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Thematic Study of Management Verses and Their Relevance to Islamic Education

Selvy Yuspitiasari, dosen02863@unpam.ac.id, (1)

Universitas Pamulang, Indonesia

Mudzakir Mudzakir, dosen02180@unpam.ac.id, (0)

Universitas Pamulang, Indonesia

⁽¹⁾ Corresponding author

Abstract

General Background: Islamic education management requires not only administrative efficiency but also strong integration of Qur'anic values to achieve holistic educational goals.

Specific Background: Although the Qur'an contains numerous verses that reflect managerial principles—such as planning, leadership, deliberation, supervision, and accountability—many Islamic educational institutions have not yet fully integrated these values into management practices. **Knowledge Gap:** Existing studies rarely provide a thematic and systematic analysis of Qur'anic verses on management and their direct relevance to contemporary Islamic education management. **Aims:** This study aims to conduct a thematic analysis of management-related verses in the Qur'an and examine their applicability to the management of Islamic educational institutions. **Results:** The findings reveal that Qur'anic values such as trustworthiness, justice, deliberation, honesty, and responsibility offer a strong managerial framework that aligns with modern management functions, including planning, organizing, controlling, and evaluating. **Novelty:** This study provides an integrated thematic interpretation that bridges classical Qur'anic principles and modern educational management theory. **Implications:** Applying Qur'anic managerial principles can strengthen institutional governance, enhance educational quality, and support the development of holistic, value-based Islamic education systems.

Highlights:

- Qur'anic values provide a comprehensive foundation for modern educational management.
- Management in Islamic education must integrate ethical, spiritual, and administrative principles.
- Thematic analysis reveals strong alignment between Qur'anic principles and core management functions.

Keywords: Qur'anic Management, Islamic Education, Thematic Interpretation, Spiritual Values, Educational Leadership

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Introduction

Management is a fundamental aspect in the successful implementation of education, including Islamic education. According to Ahyani et al. (2021), Islamic education management is not just administrative or technical management, but includes spiritual and moral dimensions rooted in Islamic teachings, especially the Qur'an and Hadith [1]. In other words, management in the context of Islamic education must integrate Islamic values so that educational goals are not only worldly, but also ukhrawi. This is in line with the view of Annisyaroh (2023), who mentions that Islamic education management is ideally based on principles such as trustworthiness, justice, sincerity, deliberation and responsibility, all of which have a strong basis in the Qur'an and Hadith [2].

The Qur'an as the holy book of Muslims contains many verses that can be used as a source of managerial principles thematically. Values such as fair leadership (QS. An-Nisa: 58), deliberation in decision making (QS. Ash-Shura: 38), strategic planning (QS. Al-Hasyr: 18), to the principles of accountability and transparency (QS. Al-Baqarah: 282) show that the Qur'an is very relevant in shaping an effective and meaningful Islamic education management framework [3]. In fact, research by Lutfi (2023) identified a number of Qur'anic values such as faith, honesty, responsibility, professionalism, efficiency and cooperation as the foundation of ideal education management [4].

However, in practice, there are still many Islamic educational institutions that implement conventional management systems without integrating Qur'anic values as a whole. This is due to several factors, including a lack of understanding of the concept of Qur'an-based management, limited human resources who understand both modern management and Islamic values, and the absence of a structured implementative model [5]. As a result, the management of Islamic educational institutions is often not optimal and the goal of holistic education, which combines intellectual, spiritual and moral aspects, is difficult to achieve [6].

The lack of integration between management practices and Qur'anic values also risks causing an integrity crisis in educational leadership, weak long-term planning and low quality of educational evaluation. In fact, Qur'anic values are not only normative, but also applicable and have the potential to be used as guidelines in building a superior Islamic education management system [7].

Therefore, a thematic study of management verses in the Qur'an becomes very important to do. This research not only aims to explore managerial values in the Qur'an, but also to see the extent to which these values can be implemented in the context of current Islamic education management. Thus, an educational management system will be created that is not only efficient and effective, but also religious and oriented towards the formation of a insan kamil [4].

Thematic research on management verses in the Qur'an is a very important need to be done in the context of Islamic education today. This thematic approach aims to explore the managerial principles contained in the Qur'an deeply and systematically, so that these values can be applied effectively in the management of Islamic educational institutions. Sutrisno and Fajriyah (2022) explain that thematic studies of the Qur'an make it possible to understand the concept of management from an Islamic perspective by examining verses that discuss aspects such as leadership, organization, planning and supervision, all of which have high spiritual and moral values [8].

The relevance of applying Qur'anic values in Islamic education management not only strengthens the theological foundation of institutional management, but also improves the overall quality of management. Lutfi (2023) emphasizes that values such as faith, sincerity, trustworthiness, deliberation, justice, and accountability, which are derived from the verses of the Qur'an, must be the main foundation in the practice of Islamic education management [4]. By integrating these values, educational institutions do not merely focus on administrative or academic aspects, but are also able to build the character and spirituality of students as a whole.

Furthermore, a deep understanding of the verses on management in the Qur'an helps Islamic education managers make decisions that are not only administratively effective, but also in line with religious values. This is very important so that the decisions made can reflect the principles of justice, trustworthiness, and honesty, which are at the core of Islamic values [1]. Thus, the decisions made are not only aimed at achieving worldly goals, but also have worship value that brings blessings and sustainability to educational institutions.

In addition, managerial principles such as deliberation or participation in decision-making enable Islamic educational institutions to build a conducive and democratic working climate. This deliberation is not only an administrative mechanism but also a reflection of Qur'anic values that prioritize dialogue and mutual agreement [4]. Meanwhile, the aspects of efficiency and effectiveness in the use of resources are also strongly emphasized so that educational institutions can run optimally without waste, in accordance with the Qur'anic principles regarding responsibility in managing trust [9].

The application of these principles in the context of Islamic education management today is not only seen in the management of human resources, finance, and administration, but also in the structured and sustainable management of Qur'anic learning [10]. Thus, Islamic educational institutions can ensure that the learning process is not only academic but also spiritual and moral, producing graduates who are not only intellectually intelligent but also have integrity and noble character.

Overall, thematic research on management verses in the Qur'an provides a solid foundation for Islamic educational institutions to develop a holistic and authentic management system. This approach bridges modern management theory with

Islamic values, enabling Islamic education to be managed effectively, efficiently, and with blessings. Therefore, this research is not only academically useful but also contributes significantly to improving the quality of Islamic education in the modern era.

Methods

This study uses a qualitative method with a library research approach [11], which aims to examine Qur'anic verses related to management through a thematic (maudhu'i) interpretation approach [12]. Data were collected from primary sources such as the Qur'an and tafsir, as well as secondary literature in the form of books and scientific journals related to management and Islamic education [13]. Data analysis was performed using content analysis, which involved classifying and interpreting verses relevant to managerial principles such as planning, leadership, supervision, and decision-making [14], then analyzing their relevance to current Islamic education management practices [4], [8].

Results and Discussion

A. Result

1. The Concept of Islamic Education and The Relevance of Management Principles in The Context of Education

Islamic education is a broad learning process, not limited to the mastery of knowledge and skills, but also specifically emphasizing the formation of noble character, spiritual development, and the formation of character in accordance with Islamic values. The main objective of Islamic education is to produce perfect human beings, who are perfect in three main aspects: faith, knowledge, and deeds. This *insankamil* is the ideal human being in Islam who is not only intellectually intelligent, but also spiritually mature and responsible in his deeds [15]. 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 sunnah of the Prophet Muhammad SAW, which places knowledge as an essential need for humans to know Allah SWT and live a life in accordance with His guidance. This is clearly seen in QS. Al-'Alaq verses 1-5, which contain the first command to humans to read and learn:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۗ ۱ٖ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۗ ۲ٗ إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۗ ۳ٗ الَّذِي عَلِمَ بِالْقُلُمِ ۗ ۴ٗ عَلِمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۗ ۵

Meaning: "Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not." (QS. Al-'Alaq [96]: 1-5).

This verse indicates that education begins with mastery of reading and knowledge as the primary means of drawing closer to Allah SWT and understanding His creation. According to Azkiya (2022), this verse is the starting point that emphasizes that knowledge is the main foundation of Islamic education, so the learning process must begin with reading and understanding the sources of Islamic teachings in depth [16]. Thus, Islamic education cannot be separated from continuous learning efforts to master knowledge that is beneficial to oneself and the community.

In addition, the spiritual and moral aspects contained in Islamic education also play an important role in shaping the character of students. Imam Al-Razi (2002) emphasizes that the goal of education in Islam is not only the mastery of formal knowledge, but also the strengthening of faith and morals, so that people with noble character in accordance with the guidance of sharia are created [17]. This concept makes Islamic education an integral and comprehensive process of value transformation, not just a transfer of knowledge.

Thus, Islamic education is a multidimensional process that not only prepares students to master knowledge and skills, but also instills strong spiritual and moral values so that they are able to contribute positively to society and life in this world and the hereafter [15].

Islamic education is rooted in the belief that humans are created in the most perfect and noble form, as explained in QS. At-Tin verse 4:

أَفَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَفْوِيمٍ ۗ ۴

Meaning: "We have certainly created man in the best of stature." (QS. At-Tin [95]: 4).

This verse serves as the philosophical basis for Islamic education, which emphasizes not only cognitive aspects, but also moral and spiritual aspects (Indonesian Ministry of Religious Affairs: 2010). In the modern context, this means that education must shape individuals who are not only academically intelligent, but also have strong character and spiritual awareness.

According to Imam Al-Razi (2002), this verse means that education must restore humans to their best nature. In his interpretation, Al-Razi emphasizes that this nature includes aspects of faith, piety, and noble character. Therefore, Islamic education is designed as a holistic process that integrates knowledge (*ilm*), faith (*iman*), and deeds (*amal*), which

complement and reinforce each other [17]. This concept prevents education from taking a secular approach that focuses solely on rational and intellectual aspects.

Al-Qurtubi (2005) adds that humans were created in the best form not only physically but also morally and spiritually. He explains that this best form contains moral obligations and spiritual responsibilities, which must be realized through moral education and character building. This interpretation directs Islamic education towards personal development that is able to balance knowledge, faith, and ethical behavior in everyday life [16].

In the context of modern education, John Dewey (1916) emphasizes that education must be democratic and holistic, developing both the intellectuality and moral character of students. Although Dewey is not an Islamic figure, his principles are in line with Islamic education, which places moral and spiritual values as the foundation of a holistic education. This is important because without a moral foundation, knowledge can be misused, while without knowledge, morality will not develop optimally.

Fazlur Rahman (1980) reinforces this view by stating that Islamic education aims to develop well-rounded individuals, not only intellectually intelligent, but also spiritually and morally mature, enabling them to make a real contribution to society. In his book, Rahman emphasizes the importance of contextualizing Islamic education so that it is relevant to the challenges of the modern era without abandoning the core values of Islamic teachings [18].

In contemporary practice, holistic Islamic education can be seen in madrasah curricula that integrate religious studies with general knowledge, as well as character building programs. For example, pesantren-based schools not only teach religious knowledge, but also science, technology, and foreign languages in a balanced manner. Moral education is provided through teaching manners, social obligations, and instilling spiritual values such as discipline, honesty, and empathy [19].

In addition, many modern Islamic educational institutions have developed learning methods that encourage students to internalize spiritual values through social activities, preaching, and community service. This approach is in line with the concept of charity in the triad of knowledge-faith-charity formulated by Al-Razi and Rahman. Thus, students not only understand theory, but are also able to apply moral values in real life.

The success of Islamic education is not only measured by the success of the learning process and character building of students, but is also greatly influenced by the quality of the management of the educational institution itself. Khakim et al. (2025), an educational scientist, emphasizes that the application of modern management principles rooted in Islamic values is the key to improving the effectiveness and efficiency of Islamic educational institutions. Modern management principles, which include planning, organizing, directing, and controlling, can be flexibly adapted to align with the goals of Islamic education, thereby creating a balance between spiritual and administrative aspects [15].

In this context, Islamic exegetes also provide an important perspective that emphasizes the importance of management in education as part of moral responsibility and accountability. Ibn 'Ashur (2006) explains in his exegesis that education in Islam is not only related to the transfer of knowledge and spiritual development, but must also be managed properly in order to provide maximum benefits for individuals and society. Effective management is a concrete manifestation of the implementation of the principles of justice ('adl) and trust in Islam, whereby every resource must be managed fairly and responsibly for the benefit of the people [20].

In line with this, Al-Ghazali (1993) emphasizes the importance of systematic planning and regulation in Islamic education. In his monumental work *Ihya 'Ulum al-Din*, Al-Ghazali underlines that structured and organized education will be able to create a conducive learning environment for the development of the mind and soul. This approach is in line with modern management principles that encourage the creation of a system of evaluation and continuous development as part of the managerial cycle that is absolutely necessary to improve the quality of education [21].

Meanwhile, according to Qutb and Husin (1986), Islamic education must develop a clear vision and mission based on Islamic values in order to produce a generation that is not only academically intelligent, but also strong in faith and ready to face the challenges of the times. A clear vision and mission serve as strategic guidelines that can strengthen the synergy between all elements of educational institutions, including the optimal management of human and material resources and the creation of an innovative learning environment [22].

Based on the thoughts of these figures, the application of management principles in Islamic education can be formulated as follows:

a. Establishment of a Clear Vision and Mission in Accordance with Islamic Values.

Vision and mission are strategic foundations that direct all educational activities to remain oriented towards the noble goal of educating the whole human being (*al-Insān al-Kāmil*) in accordance with their best nature [21], [22].

b. Optimal Management of Human and Material Resources.

Good human resource management includes the development of the competence of teachers and educational personnel who are not only professional but also have a high level of spiritual awareness [15]. Material management includes educational facilities and infrastructure that support the learning process.

c. Continuous Evaluation and Development System.

Evaluation is not only conducted on students' academic achievements, but also on the effectiveness of the learning process and institutional management [21]. Continuous development is key to ensuring that educational institutions remain adaptive and responsive to the dynamics of the times [15].

d. Creating a Conducive and Innovative Learning Environment.

An environment that supports creativity and innovation, both in teaching and institutional management, in line with the demands of 21st century education, can prepare students to face global challenges [22].

2. Thematic Analysis of Management Verses

Management is the art and science of organizing resources effectively and efficiently to achieve specific goals. In the context of Islam, management is not only a worldly activity, but also part of the deeds that will be accounted for before Allah SWT. Therefore, the principles of management in Islam cannot be separated from divine values, Qur'anic ethics, and the teachings of the Prophet Muhammad SAW.

The Qur'an, as the holy book of Muslims, not only contains teachings on worship and morals, but also basic principles in social, political, economic, and leadership life that are relevant to modern management concepts. Although the term "management" is not explicitly mentioned in the Qur'an, its values are very evident and can be found through a thematic (*maudhū'i*) approach to verses that discuss the management of people, time, resources, and responsibility.

The four main functions in modern management: Planning, Organizing, Controlling, and Evaluating, have strong parallels in the values found in the verses of the Qur'an. By examining this theme thematically, we will not only understand how the Qur'an guides humans in managing their lives systematically, but also how managerial functions can be carried out within the framework of piety, trustworthiness, and accountability to Allah SWT.

Therefore, this study will discuss each of these management functions in detail based on the perspective of the Qur'an, complete with interpretations from leading exegetes and views from figures in general management science, using the APPA (Ayat-Interpretation-Approach of Figures-Application) approach format so that the discussion is more systematic, academic, and applicable.

3. Planning

Planning is the process of setting goals and designing steps or strategies to achieve those goals in a systematic and measurable manner. This function is very important in management because it prepares the organization for the future with a clear strategy, so that goals can be achieved effectively and efficiently [23]. The organizational psychology perspective shows that planning also increases employee motivation and commitment within the organization [24]. From an Islamic perspective, planning must be based on an awareness of responsibility to Allah SWT, so that the objectives set must bring benefits in this world and the hereafter [25]. Allah SWT says in Surah Ali Imran verse 159:

فِيمَا رَحْمَةٌ مِّنَ اللَّهِ لِنَتَ لَهُمْ وَلَوْ كُنْتَ فَظًا عَلِيًّا لِلْقُلُوبِ لَا نَفْضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَارِعْهُمْ فِي
الْأُمْرِ إِذَا عَزَّمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

Meaning: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (QS. Ali Imran [3]: 159).

Ibn Katsir (1999) explains that this verse contains the principle of planning through deliberation or consultation (*syura*) as an important stage in formulating decisions and strategies. After deliberation, a unanimous decision is made and trust is placed in Allah [25]. Al-Qurtubi interprets that good planning must prioritize gentleness and careful consideration so that there are no divisions within the group. Al-Razi adds that the planning process is part of human effort that must be accompanied by prayer and trust in God so that the results are optimal. Qutb and Husin emphasizes the importance of combining effort and faith in making decisions and planning for the future. Ulum (2025) in his contemporary interpretation assesses that the principles of deliberation and trust in God are relevant to participatory planning and risk management methods [26].

This is in line with the opinion of George R. Terry, a classical management expert, who defines planning as the process of setting goals and detailed steps to achieve those goals. According to Terry, planning is a very important initial stage in the management process because it provides direction for all organizational activities. In this context, planning is not only about determining general goals, but also detailing the concrete steps that must be taken, when, by whom, and how, so that the organization can move systematically and in an organized manner [23]. According to Terry, planning builds the foundation for other management functions such as organizing, controlling, and evaluating.

Locke and Latham (2002) highlight the importance of clear and specific goals as a key factor in increasing motivation and performance within organizations. In their Goal Setting theory, they found that individuals and organizations with well-

defined (specific goals) and challenging, yet attainable goals, showed significantly better results than those with vague or general goals. They explain that clear goals help individuals understand expectations, direct efforts, increase focus, and facilitate achievement evaluation [24]. This is particularly relevant in organizational planning because specific goals form the basis for strategy and performance measurement.

Fayol (2016), the father of modern management, emphasized that planning is a key management function that must be carried out before other activities. Fayol argued that without careful planning, organizing and controlling would not be effective. According to Fayol, planning is the process of determining the outline of actions and resources needed so that managers and employees can work with clear objectives and focused methods [27]. In other words, planning provides a roadmap for all organizational activities and serves as a guideline for decision-making.

Drucker (2012), a contemporary management figure, emphasizes planning as an important tool for dealing with uncertainty and change in the business environment. Drucker argues that the dynamic and risky business world requires flexible and adaptive planning. Planning, according to Drucker, is not just about making static plans, but also preparing organizations for various possibilities with alternative strategies and readiness to face change [28]. With good planning, organizations are able to maintain competitiveness and innovate in changing market conditions.

Hawari and Fadhillah (2023) developed a management approach by integrating classical management theory with Islamic values. In the context of planning, Saleh emphasizes the balance between ikhtiar (maximum effort) and tawakal (surrender to Allah SWT). According to him, planning in Islamic organizations does not only focus on technical and strategic aspects, but also contains spiritual values that require managers to be morally and ethically responsible [29]. This approach teaches that although humans are obliged to plan and strive earnestly, the final outcome is still left to Allah's will, so planning must be based on good intentions and honesty.

The five figures highlight various important dimensions of planning: Terry emphasizes the systematic and detailed aspects. Locke & Latham stress the importance of clear and motivating goals. Fayol reminds us that planning is a primary function in management. Drucker emphasizes flexibility and adaptation to change. Saleh adds spiritual and ethical dimensions as the foundation of planning in an Islamic context.

By understanding these perspectives, planning becomes a function that is not only technical and strategic, but also humanistic and spiritual, which, when done well, will lead the organization to sustainable success. This can also be adjusted to the opinion that promotes Islamic values, namely: a) Deliberation in Planning: Islamic organizations should ideally prioritize consultation with members (syura) before making important decisions, as exemplified in QS. Ali Imran: 159, so that all perspectives are taken into account and a collective commitment emerges [25]. b) SMART Goals Planning: Setting goals that are Specific, Measurable, Achievable, Relevant, and Time-bound, in accordance with modern management principles [24]. c) Use of SWOT Analysis to identify strengths, weaknesses, opportunities, and threats within the organization as a basis for careful planning [23]. d) Tawakal after Ikhtiar: After careful planning and steps have been taken, leaders and members of the organization must put their trust in Allah for the blessings of the results [22]. e) Development of Contingency Plans: Creating backup plans to deal with unexpected changes and risks in accordance with the principles of risk control in management [28].

4. Organizing

Organizing is one of the fundamental functions in management that aims to manage resources, tasks, and relationships between individuals or units within an organization so that they can work synergistically to achieve common goals. In modern management, organizing is the process of identifying activities that need to be carried out, grouping these activities, establishing authority and responsibility, and coordinating working relationships between individuals and organizational units [30].

In Islam, the principle of good organization is reflected in various verses of the Qur'an that emphasize order, cooperation, division of roles, and structured systems. Allah SWT created this universe with order and systematicity, which reflects the principle of organization in management. Therefore, it is important to understand how Qur'anic values can enrich the practice of organizing in the modern management world.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفَّا كَلَّاهُمْ بُنْيَانٌ مَرْصُوصٌ ٤

Meaning: "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly." (QS. As-Saff [61]: 4).

According to Ibn Katsir (1999), this verse describes that Allah loves order in collective work, especially in the context of struggle or jihad. The parable of a "solid building" shows that strength lies in a neat arrangement and mutual support between elements. If one part of the building is fragile, the entire structure can be disrupted. This illustrates the importance of a well-distributed division of tasks that is still fully coordinated. In the context of organizations, this interpretation shows that the effectiveness of a team or institution is highly dependent on a unified vision and integrated functions among members working within a single system [25]. In management, this can be interpreted as the importance of teamwork, coordination, and support among organizational units. Each individual in the team holds an important function that cannot stand alone.

Al-Jalalayn linguistically emphasizes the meaning of two key words in this verse: *Şaffan* (صفان) which means a neatly

arranged and organized row. Bunyanun marsus (بنيان مرصوص) means a strong, solid building with no gaps between its parts. In this interpretation, the meaning of unity is strongly emphasized. This verse shows that strength lies in the order and discipline of the ranks. It is not enough to simply gather together; what is more important is to be connected in a neat, disciplined, and synergistic work system [31]. This principle is very much in line with the needs of modern organizations for an orderly work structure, a clear division of responsibilities, and uninterrupted communication between work units.

Qurtubi expands the meaning of this verse beyond the military or jihad context to include other social and structural aspects of life. He explains that this verse also contains important hints about the importance of organizational management, government systems, and orderly and structured societies. Solidity and order are universal values that are needed in all forms of social interaction. In the context of community and organizational management, Qurtubi sees this verse as a model of collective leadership, in which all elements are actively involved and do not work separately [32]. This emphasizes that the values of order and structure are not only important in companies, but also in government management, education, and society at large.

Al-Baidawi emphasizes the aspects of discipline, collective responsibility, and integration in task implementation. He sees that the formation of ranks like a solid building is not only because of their parallel positions, but because of the bonds of shared responsibility that unite them. Al-Baidawi also implies that good teamwork must be built on the basis of commitment and integration of values, not just physical structure or organizational formalities. In the world of management, this is in line with the importance of organizational culture and shared values [33]. Structure alone is not enough; there must be a spirit of togetherness and a sense of belonging among team members for the organization to function optimally.

This can be fully understood by looking at the universal explanation, which has been studied by several experts, namely according to Henri Fayol (2016), the organizing function is the core of management which involves systematically structuring work. Fayol sees an organization as a work unit that requires division of tasks, assignment of responsibilities, and regulation of relationships between departments so that they can work harmoniously towards a common goal. In his view, organizing is not limited to placing people in an organizational structure, but also involves the allocation of resources, including time, equipment, and capital, so that they are allocated efficiently. Fayol emphasized the importance of hierarchy, unity of command, and organizational discipline as important elements in the formation of a work structure. Thus, organizing in Fayol's concept is the first step in building a stable system that functions optimally in the long term [27].

Meanwhile, George R. Terry (1968) defines organizing as the process of assigning tasks, determining who does what, and coordinating the work. Terry's main focus is on the rational and logical distribution of work, so that there is no overlap of functions or gaps in responsibility. He emphasizes that the function of organizing includes identifying important tasks, grouping tasks based on similar functions, establishing authority, and establishing clear reporting lines. In a healthy organization, this division must be carried out by considering individual capabilities and organizational needs, so as to create synergy between departments and effective work. Terry highlights that without good organizing, even the best plans will fail in implementation due to chaos in the work structure [23].

In modern management approaches, Robbins and Coulter (2015) expand the definition of organizing as the process of designing organizational structures to achieve goals efficiently. They view organizing as a strategic activity that determines how work is divided, who reports to whom, and how decisions are distributed within an organization. According to them, a good organizational structure will create clear workflows, quick decision-making, and efficient use of resources. Robbins and Coulter also emphasize the importance of considering the external environment and the dynamics of change in designing organizational structures. They suggest that organizations choose an appropriate structural model, whether functional, divisional, matrix, or team-based, depending on the organization's strategy and size [30].

Mary Jo Hatch (2018) in modern organizational theory emphasizes the need for organizations to build adaptive structures, not rigid ones. He explains that in a business environment full of uncertainty and rapid change, it is not enough for organizations to have formal structures; they must create open communication channels and flexible coordination. Hatch stresses that the modern organizing function must be responsive to external changes, such as technological developments, global crises, or changes in customer preferences. Therefore, organizations that want to survive and thrive must have dynamic structures, where information can flow freely, decisions can be made quickly, and cross-functional teams can work efficiently. Organizing, in Hatch's view, is not only about division of labor, but also about structural intelligence, the ability of an organization to adapt without losing direction [34].

5. Controlling

Organizing is a management function related to the establishment of work structures, division of responsibilities, and coordination of work in a systematic unit so that organizational goals can be achieved effectively and efficiently. According to Henri Fayol (2016), organizing is a fundamental activity in management that involves the systematic establishment of a work structure. In his view, organizing is not merely the placement of people in certain positions, but rather the process of establishing work relationships, dividing tasks, and coordinating them in an integrated and solid unit. Fayol emphasizes that a solid structure will ensure smooth operations and facilitate supervision and decision-making. In other words, organizing serves as the foundation for organizational stability so that all parts can work harmoniously and purposefully [27].

Meanwhile, George R. Terry (1968) defines organizing as the process of structuring work in detail, including determining who is responsible for performing specific tasks and how coordination between these tasks is arranged. Terry emphasizes the importance of avoiding overlapping tasks that can lead to inefficiency and confusion in implementation. This process ensures that every member of the organization knows their roles and responsibilities, as well as how their work contributes

to the overall goals of the organization. Thus, according to Terry, organizing is about creating order and clarity in the division of labor [23].

Furthermore, Robbins and Coulter (2015) emphasize that organizing involves designing an organizational structure that supports the efficient achievement of goals. Robbins and Coulter see organizing as an activity that must consider external and internal factors of the organization, such as the business environment, technology, and organizational culture. They state that an effective structure must be able to optimize resources and reduce communication barriers. Their main focus is on creating a work system that is not only well-organized but also adaptive to the changes and needs of a dynamic organization [30].

Finally, Hatch (2018) highlights the importance of organizational structures that are not rigid, but rather adaptive and flexible. In an era of rapid and uncertain change, organizations must be able to adapt to various external challenges, such as technological developments and market dynamics. Hatch also emphasizes the importance of open communication channels as a means of effective coordination between organizational units. Adaptive structures enable organizations to survive and grow rapidly without losing their integrity and strategic direction [34].

From the perspective of the Qur'an, organization is reflected in the verse QS Al-Hasyr (59: 18), which requires humans to pay attention to their deeds for tomorrow and be responsible for every action [25].

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسُكُمْ مَا قَدَّمْتُ لِغَدِّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ حَبِيرٌ بِمَا تَعْمَلُونَ ١٨

Meaning: "O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do." (QS. Al-Hasyr [59]: 18).

This verse is a direct call to believers to be mindful, evaluate their actions, and prepare themselves for the future, namely the Day of Judgment. Allah repeats the command to be mindful twice, interspersed with the command "waltanzhurnafsun maa qaddamatlighadin" (let each person consider what they have done for tomorrow). This shows the urgency of self-awareness, monitoring of actions, and accountability for every decision and deed. In the context of management, this is in line with the controlling function, which focuses on monitoring, evaluating, and correcting the achievement of objectives.

According to Ibn Katsir (1999), this verse is an invitation for believers to continuously engage in *muhasabah* (self-evaluation). The phrase "let every soul consider what it has done for tomorrow" means that a person should examine and control all their deeds in this world, because there will be consequences on the Day of Judgment. Ibn Katsir emphasizes that supervision is not only of outward actions, but also of inner thoughts, intentions, motivations, and goals. In the context of management, this interpretation is parallel to the principle of internal control, which is to conduct a comprehensive evaluation of work processes and results, and to make corrections if there are deviations from standards [25].

Al-Qurtubi (2019) interprets this verse as a command to be pious accompanied by reflective action, namely evaluating one's deeds, because this will determine one's fate in the hereafter. He explains that "ghadin" (tomorrow) is a metaphor for the Day of Reckoning, but it can also mean the future in general, including worldly life. Therefore, according to Qurtubi, this verse teaches the importance of planning and control over the future, not just the afterlife. In an organizational context, this means the importance of controlling as a means of measuring the impact of every policy and action, as well as a basis for continuous improvement [16].

Ar-Razi (2020) in his interpretation states that the command in this verse refers to self-management and introspection, which are characteristics of responsible leaders. He emphasizes that control over one's actions is not only an individual spiritual obligation, but also a social and systemic one. In organizations, this principle can be interpreted to mean that every work unit and leader must ensure that their activities are in line with long-term goals and are open to evaluation and correction. Ar-Razi also links this supervision to the aspects of justice and accountability, two important principles in modern controlling (Ar-Razi: 2020).

In the context of this verse, Allah shows the model of divine supervision as an example for management: there will be monitoring, evaluation, and accountability that will be demanded on "the day after tomorrow." This verse can be applied as a moral and spiritual value in organizational control, namely that every action must be monitored, its impact assessed, and corrected if it deviates from the mission.

6. Evaluation

Evaluation is one of the important functions in management that serves as a tool to measure the effectiveness and success of a plan's implementation. This process is carried out to assess the results that have been achieved and compare them with the initial objectives. If discrepancies are found, evaluation also serves as a means of correction so that the organization can get back on track. In modern management science, evaluation is considered part of the control function that is essential for maintaining the smooth running and success of an organization [20].

From the perspective of the Qur'an, the concept of evaluation is closely related to the principles of responsibility and self-improvement. Allah SWT says in Surah Ar-Ra'd verse 11:

لَهُ مُعَقِّبٌ مَّنْ بَيْنَ يَدَيْهِ وَمَنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُعِيرُ مَا يَقُولُمْ حَتَّىٰ يُعِيرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِعَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ١١

Meaning: "For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron." (QS. Ar-Ra'd [13]: 11).

This verse indicates that meaningful change can only occur if individuals or groups are willing to consciously and consistently evaluate and improve themselves. In other words, evaluation in management is not only administrative in nature, but also a spiritual and moral reflection that must be carried out continuously [25].

This verse contains a very important message regarding the concept of evaluation and self-improvement in Islam. In depth, this verse shows that change and improvement in the lives of individuals and society will only occur if there is an awareness to introspect and evaluate oneself first. This means that the process of improving conditions cannot only rely on external factors or prayer alone, but must begin with the intentions, efforts, and concrete actions of the individual or group.

Ibn Katsir explains that evaluation in the context of this verse is a process of deep introspection. A person must honestly assess their deeds, both in terms of good and bad, and then strive to make continuous improvements. Evaluation is not merely looking at the end result, but also assessing the process and intentions behind the actions. Ibn Katsir emphasizes that this kind of evaluation is very important so that humans can achieve success not only in this world but also in the hereafter. In other words, evaluation serves as a means of continuous self-development, which leads individuals to improve their spiritual and moral qualities.

Al-Qurtubi asserts that evaluation is a moral obligation that every individual must perform. In his view, evaluation involves honest assessment of all actions that have been taken, using divine standards as a benchmark. This kind of evaluation requires honesty and sincerity so that the results truly reflect one's actual state. According to Al-Qurtubi, without honest evaluation, a person will not be able to recognize their weaknesses and shortcomings and therefore cannot improve themselves. Proper evaluation will enable a person to achieve the noble goal of life, which is a life that is pleasing to Allah.

Fakhrudin Al-Razi viewed evaluation as part of science that helps humans make wise decisions. For him, evaluation was not only an emotional or spiritual activity, but also a rational process that must be carried out objectively and based on the principles of sharia. Evaluation, in Al-Razi's view, is a tool to measure the extent to which a person's actions and decisions are in accordance with Islamic values and Sharia. Thus, evaluation serves as a guideline so that the decisions made do not deviate from religious rules and can benefit individuals and society.

Integrating the understanding of QS Ar-Ra'd verse 11 and the interpretation of the mufasir with management science, evaluation is not just a measurement of performance or administrative control. In Islamic management, evaluation is a holistic process that combines technical and spiritual aspects, functioning as a control mechanism based on sharia principles and Islamic moral values.

QS Ar-Ra'd verse 11 teaches that change in an organization must begin with individual change through self-evaluation. This process must involve three main dimensions: Ihsan (Sincerity): Evaluation is carried out with full responsibility and honesty without data manipulation, so that the evaluation results reflect the actual conditions and can be used for improvement [16]. Tazkiyah (Self-Purification): Evaluation is not just about assessing results, but also a means of cleansing oneself of negative traits and improving spiritual and moral qualities so that performance becomes a blessing [25]. Taqwa (Awareness of Allah): The awareness that Allah is always watching makes evaluation a spiritual reflection, not just an administrative formality. This motivates each individual to be responsible and committed to Sharia standards in decision making [17].

From the perspective of general management science, the views of leading figures also emphasize the importance of evaluation. Peter Drucker states that evaluation is the key to measuring and improving the performance and productivity of organizations on an ongoing basis [28]. Henri Fayol, known as the father of classical management, places evaluation within the control function, where managers must compare work results with established standards and take corrective action if deviations are found [27]. Meanwhile, Mary Parker Follett saw evaluation as a learning process that enables organizations and individuals to develop and adapt to a dynamic environment [35].

It can be understood comprehensively that evaluation in management is not merely an administrative activity to assess work results, but also a dynamic process that involves introspection, moral responsibility, and continuous improvement. The perspective of the Qur'an and the interpretations of the exegetes provide a spiritual and ethical dimension that enriches the meaning of evaluation, while general management theory provides a practical framework that can be applied in modern organizations. Thus, holistic evaluation will result in management that is not only materially effective but also morally and spiritually meaningful.

B. Discussion

Management is a crucial aspect that determines the success of an organization or institution, including in the world of education. According to Robbins and Coulter (2015), management is the process of planning, organizing, directing, and controlling organizational resources to achieve goals efficiently and effectively. In the context of education, management

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encompasses various activities ranging from curriculum planning, organizing teaching staff, supervising the learning process, to evaluating learning outcomes [36].

The success of an educational institution does not solely depend on the quality of the teachers or the learning materials presented, but is also greatly influenced by how the institution is managed. Good management enables the proper allocation of resources, coordination between educational components, and the creation of a conducive learning environment [37]. Without systematic and structured management, the potential of educational institutions cannot be maximized optimally.

In the context of Islamic education, institutional management is not only viewed as an administrative or technical activity, but must also be based on Islamic values and principles derived from the Qur'an as the main source of Islamic teachings [38]. Islamic education management integrates spiritual and moral concepts, such as amanah (trust), musyawarah (consultation), adil (fairness), and ikhlas (sincerity), which serve as the ethical foundation in the education management process [39].

For example, the principle of musyawarah in the Qur'an (QS. Asy-Syura: 38) emphasizes the importance of collective decision-making, which can be applied in the management of schools or Islamic boarding schools. In addition, the value of trust teaches that educational institution managers must be responsible for the tasks they undertake, which is in line with the principle of accountability in modern management [40]. Thus, management in Islamic education does not only refer to technical and functional aspects, but also emphasizes values and morals as the foundation for the sustainability and quality of education.

The Qur'an, as the main source of Islamic teachings, not only contains spiritual guidance and values, but also contains universal and applicable management principles in various aspects of life, including management. Explicitly and implicitly, the Qur'an discusses fundamental principles such as planning, organizing, leadership, supervision, and decision-making, which form the basis for an effective management system [41].

For example, the principle of planning is found in the story of Prophet Yusuf in QS Yusuf (12:47-49), which describes how Prophet Yusuf planned to store crops in anticipation of a famine. This shows the importance of foresight and strategy in resource management. The principle of effective leadership is also emphasized many times, such as in QS Al-Baqarah (2: 247), which states that a leader must have sufficient knowledge and abilities, reflecting the aspects of competence and legitimacy in leadership [38].

Organization and coordination are also implied in QS Al-Kahfi (18: 16-17), where groups are organized to face threats collectively. Furthermore, the aspects of continuous monitoring and evaluation are explained in QS Al-Mujadilah (58: 7), where Allah emphasizes that He is All-Seeing, so that the principles of transparency and accountability become very important in the Islamic management system [40].

However, systematic studies that thematically examine management verses are still very limited, especially those that directly link these values to modern Islamic education practices. Previous studies have focused more on management in general or Islamic education in particular without integrating the two comprehensively [39]. Therefore, this thematic study discussing management verses in the Qur'an aims to fill this gap by providing an in-depth understanding of how Qur'anic principles can be used as a foundation in the management of Islamic educational institutions.

Understanding the principles of management taught in the Qur'an plays an important role for educators and managers of Islamic educational institutions. These principles not only provide normative guidance, but also form a framework based on noble Islamic values. By integrating these values, the management model developed will not only be operationally effective and efficient, but will also reflect the identity and objectives of Islamic education as a whole [38].

Effectiveness and efficiency in Islamic education management means that institutions are able to achieve educational goals optimally with the appropriate and measurable use of resources. For example, careful planning (QS Yusuf [12]: 47-49) enables the sustainable use of resources and anticipates future challenges. Good organization ensures the smooth distribution of tasks and coordination between teaching teams [36]. In addition, regular monitoring and evaluation ensure that the educational process runs according to standards and encourages continuous quality improvement [37].

However, the success of the Islamic education management model is not only seen from a technical aspect, but must also be based on Islamic values such as amanah (trust), adil (fairness), musyawarah (consultation) and ihsan (excellence in doing). These values form the ethical foundation that distinguishes Islamic education management from general management. For example, the principle of amanah requires institution managers to manage resources with full responsibility and honesty, while the principle of musyawarah encourages participation and inclusiveness in decision-making [40].

Research on the application of these Qur'anic management principles is very important because it can open new insights for the world of Islamic education, especially in a challenging modern context. The integration of Qur'anic values into educational management practices not only ensures that administrative aspects run smoothly, but also fosters character and noble morals in all components of education, from administrators and teachers to students [39].

With this holistic approach, the development of Islamic education management will be more sustainable. Islamic educational institutions will not only focus on academic output, but also on shaping quality Muslim individuals with good character who contribute positively to society at large. Management based on the Qur'an will provide clear direction, balance between worldly and spiritual goals, and build a harmonious and dynamic educational ecosystem [41].

Conclusions

This study shows that the Qur'an contains many verses that are thematically related to management principles, such as planning, organizing, leadership, supervision, decision making, and accountability. The managerial values contained in these verses reflect a management system that is not only oriented towards efficiency and effectiveness, but also upholds ethics, justice, and spiritual responsibility. The relevance of these management verses to Islamic education is very significant. The managerial concepts in the Qur'an can be applied in the management of Islamic educational institutions, from curriculum planning and teacher management to student development. By applying Islamic management principles, Islamic education becomes not only a means of transferring knowledge, but also of character building and moral values in accordance with Islamic teachings. Universally, these findings confirm that the Qur'an is not only a spiritual book but also a source of practical managerial inspiration in various fields of life, including education. The integration of Qur'anic management values and Islamic educational practices will strengthen the role of education in producing a generation that is intellectually intelligent, spiritually strong, and excellent in leadership.

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