



# Education Management the Perspective Quran

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## Abstract

Education management is very essential in educational activities. Scientifically, educational management experts and educational practitioners have written many books related to educational management. However, not much is known about educational management from the perspective of the Quran. In fact, the Quran is a holy book which contains instructions for humans in carrying out life in this world until the afterlife. Based on its function, management is divided into five divisions, namely: planning, organizing, implementing, monitoring and evaluating. Each of these functions becomes a flow in management and is closely related to each other. If one function is weak, it will greatly affect the other functions. For each management function there are several related verses from the Quran. This shows that the Quran also provides hints about these management functions. This research uses a qualitative method with a thematic analysis approach. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic. There are two types of management that researchers describe in the view of the Quran, namely Total Quality Management and Management Based School. Total Quality Management is a theory that emphasizes quality obtained through solid and reliable leadership. Temporary Management Based School emphasized that the management of institutions should be delegated to implementers in the field, namely schools.

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## INTRODUCTION

Education is something that is very essential in human life, from present life to the future (Chung, 2016; Hao et al., 2021; Liu, 2020). As stated by Muhammad Qutb, education (Islam) is essentially the education of the whole person, his mind and heart, spiritual and physical, morals and skills, as well as all his activities, both in the form of personal activities, and his relationship with society and the environment which is based on values. Islamic morals (Zhang, 2023). So more comprehensive and in-depth attention is needed in studying various matters related to education. This is intended so that the education carried out can produce results in accordance with the ideal definition. Furthermore, because a Muslim's view of life (theology) is based on

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the Quran and Sunnah, the basis of Islamic education is the Quran and Sunnah (Mahmudi, 2019; Muzaki & Tafsir, 2018; Rizal & Husni, 2023).

This is done because in Islamic theology, the Quran and Sunnah are believed to contain absolute truth which is transcendental, universal and eternal (eternal) so that it is believed by its adherents to always be in accordance with human nature, meaning that it fulfills human needs anytime and anywhere (lyre the age of the blind). Apart from that, establishing the Quran and hadith as the basis of Islamic education is not only seen as truth based on faith alone. However, it is precisely because the truth contained in these two bases can be accepted by human reason and can be proven in history or human experience.

Important things that can be found in the Quran include science. Many verses of the Quran give hints about science. The teachings of the Quran about science are not only limited to science which is physical and empirical as a phenomenon, but more than that, there are things novena which cannot be reached by human reason. In this case, the function and application of knowledge is not only for the benefit of knowledge and human life, but even higher to know the signs, essence of existence and greatness of God and relate it to the ultimate goal, which is devotion to Him. Therefore, the study of the verses of the Quran related to science not only has an impact on the development of science, but can also reveal important information that God has given and open the veil of God's greatness so that our faith in God increases.

Among the knowledge contained in the Quran is related to education management (Ahyani et al., 2021; Marisa, 2021; A. Sirojudin, 2019). Study is needed to find out more broadly and deeply about education management according to the Quran. This needs to be done so that we can understand more deeply the breadth of the contents of the Quran and always try to ensure that everything related to the life of a Muslim is based on the guidance of the Quran. Researchers will explain several management discussions, such as those relating to management signals, management functions and their relationship to the development of modern management in the discussion of this research.

## **METHODS**

This research uses a qualitative method with a thematic analysis approach. According to Lawless & Chen, (2019); Fryer, (2022) this research approach design can be carried out to discuss certain problems, issues or topics originating from the literature collected as a whole and then take themes that are appropriate to the required data. After the author has collected all the data, the next step is to select the necessary data according to the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes. Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Kasmar et al., 2019; Azzahra et al., 2021; Ath-Thukhi et al., 2022).

## **RESULT AND DISCUSSION**

### **Essentials of Educational Management**

In the Big Indonesian Dictionary, management means using resources effectively to achieve targets. Meanwhile, a manager is a person who organizes work or cooperation between various groups or a number of people to achieve targets. Or a manager is a person who is authorized and responsible for making plans, organizing, leading and controlling their implementation to achieve certain goals. Based on the meaning of language, it can be understood that management is the management and arrangement of all existing resources to achieve a certain goal.

Management in terms is understood as activities carried out to manage an institution or organization, namely leading and exercising leadership in the organization. Management can also be defined as the art and science of planning, organizing, arranging, directing and supervising resources to achieve predetermined goals. So in terms of terms, management is interpreted as a business in the form of activities or work that contains planning, organizing, compiling, directing and supervising all things contained in it to obtain a set result or goal (Komariah, 2018; Marlina, 2017).

Meanwhile, educational management is a structuring of the educational field which is carried out through systematic planning, organizing, staffing, and coaching, coordinating, communicating, motivating, budgeting, controlling, supervising, assessing and reporting activities to achieve quality educational goals. Veithzal Rivai and Sylviana Murni wrote that educational management is a process for coordinating various educational resources, such as teachers, educational facilities and infrastructure such as libraries, laboratories and so on to achieve educational goals and objectives.

Management in Islamic education can be defined as the process of utilizing existing resources (Muslims, educational institutions, or others) both hardware and software (Barakat, 2021; Ghosh et al., 2021; Mutaqin, 2018). This utilization is through collaboration with other people effectively, efficiently and productively to achieve happiness and prosperity, both in this world and the hereafter. So it can be understood, specifically, Islamic education management is the management or administration of all the resources owned to be used in order to achieve an Islamic education goal.

### **Management Signals in Al Quran**

As the author explained previously, the Quran is a holy book that explains everything related to life, including management. If the verses of the Quran are studied in more depth, many verses are found that provide guidance about management. In the Quran, various terms can be understood as meaning management, including: *al-mudabbir* prevent. Say *al-mudabbir* means organizing, managing, leading, and planning. The term administration, as used in Malaysia, is defined as administrative or regulatory activities. This term can be understood from the following verse of the Quran:

Meaning: *"Indeed your Lord is God who created the heavens and the earth in six periods, then He sits on the Throne (powerful) to manage all affairs, not one will intercede except after His permission. That is Allah, your Lord, so worship Him. So are you not taking lessons?"* (QS. Yunus: 3):

In Surat Yunus verse 3 and Surat ar-ra'd verse 2 above, there is a wordy *dabbiru* which means regulating. In Jonah's letter, it says *yudabbiru* are connected by words *al-amr* which is interpreted as affairs, and previously began with the statement that Allah SWT is the Lord of all of us who created the heavens and the earth in six days, then he *istiva* above the 'Arsy with the aim of making arrangements for these various affairs.

Regarding Yunus verse 3 above, Al Maraghi explained: "meaning, indeed your Lord is God who has created the heavens above you. And also created the earth you live on. All that was created six times, in each time one phase of the phases is perfect. And God has predestined everything with the measurements he wants. Then God *istiva* on the 'Throne that He made as the center of arrangement for this great kingdom.

In interpreting the letter of Yunus verse 31 in relation to *"waman yudabbirul amra"*, Al Maraghi wrote: "meaning, who manages the affairs of all creatures with all the provisions that He has set for all those creatures, and the rules that He has outlined."(9) Meanwhile, Ibnu Katsir wrote about the interpretation of Surah Yunus

verse 3 regarding "*yudabbirul amra*" which contains the meaning: "it means managing the affairs of creatures". Muhammad 'Ali as-Shabuni wrote in relation to the interpretation of Yunus verse 31 about "*waman mudabbir al amra*", meaning: "meaning, and who manages the affairs of creation, and manages the affairs of all creatures?"

Based on the verses and interpretations above, several understandings related to management can be drawn, namely:

First, there are words *dabbiru* which means to organize, take care of, manage. *Sayyudabbiru* shows that Allah makes rules for managing or managing the universe (Izzah, 2022). Allah, the Almighty, tells us that this universe was created and is governed by Him. Humans can continue to live in this world because of the rules that God has set in life. For example, Allah regulates the sky, meaning Allah regulates the spatial structure in which there are billions of celestial objects (Afifah et al., 2020; Rahmawati & Bakhtiar, 2019). The heavenly bodies do not collide with each other because of the rules established by Him. In the letter Yunus verse 5 Allah tells us "*waqaddarahu will not go*" which means "and He appointed manzilah (places)" for the journey of these celestial bodies. Likewise, Allah stipulates that humans need oxygen for respiration and emit carbon dioxide. Meanwhile, plants need CO<sub>2</sub> to photosynthesize and release O<sub>2</sub>. This causes O<sub>2</sub> and CO<sub>2</sub> to always be available in the air. All the order that exists in this universe is a lesson as well as clear evidence that everything that exists in this universe does not happen incidentally, but through processes in a system that works mechanically which can be imitated and imitated by His servants, especially humans in this world.

Second, There is something that is regulated or managed. In a rule or matter, of course there is an object that is regulated. In the verses above, Allah mentions that the things regulated by Him include the earth and the sky. As previously explained, the existing regulations also show that there are things that are regulated in them. Like the earth. On this earth there are many things that are regulated by Him, for example the existence of water on this earth which is always constant, plants that can live in the soil and get their various needs from the soil, and so on. All objects obey and submit to the rules that God has established, so that there is perfect order in this universe. As found in Surah Al Baqarah verse 116: *They (disbelievers) say: "Allah has a son". God is holy, even what is in the heavens and the earth belongs to God; all submit to Him*" (QS. Al Baqarah: 116).

Three, there are parties who regulate or act as regulators, administrators, administrators. In the verses above it is clearly stated that the one who regulates all affairs is Allah. As in Surah Yunus verse 31 it is known: So what causes order, harmony and conformity to all the lives of creatures in the universe is because there is something that manage Him, namely Allah has the competence of the Almighty and Almighty in managing all affairs in the universe.

This is known based on *Asma al-Husna* which shows that God has the capability to regulate this universe.

Meaning: *"Indeed your Lord is God who has created the heavens and the earth six times, then He sits on the Throne. He covered the night with the day which followed it swiftly, and (He created in turn) the sun, the moon and the stars (each) subject to His command. Remember, creating and ruling is only the right of God. Glory be to God, Lord of the universe"* (QS. Al A'raf: 54).

### **Management Functions in Al Quran Review**

Based on its function, management is divided into five divisions, namely: First, Planning. Planning is the first step that managers and administrators of Islamic education must pay attention to (Amarsanaa, 2018; Rodriguez-Kiino, 2018). In determining planning, careful and accurate research needs to be carried out. Mistakes in determining planning in Islamic education will have fatal consequences for the continuity of Islamic education. The planning must be neatly arranged, systematic

and rational, so that precise and in-depth understanding emerges. Ibn Katsir in interpreting "*Wal tandzur nafsumma qaddamat lighad*" wrote: "Account yourself before being judged by Allah and look at what you have saved for yourself, in the form of pious deeds, for the day when you will return and face your Lord." The verse above shows that Allah commands believers to pay attention or look ahead. This means that believers must make plans based on their observations and predictions about the future (Sangsurya et al., 2021). Planning in Islamic education is not only directed towards achieving happiness in the world, but is also directed towards perfection in the afterlife. This can be known from the following verse:

Meaning: "*And look for what God has bestowed upon you (happiness) in the Hereafter, and do not forget your share of worldly (pleasure) and do good (to others) as God has done good to you, and do not do damage to (the face of) earth. Indeed, Allah does not like those who do damage*" (QS. Al-Qashash: 77).

Second, *Organizing*. The principles in carrying out organizing, namely:

Meaning: "*That (torture) is because God will never change a favor that He has bestowed upon a people, until that people change what is in themselves, and indeed God is All-Hearing, All-Knowing*" (QS. Al-Anfal: 53).

God gives humans the freedom to strive for the desired targets. This is because humans have various abilities to be able to manage and organize everything that God has given in this world. So in this principle of freedom, humans can determine the organization of all educational resources they have so that they can play a role in accordance with their respective positions and roles. In carrying out organizing, often several decisions or policies from managers need to be taken based on consideration of the results of deliberations with several competent staff (Fahrudin, 2021; Lande et al., 2022; Sirojudin, 2019). This is done to strengthen relationships with staff, create togetherness and get maximum results.

Third, *Actuating*. In management science, there are several terms related to implementation functions, including: first *motivating*, motivation are factors that direct and encourage a person's behavior or desire to carry out an activity which is expressed in the form of hard or weak effort (Goswami et al., 2019; Daghigh et al., 2022; Lin & Yang, 2019). In an organization or institution, a manager of his employees must be able to provide work motivation so that employees do their work more enthusiastically and optimally. With regard to motivation, in the Quran, Allah gives many encouragement to humans to do good deeds. Among these verses are: Ibnu Kathir, in interpreting the letter Al Maidah verse 48 above, wrote that *fastabiqul khairat* means "then compete to do good deeds, namely obey God and justify the book Alquran."(25) While Jalalain wrote that *fastabiqul khairat* means: "race to do it."(26) Meanwhile, in Surah Muthaffifin verse 26 above, Ibnu Katsir explains *falyatanafasil mutanafisun* that: "that is, in an atmosphere like this, let people compete so that the person who comes first wins. The two verses above show that as Manager, Allah providing motivation to humans to be able to achieve the best, to compete with fellow humans in obeying Allah.

Second directing, directing or direction is an effort to provide guidance, advice, instructions, directions, so that tasks can be carried out well, in accordance with the rules and can achieve planned goals (Barakat, 2021; Hwang & Yoon, 2021). This direction can be carried out by managers towards their staff or between fellow staff. In the Quran, there are many verses that show that Allah gives direction to humans. Among them, there are verses which explicitly show that Allah has given direction/guidance, namely:

Meaning: "*As straight guidance, to warn of a very painful torment from Allah and to give good news to those who believe, who do righteous deeds, that they will be well rewarded*" (QS. Al-Kahfi: 2).

Third staffing, the essence of staffing is acquiring and placing “the right man on the right place” so that an effective workforce is created that is able to do the job properly (doing the right things) in accordance with their duties and functions in the organization; and efficient, that is, doing the job correctly (doing thing right) and productive (Fryer, 2022; Shirley, 2016; Síllová, 2023). In their functions and duties, staff must carry out their work correctly and optimally so that their goals can be achieved precisely and according to plan. In this regard, in the Quran we find a verse that prohibits betrayal in a position or duty. The verse is:

Meaning: *"O you who believe, do not betray Allah and the Messenger (Mubammad) and (also) do not betray the mandates entrusted to you, while you know"* (QS. Al-Anfal: 27).

Fourth controlling, in Islamic education management, supervision is defined as a continuous monitoring process to ensure the consistent implementation of plans, both material and spiritual. With regard to this supervision, in the Al Quran many verses are found that show signs of supervision. Among them is the Word of God:

Meaning: *"Say: "If you hide what is in your heart or you give birth to it, surely Allah knows". Allah knows what is in the heavens and what is on the earth. And God has power over all things."* (QS. Ali Imran: 29).

Fifth evaluation, in the Quran, there are instructions related to evaluation principles (Fitria, 2023; Hasan & Wahyuni, 2018). At least four terms have been found that can be equated with the word evaluation, namely *su al, ibtila, hisab, and slander*. When viewed from the subject, it turns out that the subject in the four terms is Allah. There are several verses in the Quran that can be understood as evaluations, including the following:

Meaning: *"... and we tried them with good (favours) and bad (disasters), so that they would return (to the truth)"* (QS. Al A'raf: 168).

## CONCLUSION

Islamic education management is the management or administration of all the resources that are owned to be used in order to achieve the goal of good quality Islamic education for life in this world and life in the afterlife. Signals about management in the Quran, can be known among other things in words *al-mudabbir* prevent. Say *al-mudabbiru* means “one who organizes, manages, leads, plans”. The term administration, as used in Malaysia, is defined as administrative or regulatory activities. This term can be understood from the verses of the Quran. Based on its function, management is divided into five divisions, namely: planning, organizing, implementing, monitoring and evaluating. Each of these functions becomes a flow in management and is closely related to each other. If one function is weak, it will greatly affect the other functions.

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