a community-based pedagogical approach that has been relatively rarely studied in the Islamic educational literature.

This research aims to explicitly identify and formulate a conceptual framework for the values of the character of *uswah hasanah* of the teachers in Anjir Serapat Village as a model of community-based Islamic character education that has been neglected in academic studies. The conceptual contribution of this research is to present an exemplary model of local scholars as a moral authority of the community that can expand the paradigm of Islamic character education from the dominance of national figures to a contextual approach based on community traditions, so that exemplary values rooted in local social practices can be documented, and used as a scientific reference for the development of contemporary Islamic education studies.

METHOD

This study uses a qualitative approach with the type of phenomenological research because the main purpose of the study is to understand the meaning of the lived experience of teachers as perceived by students, families, and society.

Phenomenological research is a scientific study that studies and investigates an event experienced by an individual, a group of individuals, or a group of living beings. The research site is in Anjir Serapat Tengah village, Kapuas district, Central Kalimantan, with subjects of close family and students of Tuan Guru H. Abdul Wahab, Tuan Guru H. Muhammad Arifin, and Habib Abdullah, as well as *ustadz* informants and community leaders. Data collection techniques are through two main techniques, namely interviews and documentation. The data analysis technique used in this study is source triangulation by comparing information from families, students, *ustadz*, and community leaders to test the consistency of the meaning of examples.

Research on deceased figures is carried out with respect for family feelings, obtaining the informant's consent before the interview, using representative language without exaggerating praise, and placing the informant's testimony as a reflection of the community's collective values, not just personal praise for the figure. The data analysis technique in this study uses an interactive model developed by Miles and Huberman. According to Miles and Huberman, data analysis techniques are activities in qualitative data analysis that are carried out interactively and take place continuously until complete, so that the data is saturated (Sugiyono, 2015). This model includes three main stages in qualitative research, namely data reduction, data presentation, and conclusion drawn.

RESULTS AND DISCUSSION
General Patterns of *Uswah Hasanah* in Local Communities

Based on the results of the study, it shows that the general pattern of *uswah hasanah* in Anjir Serapat Village, Kapuas Regency, was formed through the central figure of three local scholars, namely Tuan Guru H. Abdul, Tuan Guru H. Muhammad, and Habib Abdullah. The three figures of the master teacher not only consistently display a multidimensional pattern of example, but also as moral figures who form the pattern of religiosity and social ethical structure of the community. In the people of Banjar and the surrounding area, including Kapuas, this title has a strong cultural and religious legitimacy. Juridically, the role of teachers can be understood as part of the profession of professional educators who have the task of transforming, developing, and disseminating science, especially religious science.

Although the three characters have different personality traits, there is a common thread that unites them: the consistency between the teachings conveyed and the behaviors they exhibit. Tuan Guru H. Abdul Wahab stands out in religious values, *qana'ah*, and responsibility. Tuan Guru H. Muhammad Arifin showed a wider spectrum of characters, including religious values, hard work, discipline, social concern, *tawadu'*, and responsibility. Habib Abdullah represents an example of religious values, discipline, and social concern. Overall, these values are in

accordance with the 18 character values set by the Ministry of National Education as quoted by Yaumi, (2014), including: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curious, national spirit, love of the homeland, respect for achievements, friendly or communicative, love of peace, love of reading, care for the environment, social care, and responsibility.

The research data shows that the general pattern of character that appears in the three characters includes religiosity as the main foundation, which then develops into the values of *qana'ah,* discipline, hard work, social concern, *tawadu'*, and responsibility. Their religiosity does not stop at the ritual level, but forms social piety that is directly felt by the community. The consistency of evening prayers, recitation of the scriptures, and regular wirids became central to the religious life of the village, while social practices such as repairing roads, giving interest-free loans, and honoring guests showed a complete integration of spiritual and social values in one living personality. This pattern is not a coincidence, but rather reflects a character-building mechanism typical of the Islamic tradition, deeply lived ritual piety will naturally flow into social piety.

A figure who truly lives his worship will not be able to stop only at the relationship with Allah SWT, but will also be encouraged to realize these values in relationships with fellow humans. The meaning of this pattern shows that in local communities, *uswah hasanah* functions not just as an individual moral inspiration, but as a collective value system that naturally shapes and maintains the character of the community from within. This is what distinguishes the example of these masters from mere formal religious figures, they do not teach character through instruction, but rather through the presence and consistency of life that is directly observed by the local community.

This view is in line with Al-Ghazali's thought, which affirms that morality is formed through the habituation of charity until it becomes a character that settles in the soul, and that constantly repeated examples create the internalization of values (Rohmah et al., 2021). Mainuddin et al., (2023) explain that in Al-Ghazali's perspective, true character education includes purification of the soul, habituation of pious deeds, and the example of educators all at once, not just one of them. These three elements are present in the teachers studied, making them a living representation of the concept in the context of the local community of South Kalimantan.

In the socio-cultural context of Banjar, the function of the tuan guru as an exemplary figure strengthens the findings of Karsi, (2023) who explains that the tuan guru in South Kalimantan acts as a node for the integration of universal Islamic values with local traditions, so that religious values become an inseparable part of the community's collective identity. Furthermore, the mechanism of value transmission through direct observation of exemplary figures living in this community is in line with the findings of Noor & Sayyidati, (2018), Zahwa et al.,

(2023)   who stated that the internalization of character in rural Muslim communities is more effective through the process of modeling and life examples than through verbal instruction alone, because communities tend to imitate the behavior of figures who have authority moral and cultural recognition. This overall pattern confirms the findings of Hakim, (2013)   that *uswah hasanah* in local communities functions not just as an individual moral inspiration, but as a collective value system that continuously shapes and maintains the character of the community from within through the presence and consistency of the lives of religious leaders that are directly observed by all levels of society.

These findings contribute to offering the perspective that the *uswah hasanah* model based on local figures is not a cultural heritage that needs to be preserved nostalgically, but a character education system that has proven effective and relevant to date. The implication for the development of character education in Indonesia is the need for a paradigm shift, from an approach that relies solely on a formal curriculum, to the recognition and strengthening of the role of local role models as the main actors of character education born from within the community itself. Thus, the pattern of *uswah hasanah* in Anjir Serapat shows the harmony between classical Islamic theory and contemporary social practice. The main contribution of these findings is to show that the model of character education based on example is still alive and effective in rural communities, even without a formal curriculum system.

Character Value Construction Through Daily Example

The construction of character values in this community occurs through the daily practice of teachers through habituation in daily life.

First, Religious Values: Spiritual Depth Emanated in Action

This value is found consistently in the three characters and is confirmed through triangulation of different sources for each character. In Tuan Guru H. Abdul Wahab, the results of the interview showed three confirmations that corroborated each other. The informant from the family stated that he was known as a person who was *istiqamah* in carrying out night prayers. This statement was reinforced by one of his students when he said in an interview:

> "My teacher is a strong master in worship and is used to prolonging his last prostration for a long time."

In addition, it is also mentioned in a notebook that he has a very strong *wara'* nature. When his camp was full, it was reflected that he chose not to take shelter in the Arafah camp of other pilgrims during the Hajj, even though there was an empty space, because he was worried about taking away the rights of others. The informant from among the students added that:

"His example of worship is real and felt directly in daily life in the surrounding environment."

The consistency of these three sources means that the religiosity of Tuan Guru H. Abdul Wahab is not just a social image, but a character that is rooted in inner consciousness and manifested in every aspect of his behavior. The nature of *wara'* that he displayed was a practical expression of deep piety. This is strengthened by the documentation of the book Manaqib Sheikh Haji Abdul Wahab bin Haji Abdurrahman bin Lusuq, which explains the story of his glory, karamah, and virtue. The book is described in Figure 1.
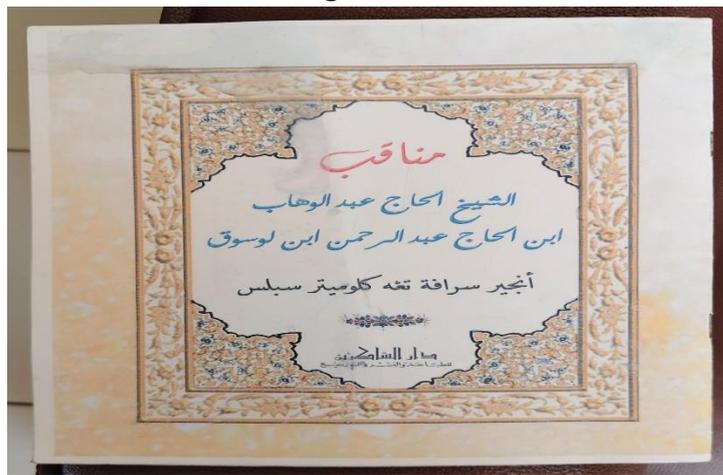

Figure 1. Documentation of the Book of Manaqib Shaykh Haji Abdul Wahab bin Haji Abdurrahman bin Lusuq

Imam Al-Ghazali emphasized that the value of worship does not lie in physical movements, but in solemnity and closeness of the soul to Allah SWT (Al-Ghazali, 2005). Meanwhile , Salamudin & Alawiyah, (2022) explain that *wara'* is an integral part of religious character that leads a person to live according to Islamic moral standards. These findings contribute to expanding the indicators of religious character beyond formal ritual observance, towards the dimensions of social manners and moral prudence that are the deepest reflections of piety.

Tuan Guru H. Muhammad Arifin, an informant from among the students, stated that he regularly attended congregational prayers at the mosque since he was young and diligently studied religious knowledge in Martapura. This is strengthened by an informant from the family who said that his love for religious knowledge encouraged him to study from prominent scholars such as Sheikh Muhammad Seman Mulia and KH. Zainal Ilmi Kalampayan. Confirmation from the community strengthens that his presence in congregational prayer is so attached that his absence is enough to be a sign that he is sick or traveling. This data means that the religiosity of Tuan Guru H. Muhammad Arifin has transcended personal boundaries and has become part of the collective rhythm of the village community's collective life.

In Habib Abdullah, confirmation from three sources builds a complete and coherent picture. One of the people said that he was *istiqamah* to fast for three full months from Rajab to Ramadan and consistently carried out tahajud prayers every night. His son also said that the practice of wirid that he pioneered, Maulid Simtudduror every Monday night, *Shalawat Dala'ilul Khairat* after Zuhur, and Ratibul Haddad are still preserved. Confirmation from the family confirmed that he also led routine recitation every Friday at the prayer room to KH. Hamzani continued as his health declined. The alignment of data from these three different sources means that Habib Abdullah's religious values are not just personal practices that end with his life, but have a sustainable inheritance effect and a real social impact on society. (Rahmawati et al., 2021) emphasized that mature religious character includes belief, obedience in worship, and is manifested in pious behavior that benefits the surrounding environment. This finding makes an important contribution by empirically proving that authentic religious exemplification has regenerative powers: it transcends the limits of the character's life and lives on in the memory and practices of the community that inherited it.

Second, the value of qana'ah

This value was found strongly in Tuan Guru H. Abdul Wahab and confirmed through different sources. Field data shows that the three informants are involved. The informant from the family stated that since his time studying at Madrasah Darussalam Martapura, he has consistently refused to receive provisions more than the amount usually given by his parents, as a tangible manifestation of moral awareness to live a simple life and not depend excessively on material. The informant from the *ustadz* added that this attitude is not just a habit, but reflects self-control born from spiritual maturity, where he consciously chooses enough of what is available without reducing the seriousness of learning. Informants from among the students also reinforced this by saying that his simplicity and greed for material seemed consistent throughout his life, not just in his youth.

The harmony of data from these three sources means that *qana'ah* in Tuan Guru H. Abdul Wahab is not an attitude that is made up to form an image, but a character that has been embedded and formed from an early age through a long process of appreciation. Al-huda et al., (2025) explained that *qana'ah* is an integrative value that includes the dimensions of aqidah, morals, and shari'ah, which functions to form a simple attitude, gratitude, tawakkal, and self-control at the same time. Hamka reinforces this by asserting that *qana'ah* is an attitude of feeling sufficient without abandoning effort, which serves as the foundation of a clean, calm, and dignified personality (Meldi et al., 2025). These findings contribute to proving that *qana'ah* is not a passive value or an attitude of surrender to circumstances, but an active form of self-control that actually strengthens the integrity and authority of an educator in the eyes of the community he or she is caring for.

Third, the value of responsibility

This value is found prominently in Tuan Guru H. Abdul Wahab. According to documentation records in the field, the value of his responsibilities was constructed gradually from childhood to adulthood. This is supported by informants from the family who stated that since childhood, he has been accustomed to independently looking for firewood to help meet household needs, a habit of responsibility that was formed long before adulthood. Then the informant from the *ustadz* added that his moral maturity was increasingly evident when he abandoned his intention to settle in Makkah in order to continue his studies, solely because of his father's declining health during the Hajj in 1964, a decision that placed obligations to parents above personal interests. His commitment to duty, both in the family and in da'wah, was known to be consistent and never wavered in the face of the temptation of self-interest.

The consistency of this data means that the value of responsibility for Tuan Guru H. Abdul Wahab is not a situational response, but a character that has been rooted through the habituation process from an early age and continues to strengthen over the course of his life. Yaumi (2014) emphasized that responsibility is not just a formal obligation, but a form of moral awareness born from faith and obedience to Allah SWT, which is manifested in every role that a person plays. These findings contribute to showing that the most effective responsibility values education does not come from verbal instruction, but from being consistently built from an early age in family and community settings, a relevant model for the development of local values-based character education in Indonesia.

Fourth, Hard Work

This value is found in the person of Tuan Guru H. Muhammad Arifin. Field data shows that in his youth, he was active in helping his parents in agriculture, an activity that directly shaped the character of hard work and independence in him, and the same ethos was carried consistently into his scientific life and da'wah until adulthood. This data means that the value of his hard work is not just a physical ability born from farming routines, but has been transformed into a life ethic that colors all dimensions of his personal and social life. The experience of working in agriculture not only trains physical endurance but also instills the awareness that every responsibility must be carried out with full seriousness. This is in line with Yaumi's (2014) view that hard work is a behavior born from the determination to face obstacles and complete obligations optimally. These findings contribute to showing that real-life work experiences have deep pedagogical value for character building, and are therefore worthy of consideration in designing experiential character education models in local communities.

Fifth, Discipline

This value was found prominently in Tuan Guru H. Muhammad Arifin and confirmed from three sources. The informant from the family said that he was very

consistent in attending congregational prayers at the prayer room without ever being absent for no reason. The informant from the students added that this consistency was felt directly as an example that did not need to be spoken; it was enough to be seen and followed. Confirmation from the community gives the strongest picture: his absence from the prayer room alone is enough to be a sign that he is sick or traveling. This data means that his discipline has transcended the boundaries of personal behavior and transformed into a communal moral standard that indirectly disciplines the surrounding residents. Luthfi, (2024) emphasized that discipline is a fundamental character formed through consistent and continuous habituation. These findings contribute to proving that the discipline of an authentic character has a social propagation effect: he not only disciplines himself, but secretly becomes a moral benchmark for the entire community that observes him.

Sixth, Forgiveness

This value is found in the person of Tuan Guru H. Muhammad Arifin and confirmed from three sources. The informant from the family stated that he was known to be not grumpy and full of patience in various situations. The informant from among the students added that he treated each student with sincere respect without discrimination of background. The confirmation from the community gives the most profound picture: he still respects guests who are looked down upon by society, an attitude that reflects true moral nobility. The harmony of these three sources means that his *tawadu'* is not a social performance, but a consistent character in all situations and to anyone. KH. Hasyim Ash'ari in *Adab al-Alim wal Muta'allim* explained that *tawadu'* is reflected in respect for others, softness of speech, and the ability to hold ego in social relationships (Saipullah, 2020). These findings contribute to confirming that a scholar's *tawadu'* actually expands the reach of his educational influence: by embracing all circles without discrimination, a *tawadu'* figure reaches even the most marginalized layers of society, making him a true character educator for the entire community.

Seventh, the Value of Social Care: Actualized Piety

This value is found prominently in Tuan Guru H. Muhammad Arifin. Field data shows that he provides interest-free loans to people in need and waives debts when borrowers are unable to repay. In addition, he is also used to repairing damaged village roads using simple equipment such as hoes, carried out voluntarily in the morning and evening, to make it easier for people to pass by. This data means that his social concern does not stop at verbal empathy, but is manifested in real actions that directly touch the needs of the community, both in economic affairs and the infrastructure of daily life. This proves that his piety is not purely ritual, but is actualized in social work oriented towards the common good.

Aulia et al., (2025) emphasized that Islamic education not only emphasizes ritual worship, but also the formation of social behavior that reflects empathy,

helpfulness, compassion, and justice as indicators of the perfection of faith. Thoyib, (2024) added that in the principle of *ukhuwah Islamiyah*, people's difficulties must be responded to with real actions, not just symbolic empathy. These findings contribute to proving that the social role model of a religious figure has an educational dimension that goes beyond formal teaching: every tangible action taken for the public good directly becomes a model for the formation of a social concern character for the entire community that witnesses it.

Uswah Hasanah as a Model of Community-Based Character Education

The findings of the study show that the *uswah hasanah* of the teachers forms a community-based character education model that is contextual, participatory, and sustainable. Routine recitation, joint worship, habits, and social activities become effective non-formal character education spaces. People not only receive religious knowledge, but also experience direct moral learning through social interaction. Verse QS. Al-Ahzab:21 becomes the normative legitimacy that exemplification is the main method of education in Islam. The Prophet, as a great model, is followed by the scholars as the heir of prophetic duties. In the local context, the master teacher performs these functions on a community scale.

The practice of *uswah hasanah* by teachers in Anjir Serapat Village shows that Islamic character education is less effective if it is only taught theoretically in the classroom, but must be revived in community social relations through real examples, habituation of shared worship, and sustainable social services, so that the community-based character education model displayed by the teachers becomes a concrete form of implementation of QS. Al-Ahzab: 21 in the local context, as well as relevant to the concept of character formulated by the Ministry of National Education, because it instills the values of religiosity, social responsibility, and social concern through the experience of living with the community.

Islamic character education organized through community religious activities has proven to be more effective in shaping long-term moral behavior than character learning that only takes place in a formal classroom setting, because people directly experience the process of internalizing values through repetitive and meaningful social interactions (Meldi et al., 2025). The *taklim* assembly, routine *wirid*, and book recitation taken care of by local religious leaders function as a character education ecosystem that is able to instill the values of religiosity, responsibility, and social concern because participants not only receive knowledge but also directly emulate the character of the figure in daily life (Ulfah & Istiyani, 2016). The community-based character education model driven by local role models has advantages in terms of sustainability and contextual relevance, because the values instilled are rooted in local wisdom and experienced directly in the real life of the community, so that they are not easily uprooted by social changes (Yani, 2022).

The conceptual contribution of this research is to formulate a model of local community-based Islamic character education that is integrative between the values of the Qur'an, the tradition of the master, and the national character education standards. This model is relevant to be developed in madrasas, Islamic boarding schools, and other villages as a solution to the modern character crisis.

CONCLUSIONS AND SUGGESTIONS

This study confirms that the example of the teacher in Anjir Serapat Village represents a community-based *uswah hasanah* model that has pedagogical power in shaping the religious and social character of the community in a sustainable manner. Conceptually, these findings expand the paradigm of Islamic character education by placing local scholars as effective moral authorities in transforming values through daily life practices, so that the community model is worthy of being positioned as a theoretical reference in the development of Islamic education.

Suggestions for Islamic educational institutions and policy makers at the local level are suggested to integrate the exemplary values of local scholars into the design of character education based on the social context of the community, so that the process of internalizing values is more authentic and relevant. Further research needs to test this model in different contexts or through more varied methodological approaches to strengthen conceptual validity and expand the generalization of community-based exemplary models in the study of Islamic education.

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