

ARTICLE HISTORY

Received
 June 14, 2026

Revised
 June 29, 2026

Accepted
 June 29, 2026

Keywords:

Islamic Educational Management,
 Noble Character (Akhlaqul Karimah),
 Foster Children, Orphanage,
 Character Education.

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OPEN ACCESS

eISSN XXXX-XXXX



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THE ROLE OF ISLAMIC EDUCATION MANAGEMENT IN FORMING THE GOOD CHARACTER OF CHILDREN AT THE TERAS CENDIKIA ORPHANAGE

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Abstract:

This study aims to determine the role of Islamic educational management in shaping the noble character (akhlakul karimah) of children at Teras Cendikia Orphanage. This research uses a qualitative approach with a descriptive method. Data collection techniques were carried out through observation, interviews, and documentation. Data analysis was conducted through data reduction, data presentation, and conclusion drawing.

The results of the study indicate that Islamic educational management plays an important role in shaping the noble character of foster children through the functions of planning, organizing, implementation, and supervision. Character development is carried out through religious activities, habituation of Islamic behavior, role modeling by caregivers, and continuous supervision. The implementation of Islamic educational management has a positive impact on children's character development, such as increased discipline, responsibility, honesty, social concern, and obedience in worship.

Based on the research findings, it can be concluded that Islamic educational management at Teras Cendikia Orphanage effectively contributes to the development of the noble character of foster children through well-planned, organized, and sustainable guidance programs.

CITATION

Aprizal, Yobi. 2026. The role of Islamic Education Management in Forming the Good Character of Children at The Teras Cendekia Orphanage . Contemporary Strategic Management Studies, Volume 1, Issue1, Pages 34-41. DOI: <http://dx.doi.org/xx.xxxxxx/csms.v1i1.xxxxx>

INTRODUCTION

In the era of globalization and the increasingly rapid development of information technology, the younger generation faces various moral and social challenges. The phenomena of juvenile delinquency, promiscuity, low respect for parents and teachers, and declining social awareness are issues that require serious attention from various educational institutions, including orphanages (TOHA, 2023). Therefore, a focused and sustainable development system is needed to shape children's character and morals in accordance with Islamic values.

Religious education and moral education are inextricably linked; it is no exaggeration to say that moral education, in the Islamic sense, is an inseparable part of religious education. Islamic education, according to Ahmad Tafsir (Salamudin et al., 2024), is "Guidance provided by a person to enable them to develop optimally in accordance with Islamic teachings."

In short, Islamic education is the guidance provided by a person to become a Muslim to the fullest extent possible, in accordance with the highest goal of Islamic education: the development of noble morals.

Islamic education management is a crucial factor in achieving the goal of fostering noble character in orphanages. Through management functions encompassing planning, organization, implementation, and supervision, orphanages can optimally manage educational and religious development programs.

As social and educational institutions, orphanages play a crucial role in providing protection, care, and education to children who have lost or received insufficient attention from their families.

Beyond meeting physical needs, orphanages are also responsible for shaping the children's personalities and morals so they can grow into a generation of faith, piety, and noble character (Iskandar et al., 2025).

The success of fostering noble character in orphanages is greatly influenced by the quality of the educational management and administration implemented.

Islamic education management is the process of planning, organizing, implementing, and supervising all educational activities based on

Islamic values to achieve educational goals effectively and efficiently (Mu'id, 2020).

Through sound Islamic educational management, moral development programs can be systematically designed, from developing a religious curriculum, fostering worship habits, exemplary behavior from caregivers, to evaluating children's character development. Thus, the development of noble morals is not solely the responsibility of individuals but also part of a well-managed educational system.

The Teras Cendikia Orphanage, located in Suka Agung Village, Bulok District, Tanggamus Regency, is a social institution that strives to integrate Islamic educational values into the development of its foster children. Various religious activities, such as congregational prayer, Quranic recitation, Islamic studies, practicing daily etiquette, and social activities, serve as a means of instilling noble moral values in the children. However, the success of this program depends heavily on how Islamic educational management is implemented in all development activities.

Based on initial observations, the management of the Teras Cendikia Orphanage has made various efforts to shape the character and morals of children through an Islamic educational approach. However, an in-depth study is still needed to determine the role of Islamic educational management in planning, implementing, supervising, and evaluating moral development programs to produce positive behavioral changes in foster children.

Therefore, this study is important to determine and analyze the role of Islamic educational management in developing the morals of children at the Teras Cendikia Orphanage. The results are expected to contribute to the development of Islamic educational management, particularly in the management of orphanages, and serve as a reference for similar institutions in improving the quality of moral development for children.

LITERATURE REVIEW

Islamic Education Management

Islamic education management is the process of managing all educational resources based on Islamic values to achieve educational

goals effectively and efficiently. According to Qomar, Islamic education management encompasses planning, organizing, implementing, and controlling activities, all based on Islamic sharia principles (Lina & Akhmad, 2025). Through good management, educational institutions can optimize their full potential to achieve learning and student development goals.

From an Islamic perspective, management is not solely oriented toward achieving organizational goals but also emphasizes the values of trustworthiness, responsibility, honesty, and professionalism. Therefore, the implementation of Islamic education management must integrate spiritual, moral, and social aspects into every educational activity. These management functions are crucial instruments in creating an educational environment conducive to student character development.

Functions of Islamic Education Management

The functions of Islamic education management consist of planning, organizing, implementing, and monitoring. Planning is the process of determining objectives and developing programs to be implemented. Organization is carried out by dividing tasks, authority, and responsibility among all elements involved in education. Implementation is the effort to mobilize all resources so that the program runs according to plan, while supervision is carried out to ensure that all activities are running according to the established objectives (Darwis et al., 2024).

These four functions are interrelated and form a complete system. If each function is carried out optimally, the educational process can proceed effectively and produce outputs that align with the goals of Islamic education, namely the formation of individuals who are faithful, pious, and possess noble character.

Akhlakul Karimah

Akhlakul Karimah is commendable behavior born of faith and reflected in human relationships with Allah SWT, fellow humans, and the environment. According to Al-Ghazali, akhlak is a characteristic embedded in the soul that drives a person to perform actions easily without requiring lengthy deliberation. Akhlakul Karimah encompasses honesty, trustworthiness, discipline,

responsibility, humility, respect for others, and concern for others.

In Islamic education, the development of akhlakul Karimah is a primary goal that must be achieved. Education not only functions to develop intellectual aspects, but also to shape the personality and character of students. Therefore, all educational activities must be directed towards the internalization of moral and spiritual values derived from the Quran and Hadith.

Formation of Noble Morals Through Islamic Education

The formation of noble morals can be achieved through various Islamic educational methods, such as role modeling (*uswah hasanah*), habituation, advice, supervision, and motivation. Exemplary behavior is the most effective method because students tend to imitate the behavior they observe in everyday life. Furthermore, consistent habituation will shape a person's inherent character (Syarifah et al., 2026).

A religious educational environment also plays a crucial role in shaping noble morals. Through worship activities, religious studies, Quranic study, and positive social interactions, students gain direct experience in applying Islamic values in their daily lives. Thus, Islamic education is a strategic tool for shaping character in accordance with Islamic teachings.

The Role of Islamic Education Management in the Formation of Noble Character

Islamic education management is closely related to the formation of noble character. Moral development programs that are systematically designed through careful planning, targeted implementation, and ongoing supervision will be more effective in achieving character education goals. The success of moral development is determined not only by the material taught, but also by the quality of educational management implemented within an institution.

In the context of orphanages, Islamic education management serves as a guideline for organizing various religious and character development programs for foster children. Through the implementation of sound management functions, orphanages can create an educational environment that supports the moral,

spiritual, and social development of children, thus developing individuals with noble character.

METHOD

This study uses a qualitative approach with a descriptive approach (Stanley, 2023). The research was conducted at the Teras Cendikia Orphanage, located in Suka Agung Village, Bulok District, Tanggamus Regency, Indonesia. This site was purposively selected because the orphanage consistently implements Islamic educational management through structured religious and character development programs.

The research participants consisted of orphanage administrators, caregivers, and foster children who were directly involved in the implementation of Islamic educational activities. Informants were selected using purposive sampling based on their knowledge, experience, and active involvement in planning, organizing, implementing, and supervising educational programs within the orphanage.

Data were collected through three techniques. First, participant observation was conducted to examine the implementation of daily religious and character-building activities, including congregational prayers, Qur'an recitation, religious studies, and the habituation of Islamic values. Second, semi-structured interviews were conducted with orphanage administrators, caregivers, and foster children to obtain detailed information regarding the implementation of Islamic educational management and its contribution to character development. Third, documentation analysis was carried out by examining institutional documents, educational program schedules, organizational structures, activity reports, and photographs to support and validate the findings obtained from observations and interviews.

The collected data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, simplifying, and organizing relevant information obtained from various sources. Subsequently, the data were systematically presented according to the four functions of Islamic educational management: planning, organizing,

implementation, and supervision. Finally, conclusions were drawn by identifying recurring patterns, relationships, and themes related to the role of Islamic educational management in shaping children's noble character.

To ensure the trustworthiness of the findings, this study applied triangulation of data sources and data collection techniques by comparing information obtained through observations, interviews, and documentation. In addition, member checking was conducted by confirming the interview results with selected participants to ensure the accuracy and credibility of the interpreted data.

DISCUSSION

Based on observations, interviews with administrators, caregivers, and foster children, as well as documentation conducted at the Teras Cendikia Orphanage, it was found that Islamic educational management plays a significant role in the development of the foster children's noble character. The implementation of Islamic educational management is carried out through management functions including planning, organizing, implementing, and controlling.

Development of Moral Development Programs

The Teras Cendikia Orphanage has a structured plan for developing the children's noble character. This plan is outlined in daily, weekly, and monthly programs oriented towards religious and character development. The daily program includes congregational prayer, Quran recitation, memorization of daily prayers, and the development of Islamic etiquette. The weekly program includes religious study, moral studies, and social activities, while the monthly program evaluates the children's behavioral development.

This planning demonstrates a systematic effort to instill Islamic values in the foster children, ensuring that moral development is not an incidental activity but rather an integral part of the planned educational system (Wahab & Umar, 2024).

Organizing the Moral Development Program

Organization is carried out by dividing tasks and responsibilities among all administrators and caregivers. Each caregiver is responsible for

guiding, supervising, and providing a good example to the children in their daily lives.

A clear organizational structure helps create good coordination among administrators so that the moral development program can run according to its stated goals. Furthermore, the involvement of all elements of the orphanage demonstrates that moral development is a shared responsibility (Singh et al., 2025).

Implementing the Moral Development Program

Moral development is carried out through habituation, role modeling, advice, and motivation. The habituation of worship is a primary activity carried out routinely. Children are accustomed to performing congregational prayer, reading the Quran, maintaining cleanliness, respecting elders, and practicing discipline and responsibility.

The example of caregivers is a very important factor in the process of character development in children. Caregivers not only provide guidance but also demonstrate behavior that reflects Islamic values, thus serving as role models for their foster children to emulate (TOHA, 2023).

Program Supervision and Evaluation

Supervision is carried out directly through monitoring the daily activities of foster children. The management regularly evaluates the development of children's attitudes and behaviors to determine the success of the moral development program.

Evaluation results indicate that most children experience positive development in aspects of discipline, responsibility, honesty, social awareness, and religious observance. However, some children still require more intensive guidance due to different family backgrounds and environments (Hasbullah et al., 2026).

The Role of Planning in Developing Good Morals

Research findings indicate that planning is the primary foundation for developing good morals. A systematically designed program

provides clear direction for all development activities. This aligns with Islamic educational management theory, which states that planning is the process of setting goals and the steps necessary to achieve educational objectives effectively and efficiently (Rachman et al., 2026)

Through sound planning, the Teras Cendikia Orphanage is able to create an educational environment that supports the internalization of Islamic values. This planning also facilitates the management in determining development strategies that are appropriate to the needs of the foster children.

Effectiveness of Organization in Moral Development

Good organization allows for effective collaboration between management and caregivers. A clear division of tasks ensures that each party understands their role in the educational process. This is in line with the principles of Islamic educational management, which emphasize the importance of coordination and collective responsibility in achieving educational goals (Fauziyah et al., 2026).

The success of moral development at the Teras Cendikia Orphanage is inseparable from the involvement of all organizational elements in creating a conducive environment for the development of children's character.

Habits and Role Models as Strategies for Moral Development

Research shows that habituation and role models are the most effective strategies for developing moral character in foster children. Continuously practicing worship and positive behavior can shape the character of children.

Furthermore, the role models of caregivers have a significant influence on children's moral development. Children tend to imitate the behavior they see every day. Therefore, caregivers function as role models in the moral education process. This finding aligns with the concept of Islamic education, which places exemplary behavior (*uswah hasanah*) as the primary method in character formation (Mintasih et al., 2024).

Supervision as an Instrument for Strengthening Character

Continuous supervision helps ensure that the values taught are truly applied in daily life. Supervision serves not only as a control tool but also as a means of fostering and improving behavior.

Through regular evaluations, administrators can monitor each child's progress and take necessary steps to improve the effectiveness of the development program. Thus, the process of developing noble morals is continuous and measurable (Susilo et al., 2020).

The Impact of Islamic Educational Management on Children's Noble Morals

The implementation of Islamic educational management at the Teras Cendikia Orphanage has a positive impact on the development of noble morals in foster children. This is evident in the increased discipline, responsibility, honesty, social awareness, and awareness of worship. The religious environment of the orphanage and its structured guidance system foster positive behaviors that equip children for social life.

Thus, Islamic education management serves not only as an institutional management system but also as a strategic instrument in shaping children's character and personality in accordance with Islamic values.

CONCLUSIONS

Based on the research findings, it can be concluded that Islamic educational management plays a crucial role in the development of the noble character of children at the Teras Cendikia Orphanage. This role is evident through the implementation of management functions, including planning, organizing, implementing, and supervising the moral development program.

Moral development is carried out through various religious activities, fostering Islamic behavior, exemplary behavior by caregivers, and ongoing supervision. The implementation of Islamic educational management has a positive impact on the development of children's character, such as increased discipline, responsibility, honesty, social awareness, and devotion to worship.

Thus, Islamic educational management at the Teras Cendikia Orphanage has played an

effective role in developing the noble character of children, thus equipping them for life in society.

Implications

The results of this study indicate that Islamic educational management plays a crucial role in the development of the noble character of children at the orphanage. These findings reinforce the concept that the success of moral education is determined not only by the religious material provided, but also by the management of education that is carried out in a planned, organized, directed, and sustainable manner. Thus, the management functions of Islamic education can serve as a foundation for building an effective character development system in Islamic educational institutions.

Practically, this research demonstrates that implementing a development program supported by exemplary caregivers, fostering Islamic behavior, and consistent supervision can produce positive behavioral changes in foster children. Therefore, orphanages and other Islamic educational institutions can use the development model implemented at the Teras Cendikia Orphanage as a reference in developing character education programs based on Islamic values.

Limitations

This study has several limitations. First, the study was conducted at only one location, the Teras Cendikia Orphanage, so the results cannot be generalized to all orphanages or Islamic educational institutions, which have different characteristics. Second, the study used a descriptive qualitative approach, so the results focused more on an in-depth understanding of the moral development process and did not quantitatively measure the program's effectiveness.

Furthermore, this study focused more on the role of Islamic education management in developing noble morals and did not thoroughly examine other external factors that can influence children's character development, such as family background, social environment, or the psychological condition of the foster children.

Recommendations

Based on the research findings, the management of the Teras Cendikia Orphanage is expected to continue improving the quality of Islamic education management by strengthening a more structured, sustainable, and developmentally appropriate moral development program tailored to the needs of children. Caregivers also need to continuously improve their competencies in providing role models, coaching, and mentoring to ensure optimal internalization of Islamic values.

For future researchers, it is recommended to conduct research in several different orphanages or Islamic educational institutions to obtain more comprehensive results. Future research could also use a quantitative or mixed methods approach to measure the effectiveness of Islamic educational management in developing noble morals, as well as examine other factors that influence children's character development.

AUTHOR CONTRIBUTION

Yobi Aprizal: Designed the research, collected and analyzed data, interpreted the research results, drafted the article, and revised and approved the final manuscript

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