A Thematic Study of Management Verses and Their Relevance to Islamic Education

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Abstract:
Management plays an important role in how Islamic education is carried out. It's not just about running things well, but also about including important spiritual values. This study looks at verses from the Quran that talk about management ideas and how they can be used in Islamic education. The research uses a qualitative method, looking at texts through a thematic approach. The verses studied cover topics like planning, leading, making decisions, discussing matters, and overseeing work. The results show that values like being trustworthy, fair, honest, and responsible from the Quran are very useful in improving the overall management of Islamic schools. So, using these ideas is a smart way to create a better education system that helps shape good character.
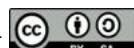
INTRODUCTION

Management plays a crucial role in ensuring the success of education, including Islamic education. According to Ahyani and others (2021), Islamic education management encompasses not only day-to-day tasks and technical work, but also spiritual and moral aspects rooted in Islamic teachings, particularly the Quran and Hadith. In other words, management in the context of Islamic education should incorporate Islamic values, ensuring that the goals of education encompass not only worldly objectives but also spiritual ones. This aligns with Annisyaroh's (2023) view, who suggests that Islamic education management should be based on principles such as trustworthiness, fairness, sincerity, consultation, and responsibility, all of which have a strong foundation in the Quran and Hadith.

The Quran, as the holy book of Islam, contains many verses that can serve as sources for managerial principles. Values like fair leadership (QS. An-Nisa: 58), decision-making through consultation (QS. Ash-Shura: 38), strategic planning (QS. Al-Hasyr: 18), and principles of accountability and transparency (QS. Al-Baqarah: 282) show that the Quran is highly relevant in shaping an effective and meaningful framework for Islamic education management (Munawaroh: 2021). Even research by Lutfi (2023) has identified several Quranic values, such as faith, honesty, responsibility, professionalism, efficiency, and teamwork, as the foundation for ideal educational management.

But in practice, many Islamic educational institutions still use traditional management systems without fully integrating Quranic values. This is due to several factors, including a lack of understanding about management based on the Quran, limited human resources that are

knowledgeable in both modern management and Islamic values, and the absence of a structured implementation model (Fikriyyah & Fauji, 2022). As a result, the management of Islamic educational institutions is often inefficient, and achieving holistic educational goals—combining intellectual, spiritual, and moral aspects—is challenging (Hasibuan & Hasibuan, 2022).

The lack of alignment between management practices and Quranic values also risks causing integrity crises in educational leadership, weak long-term planning, and poor quality educational evaluation. However, Quranic values are not just normative; they are also practical and have great potential to serve as a guide in building a superior Islamic educational management system (Sutriani: 2021).

Therefore, a thematic study of management-related verses in the Quran is very important. This research not only aims to uncover managerial values in the Quran but also to examine how far these values can be applied in the current context of Islamic educational management. In this way, a management system for education will be created that is not only efficient and effective but also religious and focused on developing a complete human being (Lutfi, 2023).

Thematic research on management verses in the Qur'an is a crucial need in today's Islamic education context. This approach aims to deeply and systematically explore the managerial principles found in the Qur'an, so that these values can be effectively applied in managing Islamic educational institutions. Sutrisno and Fajriyah (2022) explain that a thematic study of the Qur'an enables an understanding of management concepts from an Islamic perspective by examining verses that discuss aspects such as leadership, organization, planning, and control, all of which contain high spiritual and moral values.

Applying Qur'anic values in Islamic educational management not only strengthens the theological foundation of institution management but also improves overall management quality. Lutfi (2023) emphasizes that values such as faith, sincerity, trustworthiness, consultation, justice, and accountability, extracted from Qur'anic verses, should be the main foundation for Islamic educational management practices. By integrating these values, educational institutions focus not only on administrative or academic aspects, but also on comprehensively building the character and spirituality of students.

Furthermore, a deep understanding of management verses in the Qur'an enables Islamic educational managers to make decisions that are not only effective administratively but also aligned with religious values. This is crucial to ensure that decisions align with the principles of justice, trustworthiness, and honesty that are fundamental to Islamic values (Ahyani, Abduloh, & Tobroni, 2021). Thus, decisions made are not only aimed at achieving worldly goals, but also carry the value of worship, bringing blessings and sustainability to the educational institution.

Additionally, managerial principles such as consultation and participation in decision-making enable Islamic educational institutions to create a conducive and democratic work environment. Consultation is not just an administrative mechanism, but also a reflection of Qur'anic values that emphasize dialogue and consensus (Lutfi, 2023). Meanwhile, the aspects of efficiency and effectiveness in resource utilization are emphasized to ensure institutions operate optimally without waste, in accordance with Qur'anic principles regarding responsibility in managing trust (Damanhuri, 2022).

The application of these principles in the context of Islamic educational management today is visible not only in human resource, financial, and administrative management, but also in structured and sustainable Qur'an learning management (Istiqomah & Hidayah, 2021).

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Therefore, Islamic educational institutions can ensure that the learning process not only takes place academically, but also carries spiritual and moral content, producing graduates who are not only intellectually smart but also have integrity and noble character.

Overall, focused research on management verses in the Quran provides a strong foundation for Islamic educational institutions to develop a holistic and authentic management system. This approach bridges modern management theories with Islamic values, allowing Islamic education to be managed effectively, efficiently, and with blessings. Therefore, this research is not only beneficial academically but also contributes significantly to improving the quality of Islamic education in the modern era.

METHOD

This study employs a qualitative approach, utilizing a library research method, to examine verses from the Quran related to management through thematic interpretation. Data are collected from primary sources, such as the Quran and its interpretations, as well as secondary sources, including books and scientific journals on management and Islamic education. The data analysis technique used is content analysis, which involves classifying and interpreting relevant verses based on management principles such as planning, leadership, monitoring, and decision-making. These verses are then analyzed for their relevance to current practices in Islamic education management (Zed, 2004; Sutrisno & Fajriyah, 2022; Lutfi, 2023).

RESULT

The Concept of Islamic Education and the Relevance of Management Principles in the Educational Context

Islamic education is a comprehensive learning process that encompasses a wide range, focusing not only on the mastery of knowledge and skills, but also emphasizing the development of noble character, spiritual growth, and the formation of character in line with Islamic teachings. The primary objective of Islamic education is to cultivate a complete human being, referred to as "insan kamil," who is proficient in three key aspects: faith, knowledge, and action. This ideal human in Islam is not only intellectually intelligent but also spiritually mature and responsible in their actions (Mas'ud, 2020). Therefore, Islamic education is holistic, integrating cognitive, affective, and psychomotor aspects in the learning process.

The fundamental basis of Islamic education is the revelation of the Qur'an and the teachings of Prophet Muhammad SAW, which place knowledge as an essential need for humans to know Allah SWT and live life in accordance with His guidance.

This is clearly seen in Surah Al-Alaq, verses 1-5, which contain the first command given to humans to read and learn.

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ الَّذِيْ عَلَّمَ بِالْقَلَمِ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ

"Read in the name of your Lord who created! He created man from a clot of blood. Read! Your Lord is Most Honorable, who taught (humankind) by the pen. He taught man what he did not know."

This verse indicates that education begins with mastering reading and knowledge, as the primary means of drawing closer to Allah SWT and understanding His creation. According to Al-Qurtubi (2000), this verse marks the beginning of the idea that knowledge is the primary foundation of Islamic education, so the learning process should start with reading and a deep understanding of Islamic teachings. Therefore, Islamic education cannot be separated from ongoing learning efforts to acquire valuable knowledge that benefits both individuals and the community. Additionally, the spiritual and moral aspects of Islamic education play a crucial role in shaping the character of students.

Imam Al-Razi (2002) emphasizes that the purpose of education in Islam is not only to acquire formal knowledge, but also to strengthen faith and morality, so that a person with a noble character is formed according to the teachings of Sharia. This concept renders Islamic education a process of comprehensive and integral value transformation, rather than merely the transfer of knowledge.

Therefore, Islamic education is a multidimensional process that not only prepares students to master knowledge and skills but also instills strong spiritual and moral values, enabling them to contribute positively to both the worldly and the afterlife (Mas'ud, 2020).

Islamic education is based on the belief that humans are created in the most perfect and noble form, as mentioned in Surah At-Tin, verse 4:

$$\text{لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْ اَحْسَنِ تَقْوِيْمٍ}$$

"Indeed, We have created humans in the best form."

This verse serves as the foundation for Islamic education, which not only focuses on cognitive aspects but also on moral and spiritual development (Departemen Agama RI, 2010). In modern terms, this means that education should shape individuals who are not only academically proficient but also possess good character and a strong spiritual awareness.

According to Imam Al-Razi (2002), this verse suggests that education should help humans return to their optimal natural state. In his interpretation, Al-Razi emphasizes that this natural state includes aspects of faith, piety, and noble character. Therefore, Islamic education is designed as a holistic process that integrates knowledge (ilm), belief (iman), and action (amal), which support and strengthen each other (Al-Razi, 2002). This concept prevents education from being limited to a secular approach that only focuses on rational and intellectual aspects.

Al-Qurtubi (2005) adds that humans are created in the best form, not just physically but also morally and spiritually. He explains that this best form encompasses moral responsibility and spiritual accountability, which must be developed through moral education and character formation. This interpretation leads Islamic education towards the development of individuals who can balance knowledge, belief, and ethical behavior in everyday life (Al-Qurtubi, 2005).

In modern education, John Dewey (1916) emphasized that education should be democratic and holistic, developing both students' intellectual abilities and moral character. Although Dewey was not an Islamic figure, his principles align with Islamic education, which places moral and spiritual values as the foundation of a complete education. This is important because without a moral foundation, knowledge can be misused, while without knowledge, moral development cannot reach its full potential.

Fazlur Rahman (1980) supported this view by stating that Islamic education aims to shape well-rounded individuals—not just intellectually smart, but also spiritually and morally mature, enabling them to contribute meaningfully to society. In his book, Rahman emphasized the importance of contextualizing Islamic education to remain relevant to modern challenges without

compromising core Islamic teachings (Rahman, 1980). In contemporary practice, holistic Islamic education is evident in the curricula of Islamic schools, which integrate religious studies with general knowledge subjects, as well as character-building programs. For example, boarding schools that do not only teach religious subjects but also science, technology, and foreign languages in balance. Moral education is imparted through lessons on manners, social responsibilities, and the practice of spiritual values, such as discipline, honesty, and empathy (Nata, 2005). Additionally, many modern Islamic educational institutions develop learning methods that encourage students to internalize spiritual values through social activities, preaching, and community service. This approach aligns with the concept of amal in the triad of knowledge, faith, and action, formulated by Al-Razi and Rahman. As a result, students not only understand theories but also learn to apply moral values in real-life situations.

The success of Islamic education is not only measured by the effectiveness of teaching and the development of students' character, but it is also greatly influenced by the quality of management within the educational institution itself. Mas'ud (2010), an education expert, emphasizes that applying modern management principles rooted in Islamic values is key to improving the effectiveness and efficiency of Islamic educational institutions. These principles, which include planning, organizing, directing, and controlling, can be adapted flexibly to align with the goals of Islamic education. This creates a balance between spiritual and administrative aspects (Mas'ud: 2010).

In this context, Islamic scholars also provide important perspectives, highlighting the importance of management in education as part of a moral responsibility and trust. Ibn 'Ashur (2006), in his interpretation, explains that education in Islam is not only about transferring knowledge and spiritual development, but it also requires proper management to provide maximum benefit to individuals and society. Effective management is a concrete expression of implementing Islamic principles of justice ('adl) and trust (amanah), where resources must be managed fairly and responsibly for the welfare of the community (Ibn 'Ashur: 2006).

Similarly, Al-Ghazali (2003) stresses the importance of systematic planning and organization in Islamic education. In his monumental work, Ihya 'Ulum al-Din, Al-Ghazali highlights that structured and organized education creates a conducive learning environment for the development of both mind and soul. This approach aligns with modern management principles that encourage the creation of evaluation and development systems as part of the essential managerial cycle needed to improve the quality of education (Al-Ghazali, 2003).

According to Sayyid Qutb (1990), Islamic education should foster clear visions and missions based on Islamic values, thereby producing generations who are not only academically proficient but also strong in faith and prepared to face the challenges of their time. A clear vision and mission serve as a strategic guide that can strengthen cooperation among all elements of the educational institution, including the optimal management of human and material resources, as well as the creation of an innovative learning environment (Qutb, 1990).

Based on the ideas of these thinkers, the application of management principles in Islamic education can be summarized as follows:
1) Setting clear visions and missions in line with Islamic values
   Vision and mission serve as the strategic foundation that guides all educational activities, ensuring focus on the noble goal of educating a complete human being (al-Insān al-Kāmil) in accordance with the best nature (Al-Ghazali, 2003; Qutb, 1990).

2) Optimal management of human and material resources

Effective human resource management involves developing the competencies of teachers and educational staff who are not only professional but also have a high level of spiritual awareness (Mas'ud, 2010). The management of material resources includes educational facilities and infrastructure that support the learning process.

3) Continuous evaluation and development system

Evaluation is not only done on students' academic performance but also on the effectiveness of the learning process and institution management (Al-Ghazali, 2003). Continuous development is essential so that educational institutions can remain adaptable and responsive to the changes of the modern era (Mas'ud, 2010).

4) Creating a conducive and innovative learning environment

An environment that supports the growth of creativity and innovation, both in teaching and institution management, in line with the demands of 21st-century education, can prepare students to face global challenges (Qutb, 1990).

Thematic Analysis of Management Verses

Management is both an art and a science of effectively and efficiently organizing resources to achieve specific goals. In the context of Islam, management is not just a worldly activity, but also part of good deeds that will be accounted for on the Day of Judgment. Therefore, the principles of management in Islam are closely connected to divine values, Quranic ethics, and the teachings of the Prophet Muhammad SAW.

The Quran, as the sacred book of Muslims, contains not only teachings about worship and morality, but also fundamental principles of social, political, economic, and leadership life that are relevant to modern management concepts. Although the term "management" is not explicitly mentioned in the Quran, its values are clearly present and can be discerned through thematic interpretation (maudhū'i) of verses that address the management of people, time, resources, and responsibilities. Four main functions in modern management: planning, organizing, controlling, and evaluating, have strong parallels with values found in Quranic verses. By examining this theme thematically, we not only understand how the Quran guides humans in systematically managing their lives, but also how managerial functions can be carried out within the framework of piety, trust, and accountability to Allah SWT.

Therefore, in this study, each of these management functions will be discussed in detail from the perspective of the Quran, along with interpretations from prominent exegetes and views from general management scholars, using the APPA approach (Ayat-Penafsiran-Pendekatan Tokoh-Aplikasi) to make the discussion more systematic, academic, and practical.

1) Planning

Planning is the process of setting goals and designing steps or strategies to achieve those goals in a systematic and measurable way. This function is crucial in management because it prepares the organization for the future with clear strategies, enabling goals to be achieved effectively and efficiently (Terry, 972). From an organizational psychology perspective, planning also increases employee motivation and commitment within the organization (Locke & Latham, 2002). From an Islamic perspective, planning should be based on awareness of responsibility towards Allah SWT, so that the goals set must bring benefits both in this world and the hereafter (Ibnu Katsir: 2019). Allah SWT says in Surah Ali Imran verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۗ اِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

"So, by the mercy of Allah, you (Prophet Muhammad) are gentle with them. If you were harsh and hard-hearted, they would certainly have turned away from you. Therefore, forgive them, ask forgiveness on their behalf, and consult with them in all matters of importance. Then, when you have made a decision, put your trust in Allah. Indeed, Allah loves those who rely upon Him."

Ibnu Katsir (2019) explains that this verse embodies the principle of planning through consultation (shura), an essential component in decision-making and strategy development. After discussing together, a firm decision is made, and the outcome is entrusted to Allah. Al-Qurtubi interprets that good planning must involve gentleness and careful consideration to avoid causing tension within the group. Al-Razi adds that the planning process is part of human effort, which must be accompanied by prayer and trust in Allah to achieve optimal results. Sayyid Qutb emphasizes the importance of combining human effort and faith in making decisions and planning for the future. Fahmy (2021) provides a contemporary interpretation, considering the principles of consultation and reliance on Allah to be relevant to participatory planning methods and risk management.

This aligns with the opinion of George R. Terry, a classical management expert, who defines planning as the process of determining objectives and the specific steps to achieve them. According to Terry, planning is the initial stage in the management process and is very important because it provides direction for all organizational activities. In this context, planning is not only about determining general goals but also about detailing specific steps to be taken, when, by whom, and how, so that the organization can move systematically and in an organized manner (Terry, 1972). According to Terry, planning serves as the foundation for other management functions such as organizing, controlling, and evaluating.

Edwin Locke and Gary Latham emphasize the importance of clear and specific goals as a key factor in enhancing motivation and performance within an organization. In Goal Setting Theory, they found that individuals and organizations with clear (specific) and challenging yet achievable goals perform far better than those with vague or general goals. They explain that clear goals help individuals understand expectations, direct effort, increase focus, and facilitate the evaluation of achievements (Locke & Latham, 2002). This is highly relevant in organizational planning because specific goals form the basis for strategy and performance measurement.

Henry Fayol, considered the father of modern management, emphasizes that planning is a primary management function that must be carried out before other activities. Fayol argues that without proper planning, organizing, and controlling, an organization cannot function effectively. According to Fayol, planning is the process of determining the necessary steps and resources to enable managers and employees to work with clear objectives and a directed approach (Fayol, 1949). In other words, planning provides direction for all organizational activities and serves as a guide for decision-making.

Peter Drucker, a contemporary management figure, considers planning to be an important tool for facing uncertainty and change in the business world. Drucker argues that a rapidly changing and risky business environment requires flexible and adaptable planning. According to Drucker, planning is not just about making a fixed plan, but also helps organizations prepare for various possibilities

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with alternative strategies and readiness to face changes (Drucker, 2007). With proper planning, organizations can remain competitive and continue to innovate even as the market evolves.

Muhammad Syukri Saleh developed a management approach by combining classical management theory with Islamic values. In terms of planning, Saleh emphasizes the balance between trust and surrender to Allah SWT. According to him, planning in Islamic organizations focuses not only on technical and strategic aspects but also encompasses spiritual values, requiring managers to be morally and ethically responsible (Saleh, 2020). This approach teaches that although humans are obliged to plan and strive earnestly, the ultimate outcome is entrusted to the will of Allah. Therefore, planning must be based on good intentions and honesty.

Five key figures highlight different important aspects of planning: Terry focuses on the systematic and detailed nature of planning. Locke and Latham stress the importance of clear and motivating goals. Fayol reminds us that planning is the primary function in management. Drucker emphasizes the importance of flexibility and adaptability in the face of change. Saleh adds the spiritual and ethical dimensions as the foundation of planning in an Islamic context. Understanding these viewpoints shows that planning is not just a technical or strategic function, but also a human and spiritual one.

When done properly, it leads to sustainable success for an organization. This approach can also align with Islamic values, which include: a) Consultation in planning: Islamic organizations should consult members (syura) before making important decisions, as seen in Surah Ali Imran:159, to consider all perspectives and build collective commitment (Ibnu Katsir: 2019). b) SMART Goals: Setting specific, measurable, achievable, relevant, and time-bound objectives, following modern management principles (Locke & Latham, 2002). c) Using SWOT analysis to identify strengths, weaknesses, opportunities, and threats in the organization as a basis for thorough planning (Terry: 1972). d) Trusting in God after making efforts: After a solid plan is made and actions are taken, leaders and members should place their trust in Allah for the success and blessings of the outcome (Sayyid Qutb). e) Developing contingency plans: Creating backup plans to deal with unexpected changes and risks, following risk control principles in management (Drucker).

2. Organizing

Organizing is one of the fundamental functions of management, aiming to arrange resources, tasks, and relationships between individuals or units within an organization so that they can work together effectively to achieve common goals. In modern management, organizing involves identifying the necessary activities, grouping them, assigning responsibilities and authority, and coordinating relationships between individuals and units in the organization (Robbins & Coulter, 2020). In Islam, good organizing principles are reflected in various verses of the Qur'an that emphasize order, teamwork, role division, and structured systems. Allah SWT created the universe in a highly organized and systematic way, which reflects the organizing principles found in management. Therefore, it is essential to understand how Quranic values can enrich modern management practices in organizational settings.

$$ اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ $$

Indeed, Allah loves those who fight in His cause, all united in one line, like a strong building.

According to Ibn Kathir (2019), this verse indicates that Allah loves order and unity in collective efforts, particularly in the context of struggle or jihad. The example of "a strong building" indicates that strength comes from a well-organized and supportive structure. If one part of the building is

weak, the whole structure could be affected. This highlights the importance of well-distributed tasks that remain fully coordinated. In terms of organization, this interpretation shows that the effectiveness of a team or institution depends on a shared vision and the coordinated functions of its members working within a system (Ibn Kathir: 2019). In management, this can be understood as the importance of teamwork, coordination, and support among different parts of an organization. Each individual in the team holds an important role that cannot stand alone.

Al-Jalalayn (2020) focuses on the meaning of two main words in this verse: "ṣaffan" (صَفًّا), which means a well-organized and neatly arranged line, and "bunyanun marsus" (بُنْيَانٌ مَّرْصُوصٌ), meaning a strong, solid structure with no gaps between its parts. In this interpretation, the emphasis is on unity. The verse suggests that strength stems from order and discipline, as indicated in the line. It's not enough to just gather; what matters more is being connected in an organized, disciplined, and cooperative system. This principle fits well with the needs of modern organizations, which require structured work, clear responsibilities, and continuous communication between different units.

Qurtubi (2019) expands the meaning of this verse beyond military or jihad contexts to include other areas of social and structural life. He explains that the verse also indicates the importance of good organization, governance systems, and a well-ordered society. Strength and order are universal values needed in all forms of social interaction. In the context of managing society and organizations, Qurtubi sees this verse as a model of collective leadership, where all elements are actively involved and not working separately. This highlights that order and structure are important not only in companies but also in government, education, and society as a whole.

Al-Baidawi (2020) highlights values such as discipline, collective responsibility, and integration in task execution. He sees the line formation, like a strong building, not just because of the positions being aligned, but because of the shared responsibility that binds them together. Al-Baidawi also suggests that effective teamwork must be based on commitment and shared values, rather than just physical or formal structures. This aligns with the importance of organizational culture and shared values in management. Structure alone is not enough; there must be a sense of togetherness and mutual ownership among team members for the organization to function optimally.

This can be thoroughly understood by looking at the universal explanation reviewed by various experts. Henri Fayol (2018) states that organizing is a core element of management, involving the systematic arrangement of a work structure. Fayol perceives an organization as a working unit that requires task division, responsibility assignment, and the organization of interdepartmental relationships to function harmoniously toward common goals. In his view, organizing goes beyond merely placing individuals within an organizational framework; it also includes arranging resources such as time, equipment, and capital to ensure efficient allocation. Fayol emphasizes the importance of hierarchy, unity of command, and organizational discipline as essential components of establishing a work structure. Thus, in Fayol's concept, organizing is the initial step in creating a stable system that operates effectively over the long term (Fayol: 2018).

On the other hand, George R. Terry (2019) defines organizing as the process of specifying tasks, determining who is responsible for what, and how these tasks are coordinated. Terry's primary focus is on the logical and rational allocation of work to prevent overlaps in functions or gaps in responsibilities. He points out that the organizing function includes identifying key tasks, grouping jobs by similar functions, establishing authority, and clarifying reporting lines. In a healthy organization, this division should consider individual capabilities and organizational needs, fostering synergy among departments and promoting effective work. Terry stresses that without effective

organizing, even the best plans will fail to be implemented due to chaos within the work structure (Terry, 2019).

In contemporary management approaches, Stephen P. Robbins and Mary Coulter (2020) broaden the understanding of organizing as the process of designing an organizational structure to efficiently achieve objectives. They view organizing as a strategic activity that determines how tasks are divided, who reports to whom, and how decisions are made within the organization. According to them, a well-structured organization will establish clear workflows, enable quick decision-making, and ensure efficient use of resources. Robbins and Coulter also emphasize the necessity of considering external environments and the dynamics of change when designing an organizational structure. They advise organizations to select an appropriate structural model, whether functional, divisional, matrix, or team-based, based on the organization's strategy and size (Robbins and Coulter, 2020).

Fayez Al-Khatib (2021) emphasizes, in the context of modern organizational theory, the importance of creating a flexible structure for organizations rather than a rigid one. He points out that in a business environment characterized by uncertainty and rapid change, it is insufficient for organizations to rely solely on formal structures; they need to establish open communication channels and adaptable coordination mechanisms. Al-Khatib highlights that modern organizing functions must be able to respond to external shifts, such as technological advancements, global crises, or changing customer preferences. Thus, organizations that aim to endure and grow require a dynamic structure that allows information to flow freely, enables quick decision-making, and facilitates efficient cross-functional teamwork. In Al-Khatib's perspective, organizing involves more than just task division; it encompasses structural intelligence and the organization's ability to adapt without losing its direction (Al-Khatib: 2021).

3. Controlling

Organizing is a management function that involves establishing a work framework, allocating responsibilities, and coordinating tasks within a cohesive system to achieve the organization's goals effectively and efficiently.

According to Henri Fayol (2018), organizing is a key activity in management that includes systematically establishing a work structure. In his view, organizing is more than just placing individuals in specific roles; it involves arranging working relationships, task assignments, and integrated coordination within a strong unit. Fayol emphasizes that a robust structure ensures smooth operations and facilitates oversight and decision-making. In essence, an organization serves as the foundation for organizational stability, allowing all components to function harmoniously and purposefully (Fayol, 2018).

Meanwhile, George R. Terry (2019) defines organizing as the process of arranging work in detail, which includes determining who is accountable for specific tasks and how coordination among those tasks is organized. Terry emphasizes the importance of avoiding task overlaps that can lead to inefficiencies and confusion during execution. This process ensures that every member of the organization understands their role and responsibilities, as well as how their work contributes to the organization's overall objectives. Thus, according to Terry, organizing is about establishing order and clarity in the division of labor (Terry, 2019).

Next, Stephen P. Robbins and Mary Coulter (2020) emphasize that organizing involves designing an organizational structure that facilitates the efficient attainment of goals. Robbins and Coulter view organizing as an activity that must take into account both external and internal factors of the organization, such as the business environment, technology, and organizational culture. They

assert that an effective structure should maximize resources and minimize communication barriers. Their main focus is on creating a work system that is not only well-organized but also adaptable to the changes and needs of a dynamic organization (Robbins & Coulter, 2020).

Finally, Fayez Al-Khatib (2021) emphasizes the significance of an organizational structure that is not rigid but rather adaptive and flexible. In a time of rapid and unpredictable changes, organizations must be able to adapt to various external challenges, such as technological advancements and market dynamics. Al-Khatib also emphasized the significance of maintaining open lines of communication as a means of effective coordination among various parts of the organization. An adaptive structure enables organizations to endure and grow swiftly without compromising their integrity and strategic direction (Al-Khatib, 2021).

From the perspective of the Quran, organization is reflected in the verse QS Al-Hasyr (59):18, which urges individuals to consider their deeds for the future and to be accountable for each action (Ibn Kathir, 2019).

$$\text{... لِغَدٍ قَدَّمَتْ مَّا نَفْسٌ وَلْتَنْظُرْ اللهَ اتَّقُوا اٰمَنُوا الَّذِيْنَ يٰٓاَيُّهَا}$$

"O you who believe, fear Allah and let every person look to what they have sent forth for tomorrow (the Hereafter)…"

This verse is a direct call to the believers to be mindful of God and at the same time assess their past actions, while also preparing themselves for the future, specifically the Day of Judgment. Allah commands the followers to practice piety twice, interspersed with the instruction "waltanzhur nafsun maa qaddamat lighadin" (let each soul reflect on what it has prepared for the next day). This indicates the importance of self-awareness, monitoring one's actions, and accountability for every decision and deed. In the context of management, this aligns with the controlling function, which focuses on monitoring, evaluating, and correcting the achievement of objectives.

According to Ibn Kathir (2019), this verse is an invitation for the believers to engage in continuous self-reflection (self-evaluation). The statement "each individual should reflect on what they have done for tomorrow" implies that one must evaluate and oversee all actions in their worldly life, as there will be consequences on the Day of Judgment. Ibn Kathir emphasizes that oversight applies not only to outward actions but also to internal aspects, including intentions, motivations, and the goals of charitable deeds. In the context of management, this interpretation aligns with the principle of internal control, which involves a comprehensive assessment of processes and work outcomes, as well as making corrections if there are deviations from established standards (Ibnu Katsir: 2019).

Al-Qurtubi (2019) interprets that this verse conveys a command to be mindful of one's duties, accompanied by reflective actions, such as assessing one's previous deeds, as this will influence an individual's fate in the afterlife. It explains that "ghadin" (tomorrow) serves as a metaphor for the day of retribution; however, it can also represent the future in a broader sense, including life in this world. Therefore, according to Qurtubi, this verse teaches the significance of planning and overseeing the future, not solely the afterlife. In the context of an organization, this signifies the importance of controlling as a tool to measure the effects of every policy and action, as well as serving as a foundation for continuous improvement (Al-Qurtubi:2019).

Ar-Razi (2020) in his commentary states that the command in this verse directs towards self-management and introspection, qualities that are essential for responsible leaders. He emphasizes that control over actions is not only an individual spiritual obligation but also has social and systemic dimensions. In an organization, this principle can be understood to mean that each work unit and

leader must ensure that their activities align with long-term goals and are open to assessment and improvement. Ar-Razi also connects this supervision with the concepts of justice and accountability, which are two essential principles in modern governance (Ar-Razi, 2020).

In this context, Allah presents a model of divine oversight as an example for management: the necessity of monitoring, evaluation, and accountability that will be required on the "day to come". This verse can be applied as a moral and spiritual principle in organizational management, which means that every action should be monitored, assessed for its impact, and corrected if it diverges from the mission.

4. Evaluating

Evaluation is a crucial function in management that serves as a tool for measuring the effectiveness and success of implementing a plan. This process is conducted to evaluate the results achieved and to compare them with the initial objectives. If discrepancies are found, the evaluation also serves as a means of correction to help the organization get back on the right track. In modern management, evaluation is regarded as a crucial part of the control function, essential for maintaining the smooth operation and success of an organization (Stoner, Freeman, and Gilbert, 1995).

From the perspective of the Al-Qur'an, the idea of evaluation is deeply connected to the principles of accountability and self-improvement. Allah SWT states in Surah Ar-Ra'd, verse 11, which says:

$$\text{...اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ...}$$

"…Indeed, Allah does not change the condition of a people until they change what is within themselves…"

This verse indicates that significant change can only occur when individuals or groups are willing to engage in conscious and consistent evaluation and improvement. In other words, evaluation in management is not solely an administrative task; it also serves as a spiritual and moral reflection that should be conducted continuously (Ibn Kathir: 2019).

This verse conveys a very important message regarding the concepts of evaluation and self-improvement in Islam. In essence, this statement illustrates that personal and societal changes and improvements can only occur if there is an awareness to engage in self-reflection and assessment beforehand. This means that the process of improving a situation cannot rely solely on external factors or prayer; it must begin with the individual's or group's intention, effort, and concrete actions.

Ibn Kathir explains that evaluation in the context of this verse is a process of deep introspection. An individual must honestly evaluate their actions, considering both their positive and negative aspects, and then strive for continuous improvement. Evaluation is not merely about examining the final outcome; it also involves assessing the process and intentions behind those actions. Ibnu Katsir emphasizes that evaluations of this nature are crucial for individuals to attain success, both in this world and in the hereafter. In other words, evaluation serves as a means for continuous self-development, guiding individuals toward the enhancement of their spiritual and moral quality.

Al-Qurtubi emphasizes that evaluation is a moral duty that every individual must fulfill. In his view, evaluation encompasses an honest assessment of all actions taken, utilizing divine standards as the benchmark. Such an evaluation requires honesty and sincerity to ensure that the results truly reflect one's actual condition. According to Al-Qurtubi, without honest evaluation, an individual cannot recognize their weaknesses and shortcomings, which prevents them from making self-

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improvements. A proper evaluation will enable an individual to achieve a noble life goal, which is a life that is pleasing to God.

Fakhruddin Al-Razi views evaluation as an essential aspect of knowledge that helps individuals make informed decisions. For him, evaluation is not merely an emotional or spiritual activity, but also a rational process that must be conducted with objectivity and grounded in the principles of Shariah. Evaluation, in the view of Al-Razi, serves as a tool to assess the extent to which an individual's actions and decisions align with Islamic values and Sharia law. Thus, evaluation serves as a guide to ensure that the decisions made do not deviate from religious rules and can provide benefits for both individuals and society.

Integrating the understanding of QS Ar-Ra'd verse 11 and its interpretation by scholars with management knowledge reveals that evaluation is not merely a measure of performance or administrative oversight. In Islamic management, evaluation is a comprehensive process that combines technical and spiritual aspects. It serves as a control mechanism based on Sharia principles and Islamic moral values.

QS Ar-Ra'd verse 11 teaches that changes within an organization must begin with individual changes through self-assessment. This process must encompass three primary dimensions: Ihsan (Sincerity and Commitment): The evaluation should be conducted with complete honesty and accountability, avoiding any data manipulation, so that the evaluation results reflect the true situation and can be utilized for improvement (Al-Qurtubi, 2020). Tazkiyah (Self-Purification): Evaluation is not merely an assessment of outcomes; it serves as a means to cleanse oneself of negative traits and enhance spiritual and moral quality, so that one's performance becomes a source of blessings (Ibn Kathir, 2019). Taqwa (Awareness of Allah): The understanding that Allah is always watching makes evaluation a form of spiritual reflection, rather than merely an administrative formality. This encourages each individual to take responsibility and commit to Sharia standards in their decision-making processes (Al-Razi, 2018).

From the perspective of general management, the views of prominent figures also highlight the significance of evaluation. Peter Drucker asserts that evaluation is crucial for measuring and improving an organization's performance and productivity over time (Drucker, 2007). Henri Fayol, recognized as the father of classical management, categorized evaluation within the control function, where managers must compare work outcomes against established standards and take corrective actions if discrepancies are identified (Fayol, 1916). On the other hand, Mary Parker Follett viewed evaluation as a learning process that allows organizations and individuals to grow and adapt to dynamic environmental changes (Follett, 1924).

It can be fully understood that evaluation in management is not merely an administrative task to assess work outcomes; rather, it is a dynamic process that includes introspection, moral responsibility, and continuous improvement. The perspective of the Qur'an and the interpretations by scholars offer a spiritual and ethical dimension that enhances the meaning of evaluation, while general management theory provides a practical framework that can be applied within modern organizations. Thus, a comprehensive evaluation will lead to management that is not only materially effective but also morally and spiritually meaningful.

DISCUSSION

Management is a crucial aspect that determines the success of an organization or institution, including in the field of education. According to Robbins and Coulter (2017), management is the process of planning, organizing, directing, and controlling an organization's resources to achieve

objectives efficiently and effectively. In the realm of education, management encompasses several activities, including curriculum planning, organizing teaching staff, supervising the learning process, and assessing learning outcomes (Bush, 2011).

The success of an educational institution does not solely rely on the quality of the teachers or the learning materials provided, but is also significantly influenced by the effectiveness of the institution's management. Good management enables the proper allocation of resources, coordination among educational components, and the creation of a supportive learning environment (Leithwood and Riehl, 2005). Without systematic and structured management, the potential of educational institutions will not be fully optimized.

In the context of Islamic education, the management of institutions should not be viewed merely as administrative or technical tasks, but must also be founded on the values and principles of Islam, as derived from the Qur'an, which serves as the primary source of Islamic teachings (Alatas, 2012). Islamic education management incorporates spiritual and moral concepts such as trust, consultation, fairness, and sincerity, which serve as the ethical foundation in the education management process (Rasul, 2015).

For instance, the principle of consultation in the Qur'an (Q. S. Asy-Syura: 38) emphasizes the importance of making decisions collectively, which can be applied in the management of schools or Islamic boarding schools. Additionally, the principle of trust teaches that the administrators of educational institutions must be responsible for the duties they undertake, which aligns with the principle of accountability in modern management (Nasution, 2011). Thus, management in Islamic education encompasses not only technical and functional aspects but also emphasizes values and ethics as the foundation for sustainable and quality education.

The Al-Qur'an, as the primary source of Islamic teachings, not only includes guidance and spiritual values but also contains universal and practical management principles applicable to various aspects of life, including management. Both explicitly and implicitly, the Qur'an addresses fundamental principles such as planning, organizing, leadership, supervision, and decision-making, which serve as the foundation for an effective management system (Suyanto, 2016).

For instance, the principle of planning is evident in the story of Prophet Joseph in QS Yusuf (12:47-49), which illustrates how Prophet Joseph strategized the storage of harvests to prepare for times of famine. This highlights the significance of a long-term vision and strategy in resource management. The principles of effective leadership are also emphasized in various contexts, such as in QS Al-Baqarah (2:247), which highlights that a leader should possess adequate knowledge and skills, reflecting the aspects of competence and legitimacy in leadership (Alatas, 2012).

Organization and coordination are also implied in QS Al-Kahfi (18:16-17), where the arrangement of a group is carried out to confront threats collectively. Furthermore, the aspect of ongoing supervision and evaluation is outlined in QS Al-Mujadilah (58:7), in which Allah asserts that He is All-Watchful over all matters. This highlights the significance of transparency and accountability within the Islamic management system (Nasution, 2011).

Nevertheless, studies that systematically review management versus thematically remain quite limited, particularly those that directly connect these values with the practices of modern Islamic education. Previous research has primarily concentrated on general management or Islamic education in a limited manner, without fully integrating both areas comprehensively (Rasul, 2015). Therefore, this thematic study, which examines the verses on management in the Qur'an, aims to fill this gap by providing a thorough understanding of how Qur'anic principles can serve as the foundation for managing Islamic educational institutions.

Understanding the principles of management taught in the Qur'an plays a significant role for educators and administrators of Islamic educational institutions. These principles not only provide normative guidance but also establish a framework grounded in noble Islamic values. By integrating these values, the developed management model will not only be operationally effective and efficient but will also comprehensively reflect the identity and goals of Islamic education (Alatas, 2012).

Effectiveness and efficiency in Islamic education management imply that institutions can achieve educational goals optimally by utilizing resources that are appropriate and measurable. For example, careful planning (QS Yusuf: 12:47-49) allows for the sustainable use of resources and prepares for future challenges. An effective organization ensures that task distribution and coordination among teaching teams proceed smoothly (Bush, 2011). Furthermore, regular monitoring and evaluation ensure that the educational process adheres to established standards and promotes continuous quality improvement (Leithwood and Riehl, 2005).

However, the success of the Islamic educational management model should not only be assessed from a technical standpoint, but must also be rooted in Islamic values such as amanah (trust), adil (justice), musyawarah (consultation), and ihsan (excellence in conduct). These values create an ethical foundation that distinguishes Islamic educational management from general management. For example, the principle of trust requires institutional managers to handle resources with complete responsibility and honesty, while the principle of deliberation encourages participation and inclusiveness in decision-making (Nasution, 2011).

Research on the implementation of management principles from the Quran is crucial, as it can provide new insights for the field of Islamic education, especially within the modern context that is filled with challenges. Incorporating the values of the Qur'an into educational management practices not only ensures that administrative aspects function effectively but also nurtures good character and moral ethics among all components of education, including administrators, teachers, and students (Rasul, 2015).

Through this holistic approach, the development of Islamic education management will be more sustainable. Islamic educational institutions do not solely concentrate on academic outcomes; they also aim to cultivate high-quality Muslim individuals who exhibit good character and make positive contributions to the broader community. Management based on the Qur'an will provide clear direction, balance between worldly and spiritual goals, and establish a harmonious and dynamic educational ecosystem (Suyanto, 2016).

CONCLUSION

This study reveals that the Qur'an contains numerous verses thematically connected to management principles, such as planning, organizing, leadership, supervision, decision-making, and accountability. The managerial values found in those verses reflect a management system that is not solely focused on efficiency and effectiveness; it also upholds ethics, fairness, and spiritual responsibility. The relevance of these management verses to Islamic education is highly significant. Managerial concepts found in the Qur'an can be applied in the management of Islamic educational institutions, encompassing curriculum planning, educator management, and student development. By implementing the principles of Islamic management, Islamic education serves not only as a means of transferring knowledge but also as a tool for character development and the instillation of moral values in accordance with Islamic teachings. Universally, this finding emphasizes that the Al-Qur'an is not solely a spiritual book but also serves as an applicable source of managerial inspiration across various aspects of life, including education. The integration of Qur'anic management values

and Islamic education practices will enhance the role of education in shaping a generation that is intellectually astute, spiritually resilient, and excels in leadership.

ACKNOWLEDGEMENT

CONFLICT OF INTEREST

Many practitioners and administrators of Islamic education understand general management principles, but they are not yet familiar with or have not applied the management principles found in the Qur'an. Modern management principles (planning, organizing, leadership, controlling) are widely studied, yet they have not been integrated with spiritual values or Islamic ethics in educational practice. Furthermore, there are still a few studies that thematically examine Qur'anic verses related to management and explain their relevance to current Islamic education practices.

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