

Integration of Philosophy in the Implementation of Islamic Education Management from the Perspective of the Quran

Marini Shadrina Ramadhina *

Management of Islamic Education, Islamic University of Sultan Aji Muhammad Idris, Samarinda, 75111, Indonesia
ramadhina29@gmail.com

**Corresponding Author*

Kautsar Eka Wardhana

Islamic University of Sultan Aji Muhammad Idris, Samarinda, 75111, Indonesia
kautsarekaptk@gmail.com

Abstract— In the face of various challenges stemming from the advancement of science and specialization across disciplines, the continual evolution of knowledge endures, seamlessly transitioning from one era to the next. The progression of knowledge development would be rendered impossible without human involvement or capability. The Qur'an provides guidance and ethical teachings that hold the potential for seamless integration into the decision-making processes, strategic planning, and governance of educational institutions. Delving deeper into the integration of philosophy into the management of Islamic education becomes imperative to gauge the depth of comprehension through the lens of the Qur'an. This research uses qualitative methods, examining Quranic verses related to integrating philosophy into Islamic educational management. By means of a thorough literature review and an exploration of pivotal Qur'anic verses, encompassing Surah Al-Jasiyah verse 20, Surah Al-Qamar verse 17, Al-Baqarah verse 2, Surah Yunus verse 3, Surah Al-Ra'du verse 2, Surah Al-A'raf verse 29, Surah Al-Ahzab verse 24, Surah An-Nisa verse 58, Surah Ar-Rahman verses 7-9, Surah Al-Baqarah verse 286, Surah Al-Hasyr verse 18, Surah Ali Imran verse 103, Surah Al-Kahf verse 2, Surah Hud verse 117, and Surah Ash-Shura verse 6, the research findings lead to the conclusion that the philosophical underpinning in the management of Islamic education, when harmoniously integrated from the perspective of the Qur'an, can give rise to a comprehensive and all-encompassing approach.

Keywords—*Management, philosophy, integration.*

I. INTRODUCTION

Management has become an inseparable part throughout human history, emerging alongside the existence of humanity itself. The presence of management aligns with human life, considering that fundamentally, individuals in their daily activities cannot be separated from the principles of management. These principles involve human interactions, whether directly or indirectly, with understanding and implementation that can be carried out consciously or unconsciously.

In the Islamic context, management is defined as an arrangement that must be carried out carefully, correctly, regularly, and orderly. The processes must be undertaken

in earnest, without reckless actions. Starting from the smallest things, such as managing household affairs, to the largest, such as managing the affairs of a country, everything requires good, precise, and directed arrangements within the framework of management. Encompassing the goal of achieving the desired objectives with optimal efficiency and effectiveness (Syadzili, 2019).

The ways in which knowledge is acquired can be distinguished based on their types. Humans, unique compared to other creatures, are endowed with distinct instincts. The high curiosity inherent in humans is reflected in their efforts to acquire knowledge. To achieve this goal, humans need to employ an approach by evaluating religious teachings from a philosophical perspective (Salim, 2017). Philosophy is explained as a form of thought, a practical science that encourages the human mind to think correctly about the events that occur (Nurmayuli et al., 2023).

The development of knowledge continues from one period to the next. Without human involvement or capability, progress in knowledge development is unlikely to occur. The development of knowledge is influenced by two main factors. First, humans need to have a language that can effectively convey information and the basic concepts of the acquired information. Second, humans need to be able to develop a framework of thought from certain ideas that have been considered, commonly referred to as reasoning (Yasin et al., 2018).

Equivalent education produces individuals capable of shaping fair and equitable political programs, rather than engaging in politics based on specific groups. On the other hand, the development of globalization in the modern era has given rise to various ideas about respect and appreciation for others, reinforcing the message about the importance of an ideal, fair, and humane education (Adla et al., 2020).

With the emergence of various issues caused by the progress of science and the independent development of specialization in each discipline, the characteristics of scientific knowledge lose their integral-integrative nature, each becoming isolated. There is a need for a sense of necessity for communication among various disciplines so that the effort to form a truly meaningful academic community becomes crucial (Rofiq, 2018).

The Quran is the central text and primary guidance in Islam. As a divine revelation received by Prophet Muhammad (SAW), the Quran is considered a guide that regulates all aspects of the lives of Muslims, including education. In the context of Islamic education management, the Quran contains principles, ethical values, and instructions that guide the administration of educational institutions based on Islamic teachings.

The Quran is revealed as a revelation to be read and a guide for humanity. Without reading it, people will not understand its contents, and without implementing it, people will not experience the benefits and virtues of the guidance contained in the Quran. Currently, many communities overlook and forget to read and apply the teachings of the Quran in human life (Safliana, 2020). Allah says in Surah Al-Jasiah verse 20:

هَذَا صَبَابٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

Translation:

This (the Qur'an) is guidance for mankind, a guide, and mercy for those who believe.

The Qur'an is the speech of Allah, one of His attributes. Allah 'azza wa jalla speaks. Among the speech of Allah is what was revealed to the Prophet Muhammad, peace and blessings be upon him. The Qur'an begins with Surah Al-Fatihah and ends with Surah An-Naas. Allah has made it easy for us to study the Qur'an; it is not burdensome. Allah says in Surah Al-Qamar verse 17:

وَأَفَدَّ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Translation:

Indeed, We have made the Qur'an easy to understand and remember. Is there anyone who will take heed?.

The Noble Qur'an provides guidance for all of humanity, and it serves as guidance for the righteous, as specifically mentioned in the words of Allah in Surah Al-Baqarah, verse 2:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Translation:

This Book (the Qur'an) has no doubt in it; it is a guidance for the righteous.

Therefore, by referring to the Qur'an, this research aims to gain a profound understanding of the integration of management principles with Islamic philosophy in the context of education. The Qur'an provides a solid moral and ethical foundation that can shape policies, practices, and decision-making processes in Islamic education management.

Therefore, it is crucial for every Muslim to understand the primary objectives of the messages contained in the revelations of the Qur'an. The aim is to manifest a life in accordance with the guidance of Allah SWT. Consequently, every Muslim is obligated to enhance their engagement with the authentic holy book. This obligation extends beyond mere recitation (*tilawah*) or memorization (*tahfizh*); it is equally vital to comprehend the content of the Qur'an. Thus, understanding the main objectives of the messages contained in the revelations of the Qur'an becomes crucial, especially for Muslims involved in the learning and teaching of the Qur'an (Yani, 2020).

The integration of philosophy into educational management can be found in the Qur'an, the primary source of teachings in Islam. The Qur'an provides rich guidance on the principles of educational management based on Islamic values. There are instructions and ethical teachings in the Qur'an that can be integrated into decision-making processes, strategic planning, and the governance of educational institutions. Therefore, this paper aims to comprehensively and firmly outline Islamic educational management from the perspective and approach of the Qur'an. It is hoped that a strong philosophical foundation will be identified for the development of holistic education management that aligns with Islamic principles.

II. LITERATURE REVIEW

The term philosophy originates from the Greek word *philosophia* which means love of wisdom. In philosophy, each posed question seeks answers related to the core topic and addresses that question. In this context, philosophy refers to the logical understanding of various abstract concepts by humans (Haromaini, 2018).

According to Islamic teachings, everything must be done systematically, correctly, in an organized manner, and well-organized. All processes should be carried out carefully, and there should be no haphazard actions. From the smallest matters, such as managing household affairs, to the largest matters, such as governing a country, all require proper, appropriate, and directed management for the efficient and effective achievement of goals (Syahrani, 2019).

The complexity of Islamic educational institutions, reflected in their schools, is experiencing rapid development in line with the expected progress demanded by society. A crucial factor that strongly emphasizes the importance of improving school management is through the enhancement and improvement of the quality of educational management (Azhar, 2017).

Islamic education management cannot be separated from theological issues that form its foundation. The Qur'an plays a central role as a key source in shaping the standards of Islamic education management. The Qur'an serves as a normative-ethical representation that depicts the values of Islamic education. Thus, this indicates the constructive nature of Islamic education rooted in the values contained within the Qur'an itself (Muntafi, 2019).

Islamic education management is a process that optimizes various resources owned by the Muslim community, educational institutions, or other entities, both in hardware and software forms. This process is carried out through effective management practices, aiming to provide holistic guidance for the spiritual and physical development of individuals in accordance with Islamic teachings. In the context of Islamic education management, the application of management principles such as planning, organizing, actuating, controlling, and evaluating becomes essential to achieve the goals of Islamic education, namely creating happiness in this world and the hereafter (Hidayah et al., 2021).

The Quran and Hadith contain fundamental principles related to every aspect of human life. The interpretation of

the Quran and Hadith needs to be ongoing. This is important because, on the one hand, revelation and prophethood have ended, while on the other hand, the conditions of the times continue to evolve along with the development of human thought, and there is still a crucial need for accurate guidance for humanity (Syadzili, 2019).

The Quran serves as the primary guidance in the life of a Muslim. Like any guide, its success depends on a profound understanding. If a guide is not understood, even if it can be applied, the risk of errors in implementation increases, and consequently, the results may not align with the desired outcomes. Understanding a guide is the key to the success of an activity; however, more than that, understanding the guide to life, namely the Quran, becomes something far more crucial. By understanding the Quran, one can achieve true happiness and avoid real losses. (Yani, 2020).

III. METHODS

A. Type of Research

This study employs a qualitative descriptive method. This method is a qualitative research approach aimed at providing a comprehensive and in-depth description of the phenomena under investigation. The studies related to the method of collecting library data or research in which the object of study is explored through various literary sources (books, encyclopedias, scholarly journals, newspapers, magazines, and documents) (Arikunto, 2014).

This research employs a qualitative research method, focusing on Quranic verses related to the integration of philosophy in Islamic educational management. The literature approach elucidates the concepts within these verses, while the analysis method identifies correlations between philosophical values and principles of educational management.

B. Data Source

The data sources in this study consist of books and scientific articles from experts, as well as a review of previous studies relevant to this research. This data serves as the primary reference to obtain theoretically-based information, ensuring a solid scientific foundation for this study.

C. Data Collection Technique

The data collection technique in this study involves gathering information from library sources, such as books, journals, scientific articles, and theses. The focus of this qualitative research is to discover various theories, laws, arguments, principles, or ideas used to analyze and solve the formulated research questions. The nature of this research is descriptive analysis, involving the systematic breakdown of obtained data, followed by interpretation and explanation to ensure a clear understanding by the readers.

IV. RESULTS AND DISCUSSION

A. Philosophical Concept in the Context of Islamic Education

Philosophy is one of the disciplines that seeks to uncover the true roots of an issue that is currently under debate in human thought. Philosophy is considered scientific, aiming to find the truth, having methods, having a system, and being general or universal. The goal of philosophy is to try to find concrete truths about philosophical matters. Meanwhile, the material object of philosophy includes everything that is the main source of issues and questioned in philosophy, including God, nature, and humans. In terms of its nature, philosophy deals with things that are general or ubiquitous, making it applicable to finding answers to questions (Rahman, 2020).

In essence, the philosophy of Islamic education encompasses various theories about Islamic education. Although these theories can be logically explained, they cannot be empirically proven. However, in the context of Islamic education, each subject must be able to engage in logical and empirical reasoning or analysis. Without a balance between the two, education cannot be considered Islamic. The rules and morals taught to students in Islamic education are derived from the Quran and Hadith (Marisa, 2021).

Islam views education as a necessity in building a better life. This perspective is also evident in the Quran, specifically in Surah Al-Alaq, particularly in the first verse that begins with the word *iqra*", meaning read or recite. This implies that fundamentally, humans will always enjoy their lives as long as there is morality in their lives. According to Islamic teachings, morality is a determining factor in how individuals should behave at every stage of their lives within society.

The intersection of philosophy and Islam has given rise to a new discipline known as Islamic Philosophy of Education. Islamic Philosophy of Education can be defined as the implementation of a study of philosophical perspectives, systems, and philosophical streams within Islam regarding educational issues. It explores how these philosophical aspects influence the growth and development of individual Muslims and the entire Islamic society. Moreover, Islamic Philosophy of Education is characterized as the utilization and application of methods and systems of Islamic philosophy to address the challenges of Islamic education, providing clear direction and goals for the implementation of education in Muslim communities (Hidayat & Nasution, 2016).

B. Principles of Islamic Education Management from the Perspective of Philosophical Literature

The word perspective originates from Dutch, referring to something that needs to be considered in creating an image and visionary views. Furthermore, Peter Salim explains that perspective means the way to present something, an element, or an object on a flat surface with three dimensions (length, width, and height) as seen by the eyes and the point of view (Zaim, 2019).

When discussing Islamic Education Management from the Islamic perspective, namely the Quran, there is no specific or widely known management specification in the Islamic context. However, if looked at from the Arabic language, the word *Yudabbiru* can be interpreted as managing, directing, implementing, supervising, or organizing. This word originates from the verb *dabbara* meaning to arrange, and *mudabbir* means a person skilled in arranging or an organizer who is "arranged." Furthermore, leaning on the meaning of management explained earlier and connected with the Theory of Islamic Education Management Philosophy, which means *tadbir*. *Tadbir* here means arranging, so it can be concluded that Islamic education management is a process or steps that include planning, organizing, implementing, and supervising based on Islamic values. In other words, the word *Yudabbiru* appears in four verses that generally describe Allah as the one who arranges all needs or affairs. The existence of Allah as the Supreme Creator is related to the creation of the heavens, the earth, nature, and all its contents, so all affairs in this transient universe are managed by Allah. In the Quran, there are more than 750 verses referring to human and natural phenomena, where humans are asked to contemplate them to recognize God through His attributes. The following are verses related to *Tadbir* or management, namely Surah Yunus, verse 3:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَيْعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَتَذَكَّرُونَ

Translation:

Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?

Other verses that provide similar guidance include Surah Al-Ra'du, verse 2:

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

Translation:

It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.

And in Surah Al-Sajadah, verse 5:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

Translation:

He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

As the Supreme Creator, Allah SWT governs all affairs of His creatures on this earth with His Power, Will, and Knowledge. Allah SWT has bestowed potential abilities upon humans to be representatives or Khalifah and leaders on this earth, after humans received the mandate from

Allah and other creatures (angels, earth, and mountains) refused to manage the earth. Therefore, Islamic management is based on the principle of Tawhid, recognizing Allah as the Supreme Unity (Satriyadi et al., 2023).

C. Integration of the philosophy in Islamic Education Management and the Al-Qur'an.

The philosophical study of Islamic educational management cannot be separated from ontological, epistemological, and axiological conceptions. These three aspects play a key role in the essence of the discovery of the terms of science. Science has a significant impact on contributing to the understanding of an event and the ongoing process. The presence of science will cultivate critical thinking abilities in humans, which, in turn, contributes to the improvement of individual quality (Darussalim et al., 2023).

In the realm of Islamic educational management, ontological studies focus on the anthro-physical and metaphysical domains, based on the theory of dualism in human ontology, encompassing the physical/corporeal and metaphysical/spiritual aspects. From an ontological perspective, the balance between these two dimensions, both in the manager and the managed, forms the main foundation for achieving the goals of Islamic educational management.

From an epistemological perspective, Islamic educational management is a branch of knowledge that has evolved from the field of management, following the development of human civilization. Since its inception, Islamic educational management has continuously experienced significant progress, especially through studies conducted by Muslim scholars, particularly in Islamic educational institutions.

In the context of axiology or ethics, Islamic educational management explores the principles and concepts that form the basis for evaluating human behavior. In the study of Islamic educational management, attention is given to how humans apply their knowledge. Axiology, as a theory of values, is closely related to the understanding and utilization of values in a specific context and purpose. Values are considered as something of high worth desired by each individual. Values represent human perspectives on the goodness or badness of something, which can be obtained through the study of religious norms or scientific research.

Islamic educational management is not only considered as a standalone discipline but is also regarded as an optimal foundation for the educational process, encompassing the wise formation of human character. Therefore, the values of Islamic educational management are not only intrinsic as a science, like art, but must also include extrinsic values and knowledge to deeply examine the foundations of actions for controlling crucial issues, avoiding negative influences, and enhancing positive impacts in the educational context.

Islamic educational management encompasses a set of general principles that can be adapted to positive developments and the progress of the times. These principles distinguish Islamic educational management

from general educational management. Some of these principles include:

1. Sincerity

Managing a educational institutions is essentially a trust and task given by Allah SWT. Sometimes, in its implementation, we are faced with a workload that is not proportionate to the material compensation we receive. If we adopt a materialistic principle, the likelihood is that the performance will not be optimal because we tend to compare the work results with the material rewards received.

In this context, the principle of sincerity becomes a driver to give our best, even if the worldly rewards are not commensurate with the effort made. The belief that what we do is a form of worship and solely for seeking the pleasure of Allah is the foundation of this principle. As stated by Allah SWT in the Quran, Surah Al-A'raf verse 29:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ كَمَا بَدَأَكُمْ تَعُودُونَ

Translation:

Say, [O Muhammad], My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration, and invoke Him, sincere to Him in religion. Just as He originated you, you will return [to life]

The verse imparts a lesson to humanity to serve with sincerity, to engage in all forms of worship solely for the sake of Allah, and to believe that Allah will surely reward such worship accordingly. In the context of leading a school, if it is led by a manager whose actions are based on the principle of sincerity for Allah, then it can be expected that the school will be managed with fair, responsible, and collectively beneficial management principles (Hidayat & Wijaya, 2017).

2. Honestly/Truthful

Quranic verses that speak about honesty/truthfulness include in Surah Al-Ahzab Verse 24:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Translation:

That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.

Honesty becomes an essential principle for leaders of Islamic educational institutions. A leader of an educational institution has the authority to establish various policies, including those related to the budget. In this situation, there is a great potential for data manipulation and dishonest actions. However, by upholding the principle of honesty, the chances of engaging in dishonest behavior become very slim. A school led by an honest manager will experience positive consequences, where the rights granted will be received as per the stipulations. Government programs aimed at improving the quality of schools can be implemented accurately, and the expected improvement in the quality of education will become a

reality without fund deviations or abuse of authority (Ahyani & Abduloh, 2021).

3. Trustworthiness

In the context of educational management, the concept of "amanah" emerges as a moral foundation that governs the behavior of educational leaders and practitioners. "Amanah" in educational management involves the responsibility to manage educational resources efficiently, fairly, and transparently. An educational manager who adheres to the principle of *amanah* is expected to demonstrate honesty in budget management, make quality decisions, and ensure that the set educational goals reflect the values of justice and sustainability. The principle of "amanah" in educational management also demands loyalty to the mission and vision of the educational institution, ensuring that every policy or action taken is beneficial and aligned with the ultimate goal of Islamic education, which is to create individuals with noble character and a positive contribution to society. Allah Swt says in Surah An-Nisa verse 58:

﴿ 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 ﴾

Translation:

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

4. Justice

One of the essential principles in Islamic education management is justice. In the context of leadership, Al-Farra added some additional characteristics that must be fulfilled by a prospective leader. In addition to being from the Quraysh tribe, a prospective leader is also expected to meet qualifications such as being free, mature, knowledgeable, and just, similar to those possessed by a qadhi (judge). The desired leader should also demonstrate firmness and competence in warfare, politics, and the implementation of laws without being influenced by feelings of affection. Extra expertise in the fields of knowledge and religion is also considered an important criterion. Therefore, an ideal leader in this context is expected to be able to perform their duties well, not only in terms of knowledge and religion but also in various aspects of life, such as politics and warfare (Fauzi, 2013).

According to the words of Allah in Surah Ar-Rahman verses 7-9:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۗ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۗ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

Translation:

And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance.

5. Responsibility

In the principles of Islamic education management, responsibility for the entrusted trust plays a key role in shaping positive management. Neglecting responsibility can result in uncertainty regarding the achievement of desired programs. Therefore, awareness of trust becomes essential in forming an effective and reliable management framework. Leaders in Islamic education are expected to ensure that every task and decision is based on the principle of trust, so that the goals of Islamic education can be achieved clearly and purposefully. Allah says in Surah Al-Baqarah verse 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

Translation:

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.

In the context of management, the functions of management serve as the fundamental basis for overseeing an entity or organization. These functions, including planning, organizing, executing, and monitoring, to achieve predetermined goals and visions. Through the balanced integration of these functions, an organization can effectively adapt to changes, enhance performance, and achieve long-term success. Planning, organizing, actuating, and controlling (POAC) are the four main components in management that are interrelated and play a crucial role in achieving organizational goals.

1. Planning

Regarding the importance of planning, there are several concepts outlined in the Quran and Hadith. Among the Quranic verses related to the function of planning is in Surah Al-Hasyr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانظُرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Translation: 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.

Planning becomes the most crucial phase of the management function, especially considering the dynamic changes in the external environment. In the era of globalization, the planning approach should be based on more rational and systematic procedures, not solely on intuition or hunches. Essentially, planning

aims to establish activities to be undertaken in the future, with the goal of organizing existing resources so that the results achieved align with the predetermined (Mubin, 2020).

2. Organizing

Organization, as applied in management, is a crucial part of the fundamental activities to manage and coordinate all necessary resources, including human elements. Thus, the tasks undertaken can be effectively accomplished. Humans are considered one of the most vital resources because their tasks are interrelated in the context of organization (Fathurrahman, 2014).

In Islamic educational institutions, whether they are individual, group-oriented, or institutional, an organization in Islamic education management will run smoothly and in line with its goals if consistent with the principles that design the organization's journey, namely freedom, justice, and consultation. If all these principles can be consistently applied in the process of managing Islamic educational institutions, it will greatly assist Islamic education managers (Goffar, 2016).

Islam consistently encourage its followers to carry out everything in an organized and systematic manner, as an unorganized truth may easily be dismantled by well-organized falsehood. The organizing process, emphasizing the importance of unity in all actions to achieve goals, has actually been exemplified in the Quran. Allah's statement in Surah Ali Imran, verse 103, declares:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Translation:

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

3. Actuating

Actuating is an integral part of the group or organizational process that cannot be separated. The terms grouped into this function include directing, commanding, leading, and coordinating. Because actuating actions, as mentioned, also provide motivation to give movement and awareness of the basis of the work they do, namely towards the established goals, accompanied by providing new motivations, guidance or direction, so that they can realize and develop the will to work diligently and well (Abusama et al., 2020).

The Quran, in this context, has provided fundamental guidance for the processes of movement, guidance, direction, or warnings in the form of actuating. Allah SWT says in Surah Al-Kahf verse 2:

فَمَا لِيُبْنَىٰ بِأَسَا شَدِيدًا مِّنْ أَلَدْنَهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

Translation:

[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward

Actuating involves efficiently managing the organizational environment, encompassing both the surroundings and individuals, done with proper conduct. This is reflected in Allah's words in Surah Hud verse 117:

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ

Translation:

And your Lord would not have destroyed the cities unjustly while their people were reformers.

4. Controlling

Control or controlling, which originates from the French word "*contre*" meaning against, etymologically is often interpreted as regulation or supervision. Supervision is basically a step to assess the actual performance against the plan by identifying significant differences between the achieved results and the planned expectations. Subsequently, corrective actions can be taken after detecting these differences. Supervision includes an examination of compliance with plans, given instructions, and applied principles. (Syaiful Sagala, 2017).

In the Quran, controlling or supervision is transcendental, thus fostering internal discipline. Therefore, in the era of the early Islamic generation, their work motivation solely stemmed from Allah, even in worldly matters that are now considered somewhat secular. Regarding the function of supervision, Allah, in the Quran, states in Surah Ash-Shura verse 6:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Translation:

And those who take as allies other than Him - Allah is [yet] Guardian over them; and you, [O Muhammad], are not over them a manager.

In order to assess the value of something, the step taken is to conduct measurement, and the result of this measurement is testing. Control plays a crucial role as it is the final stage in the series of management functions. Control becomes a method used by managers to determine whether the organization's goals have been achieved or not, and to understand the reasons for such success or failure. Additionally, control also functions as an effective supervisory concept over planning, organizing, leadership, and provides a basis for making improvements when necessary (Hidayat & Wijaya, 2017).

The Quranic verses examined in relation to the integration of philosophy in Islamic educational management provide in-depth details on the philosophical values that form the foundation of ethics and morality in the context of education. For instance, Surah Al-Jasiah verse 20 discusses the concept of justice, offering a profound insight into shaping wisdom in educational

administration. A meticulous analysis of each verse opens a window to a deeper understanding of how these philosophical principles can be integrated into educational policies and practices.

These verses also offer concrete guidance on responsibilities and duties in Islamic educational management. For example, Surah Al-Baqarah verse 2 can be interpreted as a guide for applying the values of justice and responsibility in formulating educational policies. A profound understanding of the messages and context of each verse serves as a foundation for educational managers to make wiser and more Islamically aligned decisions.

The importance of a deep understanding of these verses also emerges in the formation of character and ethics in Islamic educational management. Surah Ar-Rahman verses 7-9, for instance, emphasize the mercy and compassion of Allah, providing a basis for educational managers to create a learning environment filled with love and care. The integration of philosophy through an understanding of these verses can result in empowered, morally grounded, and Islamically oriented educational management.

The integration of philosophy in Islamic educational management is a significant focus of research, given its direct impact on the foundational values, ethics, and morality that shape the character and sustainability of educational institutions. The presence of philosophy in Islamic education management plays a crucial role in guiding decision-making and shaping policies to align with the principles of Islamic teachings.

By integrating philosophy, it is expected that educational management can be more effective in creating a learning environment that is fair, broad-minded, and based on the moral values of Islam. This approach is anticipated to establish a framework that enables the cultivation and reinforcement of values such as justice, compassion, and responsibility as integral aspects of every facet of educational life.

Concretely, the integration of philosophy into Islamic educational management is expected to produce education leaders who are more responsible, wise, and oriented towards the values of justice, compassion, and responsibility. A deep understanding of these values is anticipated to serve not only as a guide in decision-making but also as a foundation for shaping the character of students and stakeholders in the Islamic education environment.

Thus, the integration of philosophy into Islamic educational management is not merely a theoretical approach but also a tangible foundation for achieving holistic goals in Islamic education and positively impacting the development of character and the formation of an integrity-driven generation.

V. CONCLUSION

The philosophical concepts in the context of Islamic education, emphasizing the role of philosophy in uncovering truths. It highlights the Quranic perspective on education, viewing it as essential for building a moral life.

The philosophy of Islamic education incorporates various theories rooted in Islamic teachings.

The principles of Islamic education management, as derived from philosophical literature, are explored. The text delves into the linguistic origins of perspective and relates it to the Quranic concept of managing, directing, and organizing. The Quranic verses are cited to illustrate the Islamic principles of education management, emphasizing the role of Allah as the ultimate organizer.

The integration of the Quran in Islamic education management is examined across dimensions such as preserving religion, soul, reason, lineage, wealth, and honor. The study emphasizes the flexible and positive nature of Islamic education principles. Various opinions on the principles of Islamic educational management are discussed, including faith, justice, consultation, and social interaction.

The application of management functions are planning, organizing, actuating, and controlling in Islamic education is elucidated with Quranic references. The principles of sincerity, honesty, trustworthiness, justice, and responsibility are highlighted in the context of Islamic education management. The Quranic verses that guide these principles are referenced to underscore their importance.

The text concludes by emphasizing the significance of a balanced integration of management functions and principles in Islamic education. It underscores the role of philosophy, Quranic guidance, and management functions in shaping a comprehensive approach to Islamic education management.

REFERENCES

- Abusama, Q., Asiah, S., & Yasin, Z. (2020). Actuating Pendidikan Dalam Pandangan Al-Qur'an Dan Hadits. *Jurnal Al Himayah*, 4(2), 298–310.
- Adla, D. P. W., Wardhana, K. E., Syarif, I. M., Amelia, K., & Norlita, N. (2020). Peran Pendidikan Multikultural di SMA Negeri 17 Samarinda dalam Menerapkan Sifat Toleransi Beragama. *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran*, 5(3), 177–184.
- Ahyani, H., & Abduloh, A. Y. (2021). *Prinsip-Prinsip dasar Manajemen Pendidikan Islam dalam Al-Quran Al-Quran*. *Jurnal Islamic Education Manajemen*, 6(1), 37–46.
- Arikunto, S. (2014). *Prosedur Penelitian: Suatu Pendekatan Praktik*. PT. Bina Aksara, Jakarta. https://books.google.co.id/books?id=6PKbAQAACA_AJ
- Azhar, C. (2017). Manajemen pengembangan pendidikan Islam perspektif al-Quran. *Tarjih: Jurnal Tarjih Dan Pengembangan Pemikiran Islam*, 14(1), 1–18.
- Darussalim, D., Fahrezi, M., Yogaswara, D., Azhari, M. T., Intan, N., & Syahri, P. (2023). *Filsafat Manajemen Pendidikan Islam: Dasar-Dasar Filsafat Dalam Manajemen Pendidikan Islam*.
- Fathurrahman. (2014). *Esensi Manajemen Pendidikan Islam*. Teras.
- Fauzi. (2013). *Tafsir Aceh*. Ushuluddin Publishing.
- Goffar, A. (2016). Manajemen dalam Islam (perspektif al-Qur'an dan hadits). *Islamic Akademika: Jurnal Pendidikan Dan Keislaman*, 8(1), 35–58.
- Haromaini, A. (2018). *Manusia dan Keharusan Mencari Tahu (Studi Relasi Manusia, Al-Qur'an dan Filsafat)*. *Pelita: Jurnal Penelitian Dan Karya Ilmiah*, 18(2), 202–215.
- Hidayah, H., Vriyatna, M., & Mak'ris, A. (2021). Teori Manajemen Pendidikan Islam. *Jurnal Mumtaz*, 1(1), 44–52.
- Hidayat, R., & Nasution, H. S. (2016). *Filsafat Pendidikan Islam: Membangun Konsep Dasar Pendidikan Islam*.
- Hidayat, R., & Wijaya, C. (2017). *Ayat-ayat alquran tentang manajemen pendidikan islam*.
- Marisa, M. (2021). Filosofi Manajemen Pendidikan Islam dalam Perspektif Al-Qur'an. *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam*, 5(1), 44–64.
- Mubin, F. (2020). *Perencanaan dan Manajemen Pendidikan*.
- Muntafi, A. Z. (2019). Manajemen Pendidikan Islam Perspektif Alquran. *Idrak: Journal of Islamic Education*, 1(2), 103–114.
- Nurmayuli, N., Harmaini, K., Rijal, Y., Jannah, R., Khaira, M., Lubis, T. H., & Nurhidayah, B. (2023). Ontologi Filsafat Manajemen Pendidikan Islam. *Desultanah-Journal Education and Social Science*, 1(2), 84–106.
- Rahman, M. T. (2020). *Filsafat Ilmu Pengetahuan*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Rofiq, M. N. (2018). Peranan filsafat ilmu bagi perkembangan ilmu pengetahuan. *FALASIFA: Jurnal Studi Keislaman*, 9(1), 161–175.
- Safliana, E. (2020). Al-Qur'an Sebagai Pedoman Hidup Manusia. *Jurnal Islam Hamzah Fansuri*, 3(2).
- Salim, A. (2017). Implikasi Aliran Filsafat Pendidikan Islam Pada Manajemen Pendidikan. *LITERASI (Jurnal Ilmu Pendidikan)*, 5(1), 13–28. [http://dx.doi.org/10.21927/literasi.2014.5\(1\).13-28](http://dx.doi.org/10.21927/literasi.2014.5(1).13-28)
- Satriyadi, S., Intan, N., Wijaya, S., Azmi, F., & Syukri, M. (2023). Manajemen Pendidikan dalam Perspektif Filsafat Islam. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 6(01).
- Syadzili, M. F. R. (2019). Ontologi Manajemen Pendidikan Islam dalam Konstruksi Al-Qur'an dan Al-Hadits. *Tabyin: Jurnal Pendidikan Islam*, 1(2), 87–102. <https://doi.org/10.52166/tabyin.v1i2.23>
- Syahrani, S. (2019). Manajemen Pendidikan Dengan Literatur Qur'an. *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan*, 10(2), 191–203.
- Syaiful Sagala. (2017). *Konsep dan Makna Pembelajaran Untuk Membantu Memecahkan Problematika Belajar dan Mengajar*. Alfabeta.
- Yani, A. (2020). Tujuan Inti Pesan Wahyu Al-Qur'an. *Jurnal STIU Darul Hikmah*, 6(1), 30–44.
- Yasin, V., Zarlis, M., & Nasution, M. K. (2018). Filsafat Logika Dan Ontologi Ilmu Komputer. *JISAMAR (Journal of Information System, Applied, Management, Accounting and Research)*, 2(2), 68–75.

Zaim, M. (2019). Tujuan Pendidikan Perspektif Al-Quran Dan Hadits (Isu Dan Strategi Pengembangan Pendidikan Islam). *Muslim Heritage*, 4(2).