

CONCEPT OF EDUCATION MANAGEMENT IN THE DISPUTE OF THE *QUR'AN*

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Abstract: The teachings of Islam have always encouraged its adherents to do everything neatly organized, because it can be a neat truth that it is not organized neatly it can easily be defeated by neatly arranged. The *Qur'an* as the foundation of Islamic law outlines the important things that are not detached from the management. Successful management is indeed a management that does not contradict the Islamic teachings and the management that is applied must be based on the guidelines of the *Qur'an*. From the content of the *Qur'an* can be understood that Allah SWT. is a natural regulator (*Al Mudabbir/manager*). In the *Qur'an* there are many verses that talk about the management and the verses are the important part of the guidelines and instructions in the implementation of good management.

Keyword: Islamic, Management, Qur'an.

INTRODUCTION

Basically, the Islamic teachings contained in the Quran and Hadith teaches about the most focused and organized life is an example of concrete management that leads to regularity. Between Islam and the management is very related, other than as religion, Islam is a cornerstone in developing the implementation of good management of truth, honesty, openness and expertise. Islam also emphasizes the importance of elements of honesty and trust in management.

Prophet Muhammad saw. is a very trusted person in the management of various aspects of life. The management is modeled by the Prophet Muhammad. Put man in his focus on maximizing human role as Caliph. A manager in management should have four key traits in Islam so that the management that they run has the maximum result of Siddiq, Amanah, Tabligh and Fathonah. The most important thing in management based on Islamic views is that there must be a leadership spirit. Leadership according to Islam is a major or most important factor in the management concept.

LITERATURE RIVIEW

Management is a process of organizing and utilizing the resources that the organization has in place to achieve the objectives of the Organization effectively and



efficiently.¹ The term of management actually refers to the implementation process of actifiality that is completed efficiently with and through the utilization of others.² In the standpoint of Islamic management is termed using the word al-Tadbir (arrangement).³ This word is a derivation of the word Dabbara (organizing) that many found in the Quran as the word of Allah SWT.:

﴿ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴾⁴

He governs the affairs of the heavens to the earth, then the (affair) ascended to him in one day which he is a thousand years according to your calculations.

From the contents of the verse above can be known that Allah SWT. is a natural regulator (Al-Mudabbir/manager). The regularity of this nature is a testament to the greatness of Allah SWT in managing this nature. However, because man created Allah SWT. has been used as the Caliph on Earth, so he must govern and manage the earth as well as Allah SWT. Govern this nature. There are several important aspects in the management and it is also discussed in the concept of the Quran.

a. Planning

Planning is a first process when doing a good job in the form of thought and frameworks so that the objectives to be achieved get optimal results. Planning is one of the initial functions of management activity in achieving objectives effectively and efficiently. Anderson provides a definition of planning is a future view and creates a framework to direct one's actions in the future.⁵

Syamsi had the view that the planning contained several aspects, namely: a). Planning is a continuous process, b). That planning will involve all the leaders in the organization, c). The planning was arranged in a multilevel. d). The contemplation concerns the organization's activities for the future, e). Planning is an answer to the status quo state of the organization in question.⁶

The planning of an organizational management system in Islamic education, is the first step that should be thoroughly noticed by the managers and managers of Islamic education. Therefore, the planning system that includes goal setting, target and education target should be based on the situation and condition of the resource. The mistake in

¹ Syafaruddin, *Manajemen Organisasi Pendidikan Islam: Perspektif Sains dan Islam*, (Medan: Perdana Publishing, 2015), p. 35.

² Mariono, dkk. *Manajemen dan Kepemimpinan Pendidikan Islam*, (Bandung: PT Refika Aditama. 2008), p. 1.

³ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2008), p. 362.

⁴ Q.S. As-Sajadah/32: 5.

⁵ Syafarudin dan Irwan Nasution, *Manajemen Pembelajaran*, (Jakarta: Quantum Teaching, 2005), p. 77.

⁶ Ibnu Syamsi, *Pokok-Pokok Organisasi dan Manajemen*, (Jakarta: Rieneka Cipta, 1994), p. 74.

setting the planning will be very fatal for the continuity of the goal set. The planning of Islamic education should be organized neatly, systematically and rationally, in order to emerge considerable understanding of the planning itself.

Understanding of the planning is very important can be taken implied meanings of the word of Allah SWT. i.e:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَّاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۙ

O Those who believe, fear Allah, and let each of you observe the things that have been made for Tomorrow (hereafter); And fear Allah, truly Allah knows what you do.

Good planning will be achieved by considering the conditions in the future in which the planning and activities to be decided will be implemented, as well as the current period at the time of the plan made. Planning is an important aspect of management. The need to plan this lies in the fact that man can try to change the future according to the Monkey Pasrah. People should not give up on the situation and make a future meaningless and not maximal in maximizing the function and purpose of its creation.

b. Organizing

The organization in the view of Islam is not merely a container, but rather emphasizes on how a job is done neatly. Organizations are more emphasis on setting working mechanisms.⁸ After gaining certainty about the objectives, resources and techniques/methods used to achieve the objectives, further managers make organizing efforts so that the plan can be done successfully. Organizing is the process of organizing, multilocating and distributing work, authority and resources among members of the organization. Stoner stated that organizing is the process of hiring two or more people to work together in a structured way to achieve specific goals or targets.⁹

Organization is a cooperative system of groups of people to achieve common goals. In this cooperation system is held divisions to establish areas or functions that include the scope of activities to be held. This system must always have characteristics, among others: 1) There is a combination of people who cooperate 2) individuals in the organization have the ability to cooperate 3) the cooperation is demonstrated to achieve the objectives.¹⁰

Organizing contributes to the creation of civil society through the development of target groups that have been less effective. In the Quran Allah has given the key in the

⁷ Q.S. Al-Hasyr/59: 18.

⁸ Didin Hafidudin dan Hendri Tanjung, *Manajemen Syariah Dalam Praktik*, (Jakarta: Gema Insani, 2003), p. 101.

⁹ Engkoswara dan Aan Komariah, *Administrasi Pendidikan*, (Bandung: Alfabeta, 2012), p. 95.

¹⁰ Nanang Fatah, *Landasan Manajemen Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2008), p. 36.

management that is to unite. The unity of the system will give a great opportunity to achieve a common goal. It can be understood from the word of Allah SWT. i.e:

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا أَتَقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٢٤﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۗ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٢٥﴾

O The believers, remain conscious of Allah sebenar-benar consciousness unto him; And never do not die except in the circumstances of Islam. And let you all to the rope (religion) of Allah, and do not have divorced, and remember Allah's blessings upon you before you (the time of Jahiliyah) Bermusuh-musuhan, Allah Mempersatukan pleases you, and your killed for favours Allah, the people of the Brothers; And you have been on the edge of the hell Gap, then Allah saves you from him. Thus Allah describes his verses unto you, so that you have a clue.

Organizing in the management world is defined as assigning structure roles through the activity of the activities needed to achieve common goals. While the organization in Islamic education is the process of the structure of structures, activities, interactions, coordination, authority, tasks transparently, and clearly. Both in Islamic educational institutions, both individual, group, and institutional. An organization in management will be able to run smoothly and in accordance with the objectives if consistent with the principles that design the objectives of the Organization.

c. Actuating

The implementation of work is the most important aspect of management function because it is the empowerment of various types of actions itself, so that all group members from the top level to the bottom are trying to reach the target organization according to Plan, in a good and righteous way. The terms that can be grouped into the function of this implementation are directing commanding, leading and coornairing.¹²

An example of implementation of management functions can be found in the Supreme Personal Prophet Muhammad Saw. When he ordered a job, he made himself a model and an example for his friends and people. Rasulullah saw. is the Living Quran. That is, in the prophet himself reflected all the teachings of the Quran in real form. He was the first executor of all God's commandments and left all his prohibitions. Therefore, the companions are facilitated in practicing Islamic teachings that is by imitating the behavior of Rasulullah SAW.

¹¹ Q.S. Ali 'Imran/3: 102-103.

¹² Jawahir Tantowi, *Unsur-Unsur Manajemen Menurut Ajaran Al-Qur'an*, (Jakarta: Pustaka Al-Husna. 1983), p. 74.

Motivation is a condition in someone who encourages, activates or moves that directs or delivers behavior toward the destination. The effort to raise (motivate) is one of God's asthma, Al-ba'ist, which means awakening. According to the asthma God should managers have that trait so that it is hoped in his management is able to awaken his subordinate work. With regard to the nature of God Al-Ba'ist speaks Allah SWT. i.e:

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٣﴾

And he that put you at night and he knew what you were doing in the day, then he woke you up by day to be perfected (thy) age which he had set, then to God again, and he Tell you what you have been doing first.

Mobilization in management is the placement of all members of a group to work consciously to achieve a goal set according to organizational planning and patterns. In Islamist education The movement is an effort to give guidance and encouragement to all human resources from personnel who are in an organization in order to run their duties with the living. In science management there is closely relation actuating with motivation.

d. Controlling

Controlling or supervision, often also called control. Control is one of the management functions in the form of assessment, if necessary to hold a correction so that what the subordinates do can be directed to the correct path with the purpose and objectives that have been re-outlined. Supervision is one of the functions in management to ensure that the implementation of the work runs in accordance with the standards set out in the planning. Supervision/control is a process to ensure that actual activity is in accordance with the planned activity. The control process can involve several elements, namely: 1) Enforce performance standards. 2) measuring performance. 3) Comparing the performance to the specified standardization. 4) Take corrective action when detectable irregularities.¹⁴

Supervision in Islamic education is a complex oversight, material supervision and oversight of the spritual, there is a belief that this life is not monitored by managers and superiors only, but directly supervised by Allah SWT. This is according to the word of Allah SWT. namely:

¹³ Q.S. Al-An'am/6: 60.

¹⁴ Engkoswara dan Komariah, *Administrasi...*, p. 96.

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥﴾

Say: "If you hide what is in your heart or you are doing it, surely God knows". God knows nothing in the heavens and nothing is on the earth. And Allah is omnipotent over all things.

The surveillance system or control of the management system in Islamic education is a systematic act that guarantees that its operational activities actually refer to the existing planning. This supervision lasted not only when the Islamic education management process was completed. However, this oversight is always in place since it determines the planning and conducting of the organizing process.

Regarding the function of supervision, Allah SWT. say that is:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٦﴾

And those who take protectors other than Allah, God watch over their deeds; And you (yes Muhammad) are not the one who is in the watch over them.

Management is learned by many circles and develops into a unique discipline, namely management science. In its development, the science of management is related to other fields of science, so it is known various terms namely cooperative management, hospital management, education management, management Qalbu and so on. In short, the management is related to the art of organizing life, both in large and small scale. Basically, the management comes from the English language, which means organizing all the elements of management.¹⁷ Management is so important for the organization's wheels to reach a set goal.

In the view of Islam, after all the work is well arranged, it must surrender to Allah SWT, as his word is:

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿١٨﴾

"And surely if thou ask them," who created the heavens and the earth? " They would answer "Allah". Say, "If so, do you know about what you worship besides God, and if God is about to

¹⁵ Q.S. Ali 'Imran/3: 29.

¹⁶ Q.S. Asy-Syura/42: 6.

¹⁷ Mesiono, *Manajemen dan Organisasi*, (Bandung: Ciptapustaka, 2012), p. 16.

¹⁸ QS Az-Zumar/39 : 38.

bring disaster to me, whether they are able to eliminate the disaster, or if God is to give rahmad to me, can they prevent His rahmad? "Say," Allah suffice for me. He said that the people would laugh to surrender".

Management will work well as outlined in the ATS when supported by good leaders. A good leader is an unambitious leader for a position so that it drops others to gain office and power. The good leader in the management concept outlined from the various verses of the Quran is a leader who is an exemplary, responsible, empathy, forgiving, compassionate, visioning, communicative, perceptive, fair and thoughtful.¹⁹ Meek is part of the style of leadership in Islam, it can be interpreted from the word of Allah SWT. i.e:

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 ﴿٢٠﴾

So it is because of the mercy of Allah that ye shall be weak against them. If you're hard-hearted, they're about to distance yourself from around you. So be them, ask forgiveness for them, and be with them in that business. Then when you have made a determination, then laugh at God. Indeed, Allah loves those who laugh with him.

In addition there are some management behavior in Islam that must be considered, namely as modeled by the Prophet Muhammad SAW. i.e: a). Tauhid, which means to see that all the assets of business transactions occurring in the world belong to God, humans only get the trust to do it. b). Fair, meaning that any decision regarding the transaction with a colleague or work agreement must be based on the "one mutually agreed". c). Free will, Islamic management welcome its people to shed creativity in conducting its business transactions as long as fulfill the principle of Islamic Ekolomi, namely halal. d). Accountability, all decisions of a leader must be accounted for by the person concerned.

Each office is a mandate that must be accounted for. Because the hallmark of Islamic Management is trust. A leader must give the rights of others, both his business partners and employees. The leader must give the right to rest and the right to gather with his family to his subordinates. These are the values taught by Islamic management. Another characteristic of Islamic management is that a leader must be gentle towards his subordinates. A small example of a leader who applies softness in a working relationship is to always give a smile when passed on with employees and say thank you when the work is

¹⁹ Syafaruddin, *Manajemen...*, p. 120-127.

²⁰ Q.S. Ali Imran/3: 159.



over. Because a smile is a worship in Islam. However, the softness does not necessarily eliminate the firmity, authority and discipline.

CONCLUSION

Management is indispensable in organizations. Something good it will fail if it is not managed properly. Conversely, something that is not good will succeed when managed properly. Management in Islam is seen as an embodiment of charity that must have a starting point of goodwill. Goodwill will bring to the motivation of activities to achieve good results for mutual success. Successful management is not separated from the role of intelligent leaders in Islamic perspectives, namely: being an example, responsible, empathy, forgiving, Sweist, has a vision, communicative, perceptive, fair and thoughtful.

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