



Management of Noble Moral Education from the Perspective of Qur'an Surah Al-Ahzab Verse 21

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Abstract

This study discusses the management of noble moral education based on Qur'an Surah Al-Ahzab verse 21, which emphasizes Prophet Muhammad SAW as uswatun hasanah (a good example) for mankind. Noble moral education is an important aspect of Islamic education because it not only develops intellectual abilities but also shapes students' character and behavior in daily life. This study aims to describe the planning, implementation, and evaluation of moral education through the exemplary conduct of Prophet Muhammad SAW. This research uses a library research method with data sources obtained from the Qur'an, hadith, books, journals, and other relevant literature. The data were analyzed through the processes of collection, review, and interpretation of sources related to noble moral education. The results of the study indicate that the management of noble moral education from the perspective of Qur'an Surah Al-Ahzab verse 21 places exemplary conduct as the main method in character building. Prophet Muhammad SAW serves as the primary role model through his speech, behavior, and actions. The planning of moral education is carried out by instilling Islamic values, the implementation is conducted through habituation and exemplary practices, while the evaluation is carried out through supervision and continuous moral guidance to develop akhlaqul karimah (noble character) in students' daily lives.

Keywords: *Islamic education management, Noble moral education, Exemplary conduct, Prophet Muhammad SAW, Surah al-Ahzab verse 21.*

INTRODUCTION

Education is an important process in developing human potential and shaping individual character. Education is not only aimed at developing students' intellectual abilities, but also at forming moral values and noble character in everyday life.¹ To produce quality educational output, quality input and educational processes are required, supported by environmental factors, infrastructure, curriculum, social conditions, and a conducive educational atmosphere. Therefore, proper educational management is needed so that educational goals can be achieved effectively and efficiently.

In Ministry of National Education of the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, Article 3 states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the life of the nation. Education aims to develop students' potential so that they become human beings who believe in and fear God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent,



democratic, and responsible.

The importance of moral education is also emphasized in the vision of national educational development, which places the affective aspect as one of the main dimensions in forming complete Indonesian human beings. Therefore, moral education occupies a very important position in educational institutions because it serves as guidance for students in determining good and bad behavior in their daily lives.²

However, the current social reality shows a worrying moral decline in society. Cases of corruption, bribery, violence, sexual harassment, juvenile delinquency, and other immoral behaviors frequently occur at various levels of society. The rapid development of science and technology, which is not balanced with strong faith and moral values, has negatively influenced human behavior, especially among adolescents and students.³

From an Islamic perspective, morality is a fundamental aspect of human life. Islam teaches that a person's honor is measured not only by intellectual intelligence but also by moral conduct and noble character.⁴ Therefore, Qur'an as the primary source of Islamic teachings provides comprehensive guidance concerning moral values and human behavior. One of the Qur'anic verses that emphasizes the importance of exemplary conduct in moral education is Surah Al-Ahzab verse 21, which explains that Prophet Muhammad SAW is *uswatun hasanah* (a good example) for mankind:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

The exemplary character of Prophet Muhammad SAW becomes an important foundation in moral education because students tend to imitate behaviors demonstrated directly by educators.⁵ Prophet Muhammad SAW possessed the most perfect morals and became a role model in all aspects of life. This concept is in line with the hadith narrated by Imam Al-Baihaqi: "*Indeed, I was sent to perfect noble morals.*"⁶

The hadith indicates that one of the primary missions of Prophet Muhammad SAW was to improve and perfect human morality. Therefore, moral education should be implemented continuously through guidance, habituation, supervision, and exemplary conduct.⁷ Management of moral education becomes an important part of the process of shaping students' character. Through proper management, moral education is not only taught theoretically but is also planned, implemented, and evaluated continuously.

Based on the explanation above, noble moral education is highly important to be implemented in today's educational world as an effort to overcome moral degradation in society. Therefore, the researcher is interested in conducting a study entitled "Management of Noble Moral Education from the Perspective of the Qur'an Surah Al-Ahzab Verse 21."

REVIEW LITERATUR

The Concept of Educational Management

Educational management is an important aspect in the implementation of education because it determines the success of educational institutions in achieving predetermined goals. Effective and efficient educational management is able to systematically direct all educational components so that the educational process can run optimally. In addition, educational management functions as a strategic instrument for improving educational quality through proper planning, organization, implementation, and evaluation processes.⁸

According to Purwanto, educational management includes all school activities, such as policy formulation, direction, coordination, consultation, supervision, facility control, and school environment maintenance. Meanwhile, Usman explains that educational management is the art and science of managing educational resources in order to create learning environments and learning processes that enable students to actively develop their spiritual, intellectual, personal, and practical skills.⁹

Nawawi states that educational management is an applied science consisting of a series of activities to control cooperative efforts among individuals in achieving educational goals systematically within formal educational institutions.¹⁰ Based on these opinions, educational management can be understood as the process of managing all educational resources through management functions in order to achieve educational goals effectively and efficiently.

Modern educational management emphasizes the importance of leadership, collaboration, innovation, and accountability in educational institutions. Educational leaders are expected to be capable of creating a conducive learning climate and encouraging continuous improvement in educational performance.¹¹

From the perspective of Islamic Educational Management, educational management is not only oriented toward academic achievement but also toward the development of students' character and morality. Therefore, Islamic values should be integrated into all educational processes to achieve comprehensive educational goals. The integration of Islamic values in educational management aims to balance intellectual, emotional, spiritual, and social development, thereby producing individuals with noble character and strong religious commitment.

Functions of Educational Management

The functions of educational management generally include planning, organizing, actuating, and controlling. These four functions are interrelated and support the successful implementation of education.

Planning is the process of determining educational goals and the necessary steps to achieve them. In the context of moral education, planning includes preparing character-building programs, religious activities, and habituation of Islamic behavior. Character education planning requires clear objectives, structured programs, and measurable indicators to ensure the effectiveness of moral development activities. Organizing is carried out by distributing duties and responsibilities among all educational elements so that the planned goals can be achieved optimally. Effective organizational structures facilitate coordination among educational stakeholders in achieving institutional goals.

Actuating refers to implementing the educational programs that have been planned. In moral education, implementation is conducted through teachers' exemplary behavior, habituation, advice, and supervision of students' behavior. Meanwhile, controlling is conducted to evaluate the effectiveness of educational programs and to make improvements whenever obstacles are found during the educational process.¹²

Objectives of Educational Management

The objective of educational management is to create an effective and efficient educational process so that national educational goals can be achieved optimally. According to Fattah, the objectives of educational management include creating active and enjoyable learning environments, developing students' potential optimally,

improving the quality of educators and educational staff, enhancing the overall quality of education, and achieving educational goals effectively and efficiently.

In Islamic education, the objectives of educational management are not only focused on intellectual development but are also directed toward forming individuals who are faithful, pious, and possess noble character in accordance with the teachings of the Qur'an and the Sunnah of Prophet Muhammad SAW.

Furthermore, Islamic educational management seeks to develop *insan kamil* by integrating intellectual, spiritual, emotional, and social dimensions in the educational process. The integration of Islamic values into educational management supports the formation of learners who are academically competent, morally upright, and socially responsible. Moral education also contributes significantly to fostering responsible behavior, self-discipline, and social awareness among students.¹³

The Concept of Education

Education is a conscious and planned effort to develop students' potential so that they become knowledgeable individuals with noble character. Law Number 20 of 2003 concerning the National Education System explains that education is a conscious and planned effort to create learning environments and learning processes that enable students to actively develop their potential.

According to Ki Hajar Dewantara, education is an effort to develop character, intellect, and physical abilities so that students can live harmoniously within society. Education is not only oriented toward the transfer of knowledge but also toward the formation of character and morality. Therefore, education plays an important role in shaping students' personalities so that they become individuals who are faithful, knowledgeable, and possess noble character.

From the perspective of Islamic education, education is not merely intended to develop intellectual intelligence but also to nurture the spiritual and moral dimensions of human beings in accordance with Islamic teachings. Islamic education emphasizes the balance between intellectual, spiritual, emotional, and social aspects in human life.

Objectives of Education

The objective of national education, as stated in Law Number 20 of 2003 concerning the National Education System, is to develop students' potential so that they become individuals who believe in and fear Almighty God, possess noble character, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible.

These objectives indicate that education is not solely oriented toward intellectual achievement but also toward the formation of students' character and morality. Education is expected to produce generations who possess academic competence as well as noble morals in their daily lives.

In Islamic education, the objectives of education are directed toward forming *insan kamil* (the complete human being), namely individuals who possess balanced intellectual, spiritual, and moral qualities. Islamic education aims to develop human beings who are obedient to Allah SWT, possess noble character, and are capable of carrying out their responsibilities as caliphs on earth. The concept of humans as Allah's vicegerents on earth requires educational processes that cultivate moral integrity, social responsibility, and commitment to Islamic values in everyday life.¹⁴

Elements of Education

Education is a systematic process aimed at developing human potential through various interconnected components. The success of educational implementation is largely determined by the integration of educational elements, which include educational objectives, educators, students, curriculum, educational methods, educational environment, and educational evaluation.¹⁵

Educational objectives serve as the foundation of the entire educational process, functioning as a guide and direction for the planning, implementation, and evaluation of learning activities. In Islamic education, educational objectives are not only oriented toward intellectual development but also encompass the formation of spiritual aspects, including faith, piety, noble character, and social responsibility.

Educators are individuals responsible for guiding, teaching, training, and directing students to achieve educational objectives. In addition to serving as transmitters of knowledge, educators also function as role models in shaping students' character and moral values. Therefore, professional competence and moral integrity are essential factors in the success of education.

Students are the primary subjects of the educational process who possess diverse potentials, needs, and characteristics. Education is organized to develop these potentials through active, student-centered learning processes. In Islamic education, students are encouraged to develop knowledge while simultaneously applying Islamic values in their daily lives.

The curriculum serves as a guideline for educational implementation, encompassing educational objectives, learning materials, instructional strategies, and assessment systems. Through the curriculum, educational activities can be carried out in a systematic and well-directed manner to achieve predetermined goals. In Islamic education, the curriculum integrates religious values with general knowledge to develop balanced individuals who are prepared for both worldly life and the hereafter.

Educational methods refer to the approaches used by educators to effectively deliver knowledge and values to students. The selection of appropriate methods can enhance students' engagement and learning achievement. Therefore, educational methods should be aligned with learning objectives and the characteristics of students.

The educational environment includes the family, school, and community, all of which influence students' development. A conducive environment supports the formation of positive attitudes, learning motivation, and good character. In Islamic education, an environment grounded in religious values plays a significant role in shaping students' personalities and moral conduct.

Educational evaluation is the process of assessing the achievement of educational objectives. Evaluation not only serves to measure students' learning outcomes but also provides a basis for improving the learning process and educational programs. In Islamic education, evaluation encompasses aspects of knowledge, skills, attitudes, and students' moral development.¹⁶

In conclusion, educational objectives, educators, students, curriculum, educational methods, educational environment, and educational evaluation are interconnected elements that collectively form an effective educational system. The synergy among these

elements is essential for producing students who are knowledgeable, faithful, pious, skilled, and possess noble character.

Methods of Islamic Education

Educational methods are approaches used by educators to deliver learning materials and facilitate the achievement of educational objectives effectively. Educational methods encompass all ways and techniques employed in educational activities to guide learners toward the desired goals. In the context of Islamic education, educational methods should be adapted to the characteristics of learners and be based on values derived from the Qur'an and Hadith.¹⁷

Islamic educational methods are not merely oriented toward the transfer of knowledge but also emphasize character formation, moral development, and the cultivation of positive habits. Therefore, Islamic education places considerable attention on methods that help learners understand and implement Islamic values in their daily lives. Through the application of appropriate educational methods, learners are expected to develop intellectually, spiritually, morally, and socially.

One of the important methods in Islamic education is the habituation method. This method is implemented by continuously encouraging learners to engage in positive behaviors until such behaviors become part of their character and daily habits. Habituation can be realized through various activities, such as performing prayers on time, maintaining discipline, speaking politely, respecting others, preserving cleanliness, and carrying out acts of worship. Through repeated and consistent practice, moral values become deeply embedded within learners and are reflected in their daily behavior.

Another essential method is the exemplary method. This method is regarded as one of the most effective approaches in Islamic education because learners tend to acquire values through observation and imitation. Prophet Muhammad (PBUH) serves as the best example for humanity in all aspects of life. Therefore, educators and parents are expected to demonstrate behaviors that reflect Islamic values, such as honesty, trustworthiness, patience, discipline, responsibility, and compassion. When educators provide positive examples, learners are more likely to emulate and apply these values in their daily lives.

The advice method also plays a significant role in Islamic education. This method involves providing guidance, direction, and reminders to learners so that they can distinguish between good and bad behavior. Advice delivered with wisdom, gentleness, and sincerity can influence learners' attitudes and enhance their moral awareness. Such advice may relate to values such as honesty, gratitude, responsibility, respect for others, and obedience to Allah SWT.

The storytelling method is also used to instill moral values and strengthen learners' understanding of Islamic teachings. Stories of the prophets, companions, and exemplary figures contain valuable lessons that inspire learners to develop noble character. Through storytelling, learners not only gain moral understanding but also develop emotional engagement, imagination, and learning motivation.

Islamic education also applies the *targhib* and *tarhib* method as a means of motivating learners. *Targhib* refers to providing encouragement, appreciation, and hope for good behavior, while *tarhib* refers to warnings regarding the consequences of actions that contradict Islamic values. This method helps learners understand that every action carries consequences for which they are accountable. The balanced implementation of

rewards and warnings can motivate learners to perform good deeds and avoid deviant behavior.¹⁸

The supervision method is another important component of Islamic education. Character formation cannot be achieved solely through the delivery of knowledge; it also requires continuous monitoring and guidance. Through supervision, educators and parents can observe learners' behavioral development, provide corrections for mistakes, and appreciate positive progress. Thus, supervision functions as both an evaluative and developmental process that supports the continuous improvement of learners' moral character.

Based on the discussion above, it can be concluded that Islamic educational methods encompass various approaches, including habituation, exemplification, advice, storytelling, *targhib* and *tarhib*, as well as supervision. These methods complement one another in fostering learners' intellectual, spiritual, and moral development. Through the proper implementation of these methods, Islamic education is expected to produce individuals who are knowledgeable, faithful, pious, and possess noble character in accordance with the objectives of Islamic education.

Noble Moral Education

The term *akhlak* is derived from the Arabic word *khuluq*, which means character, behavior, attitude, or disposition. Morality (*akhlak*) is a quality firmly embedded within an individual's soul that gives rise to actions spontaneously without requiring prolonged deliberation. In Islamic teachings, morality is classified into two categories: *akhlak mahmudah* (praiseworthy morality) and *akhlak madzmumah* (blameworthy morality). Noble morality (*akhlaqul karimah*) refers to commendable behavior that is in accordance with Islamic values and constitutes one of the primary objectives of Islamic education.¹⁹

Moral education is the process of guiding and developing students' attitudes and behavior based on Islamic teachings. It is not only concerned with the transmission of moral concepts but also with the cultivation of moral values through habituation, guidance, supervision, and exemplary conduct. In Islamic education, moral education aims to develop individuals who are faithful, pious, and possess noble character, while also preventing moral degradation amid the rapid changes of modern society.

The primary objective of noble moral education is to develop individuals whose character and behavior are aligned with Islamic values. Moral education seeks to strengthen faith and devotion to Allah SWT, foster honesty, discipline, and responsibility, and cultivate positive habits in everyday life. Furthermore, moral education encourages students to emulate the noble character of Prophet Muhammad, who serves as the best example for humanity. Through moral education, students are expected to develop intellectual competence, emotional maturity, spiritual awareness, and social responsibility, enabling them to contribute positively to society while upholding Islamic moral values in their daily lives.

Interpretation of Surah Al-Ahzab Verse 21

Allah SWT says in Qur'an Surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Translation: "Indeed, in the Messenger of Allah you have an excellent example."²⁰

This verse explains that Prophet Muhammad SAW is the best role model for humanity in all aspects of life. His exemplary conduct includes worship, morality, leadership, discipline, patience, honesty, responsibility, and social interaction. Therefore, Muslims are encouraged to emulate the character and behavior of the Prophet in their daily lives.²¹

According to Islamic commentators (*mufassir*), this verse emphasizes the importance of following the Prophet's character as a practical model of Islamic teachings. The Prophet demonstrated noble values such as patience during hardship, compassion toward others, justice in leadership, and steadfastness in obeying Allah SWT.

In the context of education, this verse shows that the exemplary method (*uswah hasanah*) is one of the most effective methods in shaping students' morality and character. Educators are expected not only to teach moral values theoretically but also to demonstrate those values through their own attitudes and behavior so that students can imitate them directly.

Thus, Surah Al-Ahzab verse 21 has strong relevance to the management of noble moral education, especially in the implementation of character education through exemplary conduct, habituation, supervision, and continuous moral guidance for students.²²

METHOD

This study employed a qualitative approach using library research. Library research is conducted by collecting and analyzing data from various literature sources related to the research topic, such as the Qur'an, tafsir books, scientific journals, books, and previous relevant studies. The focus of this study was the management of noble moral education in Qur'an Surah Al-Ahzab verse 21 and its relevance to Islamic Education Management.²³

The primary data source in this study was Qur'an Surah Al-Ahzab verse 21, supported by several classical and contemporary tafsir references, including Tafsir Ibnu Katsir, *Tafsir Al-Misbah*, and *Tafsir Al-Maraghi*. Secondary data were obtained from books, scientific journals, and previous studies related to moral education, Islamic educational methods, and Islamic educational management.

Data collection techniques were conducted through documentation methods by identifying, reading, understanding, and classifying literature relevant to the research focus.²⁴ The collected data were then analyzed using descriptive content analysis. The analysis process involved several stages, namely data reduction, data classification, data interpretation, and drawing conclusions. Data reduction was carried out by selecting data relevant to noble moral education management in Surah Al-Ahzab verse 21. Furthermore, the data were classified based on themes such as educational planning, implementation, evaluation, and exemplary educational methods (*uswah hasanah*). The researcher then interpreted Qur'anic verses, hadiths, and educational theories related to moral education management in order to identify the educational values contained in Surah Al-Ahzab verse 21.

To ensure the validity of the data, source triangulation was applied by comparing interpretations from various tafsir literature, educational theories, and previous relevant studies.²⁵ Through this process, the researcher aimed to obtain objective and valid conclusions regarding noble moral education management from the perspective of Surah

Al-Ahzab verse 21.

RESULTS AND DISCUSSION

The Concept of Noble Moral Education Management in Surah Al-Ahzab Verse 21

Surah Al-Ahzab verse 21 explains that Prophet Muhammad SAW is *uswatun hasanah* (the best example) for humanity. This verse emphasizes that the success of moral education is strongly influenced by exemplary conduct demonstrated by educators. In the perspective of Islamic Education Management, exemplary behavior becomes an essential element in educational implementation because students naturally imitate the attitudes, behavior, and actions shown by educators. Allah SWT states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

This verse indicates that Prophet Muhammad SAW serves as the ideal role model in all aspects of life, including morality, leadership, discipline, patience, honesty, responsibility, and social interaction. Therefore, moral education should not merely focus on theoretical instruction but also emphasize practical implementation through exemplary conduct and habituation.

According to *Tafsir Al-Misbah* by M. Quraish Shihab, this verse highlights the Prophet's personality as a perfect model for Muslims to emulate.²⁶ His behavior during difficult situations, such as the Battle of *Khandaq*, reflected patience, sacrifice, responsibility, and leadership. These values are highly relevant to the implementation of moral education management in educational institutions.

Similarly, *Tafsir Ibnu Katsir* explains that this verse encourages Muslims to imitate Prophet Muhammad SAW in all circumstances, including perseverance, patience, courage, and steadfastness.²⁷ This interpretation implies that educators must become moral role models for students in everyday life.

Based on these interpretations, the concept of noble moral education management in Surah Al-Ahzab verse 21 can be understood as an educational process emphasizing exemplary conduct, habituation, supervision, and continuous guidance in shaping students' noble character.

Management Functions of Noble Moral Education in Surah Al-Ahzab Verse 21

Planning of Noble Moral Education

Planning is the initial stage in educational management. In the context of noble moral education, planning involves designing educational programs aimed at developing students' moral character based on Islamic values.²⁸ Moral education planning may include religious activity programs such as congregational prayer, Qur'an recitation, Islamic lectures, character-building activities, disciplinary regulations, and the integration of moral values into classroom learning. The values contained in Surah Al-Ahzab verse 21 emphasize that educational planning should refer to the exemplary character of Prophet Muhammad SAW as the ideal model for moral development.

Organizing of Noble Moral Education

Organizing refers to the distribution of responsibilities among educational components to achieve educational goals effectively. In moral education management, organizing includes the role of school principals in supervising moral education programs, the role of teachers as moral educators and role models, cooperation between schools and parents, and the creation of a religious and conducive school environment.

The success of moral education depends greatly on collaboration among all educational stakeholders because students tend to imitate the behavior demonstrated by teachers and parents.²⁹

Implementation of Noble Moral Education

The implementation of noble moral education in Surah Al-Ahzab verse 21 emphasizes the exemplary method (*uswah hasanah*) as the primary educational approach.³¹ Prophet Muhammad SAW educated people through direct example, demonstrating honesty, patience, humility, and responsibility in daily life. Therefore, teachers are expected to demonstrate polite speech, discipline, honesty, responsibility, and compassion toward students.

In addition, habituation methods are implemented through continuous positive practices such as greeting politely, praying before and after lessons, performing congregational prayers, maintaining cleanliness, and respecting teachers and peers. The advice method is also applied to guide students toward good behavior and prevent immoral conduct through gentle and wise guidance. Furthermore, supervision is conducted continuously by teachers and parents to monitor students' moral development both inside and outside the classroom.

The implementation of moral education based on Surah Al-Ahzab verse 21 demonstrates that moral values are more effectively internalized through real examples and consistent practice than through theoretical instruction alone.

Evaluation and Supervision of Noble Moral Education

Evaluation in moral education management aims to determine the effectiveness of moral development programs implemented in educational institutions.³² Evaluation may be conducted through observation of students' daily behavior, monitoring discipline and responsibility, assessing participation in religious activities, and communication between teachers and parents regarding students' moral development. Continuous supervision is necessary to ensure that students consistently apply noble moral values in their daily lives.³⁰

Supporting and Inhibiting Factors in Noble Moral Education

Supporting Factors

Several factors support the success of noble moral education, including teachers who serve as good role models, religious school environments, cooperation between schools and parents, religious habituation programs, and positive peer environments. These factors help students internalize moral values more effectively in everyday life.

Inhibiting Factors

Several obstacles hinder the implementation of noble moral education, including the negative influence of technology and social media, lack of parental supervision, unfavorable social environments, moral crises in society, and inconsistency between moral teaching and the behavior demonstrated by adults. The rapid development of technology without proper moral guidance may negatively influence students' character and behavior.

Relevance of Surah Al-Ahzab Verse 21 to Islamic Education Management

Surah Al-Ahzab verse 21 is highly relevant to Islamic Education Management because it emphasizes the importance of exemplary leadership in educational processes.

In Islamic educational management, educator function not only as transmitters of knowledge but also as moral role models, mentors, supervisors, and character builders.

Prophet Muhammad SAW demonstrated an educational model based on compassion, wisdom, discipline, responsibility, and moral integrity. These values become important foundations for modern Islamic educational management. Therefore, the management of noble moral education should prioritize exemplary conduct, habituation of good behavior, continuous supervision, moral guidance, and the integration of Islamic values into all educational activities.

Through proper educational management based on the exemplary character of Prophet Muhammad SAW, educational institutions are expected to produce students who possess *akhlaqul karimah* (noble character) and contribute positively to society.³¹

CONCLUSION

This study concludes that the management of noble moral education from the perspective of Qur'an Surah Al-Ahzab verse 21 emphasizes exemplary conduct (*uswah hasanah*) as the primary foundation in shaping students' character. Prophet Muhammad SAW is presented as the best role model in morality, leadership, discipline, patience, responsibility, and social interaction. Therefore, moral education in Islamic educational institutions should not only emphasize theoretical understanding but also practical implementation through exemplary behavior and habituation.

The findings of this study indicate that the management of noble moral education includes planning, organizing, implementation, and evaluation processes. Educational planning is carried out by integrating Islamic values into learning activities and school programs. The implementation process is conducted through exemplary methods, habituation, advice, supervision, and religious activities that support students' moral development. Meanwhile, evaluation is implemented continuously through observation, guidance, and monitoring of students' daily behavior.

This study also reveals that exemplary behavior is the most effective method in moral education because students naturally imitate the behavior demonstrated by educators and parents. In addition, moral challenges caused by technological advancement and social changes increase the importance of implementing noble moral education in educational institutions. Therefore, the values contained in Surah Al-Ahzab verse 21 are highly relevant to contemporary Islamic Education Management in developing students who possess *akhlaqul karimah*, discipline, responsibility, strong faith, and positive social behavior in everyday life.

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