

VERSE INTERPRETATION OF THE BASIC MANAGEMENT PROCEDURE

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ABSTRACT

Al-Qur'an as the main guideline for mankind, every activity carried out by humans should refer to these guidelines. Education management is no exception. In its implementation, educational management should refer to the principles. The Koran does not deny the existence of educational management principles, including those stated in the Qur'an, namely: faith, sincerity, ihsan, exemplary, unity of direction, deliberation, accountability., efficient and effective, participatory, responsible, competent, and flexible and cooperative. This type of research is research literature (library research) and included in the category of qualitative research with thematic methods (maudu'iy). technical analysis of data in this study using content analysis (content analysis). Content analysis is a research technique for making inferences that can be replicated and with valid data, taking into account the context.

Keywords: Management, Basic Concepts, Principles, Islamic Education

I. INTRODUCTION

Al-Qur'an as the main source of Islam contains a myriad of wisdoms which serve to guide the way of human life. During the time of the Prophet Muhammad, life, the substance of the Qur'an, he practiced himself and taught to his companions. Apart from the al-Qur'an, the actions, sayings and attitudes of the Prophet Muhammad, also became a reference in Muslim life both regarding relationships with God, fellow humans and nature. This is what is called the hadith. Al-Qur'an and hadith are believed to contain basic principles regarding all aspects of human life. The interpretation of al-Qur'an and Hadith needs to be done constantly. This is important to do, because on the one hand revelation and prophecy have ended, while on the other hand, the conditions of the times are always changing along with the development of human thought and it is absolutely necessary to have correct guidance for humans. Humans are known as social creatures, so their existence is influenced by interactions with other humans. In interacting between individuals to a wider range it is impossible without any tips or management. It is certain that al-Qur'an and Hadith become references and views of life in aspects of Muslim life such as management. M. Ma'ruf, (2015:20).

In the context, in reality and reality in management and managerial work in our educational institutions today, especially in applying the basic concepts of Islamic education management, including: lack of planning, lack of coordination, loss of communication and tolerance between fellow communities in the work environment, and there is still a low sense of mutual assistance and help between work units. Based on some of the descriptions above, the researcher is very interested in studying the "Interpretation of the Verses About the Basic Concept of Islamic Education Management". So that it will strengthen scientific programs in the field of Management. Syrifah Rahma & Zulkhairi, (2019).

In terms of management language comes from English which is a direct translation of the word management which means management, administration, or management. Meanwhile, in the English-Indonesian dictionary written by John M. Echols and Hasan Shadily, (1995:372) management comes from the root word to manage which means to manage, organize, implement, manage, and treat. Management according to Hadari

Nawawi is an activity carried out by managers in managing organizations, institutions and companies. Ramayulis, (2008:372)

Management in Arabic is often referred to as idarah, taken from the word adartasy sai'ah or the word adarta bihi, also based on the word ad-dauran. However, the term idarah is not found in the Al-Qur'an. Al-Qur'an contains the meaning of management by only using the term Al-Tadbir. Al-Tadbir which is a masdar form of dabbara, yudabbiru, tadbiran. Al-Tadbi means arrangement, arrangement, planning and preparation. Muhammad, (2005:175) In the Al-Munawwir dictionary, dabbara is defined as "to regulate, to lead" Ahmad Warson Munawwir, (2009:384).

II. RESEARCH METHODOLOGY

This research paper is a library research (library research) and is included in the qualitative research category. The method used is the thematic method (maudu'iy), which is to collect verses from the Koran that talk about teacher professionalism. Furthermore, to reveal the meanings and symbols in the verses of the Koran regarding the formulation of teacher professionalism, the author uses linguistic, semiotic, hermeneutic and psychological approaches.

III. RESULT AND DISCUSSION

Islamic education management contains various general principles that are flexible so that it is in line with good progress and development. These principles are what differentiate between education management in general and management of Islamic education. Regarding the management principles of Islamic education, many Islamic education experts have different opinions, including Ramayulis argues that there are eight principles of Islamic education management, namely: sincere, honest, trustworthy, fair, responsible, dynamic, practical, and flexible. Meanwhile, Langgulung argues that there are seven principles of management in Islamic education, namely: faith and morals, justice and equality, deliberation, division of labor and duties, adhering to management functions, association and acumen.

1. Sincerity

Managing Madrasahs / schools is essentially a belief and duty of Allah SWT. Often times in the application we face a task load that is not proportional to the material obtained. If we have materialistic principles, of course what will happen is that the work done is not optimal, because we will always compare what we do with what we get. In this case, sincerity is a principle that will encourage us to do our best even though what we get is not comparable with the worldly material we get, because we believe that what we do is solely a form of worship and solely hopes for the pleasure of Allah. Allah SWT. said in the Koran which means:

وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

Meaning: And (say): "Straighten your face (yourself) every prayer and pray to Allah by giving your obedience to Him. As He created you in the beginning (so also) you will return to Him". (Surah Al-A'raf: 29).

The verse above teaches people to always give up all forms of our worship solely because of Allah SWT. accompanied by the belief that Allah SWT. certainly, will give a reward in kind for our worship. The logical consequence is that if a school is led by a manager who has the principle of sincerity because of Allah, then the school will

undoubtedly get the best managerial treatment that the manager can do, and this will certainly have an impact on the quality of the school in the future. Rahmat Hidayat, (2017:9).

2. Be honest

One of the characteristics possessed by the Prophet. that was brought from before the time of prophecy is honest. Honestly becomes the identity of Muhammad PBUH. which made him known and trusted by all Arab society at that time. Of course, this is uswah for us as the people, how honesty then becomes the capital to lead the ummah. If we reflect on current managerial realities, then honesty is something that is very expensive. The emergence of cases of KKN (corruption, collusion and nepotism) that are increasingly rampant among officials, from high-ranking state officials to the level of school officials indicates how honesty has become, because after all KKN behavior occurs when people have ignored honesty. The Qur'anic verse speaks of honesty:

فَإِذَا عَزَمَ الْأَمْرَ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾

Meaning: "If they are honest with Allah, surely that is better for them" (QS: Muhammad: 21)

In the context of schooling, honesty is a very important principle possessed by madrasah / school leaders. A school leader has the legitimacy to determine many school policies, including policies in the budget. In this context, the opportunity to manipulate data and commit fraud is very wide open. But if you have the principle of honesty, then of course, no matter how big the opportunity is to commit lying, it will certainly not be done. As a consequence, a school that is led by an honest manager will of course get the right according to the designation given to it. Government programs that currently favor the development of school quality will certainly be right on target and improve the quality of education which is expected to be a necessity and will not experience much leakage of funds or abuse of authority.

3. Trust

Islam explains that the position is a mandate that must be accounted for. This accountability is not only in the world only to humans, but also in the hereafter to Allah SWT. Amanah means trust, so someone who is given a mandate is someone who gets the trust to hold a certain task. Allah SWT. says in the Koran:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

Meaning: "Indeed, Allah instructs you to convey a message to those who have the right to receive it, and (instructs you) when establishing laws among humans so that you determine fairly. Verily, Allah will give the best teaching to you. Allah is All-Hearing, All-Seeing. " (QS. An-Nisa ' /4: 58).

Based on the above verse, the mandate should be given to people who are entitled to receive it, namely people who meet the criteria in accordance with the characteristics of the job or task to be carried out. Furthermore, the person who is given the mandate must realize the mandate he carries and not commit fraud or abuse. In the context of schooling, the position of school leadership is a mandate. A school leader or

teacher who has the principle that his job or task is a mandate, then he will certainly try to carry out this trust in accordance with the duties and authority given to him.

Diversion or misuse of the duties and authorities assigned to him indicates that the person is an insecure person. Thus, schools that are inhabited by trustworthy people will automatically get a culture of life where everyone holds and works in accordance with their duties and authorities, and this will certainly have a significant impact on the quality of the school. All types of programs made by schools would be relatively easy to implement.

4. Fair

One of the basic principles that are important in the management of Islamic education is fairness. According to Abuddinnata, justice is a term used to indicate equality or being in the middle of two cases. This justice occurs based on a rational decision which is consulted with religion. Fair is often defined as being moderate, objective towards others in giving punishment, often also means equality and balance in giving other people's rights without being exaggerated or reduced.

Acting fairly is highly recommended in everyday life, it is even an indicator of a person's piety, the Word of Allah SWT.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوَّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰى

اَلَّا تَعْدِلُوْا ۗ اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى ۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٨﴾

Meaning: "O you who believe, let you be the people who always uphold (the truth) because of Allah SWT., Be witnesses fairly. And never your hatred of a people, encourage you to behave unfairly. Be fair, because it closer to godfearing. And fear Allah SWT. Indeed, Allah SWT. Omniscient what you do ". (Surah Al-Maidah: 8).

In the context of schooling, justice is often a very sensitive matter and is very prone to causing conflict when the injustice does not materialize. The provision of salary / allowances to assignment / authority and responsibility are among the parts of school management that have the opportunity to create injustice. Therefore, in Islamic education management, justice must be a basic principle that a leader has in it. A school that has fair leaders in it, will have a school culture that is conducive to quality development in it.

5. Responsibility

In the principles of management of Islamic education, responsibility for the mandate is an important principle in building positive management. Relief from responsibility will result in program uncertainty to be achieved. Some of the arguments about the answer can be written as follows: Allah SWT. said:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا ۭا لِّاِ وَشَعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

Meaning: "Allah does not burden someone but according to his ability. He gets reward (from goodness) which he earns and he gets torment (from evil) which he does. " (Surah Al-Baqarah: 286).

This verse gives the meaning that good deeds are actions that are easy for humans to do because they are in accordance with their character and character, while evil

actions are actions that are difficult for humans to do because they are not in accordance with their character and character. Humans are born in a state of pure nature and have embedded in their hearts the spirit of monotheism. Even though man is given the potential to be good and bad by Allah, but with the spirit of tawheed that has been implanted in his heart since he was still in his mother's womb, the character of wanting to do good is more evident in the human heart than in the character of wanting to do evil.

The desire that is embedded in a person to do a good job, will provide the possibility for him to get an easy way of doing that job. Especially if he is successful and is able to enjoy his business, then the motivation and enthusiasm to do other good work will increase in him. All kinds of evil work are works that are contrary and incompatible with human nature. They did evil deeds in the beginning out of compulsion. When he does evil deeds, there is a feeling of fear in him, always worried that others will find out. This feeling will increase every time you commit a crime. Finally there arises a sense of laziness, a sense of guilt in him and feels himself hated by others. Rasulullah ﷺ said: "Virtue is good character, and sin is everything that is scratched in your heart, while you do not like others to know it". (Muslim History)

IV. CONCLUSION

Based on the explanation above, it can be concluded that management is important for humans and especially the world of education which is not neglected in the Al-Qur'an. Al-Qur'an uses a term, namely Al-tadbir to express the meaning of management.

In its implementation, educational management should refer to the principles. The Koran does not deny the existence of these educational management principles, including those stated in the Qur'an, namely: faith, sincerity, ihsan, exemplary, unity of direction, deliberation, accountability, efficient and effective, participatory, responsible, competent, and there is cooperation and flexibility.

Al-Qur'an, apart from containing quite strong signals about management and education, it is also found that there is an order to carry out educational management functions. The existence of ibrah is to imitate Allah, the Apostle and the angels as well as the previous people in order to be able to carry out the mandate sincerely, well planned, organized, directed and controlled.

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