Basic Concept of Students' Morals Development Management from the Qur'an Perspective

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Article Information	Abstract
	The increasing issues of moral degradation and character crises among students have become pressing concerns today. This study investigates the foundational concepts of managing students' moral development from a Qur'anic perspective to address these challenges. This research utilizes a qualitative approach, employing a literature study with thematic (maudu'i) interpretation methods and content analysis. It explores Qur'anic verses related to management and morals. The study's results formulate core principles for managing moral development, such as comprehensive planning, continuous implementation, extensive supervision, unity of command, decision-making based on wisdom, adopting the Prophet's morals as a model for behavior, and instilling values of justice and prevention of wrongdoing. The implementation of these principles is expected to help students develop noble morals, in line with Qur'anic values, serving as a life guide for Muslims.

INTRODUCTION

In the era of globalization, the issues of moral degradation and character crises among students have become more concerning. Negative behaviors such as bullying, indiscipline, criminality, environmental destruction, human rights violations, promiscuity, pornography, student brawls, and lack of respect for parents and teachers are frequently observed (Hendayani, 2019, p. 190). This reality raises questions about whether the basic concept of student moral development management has been implemented effectively in alignment with the values contained in the Qur'an.

According to data from the Indonesian Child Protection Commission (KPAI), approximately 3,800 cases of bullying occurred in Indonesia in 2023, with nearly half taking place in educational institutions, including Islamic boarding schools (Suara Surabaya, 2024). Meanwhile, a national assessment by the Ministry of Education, Culture, Research, and Technology in 2023 found that 24.4 percent of students had the

potential to experience bullying in educational settings (CNN, 2023). Research by Abdul Mu'min et al. revealed that many students experience character decline, such as truancy, tardiness, failure to complete assignments, disruptive behavior, and relying on peers for work (Mu'min et al., 2022, p. 2)

These phenomena highlight significant problems in the moral development of students. The concept and practice of moral development management in educational institutions have not entirely aligned with the Qur'anic values, which serve as the primary guide for Muslims. Addressing these issues requires exploring moral development management concepts rooted in the Qur'an. The Qur'an is an absolute and complete source of values that will remain unchanged, providing a firm guideline for managing education based on Islamic principles (Aris, 2022, p. 7). Instilling these values in students is crucial for shaping noble character, which forms the foundation of a civilized and prosperous society (Saipullah, 2020, p. 56).

Several previous studies have explored character development in terms of theoretical, controversial, and practical aspects and general perspectives, such as research by (Li & Melissa A., 2023; Nugraha, 2016; Nurmadiah, 2018). Research by (Yati, 2021) emphasizes character development from an educational psychology perspective; (Putra et al., 2022) explore communication planning in the development of students' morals; (Bustomi et al., 2022) discuss Ki Hajar Dewantara's views on character education and (Santoso & Cahrolis, 2018) explain character education from a Sufism perspective. Based on these studies, a comprehensive reconstruction of the basic concept of student moral development management from the Qur'anic perspective is still needed. This study aims to fill this gap by examining relevant Qur'anic verses and formulating a foundational concept of student moral development management that aligns with Islamic values.

As a unique contribution, this study provides a Qur'an-based moral management model that incorporates principles such as continuous supervision, unity of command, and wisdom-based decision-making. This approach empowers educational institutions to cultivate morally upright students who embody Islamic values, establishing this model as a novel framework for character education rooted in religious teachings. By establishing a Qur'anic framework for moral management, this research contributes to academic discourse and offers a practical model for implementation in Islamic educational institutions. This Qur'an-based approach is intended to address contemporary challenges in moral education by fostering strong moral foundations and character excellence among students.

This research is urgently needed to build a strong moral foundation from an early age. By examining the Qur'an's noble values, this study seeks to provide a comprehensive approach to character-building in students across spiritual, moral, and social dimensions. The results of this study are expected to serve as a reference for educators, parents, and stakeholders in designing effective character development strategies and programs based on Qur'anic guidance.

METHODS
This study employs a qualitative approach using library research. The method applied is thematic interpretation (maudu'i) of the Qur'an, which involves collecting verses with similar themes and objectives and then analyzing them comprehensively to understand the Qur'anic perspective on the fundamental concept of managing student moral development. The primary data sources include the Qur'an and reputable exegesis texts, such as *Tafsir Ibnu Kathir, Tafsir Ath-Thabari*, and *Tafsir Al-Munir* by Wahbah Az-Zuhaili, along with other relevant literature related to management, moral education, and Qur'anic values.

The analysis technique used in this study is content analysis, which follows three main stages: description, reduction, and focus selection. In the description stage, all collected information is organized to address the research problem. The reduction stage involves distilling this information to focus on key points related to the research objectives. Finally, the research focus is selected comprehensively to guide the analysis, centering on the study of the basic concept of educational management from the Qur'anic perspective.

RESULT AND DISCUSSION
Basic Concept of Management from the Qur'an Perspective
Etymologically, the word *management* originates from the Italian term *maneggiare*, which means "to control" — initially referring to the handling of horses. This term is derived from the Latin *manus* (hand) and *agere* (to do), which evolved into the verb *manager*, meaning "to handle" (Sarinah & Mardalena, 2017, p. 1). In modern usage, management encompasses actions like planning, organizing, implementing, and overseeing resources effectively to achieve specific goals (Badrudin, 2015, p. 1). In Indonesian, the term *manajemen* similarly refers to the efficient use of resources to accomplish objectives (BPPB Kemdikbudristek RI, 2016).

In Islamic educational perspectives, Ramayulis suggests a similar concept of management, using the Arabic term *al-tadbir*, meaning arrangement or organization (Ramaliyus, 2019, p. 362). Although the term *tadbir* does not appear in the Qur'an, several words with related meanings, such as *yudabbiru* and *mudabbiraati*, convey a sense of organization and maintenance. These terms are mentioned multiple times in the Qur'an, including in verses QS. As-Sajdah [32]: 5, QS. Yunus [10]: 3, QS. Yunus [10]: 31, QS. Ar-Ra'd [13]: 2, and QS. An-Naziat [79]: 5.

For example, QS. As-Sajdah [32]: 5 states:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَآءِ اِلَى الْأَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ

"He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count."

In Ibn Kathir's interpretation, the phrase *yudabbiru al-amra min al-sama ila al-ardh* suggests that Allah organizes His affairs from the highest sky to the earth's depths (Muhammad, 2004a, p. 423). Wahbah az-Zuhaili's *Tafsir Al-Munir* explains this verse further, noting that Allah regulates and governs worldly matters with a comprehensive, continuous system spanning the sky and earth (az-Zuhaili, 2013a, p. 209). The Indonesian Ministry of Religion also interprets this verse to emphasize the power and oneness of Allah as the absolute Manager of the universe, whose organizational capability surpasses human comprehension (Lajnah Pentashihan Mushaf Al-Qur'an, 2016a, p. 355).

In the context of management, several management principles are derived from QS. As-Sajdah [32]: 5. *First*, this verse implies the importance of planning and structured arrangements in management. The phrase *yudabbiru al-amra* illustrates that Allah organizes all affairs in a planned and orderly manner, highlighting the importance of structured and goal-oriented planning in management. Effective management should begin with defining a clear vision, mission, goals, strategies, and evaluative methods to ensure alignment with organizational objectives (Hanna, 1985, pp. 13–36).

Second, this verse emphasizes the principle of continuity and patience in management. The expression *ya'ruju ilaihi fi yaumin kana miqdaaruhu alfa sanatin mimmaa ta'udduun* ("then it will ascend to Him in a Day, the extent of which is a thousand years") implies that Allah's process is continuous and requires patience. Similarly, organizational management often involves long-term commitment and consistent effort, requiring patience from all involved to achieve enduring results (Fitrianti, 2018, p. 90). *Third*, this verse implies that there must be comprehensive supervision in management. The concept of *yudabbiru al-amra* reflects Allah's omnipotent oversight. In management, comprehensive monitoring and evaluation are crucial to ensure accountability and effective performance. This involves leaders, managers, and stakeholders participating actively in supervision to maintain alignment with goals and standards (Sholeh et al., 2023, p. 50).

Another significant verse, QS. Yunus [10]: 3, states:

اِنَّ رَبَّكُمُ اللهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَّ مَا مِنْ شَفِيْعٍ اِلَّا مِنْ بَعْدِ اِذْنِهٖۗ ذٰلِكُمُ اللهُ رَبُّكُمْ فَاعْبُدُوْهُۗ اَفَلَا تَذَكَّرُوْنَ

"Indeed, your Lord is Allāh, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allāh, your Lord, so worship Him. Then will you not remember?"

Al-Thabari explains *yudabbiru al-amra* in this verse as Allah's role as the ultimate decider, emphasizing that every decision is under His authority, unaffected by any opposition or change (at-Thabari, 2007, p. 328). The Ministry of Religion interprets this to suggest that humans should learn from this divine example, recognizing that all

management processes require careful planning and optimal execution. If Allah wills, He is Almighty to create both instantly (Lajnah Pentashihan Mushaf Al-Qur'an, 2016b, p. 563). Wahbah az-Zuhaili's *Tafsir Al-Munir* further elaborates that Allah SWT, in His abode on the Throne, continues to regulate the natural affairs of this universe following His wisdom and knowledge, determining the affairs of this nature following His wisdom which has been determined in His words. The Throne is His throne or place of control over His creation, and the Throne is the most significant and highest creation; no creature knows the essence of the Throne except Allah SWT (az-Zuhaili, 2013b, pp. 113–114).

QS. Yunus [10]: 3 offers profound insights into effective management principles, presenting Allah SWT as the ultimate Creator and Arranger who administers the universe with meticulous planning and order. This divine approach underscores the necessity for careful planning in organizational management, highlighting that structured forethought is essential for success (Fadli & Awaluddin, 2022, p. 1002). Furthermore, the verse introduces the concept of continuity through the phrase "yudabbiru al-amra," which indicates a consistent, ongoing arrangement rather than a one-time setup. This suggests that management practices should be sustainable and adaptable, with systems in place to ensure steady progress over time (Magretta, 1948, p. 129).

QS. Yunus [10]: 3 underscores the importance of unity of command and organizational hierarchy. Allah as the Supreme Arranger demonstrates the necessity for clear authority and hierarchy within an organization. By establishing defined roles and responsibilities, organizations can prevent overlaps and streamline operations effectively, supporting accountability and organizational efficiency (Nonaka et al., 2014, pp. 370–374). Finally, the verse highlights the principles of wisdom and knowledge as essential foundations for management decisions, as elaborated in the interpretation by al-Munir. This indicates that leaders must ground their decisions in objective reasoning and sufficient understanding, avoiding subjective biases, to ensure sound and fair management (Bazerman & Sezer, 2016, pp. 100–101). Together, these principles offer a comprehensive framework for implementing effective and ethical management practices.

These insights from the Qur'an present a comprehensive framework for effective management, emphasizing planning, continuity and patience of implementation, comprehensive supervision, unity of command and clear hierarchy, and knowledge-based decision-making as essential elements for moral and organizational success.

Basic Concept of Moral Development from the Qur'an Perspective

In terms of grammar, the word *Akhlak* is the plural form of the word *khuluq*, which means actions and habits that are consistently repeated. The letter "lam" in the word carries meanings such as *al-sijiyyat* (character), *al-dien* (belief), and *al-thab'u* (nature), which can be interpreted as the conscience of the human soul, nature, instinct, and

specific meanings manifested in concrete behaviors, whether good or bad, resulting in either appreciation or criticism. Almost all Arabic dictionaries define *al-khuluq* as a strong internal state of the soul that forms attitudes without the need for ideas or thought (Farida, 2022, p. 270).

In the Qur'an, the word "khuluq" appears in two verses, signifying customs and morals, specifically in QS. As-Syu'ura [26]: 137 and QS. Al-Qalam [68]: 4, which reads:

$$\text{وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ}$$

"And indeed, you are of a great moral character."

In Ibn Kathir's interpretation, this verse indicates that Prophet Muhammad SAW was a model of the Qur'an, in terms of both commands and prohibitions, as well as his character and temperament. He behaved according to the Qur'an and set aside the inclinations he had since birth. Whatever the Qur'an commands, he would do, and whatever it prohibits, he would avoid. This was accompanied by what Allah granted him in the form of noble morals, such as modesty, generosity, courage, forgiveness, and patience, among other virtues (Muhammad, 2004b, p. 251). Similarly, according to the interpretation by Prof. Dr. Wahbah az-Zuhaili, this verse explains that Allah SWT praised the noble character of Prophet Muhammad SAW by confirming that he was indeed a person embodying the great character commanded by Allah in the Qur'an. The Prophet bore the burdens of suffering and trials with extraordinary patience, a feat previous prophets could not match. Within Prophet Muhammad SAW were noble characteristics such as modesty, generosity, courage, gentleness, forgiveness, and other good morals (az-Zuhaili, 2013c, p. 69).

In the context of moral development, QS. Al-Qalam [68]: 4 offers profound guidance by highlighting Prophet Muhammad SAW as an unparalleled role model of noble character. This verse emphasizes that the Prophet embodies the essence of the Qur'an through his everyday conduct, setting a standard for all to follow. Students are encouraged to internalize the Prophet's moral values, understanding that his life exemplifies principles such as integrity, empathy, and humility. By studying his character, students are inspired to emulate these values in their own lives, fostering a deep connection with Islamic teachings (Malinda & Djamduri, 2021, pp. 69–70).

Furthermore, Ibn Kathir's interpretation elaborates on the specifics of the Prophet's noble character, detailing attributes like generosity, courage, forgiveness, and patience. These characteristics serve as a moral blueprint for students, inspiring them to cultivate similar virtues in their interactions (Basri & Roza, 2023, pp. 238–239). Additionally, Munir's interpretation highlights the Prophet's resilience in the face of trials, teaching students the importance of patience and inner strength when encountering life's challenges (Ma'arif et al., 2023, pp. 67–68). Finally, the Prophet's ability to transcend any initial tendencies toward negative behavior, replacing them with the highest virtues under Qur'anic guidance, motivates students to engage in self-improvement and strive to abandon negative habits (Fuad, 2018, pp. 25–27). These

lessons are pivotal for moral education, urging students to strive for continuous character development.

The explanation in QS. Al-Qalam [68]: 4 emphasizes the importance of using the Qur'an and the Prophet's example as a guide in forming morals. This is closely related to QS. Al-Ahzab [33]: 21:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًا ۗ

"There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often."

Beyond this verse, there are numerous verses related to moral development, including QS. An-Nahl [16]: 90, which guides individuals toward noble morals:

اِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَاۤئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَاۤءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ

"Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

The Ministry of Religion's brief interpretation explains that this verse provides guidance for those who submit to Allah. The first instruction is the command to act justly and perform good deeds. Allah commands His servants to be fair in their words, attitudes, actions, and behavior toward themselves and others. He also enjoins them to perform good deeds, which encompass both material and non-material assistance offered sincerely to relatives, close family, distant family, and others. Additionally, Allah forbids His servants from engaging in vile acts considered despicable from a religious perspective, such as adultery, murder, evil deeds contrary to customary and religious values, and hostility stemming from tyranny and persecution. Through these commands and prohibitions, Allah provides teaching and guidance on virtues and vices, so that humans may learn valuable lessons (Lajnah Pentashihan Mushaf Al-Qur'an, 2016b, pp. 753–754).

QS. An-Nahl [16]: 90 presents a comprehensive framework for nurturing moral development in students, emphasizing core values that can guide both personal conduct and social interactions. First, the value of justice, highlighted in this verse, serves as a foundation for instilling fairness and impartiality in students' attitudes and actions. This teaching encourages students to practice equity in their daily lives, respecting the rights of others without discrimination. Research in moral education underscores that teaching justice as a core value promotes ethical reasoning and empathy among students, fostering a more inclusive school environment (Althof & Berkowitz, 2006, pp. 509–511).

Second, the verse advocates for virtues such as cooperation, charity, and kindness, which can be incorporated into the curriculum and school activities. Engaging

students in community service projects and charity drives allows them to practice these values, building a sense of social responsibility and compassion. Studies suggest that such activities significantly enhance students' civic-mindedness and moral sensitivity, preparing them for ethical leadership (Mayhew & Mark E. Engberg, 2010, pp. 481–482). Third, the verse addresses the need to prevent and sanction actions that contradict religious and social norms, such as immorality or criminal behavior. Schools can implement disciplinary measures and preventive education to discourage such behaviors, creating an environment where students understand the importance of accountability. Effective disciplinary frameworks in educational settings have been shown to reinforce students' understanding of ethical boundaries, thereby promoting responsible behavior (Skiba et al., 2014, pp. 553–554).

Finally, the verse encourages mutual respect, tolerance, and peaceful conflict resolution—qualities essential for fostering harmonious relationships in diverse social settings. Educating students about respect and tolerance equips them to manage conflicts constructively and embrace diversity. Research highlights that incorporating conflict-resolution skills and tolerance education into school programs reduces instances of bullying and improves interpersonal skills among students (Johnson & Johnson, 1996, pp. 465–466). By integrating these values into educational practices, schools play a crucial role in shaping morally grounded and socially responsible individuals.

Thus, the basic concept of moral development from the perspective of the Qur'an, based on the above verses, includes: 1) Making the morals of Prophet Muhammad SAW the primary example, 2) Instilling the values of justice, virtue, mutual help, and the prevention of vile acts, immorality, and hostility, and 3) Ensuring that the process of moral development is continuous and comprehensive.

Principles of Student Moral Development Management from the Qur'an Perspective

According to some experts, morals do not need to be cultivated because they are instincts (garizah) that humans have possessed since birth (Nata, 2002, p. 156). However, efforts to foster and develop morals must be implemented, especially through educational institutions. This indicates that morals need nurturing to cultivate Muslim individuals with noble character, obedience to Allah and His Messenger, respect for their parents, and love for all of God's creations (Zuhri, 2013, p. 118).

Morals are a form of habitual desire, where habits that emerge are called morals. Desire itself is the culmination of many wills after periods of doubt. Habits are behaviors that are repeated continuously until they feel natural. Each habit and purpose is a combination and strengthening of both, fortifying the soul. In the Islamic tradition, habits that lead to good behavior are referred to as *akhlak al-karîmah*, while those that result in bad behavior are called *akhlak al-madzmûmah* (Farida, 2022, p. 271).

Morality goes beyond mere politeness, ethics, or normative morals; it encompasses a deeper understanding of a worldview concerning right and wrong, good and bad, or what is appropriate according to religious, cultural, or other societal norms. Therefore, Prof. Quraish Shihab explains that morality in Islam cannot be equated with mere ethics or external decorum. Instead, Islamic morality is more profound, encompassing both external and internal attributes (Shihab, 2007, p. 261).

When translating concepts into practical application, the Qur'an emphasizes a comprehensive approach to moral development, addressing various aspects of life and human interaction. The following are key principles derived from the Qur'an that can complement the management of moral development.

Firstly, the Qur'an stresses the importance of comprehensive and structured planning, as seen in QS. As-Sajdah [32]: 5 and QS. Yunus [10]: 3. These verses suggest that moral development should not be left to chance but should be planned with a clear vision and mission. This includes setting specific goals, designing a curriculum, choosing suitable methods and strategies, allocating resources, and establishing evaluation and follow-up mechanisms. Planning must be systematic, purposeful, and aligned with long-term moral development goals to cultivate individuals with a solid ethical foundation (Mesra et al., 2024, pp. 16911–16913).

The second principle highlighted in the Qur'an is the need for continuous and ongoing implementation. Moral development is not instantaneous but rather a gradual transformation over time. This is illustrated in QS. As-Sajdah [32]: 5, where Allah's management of the world is depicted as continuous and enduring. Similarly, moral development requires consistent effort, including the formation of habits, the influence of role models, and supportive environments. Beginning within the family, it extends to educational institutions and is reinforced by societal norms, ensuring moral values are deeply ingrained in individuals over time (Hidayat & Hidayat, 2024, pp. 43–44).

Additionally, comprehensive supervision and evaluation are essential to moral development. Just as Allah supervises all matters with meticulous care, the Qur'an advocates a holistic approach to monitoring moral development. In QS. As-Sajdah [32]: 5, this principle is emphasized, suggesting that moral development requires active supervision. Educators, parents, the school community, and even the students themselves should be involved in evaluating progress and providing feedback. This ongoing process allows for continuous improvement, addressing shortcomings and motivating individuals toward ethical growth (Pettifor et al., 2011, p. 199).

Another key aspect of moral development in the Qur'an is the unity of command and hierarchy, as described in QS. Yunus [10]: 3. This verse presents Allah as the sole authority, guiding all affairs. Similarly, effective moral development management requires a clear hierarchy of authority and responsibility, encompassing educational leaders, educators, and parents, each playing a vital role in guiding students' moral growth. A structured hierarchy ensures role clarity and coordinated efforts toward moral development (Quick & Normore, 2004, pp. 341–342).

The fifth principle involves decision-making based on wisdom and knowledge, as exemplified in QS. Yunus [10]: 3, where Allah governs with infinite wisdom. In moral development, decisions should also be based on wisdom, knowledge, and sound judgment. Actions must be driven not by impulse but by a thorough understanding of ethical principles. For instance, educators administering rewards or sanctions should ensure these decisions are grounded in fairness and aimed at fostering growth rather than mere punishment (Steel et al., 2019, pp. 100–103).

An essential aspect of moral development is the example set by the Prophet Muhammad (SAW), whose noble character serves as a primary model for students. As stated in QS. Al-Qalam [68]: 4 and QS. Al-Ahzab [33]: 21, the Prophet's character provides guidance for Muslims. In education, this means that moral values such as kindness, generosity, patience, bravery, and forgiveness, embodied by the Prophet, should be instilled in students to inspire them toward the highest ethical standards and virtues (Malinda & Djamduri, 2021, pp. 69–70).

Finally, the Qur'an advocates for justice, virtue, and the prevention of evil, as mentioned in QS. An-Nahl [16]: 90. These values must be integrated into all educational activities. Teaching students to uphold justice, cooperate, and prevent harmful actions is vital for cultivating moral responsibility. These principles guide individual behavior and foster a collective sense of responsibility, encouraging students to contribute positively to society (Duke & Jones, 1985, pp. 278–280).

In practice, these principles can be implemented in educational management as follows: *First*, developing a moral-based curriculum. Integrate moral values across the curriculum to ensure every subject includes ethical lessons. *Second*, teacher training. Equip educators with both academic competence and noble character, so students can observe and learn from their behavior (Manao et al., 2022, p. 141). *Third*, creating a conducive learning environment. Establish a positive school culture and extracurricular activities that support moral development (Khofifah, 2022, p. 64). *Fourth*, evaluation and recognation. Develop an evaluation system to assess students' moral growth and recognize those who demonstrate exemplary morals. *Fifth*, collaboration with parents and the community. Extend moral development beyond the school by engaging parents and the community in supporting this growth

By implementing these principles, student moral development management can operate effectively and systematically, following the guidance of the Qur'an as a source of life principles for Muslims. The outcome is the formation of students who excel not only academically but also in possessing noble character and resilience, embodying the values of Islamic teachings.

CONCLUSION

The Qur'an provides comprehensive guidance on the fundamental concepts of management and student moral development. These concepts include thorough planning, continuous implementation, extensive supervision, unity of command,

wisdom-based decision-making, adopting the Prophet's moral character as a model, and instilling values of justice, virtue, and the prevention of wrongdoing. By implementing these principles, it is hoped that the management of students' moral development can run effectively, systematically, and following the guidance of the Qur'an as a guide to the lives of Muslims so that students who excel in academics and have noble morals as perfect human beings.

To ensure the effectiveness of the management of students' moral development from the perspective of the Qur'an, it is recommended that educational institutions strengthen curricula by integrating moral values across all subjects. Additionally, training for educators is essential to ensure they can implement principles of moral management in daily teaching practices. Parental and community support is also necessary to foster students' character development in line with Qur'anic values, as moral development extends beyond school environments to family and society. With this collaborative effort, it is hoped that a strong synergy will be created to form a generation with noble morals and competence in various areas of life.

This study has several limitations that need to be considered. First, the approach used is a literature study focusing on the interpretation of the Qur'an verses so that the study results are more theoretical and require further verification in a practical context in the field. In addition, this study does not involve empirical data from educational institutions or concrete case studies, which may provide deeper insight into implementing moral development management in natural educational environments. Therefore, further research involving field studies and active participation from educational institutions is needed to test the effectiveness of the principles formulated in this study.

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