

PRINCIPLES OF ISLAMIC EDUCATION MANAGEMENT: THE PERSPECTIVE OF THE QUR'AN AND HADITH IN BUILDING QUALITY EDUCATION

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Abstract

This study explores the foundational principles of Islamic education management as articulated in the Qur'an and Hadith. It primarily aims to delve into the roles of planning, organizing, leadership, and supervision within the framework of these sacred texts, with the objective of enhancing the quality of education. Employing a literature review methodology, the study identifies, evaluates, and interprets pertinent research findings. A qualitative approach is utilized to synthesize the research results, integrating data to develop new theories or concepts and to foster a more profound and comprehensive understanding. Ultimately, the findings of this study highlight that Islamic education management seeks to effectively organize and optimize all available resources to achieve established goals in accordance with Islamic values. The basics of Islamic education management are the Qur'an, Hadith, and laws in force in Indonesia. This management process involves various main functions carried out by a manager or leader, namely: a) planning, b) organizing, c) leadership, d) supervision. The values contained in the Qur'an and Hadith show that the Prophet Muhammad SAW as an example of being a leader and manager, has applied management principles when leading which have proven to be effective and become a basis that can be applied in developing quality Islamic education with efficient and effective management, instilling character and morals and motivation and appreciation (rewards).

Keywords: Principles of Management, Islamic Education, Perspective of the Qur'an and Hadith, Quality Education.

Abstrak

Studi ini menggali prinsip-prinsip dasar manajemen pendidikan Islam yang termuat dalam Al-Qur'an dan Hadis. Tujuannya adalah untuk menyelami peran perencanaan, pengorganisasian, kepemimpinan, dan pengawasan dalam kerangka teks-teks suci tersebut, dengan harapan dapat meningkatkan kualitas pendidikan. Dengan menggunakan metodologi tinjauan pustaka, penelitian ini mengidentifikasi, mengevaluasi, dan menginterpretasikan temuan-temuan penelitian yang relevan. Pendekatan kualitatif dipakai untuk menyintesis hasil penelitian, mengintegrasikan data guna mengembangkan teori atau konsep baru serta mendalami pemahaman yang lebih mendalam dan komprehensif. Akhirnya, temuan dari studi ini menekankan bahwa manajemen pendidikan Islam bertujuan untuk mengorganisasi dan mengoptimalkan semua sumber daya yang tersedia demi mencapai tujuan yang telah ditetapkan sesuai dengan nilai-nilai Islam. Dasar-dasar manajemen pendidikan Islam yaitu Al-Qur'an, Hadits, dan undang-undang yang berlaku di Indonesia. Proses manajemen ini melibatkan berbagai fungsi pokok yang dijalankan oleh seorang manajer atau pemimpin, yaitu: a) perencanaan, b) pengorganisasian, c) kepemimpinan, d) dan pengawasan. Nilai yang terkandung dalam Al-Qur'an dan Hadits menunjukkan bahwa Nabi Muhammad SAW sebagai teladan menjadi seorang pemimpin dan manajer, telah menerapkan prinsip-prinsip manajemen ketika memimpin yang

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terbukti efektif dan menjadi dasar yang dapat diterapkan dalam mengembang pendidikan Islam yang berkualitas dengan efisiensi dan efektivitas manajemen, penanaman karakter dan akhlak dan motivasi dan apresiasi (reward).

Kata Kunci: Prinsip Manajemen, Pendidikan Islam, Perspektif Al-Qur'an dan Hadits, Pendidikan Berkualitas

A. Introduction

Educational management plays an important role in the effectiveness of achieving academic goals (Tabroni et al., 2021). Basically, general educational management tends to focus more on academic achievement and the development of skills relevant to the world of work. Although important, spiritual, moral, and religious aspects are often not the main focus. Islamic educational management offers a more holistic and comprehensive approach, integrating religious values as the main foundation in every aspect of management and learning (Syarhani, 2022). This is expected to produce graduates who are not only intellectually competent but also have a strong moral and spiritual foundation, so that they are able to make a positive contribution to society and achieve happiness in this world and the hereafter. However, it is important to note that the effectiveness of educational management, both Islamic and general, is highly dependent on good implementation, visionary leadership, and commitment from all parties involved (Yusuf et al., 2021).

Islamic education management is an important concept in the effort to create an education system that is not only efficient administratively and technically, but also based on the spiritual values contained in Islamic teachings (Al Rosid & Safira, 2021). In practice, this management plays a role in integrating modern principles with religious values, in order to achieve the noble goals of education (Ruhaya, 2021). Islamic education is expected to be able to produce a generation that is noble, intelligent, has moral integrity, and is ready to face global challenges. As exemplified in the teachings of the Qur'an and hadith, the goal of Islamic education is to perfect the morals of mankind and direct them to the goodness and perfection of life in this world and the hereafter (Mansir, 2022).

The importance of Islamic education management has been widely recognized, the challenges in its implementation are still very large (Yusuf et al., 2021). In the midst of increasingly rapid developments, Islamic education must be able to compete with modern education systems that sometimes ignore spiritual aspects (Ilma & Alfian, 2020). Therefore, it is important to conduct a more in-depth study of how Islamic education management can be implemented by prioritizing Islamic values, while also paying attention to the technical aspects needed in managing educational institutions.

Literature review of previous studies provides further understanding on this matter. Islamic education management is not only limited to administrative matters, but also includes strengthening character based on spiritual values contained in

Islamic teachings (Al Rosid & Safira, 2021; Annisyaroh, 2022; Muti & Andriani, 2024; Yusuf et al., 2021). Islamic education, as explained by (Roqib, 2009; Sayadi, 2011), focuses on integrative human development, which includes physical, intellectual, language, behavioral, and social and religious aspects. This shows the importance of a holistic approach in Islamic education management. In addition, (An-Nahlawi, 1995); emphasizes (Selamet et al., 2022) that the main goal of Islamic education is to form individuals who have behavior in accordance with the law of Allah SWT, which ultimately creates a society with noble morals.

Building quality education through Islamic education management is an ongoing process and requires commitment and cooperation from all stakeholders. (Pratama & Al Rosid, 2025); (Ruhaya, 2021). By implementing effective management principles, focusing on improving the quality of learning, and overcoming existing challenges, we can realize quality education for all children of the nation (Annisyaroh, 2022). The relationship between good education management and the quality of education is a strong and interrelated cause-and-effect relationship (Fathurrahman Suryadi et al., 2024). Good education management creates an environment, system, and process that supports the implementation of effective learning, teacher professional development, optimal resource management, and continuous evaluation (Al Rosid & Ayudin, 2022). All of these elements directly contribute to improving the quality of student learning outcomes and the quality of education as a whole. Without good management, efforts to improve the quality of education will be difficult to achieve and sustain (Setiabudi et al., 2024).

The urgency of this research is expected to contribute to strengthening the understanding of the implementation of Islamic education management based on spiritual values derived from the Qur'an and Hadith and effective managerial principles. In addition, the results of this study can provide an overview of how Islamic educational institutions can optimize management functions based on planning, organizing, leadership, and supervision (Griffin, 2016; Robbins, 2012). These functions represent strategic initiatives designed to attain effective goals, fostering a generation that is not only intelligent but also possesses integrity and strong moral character. This research aims to offer practical benefits for the advancement of Islamic educational institutions and serve as a reference for developing educational programs that prioritize character building rooted in the values of the Qur'an and Hadith. Furthermore, it seeks to incorporate relevant managerial principles within the management of these institutions.

B. Method

This study uses a literature review design. Literature review is conducted through identification, evaluation and interpretation of all research results related to the principles of Islamic education management from the perspective of the Qur'an and

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Hadith that are relevant to the objectives of this study based on the phenomena of concern (Kitchenham, 2004). Literature review in this study is very useful for synthesizing various research results that are relevant to the principles of Islamic education management from the perspective of the Qur'an and Hadith through the functions of planning, organizing, leadership and supervision, so that the facts presented to policy makers in Islamic education become more comprehensive and balanced.

A good literature review should provide a critical synthesis of previous studies (Boote and Beile, 2005) that are relevant to the principles of Islamic educational management from the perspective of the Qur'an and Hadith. Researchers identify existing research gaps, highlight the various approaches or methods used, and provide a comprehensive view of the development of the topic of the principles of Islamic educational management from the perspective of the Qur'an and Hadith related to the implementation of planning, organizing, leadership, and supervision functions in Islamic educational institutions.

The qualitative approach in a literature review serves to synthesize the findings of qualitative descriptive research. This process, known as meta-synthesis, integrates data to develop new theories or concepts, leading to a deeper and more nuanced understanding (Perry and Hammond, 2002).

In the context of literature review research design, this method is employed to gather and synthesize information from various sources concerning research topics related to the functions of planning, organizing, leadership, and supervision in Islamic educational institutions. These sources may include journals, books, documentation, online resources, and libraries. The literature study method encompasses a series of activities designed to collect library data, which involves reading, recording, and organizing written materials effectively.

C. Results and Discussion

1. Understanding Islamic Education Management

According to *Webster's New College Dictionary*, the term "management" comes from the word "*to manage*" which comes from the Italian "*managgio*" and the word "*managgiare*", which comes from Latin, namely "*manus*" which means hand and "*agere*" which means to do. Meanwhile, in the Indonesian Dictionary, management is defined as the effective use of resources to achieve goals. Management is a series of activities carried out by managers to manage organizations, institutions, or companies. Meanwhile, Islamic education management refers to activities to mobilize and integrate various Islamic education resources with the aim of achieving predetermined Islamic education goals. (Annisyaroh, 2022)

According to Stephen P. Robbins and Mary Coulter, management involves the coordination and supervision of work activities to ensure that tasks are completed efficiently and effectively, especially through collaboration with others (Robbins, 2012). Ricky W. Griffin describes management as a multifaceted process that encompasses planning, organizing, leading, and controlling resources in order to successfully achieve organizational goals (Griffin, 2016). Similarly, Stoner defines management as the systematic approach to planning, organizing, directing, and supervising the efforts of an organization's members, along with the utilization of various organizational resources, aimed at fulfilling the objectives set by the organization (Radia Hijrawan, 2021).

In a broader sense, management can be understood as the overarching process that integrates planning, organizing, leading, and controlling all facets of an organization to effectively and efficiently achieve its goals (Julidawati et al. , 2022). When it comes to Islamic education management, this involves a similar approach, specifically tailored to the realm of Islamic education. It consists of the planning, organizing, leading, and controlling of all aspects of Islamic education, aiming to attain educational objectives in an effective and efficient manner (Syaban, 2019).

From this discussion, it can be inferred that Islamic education management entails administering Islamic educational institutions while adhering to Islamic principles. This includes the optimal use of learning resources and related elements to reach Islamic educational goals (Qomar, 2008). The management of Islamic education transcends mere administrative or technical concerns; it must also integrate Islamic spiritual and moral values into every aspect of management. This implies that all policies and strategies developed within Islamic educational institutions should consistently align with Islamic teachings, considering aspects like the empowerment of human resources, the recognition of achievements, and the enhancement of education quality.

2. Basics of Islamic Education Management

In general, the basics of Islamic education management consist of three main sources, namely the Qur'an, hadith, and laws in force in Indonesia (Fitria, 2023).

a. Al-Qur'an

The Qur'an is the main source in Islam, including in the perspective of Islamic education management. Many verses in the Qur'an can be used as a basis for managerial principles, including in the context of education. Some verses that are relevant to Islamic education management include those contained in the Qur'an, Surah As-Sajdah, verse 5:

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يُعْرِجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

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"He regulates affairs from heaven to earth, then (affairs) ascend to him in one day whose length is a thousand years according to your calculations." (QS As-Sajdah: 5)

From the contents of the verse above, it can be seen that Allah SWT is the organizer of nature (Al Mudabbir/manager). The order of the universe is proof of the greatness of Allah SWT in managing this nature. However, because humans created by Allah SWT have been made as caliphs on earth, they must organize and manage the earth as well as possible as Allah SWT organizes this universe. The term management actually refers to the process of implementing activities that are completed efficiently with and through the use of other people. Terry defines it: *"management is a distinct process consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources"*. This means that management is a clear process consisting of planning, organizing, implementing, and controlling actions carried out to determine and implement predetermined targets/goals using resources and other sources.(Hidayat & Wijaya, 2017).

Furthermore, it is found in Surah Al-Hasyr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِإِعَادٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"And let each person pay attention to what he has done for tomorrow (the afterlife)." (QS Al-Hasyr: 18).

The above verse emphasizes the importance of planning and self-reflection in every action. In educational management, this can be interpreted as the importance of self-evaluation and long-term planning in achieving greater goals.(Hidayat & Wijaya, 2017)

Furthermore, it is found in Surah As-Shaaf verses 2-3:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَعْمَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَعْمَلُونَ ﴿٣﴾

"O you who believe, why do you say something that you do not do? There is great hatred in the sight of Allah SWT that you say what you do not do." (QS. As-Shaaf:2-3).

This verse emphasizes the principle of trust in management, where honesty and consistency between words and actions are highly valued. In the context of Islamic education management, this teaches that education managers must be trustworthy and carry out their responsibilities well.(Hidayat & Wijaya, 2017)

From the verses above, it can be understood that Islam emphasizes the importance of good management, including in education, by paying attention to aspects of planning, organization, and trust. Thus, Islamic education management is expected to achieve goals that are not only worldly but also hereafter, by prioritizing the quality of education and good morals.

b. Hadith

As is generally understood, hadith is the second source of teachings after the Qur'an. Likewise in the context of Islamic education, hadith is the source and basis of Islamic education management because it functions as an explanation of the Qur'an itself. Prophet Muhammad SAW was an educator who highly respected education and always motivated his people to be active in the fields of education and teaching. Prophet Muhammad SAW said:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أُجِرَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

"Whoever is asked about knowledge and then hides it, will be given on the Day of Judgment a mouth covering from the fire of hell." (HR. Ibn Majah).

In another hadith the Prophet also emphasized,

"If a matter is handed over to non-experts, then wait for its destruction" (HR Bukhari).

Based on the two hadiths mentioned, it can be concluded that the Prophet Muhammad SAW paid great attention to the importance of education and knowledge. These two hadiths emphasize that in Islam, education is not only a personal obligation to acquire knowledge, but also a social responsibility to share that knowledge with others. The management of Islamic education must be carried out on the basis of competence, professionalism, and dedication, with the aim of forming a better and more qualified generation.

c. Applicable Laws in Indonesia

In Law No. 20 of 2003 concerning the National Education System, Article 30 paragraph 1 states: *"Religious education is organized by the government and/or community groups from religious adherents, in accordance with applicable laws and regulations."*

Article 30 paragraph 2 also states that, *"Religious education functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious knowledge."* Based on this, Islamic education management can be understood as a process of managing Islamic educational institutions that involves human resources, both Muslims and non-Muslims, to move the institution in achieving the goals of Islamic education effectively and efficiently.

From the three bases above, the discussion of Islamic education management always involves revelation and the culture of Muslims, besides also referring to the general rules of education management. Therefore, this discussion will consider several materials as follows (Mumtahanah, 2017):

Revelation texts, both the Qur'an and the hadith, which are related to educational management.

1. The sayings (*aqwal*) of the companions of the Prophet as well as Muslim scholars and scholars that are relevant to educational management.
2. The reality of the development of Islamic educational institutions.

3. Community culture (leaders and employees) in Islamic educational institutions.
4. Provisions of educational management rules.

The texts of revelation serve as theological support; the words of the prophet's companions, scholars, and Muslim intellectuals serve as rational support; the reality of the development of Islamic educational institutions and the culture of the community (leaders and employees) in Islamic educational institutions serve as empirical support; while the provisions of the rules of educational management serve as theoretical support. Therefore, the structure of Islamic educational management is built on four main supports, namely theological, rational, empirical, and theoretical (Mumtahanah, 2017).

Theological support provides confidence in the truth of the messages of revelation because the source comes from God. Rational support produces confidence in the truth based on considerations of reason and logic. Empirical support fosters confidence in the truth based on real and accurate data. Meanwhile, theoretical support fosters confidence in the truth based on reason, data, and practices that have been proven effective in managing education. For example, in terms of economic support for educational institutions, dependence on parents of students with weak economic conditions can be strengthened with assistance from regular donors, entrepreneurs, business development, and others.

3. Principles of Islamic Education Management According to the Qur'an and Hadith

As previously mentioned, the management process and principles are related to several aspects, so the following will explain several things related to this:

1) Planning

Planning in educational management is an effort to look ahead in determining education policies, priorities, and budgets by considering economic, social, and political realities. The goal is to develop the potential of the national education system so that it can meet the needs of the nation and the students served by the system. Planning can also be defined as the process of setting goals or targets to be achieved, accompanied by determining the steps and resources needed to achieve them effectively and efficiently. The steps in the planning process include: a) Problem recognition: Identifying the main problems to be solved. b) Estimating the scope of the problem: Determining the extent to which the problem affects the education system. c) Classification of possible solutions: Compiling various alternative solutions based on priority. d) Problem investigation: Conducting an in-depth analysis of the problem at hand. e) Alternative prediction: Estimating the results of

each available alternative. f) Progress evaluation: Measuring the extent to which the implemented solution has brought about improvements to the problem at hand (Basirun et al., 2023).

In the perspective of hadith, planning includes how to prepare provisions for short-term and long-term needs. This is in line with the message conveyed by the Prophet Muhammad SAW, as stated in the following hadith:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكَبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَائِرٌ سَبِيلٍ. كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرْضِكَ وَ مِنْ حَيَاتِكَ لِمَوْتِكَ (رَوَاهُ الْبُخَارِيُّ)

“ From Ibn Umar RA he said, Rasulullah SAW has held my shoulder, then he said: "Be in this world as if you were a traveler (stranger) or a person who is traveling. Ibn Umar said: "If you are in the evening then do not wait until morning and vice versa, if you are in the morning then do not wait until evening, and use your health for your illness, and use your life for your death" . (HR Bukhari).

The hadith emphasizes the importance of planning in human life, both for worldly and afterlife needs. This principle is also relevant to be applied in Islamic education management, where planning plays a role as the initial step in realizing effective and efficient educational goals.

This is also similarly emphasized in the Qur'an in the letter Al-Hasyr verse 18, This verse conveys an important message to believers to think and prepare for their future. In management terminology, forward thinking that is manifested in a clear and systematic concept is known as *planning* .

Planning has a very important role because it functions as a guideline in determining the direction of activities, setting targets, and identifying the results to be achieved in the future. With planning, every activity can be carried out in a directed, organized, and orderly manner. This ensures that available resources are utilized optimally to achieve the goals that have been set.

2) Organizing

The principle of cooperation is based on organization in management. Each task and responsibility of a manager is not carried out by one individual alone, but is adjusted to the expertise and role of each. In this way, the workload is evenly distributed, so that no area is too heavy or too light. The division of tasks, authority, and responsibility needs to be carried out based on the principle of professionalism so that the cooperation that is established remains effective and uncomplicated. Collaboration between employees can

also take place synergistically, supporting the smooth implementation of organizational tasks .(Arroyan et al., 2024)

Scientists such as Fayol and Taylor have put forward various basic principles of management, including: division of labor, clarity of authority and responsibility, application of discipline, unity of command, unity of direction, priority of general or organizational interests over personal interests, equal rewards, centralization, hierarchical chain, order, equality, job stability, initiative, and development of group spirit.

The principles of educational management outlined by scientists include:

- a) Prioritize achieving goals above personal interests and work mechanisms.
- b) Arranging coordination between authority and responsibility.
- c) Adjust responsibilities to the nature and capabilities of school personnel.
- d) Understand human psychological factors well.
- e) Taking into account the relativity of prevailing values. (Tabroni et al., 2021).

The organizing process underscores the significance of fostering unity in all activities. In this context, the Al-Quran highlights the necessity of functioning as a cohesive and harmonious unit within an organization. The Word of Allah SWT. said:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold all of you to the rope (religion) of Allah, and do not become separated." (QS. Ali Imran/3: 103).

The verse above illustrates that an organization is essentially a gathering of individuals who are capable of effective collaboration. Therefore, let us come together in our efforts and commit ourselves to achieving our shared ideals under the unified banner of the organization. (Hidayat & Wijaya, 2017).

Regarding the importance of organization, Ali bin Abi Thalib once stated:

"Unorganized truth can be defeated by organized falsehood."(Mahmud, 2023).

This statement by Caliph Ali provides inspiration for educational management in the context of organizations. In terms of structure, organizations become a container for management, so that organizations have a broader scope than management. However, in terms of function, organizing *is* part of the management function, so its scope is narrower than management as a whole.

3) Leadership

Leadership is the ability of a person to influence others to achieve goals (Fiedler et al., 1976; Liden et al., 2025; Northouse, 2013). Leadership

with a spiritual approach is one of the important principles in educational management, where a leader must be trustworthy, honest, professional, and firm in managing the organization or institution he leads (Al Rosid et al., 2024). A trustworthy leader means handing over tasks or responsibilities to someone who has expertise and competence in that field (Radia Hijrawan, 2021). This reflects the importance of professionalism in ensuring the success of an organization or institution. In a hadith, the Prophet Muhammad SAW said:

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ حَدَّثَنَا قَلْبُ بْنُ سُلَيْمَانَ حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صُبِعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ. قَالَ: كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

"Muhammad bin Sinan conveyed (the history) to us, Qulaih bin Sulaiman has conveyed (the history) to us, Hilal bin 'Ali has conveyed (the history) to us, (the history) from Atha', from Yasar, from Abu Hurairah ra who said: Rasulullah SAW said: If a trust is wasted, then wait for the time of its destruction. (Abu Hurairah) asked: How to place the trust That, O Messenger of Allah? He answered: If a matter is handed over to someone who is not an expert, then wait for the time of destruction." (HR. Bukhari)

This hadith is interesting to observe because it implicitly connects the concept of trust with expertise. The statement *"If a matter is entrusted to someone who is not an expert, then wait for the time of its destruction"* provides an explanation for the previous sentence: *"If a trust is wasted, then wait for the time of its destruction."*

The importance of leaders and leadership needs to be understood and appreciated by every Muslim in this country where the majority of citizens are Muslim, even though Indonesia is not an Islamic country. Allah SWT. has informed people about the importance of leadership in Islam, as in the Koran we find many verses relating to leadership issues. Among them is the Word of Allah SWT. in QS. Al-Baqarah verse 30 which reads:

وَأذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

"Remember when your Lord said to the angels: "Indeed, I want to make a caliph on the face of the earth." They said: "Why do you want to make (the caliph) on the earth someone who will cause damage to it and shed blood, even though we always praise You and purify You?" God says: "Indeed, I know what you do not know."

This verse implies that the caliph (leader) is the holder of Allah SWT's mandate to carry out the mandate and leadership of the sky on earth.

Remember the angel community once protested against the caliphate of humans on earth (Hidayat & Wijaya, 2017).

This shows that the mandate for a leader does not only mean responsibility, but also contains an obligation to ensure that tasks are given to individuals who are competent and experts in their fields. Thus, the mandate includes aspects of integrity as well as professionalism, which are the foundation of success in organizations and leadership.

4) Supervision (*Controlling*)

The last function in management is supervision (*controlling*), which is the process of monitoring and evaluating the success of various activities in achieving previously set goals or objectives, starting from the planning stage to organizing. When a company or organization works towards a predetermined goal, the manager is responsible for monitoring the progress of the activity. The goal is to ensure that there is no deviation from the previously established plan, organizational structure, or leadership. Thus, supervision is the key to maintaining the harmony and effectiveness of the implementation of the work program. (Henki & Zahrida, 2015).

The verses of the Koran relating to evaluation are as follows:

وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَتِيبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

"But verily over you are appointed angels who watch over your work, noble in the sight of Allah, and who record it; they know what you do" (QS. Al-Infithar/82: 10-12).

In the Qur'an, the concept of supervision transcends the ordinary, fostering a sense of self-discipline that arises from within. This explains why the early followers of Islam were motivated solely by their devotion to Allah, even in aspects of life that are now viewed as secular. For managers, whether in family enterprises or broader organizations, the paramount responsibility is to ensure the safety and success of their institutions. However, it poses a challenge: how can a manager effectively oversee others if they themselves lack self-control? Therefore, it is essential for a manager to embody the qualities of an ideal leader, guiding and managing their team with integrity and diligence (Hidayat & Wijaya, 2017).

According to GR Terry, supervision involves a systematic process that entails setting clear objectives (standards), overseeing the implementation of these objectives, assessing the outcomes of the implementation, and making necessary improvements when needed. (Robbins, 2012). The goal is to ensure that implementation remains in accordance with the plan and in line with the standards that have been set (Hasibuan, 2014). Supervision is the process of observing all organizational activities to ensure that all work being carried out

is running according to the previously set plan. This supervision aims to ensure the suitability between implementation and existing plans, so that organizational goals can be achieved effectively. (Siagian, 2007)

Management experts may have varied perspectives on the definition of supervision, but fundamentally, it serves as a crucial approach that organizations employ to achieve effective and efficient performance. Moreover, supervision is instrumental in facilitating the attainment of an organization's vision and mission by ensuring that all activities align with the established plans and objectives. It can be understood as a process that involves defining the goals (standards), monitoring the execution of activities, evaluating the outcomes, and, when necessary, implementing improvements to ensure that execution remains on track and meets the set standards. (Mahmud, 2023; Ruhaya, 2021)

As in the hadith narrated by Imam Turmuzi which reads:

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوا وَ زِنُوا أَعْمَالَكُمْ قَبْلَ أَنْ تُوزَنَ عَلَيْكُمْ (الحدِيث)

“Check yourself before checking others, look first at your work before looking at the work of others” (HR Tirmizi).

This hadith teaches the importance of introspection and self-evaluation before judging or evaluating others. In the context of management and supervision, this principle reminds us to first ensure that we have carried out our duties and responsibilities well, as a form of self-supervision, before judging or supervising others.

Controlling, as one of the functions of management, includes measuring and correcting all activities to ensure that the organization's goals and plans are achieved properly. In the context of management, control includes all activities carried out by managers to ensure that actual results are in accordance with planned results, as expressed by management experts. (Annisyaroh, 2022). Supervision in education, contains the meaning as an effort to ensure that work is carried out in accordance with the established plan. Effective supervision can reduce the possibility of obstacles arising, and if the obstacles have occurred, supervision allows for immediate detection of the problem. This provides an opportunity to immediately take corrective action so that the process and results remain in accordance with the desired objectives.

4. Management Building Quality Education

The term quality education refers to education that is capable of producing individuals who excel intellectually, spiritually, and socially, in accordance with Islamic values. (Hakim & Hambali, 2024). Quality education according to the

author in the results and discussion includes several important indicators, namely the fulfillment of the goals of Islamic education (Al Rosid & Ayudin, 2022; Clair et al., 2012; Setiabudi et al., 2024). Education is directed at the formation of humans who have noble morals, obey Allah SWT, and are capable of facing worldly life and preparing themselves for the afterlife.

This is in line with the word of Allah SWT in QS. At-Taubah verse 122 which reads:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ

إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

" *It is not appropriate for all believers to go (to the battlefield). Why don't some of each group of them go (stay with the Messenger of Allah) to deepen their religious knowledge and warn their people when they return, so that they can protect themselves ?*"

This verse teaches that seeking knowledge, especially religious knowledge, is an important responsibility for the good of the people. In the learning process, we need to combine spiritual values such as sincerity, intention because of Allah SWT, and good morals, with professional attitudes such as responsibility, discipline, and continuously improving abilities. The combination of these two things will produce a generation that is not only academically smart, but also morally and spiritually strong. Therefore, education has a big role in forming a society that is knowledgeable, pious, and able to provide real benefits to many people (Hidayat & Wijaya, 2017; Radia Hijrawan, 2021).

The author emphasizes the importance of education that does not only focus on technical and administrative aspects, but also includes Islamic management principles such as trustworthiness, justice, and honesty.

The words of the Prophet Muhammad SAW about trust:

"*There are three signs of a hypocrite, if they tell lies, if they promise they break it, and if they are given a trust they betray*" (HR Bukhari and Muslim).

This hadith underlies the importance of placing competent people in educational management and leadership positions, as part of maintaining the quality of educational institutions.

a. Management Efficiency and Effectiveness

The quality of education is achieved if all management functions (planning, organizing, leadership, supervision, and reward) are carried out optimally based on the values of the Qur'an and Hadith, as mentioned in the results and discussion section (Hafidhuddin, 2003). Efficiency and effectiveness are emphasized in the context of optimizing human resources and facilities and infrastructure, as mentioned in the discussion on learning resources.

b. Character and Moral Cultivation

Quality education in Islam emphasizes character building. Not only intellectual intelligence, but also noble character, moral integrity, and the spirit of worship. (Hamid, 2017) This is in line with the mission of the Prophet Muhammad SAW mentioned in the hadith: *"Indeed, I was sent to perfect noble character"* (HR. Ahmad).

c. Motivation and Appreciation (*Reward*)

Quality education is also supported by the existence of a reward system that motivates students and educators to continue to develop, as recommended in the hadith of the Prophet Muhammad SAW:

"Whoever shows goodness, he will get a reward like the person who does it" (HR. Muslim).

reward not only increases the enthusiasm for learning and working, but also fosters a sense of responsibility and loyalty to educational institutions. Strong motivation is the foundation for effective leadership in educational institutions, this is in line with motivation theory (Bateman & Crant, 2003; Mustajab et al., 2023). Motivated leaders will be able to inspire others, encourage innovation, and bring positive change to schools. Meanwhile, giving the right reward, both material and non-material, will strengthen the leader's motivation, increase job satisfaction, and encourage better performance. Educational institutions need to understand and implement holistic motivation and reward strategies to ensure sustainable and quality leadership. Thus, the goal of improving the quality of education as a whole can be achieved.

D. Closing

Islamic education management in the perspective of the Qur'an and Hadith, as an effort to organize and optimize all existing resources in order to achieve the goals of Islamic education that have been previously determined based on Islamic values, especially those contained in the Qur'an and Hadith. The basics of Islamic education management consist of three main sources, namely the Qur'an, Hadith, and laws in force in Indonesia. This management process involves various main functions carried out by a manager or leader, namely: a) Planning, b) Organizing, c) Leadership, d) and Supervision. The hadiths related to Islamic education management show that the Prophet Muhammad SAW as a role model, has applied management principles when leading which have proven to be effective and become a basis that can be applied in Islamic education.

The implications of Islamic educational management are significant in integrating spiritual values with modern professional principles. With an approach based on the Qur'an and Hadith, this management not only aims to achieve efficiency and effectiveness, but also to shape the character of students with noble morals. Leaders of educational institutions are required to be moral role models

as well as competent managers. The limitations experienced by researchers are from the study of the Qur'an and Hadith and in the ability to compare them with management theories. These limitations are expected to be a reference for subsequent researchers in perfecting similar research, especially the principles of Islamic educational management in the Qur'an and Hadith in various contexts of Islamic educational institutions.

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