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BASIC PRINCIPLES OF EDUCATIONAL MANAGEMENT FROM THE PERSPECTIVE OF THE QURAN

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Kata Kunci:	ABSTRACT
Pendidikan, Manajemen, Pendidikan Islam, Tafsir	<p>Tulisan ini membahas tentang manajemen Pendidikan dan penerapannya dalam islam. Menjalankan sebuah satuan Pendidikan erat kaitannya dengan manajemen Pendidikan. Islam adalah rahmatan lil alamin yang mengatur segala hal berkaitan dengan manusia sampai pada hal yang berkaitan tentang Manajemen Pendidikan. Prinsip prinsip dasar manajemen telah Allah SWT contohkan secara langsung dalam proses penciptaan dan pengaturan alam semesta. Begitupun Rasulullah Muhammad SAW, dalam praktek dakwahnya juga menggunakan prinsip prinsip dasar manajemen. Banyak sekali ayat ayat Al- Quran maupun Hadits yang menjelaskan tentang prinsip prinsip dasar tersebut. Manajemen sebagai ilmu lahir pada saat revolusi inggris, namun fakta penerapan ilmu ini sudah jauh sebelumnya terutama dalam islam. Kurangnya ilmuan muslim yang mempelajari ilmu ini membuat Sebagian masyarakat menganggap bahwa manajemen adalah ilmu baru. Tulisan ini bertujuan memberikan sumbangsih pengetahuan bahwa Sehingga masyarakat yang terpecah akibat pendikotomian ilmu tidak perlu alergi dengan isitilah istilah asing yang tidak ada embel embel islamnya. Sehingga dengan demikian dalam perspektif islam, prinsip prinsip dasar tentang manajemen pendidikan bukanlah hal baru.</p>

Keywords:	ABSTRACTS
Education, Management, Islamic Education, Tfsir	<p><i>This article discusses educational management and its application in Islam. Running an educational unit is closely related to educational management. Islam is a mercy for all beings, governing all matters concerning humanity, including educational management. Allah SWT directly exemplified the basic principles of management in the creation and organization of the universe. Likewise, the Prophet Muhammad (peace be upon him) employed these basic principles in his preaching. Numerous verses in the Quran and Hadith explain these basic principles. Management as a science emerged during the British Revolution, but its application, particularly in Islam, dates back much earlier. The lack of Muslim scholars studying this science has led some to believe that management is a new discipline. This article aims to contribute knowledge so that a society divided by the dichotomy of knowledge need not be allergic to foreign terms without Islamic embellishments. Therefore, from an Islamic perspective, the basic principles of educational management are nothing new.</i></p>

A. INTRODUCTION

Studies of the relationship between educational management and the Quran have evolved from early studies on the rejection of the implementation of management in education, on the function of management, to studies on Islamic/Divine/Sharia management. Initially, the implementation of management in the Islamic education system was rejected on the grounds that management was a Western (infidel) product.(Fathih & Muhlis, 2023)The lack of Muslim scientists discussing management has led some people to believe that this science originates from the West.(Halid, 2023)Recent studies have observed the fact that, although this study was theoretically born during the industrial revolution in England, the application of this science has existed long before, especially in Islam.(Murtado & Suhayati, 2021)Today, the application of management in education has become a solution to the backwardness of Islamic educational institutions in the past compared to Dutch public schools, which had already implemented management in their educational systems. This study shows that educational management has been positioned as an integral part of Islam itself, as it is enshrined in the Quran and Hadith. Although the labels "Islamic/Divine/Sharia/Quranic" are still attached to the word "Management," this is done to accommodate the current context of society, which still requires "symbols."

This paper is based on the argument that the implementation of Management in Education not only offers educational advancement functions, but can also create new problems that must be faced if it is not in accordance with the principles of the Quran and Hadith. Management as a method used to achieve specific goals in the world of education, in addition to using the PODSCORB theory, must also be based on Islamic values such as Amanah, Ihsan, Deliberation, Justice and Transparency. At the same time, Islamic Educational Management has the power to force a new system in the process of implementation and development of Islamic Education in Indonesia.(F. Nasution, 2019)Management-based Islamic education changes the tradition of Islamic education from classical (authoritarian and centralistic and only teaching Islamic knowledge) to modern-based (there are managers/administrators and studying general knowledge according to current developments in addition to Islamic knowledge).(Murtado & Suhayati, 2021)Thus, the basic principles of educational management are not new in Islam, because they already exist in the Quran and Hadith long before western theories emerged.

This paper specifically aims to demonstrate that the principles of Educational Management have long existed in Islam, as they are enshrined in the Quran and Hadith. In addition to identifying educational management theory from a Quranic perspective, this paper also demonstrates its harmony with modern theories proposed by Luther Gullick and Lyndal. Implementation of the POSDCORB theory(Usman et al., 2017)based on the Koran and Hadith, we can see from the interpretation of the verses of the Koran related to this theory:

1. *Planning*(planning) QS Al-Hasyr: 18,which means "O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife). Fear Allah. Indeed, Allah is careful about what you do."

2. *Organizing*(organization) QS Ash- Shaf : 4,which mean "*Indeed, Allah loves those who fight in His path in one row, as if they were a solid building.*"
3. *Staffing*(selection of human resources) QS Ali-Imron: 156,which means "*O you who believe, do not be like those who disbelieve and say about their brothers, when they travel on earth or fight, "If they had remained with us, they would not have died and would not have been killed."* (Allah allows them to behave like that) because Allah wants to make it (later) a regret in their hearts."
4. *Directing*(arrangement) QS As- Sajdah: 5,which mean "*He regulates all matters from heaven to earth, then (all matters) ascend to Him on a day whose length (length) is a thousand years according to your calculations.*"
5. *Coordinating*(coordination) QS Ash-Shaf: 4,which mean "*Indeed, Allah loves those who fight in His path in one row, as if they were a solid building.*"
6. *Reporting*(reporting) QS Al-Baqarah: 282, which means "*O believers, if you owe a debt for a specified period of time, you should write it down. Let a note taker among you write it down correctly. Let not the recorder refuse to write it down as Allah has taught him. Let him record (it) and the person who owes it dictate (it). Let him fear Allah, his Lord, and let him not reduce it in the slightest. If the debtor is someone who lacks intelligence, is weak (in his condition), or is unable to dictate himself, let his guardian dictate it correctly. Ask for the testimony of two male witnesses among you. If there are no (witnesses) two men, (may be) a man and two women among the people you like from the (existing) witnesses so that if one (female witness) forgets, the others remind him. Witnesses should not refuse to be called. Don't get bored of writing it down until the deadline, whether (the debt) is small or large. That is more just in the sight of Allah, more able to strengthen the testimony, and closer to you without doubt, unless it is a cash business that you carry out between yourselves. So, there is no sin for you if you do not record it. Take witnesses when you buy and sell and don't let the recorder make things difficult (or made difficult), as well as the witnesses. If you do (that), indeed it is an act of disobedience to you. Fear Allah, Allah teaches you and Allah knows all things.*"
7. *Budgeting*(finance) QS Al-Furqan: 67, which means "*And, people who don't give excessively and are not (also) stingy when they donate. (Their income) is midway between the two.*"

The use of Management in Education has given birth to a new, better tradition, although in practice it still requires adaptation, especially in classical Islamic education which still maintains local wisdom.(Mansur et al., 2024)In other words, this paper presents data and facts that demonstrate that management theory has been in accordance with the spirit of Islam since the universe existed, especially in the world of education. The Quran is a source of knowledge and guidance for human life, including educational management. Existing studies have shown that there are many verses in the Quran that hint at science and technology. It is the human task to observe, analyze, and explore the values contained therein (M. Deni Hidayatullah in his article "The Meaning of the Quran in General and Its Position in Science", Jurnal Kegamaan Islam 2023).(Hidayatulloh, 2023)Basically, the basic spirit of management has been exemplified by Allah SWT in the process of creation and regulation of the universe (Fauziah Nasution, "Basic Concept of Islamic Management", Management Journal, IAIN

Padang Sidempuan, 2019).(F. Nasution, 2019)Management as a science was born in the modern era, precisely during the industrial revolution in England, but the application of this science has been around long before, especially in Islam (Dr. H. Dede Murtadho, Dr. Iis Suhayati, "Management in an Islamic Perspective", Pustaka Ellios, 2021).(Murtado & Suhayati, 2021)

Educational management is considered a new concept in Islam. The first instance of management in Indonesian education was in Dutch schools, where the implementation of management made their education system more effective and superior to Islamic education in Indonesia. However, some people believe that Dutch schools are not worthy of imitation, as they were created by infidels (Muhammad Amin Fathih, Nur Khazim Mukhlis, "Problems with the Implementation of Educational Management in Islamic Educational Institutions" DIRASAH Education Journal, UIN Maulana Malik Ibrahim, Malang 2023).(Fathih & Muhlis, 2023)The dichotomy of religious and non-religious knowledge means that people who study religion in madrasas, mosques, churches, monasteries, temples and holy places are considered to get a big reward, while people who study in modern buildings do not get a reward. The impact of this is that religious people will tend to choose religious education and despise education that has no religious frills (Akhmad Asyari, Rusni Bil Makruf, "Dichotomy of Islamic Education: Historical Roots and Dichotomization of Science" ELHIKMAH UIN Mataram Journal, Vol. 8, No. 2, 2014).(Asyari & Makruf, 2014)However, the application of management in education makes the process of implementing education run effectively and efficiently. With the existence of educational management, it is able to provide direction for achieving performance in a measurable and systematic manner so that it can run in accordance with the ideals of education itself (Bahrul Ali Murtopo, Atikhah Lestari, Nuny Nurbaeti, "Evaluative Implementation of Educational Management" Cakrawala Journal IAINU Kebumen Islamic Education Management Study Program, vol. 2, no. 1, 2018).(Murtopo, 2018)Management is an inseparable part of a Muslim, as stated in the Word of Allah SWT "Protect yourself and your family from the fire of hell" from this verse Allah warns us to always manage our lives well so that we are protected from bad things that will lead us to hell.

Various studies show that the basic principles of educational management are in line with the Quran and Hadith. The Quran, as a holy book revealed by Allah SWT, regulates all aspects of human life, and nothing escapes the knowledge contained therein, including Management. Management in the perspective of the Quran is divided into two meanings. The first meaning is At-Tadbiir (The Regulator), as stated by Allah SWT in Surah As-Sajdah verse 5, which means "He regulates all affairs from the heavens to the earth, then they ascend to Him in a day the measure of which is a thousand years according to your reckoning." Regulating is a fundamental part of the management implementation process. The second meaning is Ar-Rabbu (The Ruler) as stated by Allah SWT in Surah Al-Fatihah verse 2, which means "All praise be to Allah, Lord of the worlds." Also, Surah Asy-Syu'ara verses 23-24 which means "Pharaoh asked: Who is the Lord of the Worlds?, Moses replied: The Lord of the heavens and the earth and what is between them (that is your Lord), if you all believe in Him." Rabb means to

control/regulate. Control is an inseparable part of the continuity of an activity that will be carried out.(Zamzami et al., 2022)

The lack of scientists who study management science makes people assume that this science does not originate from the Koran, so that some people are reluctant to implement it in the world of Islamic education (Muhammad Amin Fathih, Nur Khazim Mukhlis, "Problems of Implementing Educational Management in Islamic Educational Institutions" *DIRASAH Education Journal*, UIN Maulana Malik Ibrahim, Malang 2023).(Fathih & Muhlis, 2023)However, when the scholars went to the Middle East to perform the Hajj and saw how the education process was there, it turned out that the schools there implemented management in their administration.(F. Nasution, 2019)However, some other scholars still maintain classical Islamic educational institutions because they are worried that if integration is carried out it will distance students from Islamic values, especially Islamic education which still strongly upholds local wisdom.

The introduction should briefly place the study in a broad context and highlight why it is important. It should define the purpose of the work and its significance. The current state of the research field should be reviewed carefully, and key publications cited. Please highlight controversial and diverging hypotheses when necessary. Finally, briefly mention the main aim of the work and highlight the principal conclusions. As far as possible, please keep the introduction comprehensible to scientists outside your particular field of research. References should be cited as (Kamba, 2018) or (Marchlewska et al., 2019) or (Cichocka, 2016; Hidayat & Khalika, 2019; Ikhwan, 2019; Madjid, 2002) or (Miller & Josephs, 2009, p. 12) or Rakhmat (1989). See the end of the document for further details on references. Technical terms should be defined. Symbols, abbreviations, and acronyms should be defined the first time they are used. All tables and figures should be cited in numerical order. written in Constantia 12 font.

A. METHOD

The methodology used is library research.(Zed, 2008) This research uses data collection from various sources. The literature used is not limited to books. The emphasis of this literature research is to discover various theories, laws, propositions, principles, opinions, ideas, and other sources that can be used to analyze and solve the problem being studied. Furthermore, the author uses the tafsir (interpretation) and maudhu'i (interpretation) methods for interpretation.(Yahya et al., 2022)This approach is carried out by studying the science of hadith interpretation related to management theory, collecting library data such as books, articles in journals and then analyzing them.

B. RESULT AND DISCUSSION

1. Quranic verses about basic principles of management

Allah says in the Koran Surah As-Sajdah verse 5, which means "He regulates all affairs from heaven to earth, then all these affairs ascend to Him on a day that is a thousand years according to your calculations." Sheikh Imam At-Thobari explained that the meaning of this verse is, Allah SWT. It is He who controls his creatures from heaven to earth, then this matter ascends to Him.(Almafahir et al., 2024)Then Imam Ibn Kathir

said that Allah SWT regulates all matters in the heavens and on the earth, with another assumption that Allah SWT gradually sends matters down from the heavens to the corners of the earth.(Sutrisno & Fajriyah, 2022)Furthermore, Prof. Quraisy Shihab in his interpretation defines the meaning of Tadbir into two meanings, the first is regulator and the second is ruler.(B. S. Nasution, 2023)From these definitions, it can be said that the theory of management is already present in the Quran, and this also indicates the importance of implementing management in the life of a Muslim. Management is the process of collaborating with others to achieve specific goals effectively, efficiently, well, measurably, and purposefully, and is carried out with the principle of justice and full responsibility.

The Word of Allah in Surah As-Shaff verse 4, which means "Indeed, Allah loves those who fight in His cause, in one row, as if they were one solid building." Abu Ja'far in Tafsir al-*Ṭabarī* illustrates that this straight and organized line is like a perfectly constructed building, where each part strengthens each other without any being left behind.(Ath- Thabarii, n.d.)This shows that in war management, unity and order are the keys to achieving victory and gaining Allah's approval.Allah SWT, in more detail, visualizes management through one of the chapters in the Quran, entitled An-Naml (the ants). This describes how ants form colonies, are compact, organized, and have a queen as their leader.(Ulumiyah, 2020)From this, we can understand that everything must be structured, organized, and well-coordinated between the designated leader and other parties. Solid, well-organized management can achieve specific goals effectively and efficiently.

2. The Prophet Muhammad and management science

The Prophet Muhammad (peace be upon him) was a superior and noble person. As his mission was to perfect morals, he was sent as a prophet. His noble character, long before he was appointed as a prophet and messenger, earned him the nickname al-Amin. He began trading and entrepreneurship as a teenager, and his business continued to grow into adulthood. This connection to management is that it is impossible for anything to achieve its goals and grow without organization and planning (management). The Prophet (peace be upon him) said, "Indeed, Allah loves someone who, when he does something, does it with sincerity." (Narrated by Thabrani).(Al-Muqbil, 2022)In another hadith, Rasulullah said, which means: "Allah SWT requires us to apply ihsan in everything." (HR Muslim).(Al-Muqbil, 2022)Based on the hadith above, the Prophet Muhammad (peace be upon him) set an example for us to always act with integrity and goodness in all things.Ihsan also involves ethical behavior, generosity, justice, honesty, compassion, and doing good to fellow human beings and other creatures.(Hadi, 2025)This should make us as Muslims live our lives according to the moral standards of the Prophet Muhammad who was highly moral, virtuous and always tried to be a useful person in all aspects of life.

3. Application of management during the Glory of Islam with the progress of Islamic Science and Education today

The Abbasid Dynasty was a time of significant scientific and technological

development in Islamic civilization. The Abbasid Dynasty, which emerged between 750 and 1258, marked the scientific life of the Muslim community and has been beneficial to humanity to this day.(Mardiah Astuti et al., 2023) During this dynasty, educational institutions, both formal and non-formal, developed from elementary to higher education, the establishment of a science center in Baghdad, and the birth of many Muslim scientists and inventors.(Zuhdiah et al., 2024) *The Golden Age* is the world's nickname for this Dynasty.(Esa Prasastia A & Rofiq, 2022) The dynasty's glory began under Caliph al-Mansur. He built a new capital in Baghdad, which quickly developed into an intellectual, cultural, and economic center of the Islamic world. The dynasty reached its peak under the subsequent Caliph, Harun al-Rashid, the most famous of the dynasty's caliphs.(Aizid, 2017) During the Caliphate, Baghdad reached its peak as a center of science, art and culture and had close relations with scientists, philosophers and poets.(Furoidah, 2020) Caliph Harun Al-Rasyid loved knowledge very much, this love was manifested in the regulations and policies he made in the world of education.

Not only continuing the translation movement that had been initiated during the previous caliphate, Caliph Harun al-Rasyid also made breakthroughs in the fields of science, technology, art and culture.(Furoidah, 2020) In the field of science, for example, Harun Al-Rasyid obliged the entire palace family and dynasty employees to study at madrassas and educational institutions provided by the palace.(Maryamah, 2015) The impact of this policy was to instill a spirit of active learning and scientific development in the community. Furthermore, Caliph Harun Al-Rashid provided scholarships to scientists and established research centers for scholars.(Aizid, 2017) If previously Baitul Hikmah was only used as a library and a place for language translation, then during this period the function of Baitul Hikmah was expanded to become a research center and observatory.(Ery et al., 2018) This attracts many scientists from all over the world to come to Baghdad, because of this, Baghdad has become a barometer of science in the world.

During this golden age, the role of the Dynasty as the central government was seen as greatly supporting the process of developing science.(Abror et al., 2022) Because of the high enthusiasm of the dynasty, it had an impact on the enthusiasm of the people in seeking knowledge and even donating some of their wealth to teachers and scientists.(Daulay et al., 2023) This had a positive impact on the quality of teaching staff, allowing them to focus on deepening their knowledge and developing it without worrying about costs. The following will describe how educational institutions, teaching staff, and student management were managed during the Abbasid Dynasty, both formal and informal, such as the Kuttab and Mosque, lower palace education, bookstores, libraries, literary salons, houses of scholars, observatories and hospitals of knowledge, Al-Zawiyah, and madrasas.

The literary salon was a special place held by the caliph to discuss science, attended by dignitaries from the palace and the public. As a means of disseminating knowledge.(Siti Soleha & Lina Pusvisasari, 2024) Apart from the teachers who come to the madrasah to teach, their homes are also open to anyone who wants to directly study knowledge with them, and when these sheikhs are busy with research and study activities and do not have time to go to the madrasah, their students come to their homes.(Siti Soleha & Lina Pusvisasari, 2024) Hospitals also served as centers of education, where Greek science and philosophy were studied and medical knowledge was transmitted. Zawiyahs were places dedicated to achieving spiritual satisfaction,

housing Sufis and learning about methods of worship and drawing closer to God.(Asri et al., 2024)A madrasah is an Islamic educational institution that specializes in the study of the naqli sciences.(Asri et al., 2024)These institutions grew and developed under the supervision of Baitul Hikmah as the main center of knowledge.

The Caliph formed an institution directly responsible for the teaching and learning process, namely Baitul Hikmah.(Khaeruddin, 2024) Baitul Hikmah Management manages facilities, collections, services, and controls the quality of books distributed in the libraries under it.(Mahesa & Hadijah, 2023)All of this is systematically organized through a catalog to facilitate book searches. This system is called the Library Materials Classification System.(Mahesa & Hadijah, 2023) At the Bait Al-Hikmah institution, the Caliph employed Muhammad bin Musa Al-Khwarizmi who was an expert in the fields of algebra and astronomy.(Khaeruddin, 2024) The quality of an educational institution can be seen from its output and the number of qualified scientists and teachers in their fields. This demonstrates that achieving high-quality output in managing an educational institution requires the presence of the government as its primary financial supporter, in addition to the resources of its scientists and management personnel. These developments not only impacted the people of Baghdad and Cordova at that time, but also influenced European civilization. This extraordinary development would certainly not have had such a broad and significant impact if it had not employed management principles in its implementation. This means that, in the same century when our country was still under pressure and influence from the Dutch in running its educational institutions, on the other hand, a civilization was shining, based on the Quran and Hadith in running educational institutions, similar to what was being implemented in the Netherlands at that time.

The implementation of Educational Management in Indonesia is continuously improving (read: modernizing). Madrasahs and Islamic boarding schools, which previously only taught religious studies, have now begun to integrate general knowledge into their curriculum, especially since the issuance of the Joint Decree of the Three Ministers in 1975 (the Minister of Religious Affairs, the Minister of Education, and the Minister of Home Affairs) regarding the equalization of the quality of Madrasah education with general education, not only in the institutional system but also in the subjects.(Asmuri et al., 2025)Not to mention the mushrooming of Islamic schools that integrate with international curricula such as Cambridge and Egypt.(Aningsih, 2025)The application of educational management in Islamic institutions is expected to address the challenges of the times and technological developments, enabling Muslims to be globally competitive.

D. CONCLUSION

Management is a discipline of arrangement, planning, and governance to achieve specific goals effectively and efficiently. The basic principles of educational management from the perspective of the Quran are in line with POSCORB theory by adding the values of itqan/ihsan, justice, deliberation, trustworthiness, and full responsibility for the benefit of the world and the hereafter. The development of management in Islamic education in particular has a positive impact and is in line with

the demands of the times. In addition to the Islamic educational institution system that continues to improve the quality of education equivalent to general education, contemporary Indonesian Islamic education also continues to innovate and integrate with international curricula, both Cambridge and Egypt, Turkey, Medina, etc. Based on this phenomenon, it can also be concluded that currently many people have begun to study management science, thus impacting the improvement of the quality of educational institutions in Indonesia. Management science is not a new science, management is a science that was born from Islam itself, building civilizations both eastern and European. This is the answer to the challenges of Islamic education in the global era.

The contents of the study method are data collection techniques, data sources, methods of data analysis, correlation tests, and so on, written in Constantia 12 font. This chapter can also include scientific formulas for data analysis/correlation tests.

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