



## Student Management in the Perspective of Thematic Exegesis: Qur'anic Verses and Hadith on Guidance

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### Abstract

Student management in Islamic educational institutions has tended to focus on administrative and academic matters, while the dimension of spiritual and character development grounded in the Qur'an and Hadith remains insufficiently integrated. This study analyzes the concept of student management through thematic exegesis (mawḍūʿī), examining Qur'anic verses and hadiths related to student development. The study employs a qualitative library research method, drawing on Qur'anic verses, hadiths from Sahih al-Bukhari, Sahih Muslim, and Sunan Abu Dawud, and authoritative exegetical works, including Tafsir Ibn Kathir, Tafsir al-Maraghi, Tafsir al-Azhar, and Tafsir al-Misbah, as primary data sources. Data were analyzed using Al-Farmawi's thematic exegesis method, with cross-tafsir triangulation applied proportionally according to the complexity of each verse. The findings show that QS. At-Tahrim: 6, QS. Luqman: 13–19, QS. Ali Imran: 159, QS. Al-Kahfi: 66, and QS. An-Nahl: 125, together with its related hadiths, articulates principles of student management encompassing educational responsibility, character formation, compassionate guidance, learning ethics, and methods of mentorship. These principles constitute a revelation-based normative framework for student management in Islamic educational institutions, supporting the holistic development of students across intellectual, moral, and spiritual dimensions.

**Keywords:** Student Management; Thematic Exegesis; Islamic Education; Student Guidance; Qur'an and Hadith

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## Introduction

The Qur'an and Hadith, as the two primary sources of Islamic teachings, contain universal values that serve as guidelines for human life across various aspects, including education. The Qur'an is the word of Allah and the foremost reference. At the same time, the Hadith, which records the sayings, actions, and decrees of the Prophet Muhammad as an exemplar for the Muslim community, complements this guidance in regulating the relationship between humans and Allah, as well as among human beings themselves. These values can serve as a foundation for developing educational systems, including student management, given that education plays a strategic role in shaping individuals' character, morality, spirituality, and skills. Therefore, quality educational management is essential to produce human resources who are both excellent and possess noble character.<sup>1</sup>

Based on the belief that the Qur'an offers solutions to various problems of life, an analysis of the Qur'anic perspective on the development of student management becomes essential, so that the guidance of learners in Islamic educational institutions can proceed in a directed, systematic manner grounded in Qur'anic values, thereby producing a generation that is morally upright, knowledgeable, and accomplished in accordance with Islamic principles.<sup>2</sup> Thus, the principles of student management in Islamic educational institutions should ideally be derived from the values of the Qur'an and Hadith, so that the management of learners is not limited to administrative aspects, but also encompasses the formation of character and spirituality in accordance with Islamic teachings.

On this basis, student management needs to be examined through a thematic exegetical approach (*mandū'i*) to obtain a comprehensive and relevant normative foundation for managing learners in Islamic educational institutions. Thematic exegesis involves collecting Qur'anic verses that share a common theme, arranging them in the order of their revelation and the occasions of revelation (*asbab al-nuzūl*), and then analyzing the meanings and legal rulings contained therein. This approach allows for a more comprehensive understanding of the principles of student guidance in Islam, encompassing educational planning, educators' responsibilities, character formation, potential development, discipline, and learner supervision.<sup>3</sup> Thus, the management of learners is oriented not only toward academic and administrative achievement, but also toward the formation of an Islamic personality that is balanced across intellectual, emotional, moral, and spiritual aspects, in accordance with the values of the Qur'an and the Prophet's Hadith.

Student management constitutes a strategic aspect of educational administration that places learners at the center of the entire learning process, encompassing a systematic series of activities, namely planning, organizing, implementing, and supervising, directed toward learners' activities to achieve educational objectives optimally, rather than being merely a matter of student administration.<sup>4</sup> This concept aligns with the Regulation of the Minister

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<sup>1</sup> Muchammad Fajeril Falaach and Imam Fauji, "Konsep Manajemen Kesiswaan Dalam Al-Qur'an Dan Hadits Pada Lembaga Pendidikan Pesantren," *T S A Q O F A H Jurnal Penelitian Guru Indonesia* 5, no. 1 (2025): 538–39, <https://doi.org/10.58578/tsaqofah.v5i1.4546>.

<sup>2</sup> Selva Susila Oktober, "Ayat-Ayat Quran Tentang Manajemen Kesiswaan," *Ummul Qura: Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 9, no. 1 (2025): 87, <https://doi.org/10.55352/uq>.

<sup>3</sup> Hindun Maisaroh and Toriquddin, "Tafsir Tematik Manajemen Kesiswaan Di Lembaga Pendidikan Islam," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 1 (2021): 165, <https://doi.org/10.22373/substantia.v23i1.8732>.

<sup>4</sup> Umar Hadi and Ashari, "Manajemen Kesiswaan Dalam Meningkatkan Prestasi Peserta Didik Di MAN 5 Jombang," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 6 (2024): 184–85, <https://journal.aripafi.or.id/index.php/jmpai>.

of National Education of the Republic of Indonesia Number 39 of 2008, Article 1, concerning Student Development, which directs student guidance toward the comprehensive development of potential to form learners who possess noble character, exhibit a democratic disposition, and uphold the values of human rights as part of efforts to realize a civil society.<sup>5</sup>

In practice, the implementation of student management in Islamic educational institutions is still often oriented solely toward administrative and academic aspects. Students' success is generally measured by academic achievement and formal discipline, while spiritual guidance, moral conduct (*akhlak*), and character development have not yet become primary concerns. Yet Islamic education emphasizes a balance among the intellectual, moral, and spiritual dimensions in guiding learners. In this regard, the Qur'an and Hadith have in fact provided fundamental principles of management and student guidance that can serve as a foundation for the administration of Islamic education. Allah the Almighty says: "*O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow (the Hereafter), and fear Allah. Indeed, Allah is All-Aware of what you do.*" (QS. Al-Hashr: 18)

This verse highlights the importance of planning, evaluation, and future orientation in every human activity. From the perspective of student management, this verse encompasses the values of educational planning, the development of students' potential, and the evaluation of the student guidance process.<sup>6</sup> Similarly, QS. Luqman, verses 13–19, depicts a pattern of character development that reflects an applicable concept of Islamic education through the inculcation of monotheism (*tauhid*), moral conduct (*akhlak*), responsibility, religious discipline, and social ethics between parents and children. These values are relevant to the objectives of student guidance in Islamic educational institutions.<sup>7</sup>

Furthermore, the Hadith of the Prophet: "*Each of you is a leader, and each of you will be held accountable for those under his leadership*" (narrated by Bukhari and Muslim), affirms that teachers, school principals, and parents bear a moral responsibility to guide, direct, and supervise the development of learners.<sup>8</sup>

Several previous studies have examined themes related to this research. Maisaroh and Toriquddin (2021) explain that the principles of educational management in the Qur'an encompass planning, organizing, implementing, and supervising based on Islamic values; however, their study is general in nature and has not specifically addressed the dimension of student guidance.<sup>9</sup> Hisam Ahyani (2021) explains that Islamic educational management is the process of systematically administering, organizing, and implementing all components of education to achieve educational objectives. Its implementation must be grounded in the principles of the Qur'an and requires sound planning and organization to achieve the objectives of Islamic education effectively and in a directed manner; however, this study examines only the fundamental principles of Islamic educational management

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<sup>5</sup> Sopian Sinaga, "Manajemen Pembinaan Kesiswaan Dalam Meningkatkan Keimanan, Ketaqwaan Dan Karakter Mulia Di Pesantren Raudlatul Hasanah," *Al-Fatih: Jurnal Pendidikan Dan Keislaman* 1, no. 2 (2018): 235, <https://doi.org/10.30821/alfatih.v1i2.12>.

<sup>6</sup> Fantika Vera Entrisnasari, "Implementasi Strategis Manajemen Sumber Daya Manusia Perspektif Al-Qur'an," *Insania* 25, no. 2 (2020): 213–14.

<sup>7</sup> Masripah, "Pendidikan Karakter Islami Berdasarkan Ayat-Ayat Pendidikan Dalam Surah Luqman Ayat 13-19," *Jurnal Pendidikan Agama Islam* 4, no. 1 (2025): 58, <https://doi.org/10.52434/jpai.v4i1>.

<sup>8</sup> Hadi and Ashari, "Manajemen Kesiswaan Dalam Meningkatkan Prestasi Peserta Didik Di MAN 5 Jombang."

<sup>9</sup> Maisaroh and Toriquddin, "Tafsir Tematik Manajemen Kesiswaan Di Lembaga Pendidikan Islam."

from the perspective of the Qur'an.<sup>10</sup> Afiqoh (2023) demonstrates that student management plays an important role in shaping students' religious character and discipline in Islamic educational institutions; however, the Qur'anic normative foundation has not yet been analyzed in depth through an exegetical approach.<sup>11</sup> Mu'izzuddin et al. (2024) conclude that the Qur'an serves as the primary reference for understanding the concept of ideal student management; however, their study remains general, lacking a systematic thematic exegetical approach.<sup>12</sup> Setiawati Maulana et al. (2023) integrate the management of educators and learners from the perspective of the Qur'an and Hadith; however, this study focuses on educators and learners simultaneously and does not specifically center on student management. Nevertheless, research that integrates student management with a thematic exegetical approach to Qur'anic verses and hadith on student guidance remains relatively limited. Most studies either discuss Islamic educational management in general terms or examine educational exegesis without specifically linking the latter to student guidance.

The scientific novelty of this study lies in its effort to integrate student management with a thematic exegetical (*mawḍū'ī*) approach as the primary analytical framework. Unlike previous studies that discuss Islamic educational management in general terms or examine educational (*tarbawi*) exegesis without systematic linkage to student management, this study specifically examines the principles of student guidance encompassing educational responsibility, character formation, a compassionate approach, learning ethics, and methods of guidance directly from revelatory sources through a thematic and comprehensive analysis of Qur'anic verses and hadith. Thus, this study is expected to provide a conceptual contribution to the development of revelation-based Islamic educational management.

Based on the above description, the problem examined in this study is: how is the concept of student management understood from the perspective of a thematic exegesis of the Qur'an and Hadith, and how is it relevant to the guidance of learners in Islamic educational institutions? This study employs a qualitative approach through library research. The primary data sources include Qur'anic verses related to student guidance; hadith of the Prophet from Sahih al-Bukhari, Sahih Muslim, and Sunan Abu Dawud; and authoritative (*mu'tabar*) exegetical works such as Tafsir Ibn Kathir, Tafsir Al-Maraghi, Tafsir Al-Azhar, and Tafsir Al-Mishbah. The secondary sources comprise books and scholarly journal articles in the field of Islamic educational management. Data collection was carried out through documentation techniques by identifying and classifying relevant verses and hadith. The data were analyzed using a thematic exegetical approach (*mawḍū'ī*), following the stages proposed by Al-Farmawi (1994), which include determining the theme, compiling the relevant verses and hadith, arranging them in chronological order of revelation, analyzing the interpretations, and synthesizing the concept.<sup>13</sup> The following is the order of discussion based on the *tartib nuzul* (chronological order of revelation):

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<sup>10</sup> Hisam Ahyani, "Prinsip-Prinsip Dasar Manajemen Pendidikan Islam Dalam Al-Quran," *Jurnal Islamic Education Manajemen* 6, no. 1 (2021): 39, <https://doi.org/10.15575/isema.v6i1.10148>.

<sup>11</sup> Dwi Astuti and Purwani, "Pengaruh Manajemen Kesiswaan Terhadap Kelembagaan Pendidikan Islam," *Innovative: Journal Of Social Science Research* 3, no. 2 (2023): 1–13, <https://doi.org/10.31004/innovative.v3i2.13562>.

<sup>12</sup> Mochamad Mu'izzuddin, "Manajemen Kesiswaan Dalam Perspektif Alqur'an Dan Implementasinya Di Sekolah," *Social: Jurnal Inovasi Pendidikan IPS* 4, no. 3 (2024): 455–61, <https://doi.org/10.51878/social.v4i3>.

<sup>13</sup> Habibah Lutfiah, "Pemikiran 'Abdul Hayy Al-Farmawi,'" *Jurnal Pendidikan Tambusai* 9, no. 1 (2025): 6823, <https://doi.org/10.31004/jptam.v9i1.25567>.

No.	Surah	Order of Revelation	Theme of Guidance	Occasion of Revelation ( <i>Asbab al-Nuzul</i> )
1.	Luqman	57th revealed	Character and Monotheism ( <i>Tauhid</i> )	Context of monotheistic proselytizing ( <i>da'wah</i> ) during the middle Meccah period
2.	Al-Kahfi	69th revealed	Learning Ethics	The Quraysh's question about the Prophet Musa, Mecca
3.	An-Nahl	70th revealed	Methods of Guidance	Late Meccah period, command for wisdom-based proselytizing ( <i>da'wah bi al-hikmah</i> )
4.	Ali Imran	89th revealed	Compassion	After the Battle of Uhud, Medina
5.	At-Tahrim	107th revealed	Responsibility	Context of guidance within the Prophet's family, Medina

Tracing the *tartib nuzul* in the table above serves as a stage of historical-contextual analysis within Al-Farmawi's method, namely, understanding the context of *asbab al-nuzul* and the development of the theme of student guidance throughout the Meccan and Medinan periods. The presentation in the results and discussion section is organized thematically, grouping the verses according to the principles of student management: responsibility, character, compassion, learning ethics, and methods of guidance. The validity of the data is ensured through source triangulation by comparing the interpretations from several authoritative (*mu'tabar*) exegetical works, as well as through cross-confirmation between the Qur'anic verses and their related hadith, with the number of works compared adjusted according to the availability and depth of interpretation for each verse. This study aims to analyze the concept of student management from the perspective of thematic exegesis by examining Qur'anic verses and hadith on student guidance, and to explain its relevance to the implementation of student management in Islamic educational institutions.

## Results and Discussion

### Concept of Student Management from the Perspective of Thematic Exegesis

As previously explained in the methods section, the *tartib nuzul* (Luqman, Al-Kahf, An-Nahl, Ali 'Imran, At-Tahrim) is used as the basis for contextual understanding, while the following presentation is organized thematically for the sake of argumentative coherence. Before examining the verses and hadith thematically, it is necessary first to elaborate on the basic concept of student management as a foundation for the analysis.

Student management is a principal element in the sustainability of educational institutions, as it plays an important role in achieving educational objectives.<sup>14</sup> Student management can be understood as the entire process of managing learners that is consciously planned and continuously implemented, from student admission through to their completion of education at an institution. This process aims to enable learners to engage in learning activities effectively and efficiently.<sup>15</sup> The management of students, in both academic and

<sup>14</sup> T Fitriani, "Penerapan Fungsi Manajemen Dalam Peranan Kepala Sekolah, Wakasek Dan Tenaga Kependidikan Terhadap Peningkatan Mutu Pendidikan Di Madrasah Aliyah YPK Cijulang," *Jurnal Pelita Nusantara* 1, no. 1 (2023): 88–93, <https://doi.org/10.59996/jurnalpelitanusantara.v1i1.116>.

<sup>15</sup> Shalahuddin Al Syaifullah, "Relevansi Manajemen Kesiswaan Guna Menopang Kelembagaan Pendidikan Islam," *Jurnal Pendidikan Indonesia (Japendi)* 2, no. 8 (2021): 1423, <https://doi.org/10.59141/japendi.v2i08.254>.

non-academic domains, significantly influences a school's success in shaping a high-quality generation. From the perspective of Islamic education, the Qur'an serves as the primary guideline for understanding ideal student management, oriented toward character development and the comprehensive cultivation of learners' potential.<sup>16</sup>

This demonstrates that student management in Islam encompasses several core principles, including educational planning, character development, potential development, supervision, and evaluation. These principles are reflected in several verses of the Qur'an and the hadith of the Prophet that emphasize the importance of educators' responsibility to guide learners toward becoming individuals of faith, knowledge, and noble character.

### **The Essence of Student Guidance**

According to Hamid Syarief, guidance is a series of systematic activities aimed at implementing, maintaining, and refining previously established conditions to optimize outcomes.<sup>17</sup>

Guidance (*tatsqif* in Arabic) is a method used to develop knowledge and information that becomes the foundation for the construction of a person's character, while simultaneously serving as a supporting pillar for their behavior.<sup>18</sup>

Student guidance is an ongoing process carried out by educators, parents, and the community to help students develop optimally in academic, social, emotional, and physical aspects. This guidance aims to develop individuals who are balanced, independent, and prepared to face life's challenges. Guidance activities include the development of academic abilities, the inculcation of moral values and a strong work ethic, character formation, the cultivation of interests and talents, and the development of life skills. In addition, guidance is provided through regular supervision, monitoring, and evaluation of students' development, so that learners' needs can be identified and addressed appropriately. Therefore, cooperation among educators, parents, and the community is essential to create an educational environment that supports the holistic development of learners.<sup>19</sup>

Thus, student guidance is, in essence, an integral part of the educational process that aims to shape students' personalities holistically and comprehensively, so that students are able not only to achieve their academic goals effectively, but also to develop into individuals who are beneficial to themselves, their families, and society at large.

### **Analysis of Qur'anic Verses and the Hadith of the Prophet on Student Guidance**

#### **Qur'anic Verses and Hadith on Student Guidance**

- a. QS. Luqman, Verse 13 (Education in Monotheism, Character, and Exemplary Conduct)

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

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<sup>16</sup> Anwar Saepul Hidayat, T. and M Sofwandi, "Manajemen Kesiswaan Jaringan Sekolah Islam Terpadu Di SMP IT Insan Mandiri Kota Sukabumi Dalam Membina Kepribadian Islami," *Jurnal Manajemen Pendidikan Islam Al-Idarah* 8, no. 1 (2023): 44–52, <https://doi.org/10.54892/jmpialidarah.v8i01.278>.

<sup>17</sup> Hasan Basri, "Pembinaan Akhlak Dalam Menghadapi Kenakalan Siswa Di Madrasah Tsanawiyah Bukhari Muslim Yayasan Taman Perguruan Islam (Ytpi) Kecamatan Medan Baru Kota Medan," *Edu Riligia* 1, no. 4 (2017): 646–47, <https://doi.org/10.47006/er.v1i4>.

<sup>18</sup> Al Amin, "Strategi Pembinaan Kepribadian Islami Siswa," *Jurnal Kualitas Pendidikan* 1, no. 1 (2023): 60, <https://doi.org/10.65311/jkp.v1i1.56>.

<sup>19</sup> Rahmi Hayati dkk, *Manajemen Peserta Didik* (. Banten: . Banten: PT Sada Kurnia Pustaka, 2023).

(Remember) When Luqman said to his son, while admonishing him, "O my son, do not associate partners with Allah! Indeed, associating partners (with Allah) is truly a great injustice." (QS. Luqman: 13)

Referring to the *tartib nuzul* table, QS. Luqman is the 57th surah revealed, occurring during the middle Meccan period within the context of monotheistic proselytizing (*da'wah tauhid*). QS. Luqman, verses 13–19, presents a comprehensive model of Islamic education through the figure of Luqman al-Hakim, who serves as both an educator and a parent. This narrative was revealed in the context of educational practice and child-rearing, in which Luqman, endowed with wisdom by Allah, serves as an exemplar in instilling fundamental values in his son. These verses contain educational substance encompassing the dimensions of faith (*'aqidah*: monotheism and the rejection of *shirk*), worship (the establishment of prayer), and moral conduct (*akhlak*: enjoining good and forbidding evil, patience, humility, modesty in demeanor, and gentleness in speech). Thus, this surah affirms the central role of parents as agents of moral and spiritual education in shaping a child's character holistically.<sup>20</sup>

The Qur'anic phrase, namely the word (*ya bunayya*), is used to address a young child with a sense of affection. In Indonesian, the equivalent expression would be "O my beloved child." From the analysis of the verse above, the wisdom of Luqman al-Hakim is quite remarkable, for when a high degree of affection is shown toward children, the messages and teachings conveyed become easier to accept, since the connection between the recipient and the giver of the message has already been integrated through an inner bond (emotional connection).<sup>21</sup> This demonstrates that student guidance must be carried out through a humanistic and educational approach, just as Luqman's method of education was grounded in gentle, wisdom-laden advice.

The value of monotheism (*tauhid*) in Islamic educational management is increasingly important in this era of disruption and globalization, as the world of education confronts the challenges of digitalization, curriculum change, and moral crisis.<sup>22</sup> Under such conditions, the values of *tauhid* serve as a moral compass, guiding the educational process to remain grounded in Islamic teachings. Moreover, in character education, the inculcation of the value of *tauhid* serves as the primary foundation for building learners' moral awareness.<sup>23</sup>

Ibn Kathir explains that QS. Luqman, verse 13, affirms the relationship between obedience to Allah and respect for one's parents, which constitutes the core of Islamic education. Honoring one's parents is a concrete manifestation of Islamic values in shaping a child's religious and moral character.<sup>24</sup> The interpretation of this verse emphasizes ethical education aimed at instilling manners (*adab*), courtesy, and a child's sense of responsibility toward their parents. Qur'an-based education has been shown to

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<sup>20</sup> Herwin Wijaya Kusuma, "Islamic Parenting: Pola Asuh Anak Dalam Al-Qur'an Surat Luqman Ayat 13-19," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 4 (2024): 2418, <https://doi.org/10.35931/aq.v18i4.3600>.

<sup>21</sup> Syofrianisda and Moh. Suardi, "Nilai-Nilai Pendidikan Akhlak Dalam Perspektif Al-Qur'an (Telaah Surat Luqman Ayat 13-19 Dalam Tafsir Al-Misbah Karangan M. Quraish Shihab)," *Jurnal Al-Ta'dib* 11, no. 1 (2018): 101, <https://doi.org/10.31332/atdb.v11i1.947>.

<sup>22</sup> Salamah, "Implementasi Nilai Tauhid Dalam Sistem Manajemen Pendidikan Islam Di Masyarakat Modern," *Hijri - Jurnal Manajemen Pendidikan Dan Keislaman* 13, no. 2 (2024): 438, <https://doi.org/10.30821/hijri.v13i2>.

<sup>23</sup> Nayaka Nafisa Ahmad and Sarwadi, "Tafsir Al-Quran Surat Al-Luqman (31:13) Dalam Perspektif Pendidikan Karakter: Analisis Implementasi Nilai Berbakti Pada Orang Tua," *Al-Hudaya Jurnal Ilmu Al-Qur'an Dan Pendidikan* 1, no. 2 (2025): 117.

<sup>24</sup> Ibn Kathir, *Tafsir Ibnu Katsir Lengkap* (. Jakarta: . Jakarta: Sygma Publishing, 2015).

foster obedience and positive character development in children.<sup>25</sup> In addition, this verse also emphasizes spiritual education aimed at preserving monotheism (*taubid*) and worship, which is integrated with ethical education. This integration shapes a child who is religious, responsible, and possesses noble character.<sup>26</sup> Thus, from an Islamic perspective, character education rests on a strong foundation, one of which is the Hadith of the Prophet Muhammad (peace be upon him) affirming that his primary mission was to perfect human moral conduct. As stated in the following hadith:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent only to perfect noble character." (Narrated by Ahmad, No. 8729; al-Baihaqi, No. 21301)

This hadith demonstrates that Islam places character formation as a primary priority in education, emphasizing not only ritual worship but also ethical and moral values in everyday life.<sup>27</sup>

Therefore, Islamic character education must begin by strengthening faith (*iman*) as the ethical and spiritual foundation for learners. In the context of student management, this value serves as an essential basis for student guidance, particularly for instilling moral conduct (*akhlak*), discipline, and responsibility, as well as for supervising learners' behavior so that it develops in accordance with Islamic teachings. Moral education, which encompasses the formation of attitudes, habits, and behavior, plays an important role in shaping high-quality individuals, since good character (*akhlak*) and noble conduct can only be cultivated through a consistent, directed, and continuous educational process.<sup>28</sup>

b. QS. Al-Kahfi Verse 66 (Learning Ethics)

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَني مِمَّا عَلَّمْتَ رُشْدًا

Musa said to him, "May I follow you so that you may teach me (true knowledge) from what you have been taught (to be) a guide?" QS. Al-Kahfi: 66

Referring to the *tartib nuzul* table, QS. Al-Kahf is the 69th surah revealed, occurring in Mecca, prompted by a question from the Quraysh to the Prophet Muhammad (peace be upon him) concerning the story of the Prophet Moses. In Tafsir Al-Mishbah, this verse explains the dialogue between the Prophet Moses and the Prophet Khidr. The Prophet Moses requested permission to accompany the Prophet Khidr to learn the knowledge that Allah had taught him as guidance toward the truth. The Prophet Khidr then explained that Moses would not be able to remain patient regarding the events he was

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<sup>25</sup> Efendi, "Analisis Peran Pendidikan Orangtua Dalam Membesarkan Anaknya Berbasis Al-Qur'an Dan Sunnah," *Jurnal Budi Pekerti Agama Islam*, 2024, <https://doi.org/10.61132/jbpai.v2i2.291>.

<sup>26</sup> Ahmad Saoki Munjaji, "Konsep Pendidikan Islam Dalam Tafsir Ibnu Katsir (Studi Atas QS. Luqman [31]: 12–19)," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 11, no. 1 (2026): 335, <https://doi.org/10.23969/jp.v11i01.39765>.

<sup>27</sup> Leni Maulida, "Relevansi Hadits Tentang Pendidikan Karakter Dalam Menghadapi Era Disrupsi Teknologi: Studi Tematik Hadits Tentang Akhlak," *Jurnal Ilmiah Nusantara (JINU)* 2, no. 5 (2025): 175, <https://doi.org/10.61722/jinu.v2i5.5320>.

<sup>28</sup> Sarifah Aini and Afrahul Fadhilah Daulai, "Analisis Implementasi Program Pembinaan Kedisiplinan Dalam Membina Akhlak Siswa," *Jurnal Education (Jurnal Pendidikan Indonesia)* 10, no. 1 (2024): 308, <https://doi.org/10.29210/1202424184>.

about to experience, since Moses had not yet fully comprehended the underlying nature and wisdom behind those occurrences.<sup>29</sup>

The interpretations of Ibn Kathir and Al-Maraghi are complementary in explaining the ethics of learning depicted in the story of the Prophet Moses and Khidr. Ibn Kathir emphasizes the importance of a student's humility toward their teacher, seeking permission in the pursuit of knowledge, and possessing the patience to comprehend profound knowledge. This attitude demonstrates that proper conduct (*adab*) serves as the primary foundation in the learning process. Meanwhile, Al-Maraghi emphasizes that knowledge should be transmitted gradually so that the student can more easily understand it. He also highlights the importance of perseverance and patience on the part of the student in following the teacher's direction, as well as maintaining ethics and trust throughout the learning process.<sup>30</sup>

In the context of educational guidance, the story of the Prophet Musa and the Prophet Khidr teaches the importance of patience, earnestness in learning, and proper conduct (*adab*) and moral character (*akhlak*) in the pursuit of knowledge. The Prophet Musa's humility (*tawadhu'*), courtesy, and respect toward the Prophet Khidr demonstrate that the guidance of learners is oriented not only toward the mastery of knowledge, but also toward the formation of character and learning ethics. Therefore, these values are highly relevant for application in student management to shape learners who are knowledgeable, possess noble character, are disciplined, and respect their educators. This value aligns with the Hadith of the Prophet Muhammad: "Whoever does not honor us is not among us" (narrated by al-Tirmidhi). This hadith affirms that respecting teachers and honoring those of knowledge constitute an important part of proper conduct (*adab*) in Islamic education. In addition, learners are expected not merely to receive knowledge, but also to practice the values taught, both in everyday life and in their interactions with their teachers.<sup>31</sup>

Thus, QS. Al-Kahf, verse 66, serves as a foundation for guidance in teaching and learning, instilling attitudes of respect, humility, and sincerity (*ikhlas*) throughout the educational process.<sup>32</sup>

c. QS. An-Nahl, Verse 125 (Methods of Guidance)

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِلَايَتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ  
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite (mankind) to the way of your Lord with wisdom and good instruction, and argue with them in a better manner. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided.* QS. An-Nahl: 125

Referring to the *tartib nuzul* table, QS. An-Nahl is the 70th surah revealed, occurring during the late Meccan period, within the context of the command to engage in

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<sup>29</sup> M Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*, vol. 1 (Jakarta: Lentera Hati, 2000).

<sup>30</sup> Iskandar Mirza and Sazili Mustofa Alamri, "Hubungan Guru Dan Murid Dalam Prespektif Islam. Studi Tafsir Al-Kahfi Ayat 66-70," *JPI: Jurnal Pendidikan Indonesia: Teori, Penelitian Dan Inovasi* 5, no. 1 (2025): 195–96, <https://doi.org/10.59818/jpi.v5i1.1195>.

<sup>31</sup> Suhono, "Etika Pendidik Dan Peserta Didik Dalam Perspektif Hadis: Kajian Tematik Nilai-Nilai Tarbawi Rasulullah SAW," *Tarbawi: Jurnal Pendidikan Islam Dan Isu-Isu Sosial* 10, no. 1 (2025): 100, <https://doi.org/10.37216/tarbawi.v10i1.2180>.

<sup>32</sup> Anisa Siti Hodijah, "Etika Belajar Dan Mengajar Pada Tafsir Fathul Qadir Karya Imam Ash Shaukani (Kajian Surah Al Kahfi Ayat 66-78)," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* 4, no. 1 (2023): 35–39, <https://doi.org/10.37985/hq.v4i1.42>.

proselytizing (*da'wah*) with wisdom. According to the interpretation of Muhammad Nasib Ar-Rifa'i in Tafsir Ibn Kathir, Allah commanded the Prophet (peace be upon him) to invite people to the way of Allah with wisdom, namely, through the guidance of the Qur'an and the Sunnah, as well as through good counsel and dialogue. Argumentation or the conveying of truth must be carried out with a gentle, courteous, and ethical attitude, just as Allah commanded the Prophet Moses and the Prophet Aaron when they preached to Pharaoh, as stated in QS. Taha, verse 44.<sup>33</sup>

This interpretation is reinforced by Quraish Shihab, who explains that wisdom (*hikmah*) denotes what is best in both knowledge and action. Meanwhile, Imam Al-Qurtubi interprets *hikmah* as gentleness or soft speech.<sup>34</sup>

This interpretation is relevant to the methods of guidance in Islamic education. Educators are tasked not only with conveying knowledge but also with guiding learners through wisdom, compassion, and an appropriate approach so that the values taught can be easily accepted and practiced. A courteous attitude, gentleness, and good communication are also essential for building a harmonious relationship between teachers and learners. When errors or differences of opinion arise, their resolution must be carried out wisely and ethically. Thus, Islamic education emphasizes not only the transfer of knowledge but also the formation of moral character, a wise disposition, and humanistic communication.<sup>35</sup>

- d. QS. Ali Imran Verse 159 (The Approach of Compassion and Gentleness in Guidance)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*So it is by the mercy of Allah that you (O Muhammad) are gentle with them. Had you been harsh and hard-hearted, they would certainly have turned away from you. So forgive them, ask forgiveness for them, and consult them in (important) matters. Then, when you have made a decision, place your trust in Allah. Indeed, Allah loves those who trust in Him. Q.S. Ali Imran: 159*

Referring to the *tartib nuzul* table, QS. Ali 'Imran is the 89th surah revealed, occurring in Medina, specifically after the Battle of Uhud. The exegetes explain that this verse was revealed in the context of the Battle of Uhud, when some of the companions did not fully comply with the Prophet Muhammad's instructions, resulting in the Muslim forces suffering a temporary defeat.<sup>36</sup> Under these circumstances, rather than acting harshly, the Prophet Muhammad instead remained gentle and led with wise direction, free of emotional outbursts. Buya Hamka, in Tafsir Al-Azhar, explains that this verse essentially praises the Prophet's gentle disposition and his composure in the face of anger, even though some of the companions had abandoned the instructions assigned to them during the Battle of Uhud. Hamka interprets this attitude as a commendation of the way

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<sup>33</sup> Fajeri Arkiang and Rabiatur Adwiah, "Konsep Dakwah Mauhidhatul Hasanah Dalam Surat An-Nahl Ayat 125," *Jurnal Pendidikan Islam Murabby* 2, no. 1 (2019): 63, <https://doi.org/10.15548/mrb.v2i1.329>.

<sup>34</sup> Irma Suryani Nasution, "Konsep Konselor Perspektif Qur'an ;Tafsir Al-Qur'an An-Nahl Ayat 125-128," *Conseils (Jurnal Bimbingan Dan Konseling Islam)* 4, no. 1 (2024): 12.

<sup>35</sup> Mukhamad Saekan, "Manajemen Pembinaan Guru Dalam Perspektif Islam: Tela'ah Al Qur'an Surah An Nahl Ayat 125," *Berajah Journal: Jurnal Pembelajaran Dan Pengembangan Diri* 4, no. 2 (2024): 237–38, <https://doi.org/10.47353/bj.v4i2.306>.

<sup>36</sup> Armin Nurhartanto, "Nilai – Nilai Pendidikan Akhlak Dalam Q.S. Ali Imran Ayat 159 -160," *Jurnal Ilmiah Pedagogy* 8, no. 1 (2017): 6–24, <https://doi.org/10.63889/pedagogy.v10i3.63>.

the Prophet conducted social relations and leadership without emotional severity.<sup>37</sup> This gentle disposition originates from the mercy of Allah, instilled in the Prophet, encompassing compassion and love, thereby shaping a leadership character that was embraced by the Muslim community and his companions.

There are several leadership qualities exemplified by the Prophet Muhammad in QS. Ali 'Imran, verse 159, including the following:

1. Gentleness means using kind speech and avoiding harshness, as explained by Al-Qurtubi. This attitude is essential for educational leaders, so that both teachers and learners well receive advice, policies, and guidance without coercion. This attitude was also exemplified by the Prophet Muhammad (peace be upon him) in his role as a leader and guide of the Muslim community.<sup>38</sup>
2. A forgiving and prayerful disposition is an essential quality for educational leaders. Leaders need to act justly and refrain from holding grudges over subordinates' or learners' mistakes, thereby fostering harmonious relationships and enabling policies to be implemented wisely and without discrimination.<sup>39</sup>
3. Possessing a strong resolve is highly important, particularly for educational leaders. Resolve is not a gift, but rather a decision born of courage and earnestness in striving to achieve a goal. Therefore, a person with strong determination must be prepared to face the consequences and responsibilities arising from every decision made.<sup>40</sup>
4. Deliberation (*musyawarah*) has a close relationship with guidance, for through deliberation, educators or leaders can cultivate mutual respect, cooperation, and responsibility within the educational environment. The Prophet Muhammad (peace be upon him) also exemplified deliberation with his companions when making decisions. Through deliberation, learners learn to express their opinions, accept input, and resolve problems wisely for the common good.<sup>41</sup>
5. *Tawakkal* means surrendering oneself to Allah after having exerted one's utmost effort and endeavor. This attitude teaches a person to remain patient in the face of circumstances that cannot be changed, while still striving to improve them whenever possible. In the process of guidance, *tawakkal* is important to instill so that learners possess a sense of calm, optimism, and conviction that every effort will be met with the help and mercy of Allah.<sup>42</sup>

It can be concluded that this verse describes five distinct qualities of the Prophet's leadership. In the context of education, teachers and school administrators must possess wisdom and compassion toward learners. This aligns with the Hadith of the Prophet Muhammad:

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<sup>37</sup> Hoirul Anam and Supardi, "Sifat-Sifat Pemimpin Pendidik Dalam Perspektif Al-Qur'an Surah Ali Imran Ayat 159," *Risalah: Jurnal Pendidikan Dan Studi Islam* 8, no. 4 (2022): 1254–55, [https://doi.org/10.31943/jurnal\\_risalah.v8i4.344](https://doi.org/10.31943/jurnal_risalah.v8i4.344).

<sup>38</sup> Markarma, "Komunikasi Dakwah Efektif Dalam Perspektif Alquran," *Hunafa: Jurnal Studia Islamika* 11, no. 1 (2014): 127–51, <https://doi.org/10.24239/jsi.v11i1.344.127-151>.

<sup>39</sup> Asy-Sya'rawi, *Tafsir Ayy-Sya'raw* (. Akhbar Al-Yawm, 1991).

<sup>40</sup> Mira Fauziah, "Sifat-Sifat Da'i Dalam Al-Qur'an (Kajian Surah Ali Imran Ayat 159)," *Jurnal Ilmiah Al-Mu'ashirah* 17, no. 1 (2020): 126–35, <https://doi.org/10.22373/jim.v17i1.7910>.

<sup>41</sup> Muhammad Azka Maulana and Yoyonrodiya, "Karakter Dan Adab Pendidik Perspektif Al-Quran Dan Hadis," *Al-Mufassir* 4, no. 1 (2022): 29–48.

<sup>42</sup> Anam and Supardi, "Sifat-Sifat Pemimpin Pendidik Dalam Perspektif Al-Qur'an Surah Ali Imran Ayat 159."

عن أبي هريرة رضي الله عنه قال: قَبَّلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ، فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا، فَنَظَرَ إِلَيْهِ “مَنْ لَا يَرْحَمَ لَا يُرْحَمُ”

*From Abu Hurairah (may Allah be pleased with him), in a marfū' report: "The Prophet Muhammad (peace be upon him) kissed Al-Hasan ibn Ali (may Allah be pleased with him), while Al-Aqra' ibn Habis was present beside him. Al-Aqra' said, 'I have ten children, yet I have never kissed any of them.' The Messenger of Allah (peace be upon him) looked at him and said, 'Whoever does not show mercy will not be shown mercy.'"* (Bukhari and Muslim)

The value of compassion in the Hadith of the Prophet Muhammad serves as an important foundation for building interpersonal relationships, particularly between teachers and students. The Prophet's gentle disposition demonstrates that compassion is not merely a feeling but is manifested through attention, appreciation, and a soothing manner of treatment. This value aligns with the tradition of Islamic education, which places proper conduct (*adab*) as a foundation preceding knowledge, as explained by classical scholars such as Imam Al-Ghazali, Al-Khatib al-Baghdadi, and Imam Az-Zarnuji. The relationship between teacher and student, built on empathy, sincerity, and gentleness, has been shown to significantly influence learning success.<sup>43</sup>

In student management, an overly authoritarian approach can instill fear and hinder students' potential. In contrast, a humanistic approach can create a comfortable, conducive educational environment. Therefore, the principle of compassion is highly relevant to student guidance through effective communication, motivation, emotional attention, and exemplary conduct by teachers, so that learners' academic, moral, and psychological development can grow optimally in accordance with Islamic values.<sup>44</sup>

e. QS.At-Tahrim, verse 6 (Obligation and Responsibility in Guidance)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels stern and severe, who do not disobey Allah in what He has commanded them, and who carry out whatever they are commanded.* QS.At-Tahrim: 6

This verse, broadly speaking, commands believers to protect their families from the Fire. Parents bear responsibility toward their children, and a child is entitled to receive that responsibility. This means it is an obligation upon parents and educators to guide and protect their children and learners from deviant behavior. Ibn Kathir, citing Mujahid, explains the words of Allah, "*Qū anfusakum wa ahliikum nāran*" ("Protect yourselves and your families from the Fire"). According to Mujahid, this verse implies Allah's command to a believer to instruct their family to be mindful of Allah (*taqwa*). Qatadah explains that a person is obligated to guide their family to submit to Allah and to avoid every form of disobedience. He affirms that Allah's commands must be carried out and taught to them, and provides support so they can fulfill them. When signs of wrongdoing appear,

<sup>43</sup> Julita Hardianti, "Relevansi Hadist Kasih Sayang Dalam Hubungan Guru Dan Murid The Relevance Of Hadith On Compassion In Teacher-Student Relationships," *Journal Educational Management Reviews And Research* 4, no. 2 (2025): 27, <https://doi.org/10.56406/emrr.v4i1>.

<sup>44</sup> Hamka, *Tafsir Al-Azhar* (. Pustaka Nasional, 2003).

it is the duty of a Muslim to admonish and put a stop to it. A similar view is conveyed by Adh-Dhahhak and Muqatil ibn Hayyan, who emphasize that every Muslim is obligated to teach their family, relatives, and servants everything that Allah has commanded and forbidden.<sup>45</sup>

The methods of exemplary conduct, advice, and habituation are closely related to the obligation and responsibility of guidance in Islamic education, particularly within the family environment. Exemplary conduct demonstrates that parents and educators bear the responsibility of serving as good role models for children and students in matters of moral conduct (*akhlak*), worship, and daily behavior, since children tend to imitate the attitudes and actions of their parents and educators. Advice constitutes a form of guidance through direction, attention, and good communication, so that children come to understand religious and moral values consciously. Habituation, meanwhile, helps instill positive behavior consistently, so that it becomes an ingrained character trait and habit in the child. In addition, reward and punishment are important parts of the guidance process. Rewards, such as praise and gifts, can foster a sense of confidence and appreciation and motivate children to continue doing good. Punishment, on the other hand, is administered when a child commits a violation or deviates from correct values, to educate and produce a corrective effect, rather than serving as a form of violence. Thus, these four methods represent concrete manifestations of the educational obligation and responsibility of parents and educators in shaping the personality, moral character, and obedience of children/students in accordance with Islamic teachings.<sup>46</sup>

Thus, QS. At-Tahrim, verse 6, is closely integrated with the concept of student guidance in Islamic education, since the educational responsibility it entails is borne not only by parents but also by teachers and educational institutions, as parties that shape learners' personalities. In this context, student management exerts a positive and significant influence on the success of student guidance, since planned, consistent, and learner-oriented student management has been shown to foster the internalization of religious values and improve both academic and non-academic learning achievement.<sup>47</sup>

This is in line with the Hadith of the Prophet Muhammad concerning responsibility:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

*Know that each of you is a leader, and each of you will be held accountable for those under your leadership.* (Narrated by Bukhari)

This hadith demonstrates that responsibility is a trust (*amanah*) that must be fulfilled by every individual as a servant of Allah, both toward oneself and toward others who fall within the scope of one's leadership. Responsibility is understood not merely as an obligation to bear the consequences of every decision and action, but also as a readiness to fulfill one's trust to the fullest extent and to accept all of its consequences.

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<sup>45</sup> Nisa Muflihah Mahyuddin Barni, "Pendidikan Keluarga Dalam Al-Qur'an; Tinjauan QS Attahrim:6 Dan QS Luqman:12-19," *Arini: Jurnal Ilmiah Dan Karya Inovasi Guru* 2, no. 2 (2025): 404, <https://doi.org/10.71153/arini.v2i2.449>.

<sup>46</sup> Ibnu Imam Al Ayyubi, "Peran Orang Tua Dalam Pendidikan Islam Berdasarkan Q.S. At-Tahrim Ayat 6," *Al-Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2024): 76–77, <https://doi.org/10.57163/alruhafidz.v4i1.90>.

<sup>47</sup> Akbar Al Firdaus, "Pengaruh Manajemen Kesiswaan Terhadap Pembinaan Budaya Religius Untuk Mewujudkan Prestasi Belajar Siswa (Studi Di SD IT Garut Islamic School Prima Insani)," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 11, no. 1 (2026): 196, <https://doi.org/10.23969/jp.v11i01.41397>.

In the context of student guidance, parents bear the primary responsibility for educating their children within the family environment. At the same time, teachers and educational staff play an important role in the guidance process within the school environment. Therefore, student guidance becomes part of the educational trust (*amanah*) that teachers must carry out seriously through direction, supervision, character formation, the instilling of discipline, and the development of students' potential, to shape individuals who are knowledgeable, possess moral character, and are responsible.<sup>48</sup>

QS. At-Tahrim, verse 6, and the hadith "*Kullukum rā'in*" ("Each of you is a shepherd/leader") mentioned above do not merely affirm a normative obligation, but also form a unified conceptual foundation relevant to the implementation of student management. The following outlines its relevance to student guidance:

1. Religious character development: QS. At-Tahrim, verse 6, positions the protection of oneself and one's family from the Fire as a command that must be realized through the formation of religious awareness and conduct, rather than merely cognitive knowledge. In student management, this principle means that student guidance programs, whether through habitual worship practices, religious study, or the instilling of faith-based (*'aqidah*) values, must be designed in a structured and continuous manner.
2. The Responsibility of Educators (Teachers and Parents). The hadith "*kullukum rā'in*" affirms that leadership is always accompanied by accountability, meaning that the responsibility for student guidance cannot be borne unilaterally by parents at home, but also constitutes a structural trust (*amanah*) for teachers and school principals within the educational environment. The implication is that student management needs to establish clear mechanisms of cooperation and communication between the school and the family, so that the supervision of students' academic, moral, and spiritual development proceeds continuously, without disruption between the two environments.
3. Exemplary Conduct: In the practice of student management, this demands that teachers and school principals maintain consistency between the values they impart and the behavior they embody, so that character development may be realized through tangible evidence that serves as a daily model of exemplary conduct for students.<sup>49</sup>
4. Prevention of deviant behavior. Teachers are obligated to remain attentive to early signs of deviant behavior among students and to follow up on them through admonition, guidance, and a persuasive approach, so that such deviations can be prevented before they develop into more serious violations.
5. Education grounded in faith (*'aqidah*) and moral character (*akhlak*). Taken together, the four points above converge on a single foundation, namely the instilling of faith (*'aqidah*) as the basis and moral character (*akhlak*) as its concrete manifestation. In student management, this affirms that the success of student guidance cannot be measured by academic achievement alone, but rather by the extent to which the

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<sup>48</sup> Malik Adharsyah Syarifuddin, "Tanggung Jawab Pendidik Dalam Perspektif Hadits," *AL Mikraj Jurnal Studi Islam Dan Humaniora* 5, no. 2 (2025): 2405, <https://doi.org/10.37680/almikraj.v5i2.8299>.

<sup>49</sup> Shofiya and Sarwadi, "Konsep Pendidikan Parenting: Berdasarkan At-Tahrim Ayat 6," *An-Nuriyah: Jurnal Of Islamic Technology* 1, no. 2 (2025): 64.

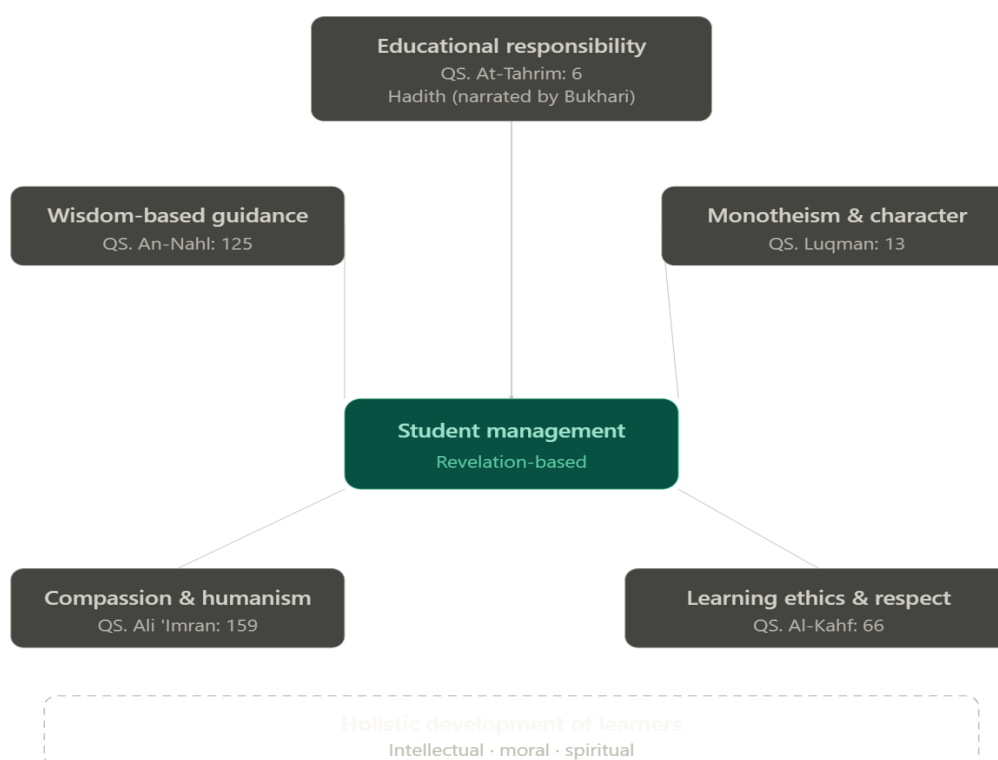
educational program shapes individuals who are steadfast in faith, commendable in character, and responsible in fulfilling their trust (*amanah*) as learners.<sup>50</sup>

**Table of Synthesis of Verses and Hadith on Student Management**

No	Qur'an/Hadith	Focus of Guidance	Principle of Student Management	Implementation in Islamic Education
1.	QS. At-Tahrim:6	Responsibility of guidance	Responsibility, supervision, and moral guidance	Teachers and parents guide students through exemplary conduct, advice, habituation, reward, and educative punishment.
2.	Hadith "Kullukum ra'in..." (narrated by Bukhari-Muslim)	The trust ( <i>amanah</i> ) of leadership	Leadership and educators' responsibility	Teachers, school principals, and parents are responsible for students' academic and moral development.
3.	QS. Luqman: 13	Education in monotheism and character	Character development, exemplary conduct, and value education	The instilling of monotheism ( <i>tauhid</i> ) as the foundation for forming students' discipline, moral character, and responsibility
4.	Hadith "Innama bu'itstu liutammima makarimal akhlaq"	Perfection of moral character	Islamic character education	Student guidance is directed toward the formation of noble character and social ethics.
5.	QS. Ali Imran: 159	The approach of compassion	Humanization of education, deliberation, and communication	Teachers adopt a gentle, forgiving, and communicative attitude, and involve students in the guidance process
6.	Hadith "Man la yarham la yurham"	Compassion in education	Emotional and empathetic approach	The teacher-student relationship is built through attention, motivation, and compassion.

<sup>50</sup> Najiha Azzahra, "Anak Didik Dalam Perspektif Al Qur'an: Kajian Analisis Qs. At-Tahrim 66/6, Qs As-Syuara 26/214, Qs. At Taubah 9/122 Dan Qs. An-Nisa 4/170," *Student Scientific Creativity Journal (SSCJ)* 2, no. 3 (2024): 1–11, <https://doi.org/10.55606/sscj-amik.v2i1.3051>.

7.	QS.Al-Kahfi: 66	Learning ethics	Students' conduct ( <i>adab</i> ), respect toward teachers	Students are guided to possess humility ( <i>tawadhu'</i> ), patience, and respect toward educators
8.	QS.An-Nahl:125	Methods of guidance	Wisdom ( <i>hikmah</i> ), educative communication, humanistic learning	Guidance is carried out through good counsel, courteous dialogue, and a persuasive approach



## Conclusion

This study concludes that the Qur'an and the Hadith of the Prophet contain comprehensive principles of student management that can serve as a normative foundation for the administration of learners in Islamic educational institutions. Through a thematic exegetical approach (*maḥḍūḥ*), five core principles were identified: educational responsibility; education in monotheism and character formation; a compassionate and humanistic approach; learning ethics and respect for teachers; and wisdom-based methods of guidance. These principles demonstrate that student management from an Islamic perspective is oriented not only toward administrative and academic aspects but also toward the holistic moral, emotional, spiritual, and intellectual guidance of learners.

This study also offers a conceptual framework for revelation-based education management as a paradigm for managing learners, grounded in Qur'anic and Hadith values. The relevance of this concept becomes increasingly important in addressing the challenges of a character crisis and the disparity between academic achievement and moral development in contemporary Islamic educational institutions. Therefore, further research is recommended

to examine the empirical implementation of these principles through field research and to develop evaluation instruments for student management based on Islamic values.

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