

## MANAGEMENT IN THE QURAN

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**Abstract:**Management in general is quite an interesting matter to discuss considering that there are so many articles related to more specific discussion of management such as functions, principles and so on. the author only suffices for two surahs related to the discussion of management, namely surah Yunus/10:3, sura Yunus/10:31 and sura Assajadah/32:5 in the hope that they will know about the relationship between the verses of the Koran and management studies.

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### PRELIMINARY

Special writings on management in general are quite interesting things to discuss considering that there are so many writings related to more specific discussions of management such as functions, principles and so on. Therefore, writing related specifically to general management is one of the alternative choices in writing studies on management.

In particular, it turns out that the discussion of management is general in nature in Alkarim's Al-Qur'an, this clearly shows the peculiarities regarding the generality of management. Simply put, from the author's point of view, if there is a special discussion about the generality of management terms, especially those terms in the Qur'an, it is clear enough to be used as a reason for serious studies to be carried out so as to obtain maximum results.

After the author reads several journals related to management and then adjusts them by directly reading the Koran and translations, the author concludes that there are many verses that talk about management, both specifically in general and specifically related to the parts of management itself.

Therefore, the author only suffices for two surahs related to the discussion of management in general so that this paper does not discuss too long, namely surah Yunus/10:3, sura Yunus/10:31 and sura Assajadah/32:5 in the hope that they will know about there is a link between the verses of the Koran with management studies.

Based on the explanation above regarding the discussion of management in general, the authors summarize the title of this paper with a simple title, namely "Management in the Koran".

## **THEORETICAL STUDY**

There are four management functions that are often conveyed by experts, of the four management functions, the management functions that have been initiated by experts in the field of management can be captured. The four management functions are planning, organizing, implementing, and supervising. With these four functions, it can deliver the goals of any organization effectively and efficiently. It is important to remember, that management is a form of work. The manager, in carrying out his work, must carry out certain activities, which are called management functions, which consist of:

1. Planning- determining goals (planning) with the efforts made to achieve these goals.
2. Organizing- determining various important activities and giving power to carry out those activities.
3. Actuating- implementation of the plans that have been formulated.
4. Controlling - measuring implementation with goals, determining the causes of deviations and taking corrective actions where necessary (Brantas, 2009).

Meanwhile, according to Bernard Berelson in Siswanto added the function of management with motivation with the meaning of a state of mind and mental attitude of humans that provides energy, encourages activities, and directs and channels behavior towards achieving needs that provide satisfaction or reduce imbalances (Siswanto, 2011).

## **RESEARCH METHODS**

The methods used should be accompanied by references, relevant modifications should be explained. Procedures and data analysis techniques should be emphasized in the literature review articles

## **DISCUSSION AND RESEARCH RESULTS**

Talking about the management function of Islamic education cannot be separated from management functions in general as stated by Henry Fayol, a French industrialist, he said that the management functions are planning, organizing, commanding, coordinating and

controlling. Fayol's idea was then used as a framework for management science textbooks in the mid-1950s, and has continued to this day.

Meanwhile Robbin and Coulter (Robbin and Coulter , 2007) said that the most important basic functions of management are planning, organizing, leading, and controlling. In line with that Mahdi bin Ibrahim (Mahdi bin Ibrahim:1997) states that the management function or leadership duties in its implementation include various things, namely: Planning, organizing, directing and controlling.

Below will be explained of the four management functions, starting from the beginning to the last, namely:

### **1. Planning function**

Planning is a prime process when doing work both in the form of thoughts and frameworks so that the goals to be achieved get optimal results. Likewise in Islamic education (madrasah heads) planning must be the first step that is really considered by managers and administrators of Islamic education. Because planning is an important part of success, mistakes in determining Islamic education planning will have very bad consequences for the sustainability of Islamic education.

In fact, Allah gives directions to every believer to design a plan for what will be done in the future, as His Word in Surah Al-Hashr 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ١٨

“O you who believe! fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter), and fear Allah. Truly, Allah is All-conscient of what you do” (Ministry of Religion of the Republic of Indonesia, 2010).

The verse explains that Allah SWT orders believers to be devoted to Him and ordered to pay attention to what has been done (planned) before for the benefit of the day to come. It seems clear that Allah commands to devise a plan so that the goals that have been formulated can be realized in life. Means that every organization or institution must develop plans.

When compiling a plan in Islamic education it is not done only to achieve worldly goals, but must be far more than that beyond the limits of worldly life targets. Of course, by directing the plan to achieve the target of happiness in the world and the hereafter, so that both can be achieved in balance.

Mahdi bin Ibrahim (Ramayulis, 2008) suggests that there are five important things to note for the success of a plan, namely:

1. Accuracy and clarity in forming goals
2. Punctuality with the goals to be achieved
3. Linkages between the operational phases of the plan and those in charge of operations, so that they are aware of these phases and the goals to be achieved.
4. Attention to the aspects of *amaliah* in terms of community acceptance, considering planning, compatibility of planning with the team responsible for its operations or with partners, the possibilities that can be achieved, and planning readiness to carry out continuous evaluation in realizing goals.
5. Organizational capability of the person in charge of operations.

Meanwhile, according to Ramayulis (Ramayulis, 2008) said that in Islamic education management planning includes:

1. Setting priorities so that the implementation of education runs effectively, prioritizing the need to involve all components involved in the education process, the community and even students.
2. Setting goals as guidelines and as an evaluation of the implementation and results of education
3. Formulation of procedures as stages of an action plan.
4. Delegation of responsibility to individuals and work groups.

From the description above it can be concluded that in Islamic Education Management planning is the main key to determining the next activity. Without careful planning other activities will not go well and may even fail. Therefore, make a plan as mature as possible in order to meet satisfactory success.

## **2. Organizing Function**

Islam always encourages its adherents to do everything in a neatly organized manner, because it is possible that a truth which is not neatly organized can easily be destroyed by systematic crimes. Thus it should be to make a container (place) so that it is strong and sturdy, good organization is needed.

The organizing process emphasizes the importance of creating unity in all actions, in this case the Qur'an has mentioned how important it is to act as a whole, pure and unanimous unit

within an organization. In the Qur'an Surah Ali-Imran 103 Allah conveys the need for such organization:

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 ١٠٣

"And hold fast all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favor upon you when you were enemies (during the Jahiliyah), then Allah united your hearts, so that by His grace you became brothers, while at that time you are on the brink of hellfire. Then Allah saved you from there. Thus, Allah explains His verses to you, so that you will receive guidance" (Ministry of Religion of the Republic of Indonesia, 2010).

Based on this verse, Allah commands all Muslims to stick to Islam, namely to organize in existing containers. It must be sturdy and strong in a forum for broadcasting Islam, namely in an association (organization) that has properly structured its strength. And also in that verse it is ordered not to be hostile and not to be divided among Muslims, because if they are divided then the association (organization) will be easily destroyed.

Such is the view of the Qur'an about the need for organization in a container that has been arranged. Then According to Terry (George R Terry , 2006) organizing is the basic activity of management carried out to manage all the resources needed including the human element, so that work can be completed successfully. Organization in the view of Islam is not merely a container, but rather emphasizes how a job is done neatly. The organization places more emphasis on setting work mechanisms. In an organization of course there are leaders and subordinates (Didin Hafidudin and Hendri Tanjung, 2003).

Meanwhile Ramayulis stated that organizing in Islamic education is the process of determining structure, activity, interaction, coordination, structural design, authority, assignments in a transparent and clear manner. In Islamic educational institutions, whether individual, group or institutional, there must be organization.

An organization in Islamic education management will be able to run smoothly and in accordance with its goals if it is consistent with the principles that design the organization's journey, namely freedom, justice and deliberation. If all of these principles can be applied consistently in the process of managing Islamic education institutions, it will be very helpful for managers of Islamic education, including madrasa heads.

From the description above, it can be understood that organizing is the second phase after planning that has been made before. Organizing occurs because the work that needs to be done is too heavy for one person to handle. Thus it is necessary to help personnel and form an effective working group.

Many thoughts, hands, and skills are gathered into one that must be coordinated not only to complete the tasks in question, but also to make use of each member of the group for the desired skills and knowledge. Next, according to Handyaningrat about the notion of organizing, namely "Determining, grouping and managing various activities deemed necessary to achieve goals" (Handyaningrat, 2002).

Furthermore, if you look at the organizations in Indonesia, it is the same as organizations outside Indonesia by organizing. Likewise, if it is associated with a madrasa, of course there is organization so that the objectives of the planning can be realized. And in a madrasa, there must be a leader who is called the head of the madrasa and staff (subordinates), namely the teachers and all the madrasa residents.

Thus, according to what was conveyed by Daryanto regarding this matter "The principal as a leader has the duty to make school activities to achieve school goals run smoothly. The school principal needs to hold a clear division of labor for the teachers who are his subordinates. With a good division of labor, proper delegation of authority and responsibility and keeping in mind the organizing principles, school activities will run smoothly and goals can be achieved. (Daryanto, 2005).

So it can be concluded that organizing is the process of division of labor to carry out plans and establish relationships between leaders and subordinates to achieve the desired goals. Organizing includes clear and good division of labor activities, delegation of authority and responsibility that is manifested as an integral management body, and has the following functions:

- a. Identify and classify the types of duties and responsibilities.
- b. Determine, distribute tasks and responsibilities.
- c. Formulate rules and work results.

### **3. actuating function**

The actuating function can be seen in the process of implementing the plans that have been prepared. Actuating is a management function that must exist in every organization. The

entire organization is expected to carry out every plan that has been prepared and the organizational structure has been arranged.

Actuating can be interpreted as an effort so that all group members are willing to carry out tasks in order to achieve goals with awareness and guided by planning (planing) and organizing (organazing)" (Handayaniingrat). Then it is also said that actuating is an attempt to make all staff determined in order to realize a common goal.

From this definition it can be said that implementation is an effort so that all members are determined and try to carry out their duties/work with their own awareness to achieve common/group goals in accordance with planning and organization. Thus, with the awareness possessed by each element involved in terms of implementing the plans that have been prepared beforehand.

In addition to what has been mentioned above, actuating also has the meaning of moving according to Terry actuating means stimulating group members to carry out tasks with enthusiasm and good will. The task of mobilizing is carried out by the leader, therefore the principal's leadership has a very important role in mobilizing his personnel to carry out the school/madrasah work program. Mobilizing is the task of leaders and leadership (Syaiful Sagala, 2009).

Actuating is a function of management which must also be considered intensively so that the implementation in the field that has been planned can run as well as possible. Thus actuating must be applied to a madrasa or to an organization or whatever form it takes, of course.

In this case Islam is very serious about discussing the actuating of an association that has a noble purpose. The most important thing is the implementation of the plans that have been prepared, as well as the organizational structure of the plans that have been prepared. In the Qur'an Surah Ali-Imran 104 Allah says regarding actuating:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

"And let there be a group of people who call on virtue, order (do) what is good and prevent what is evil. And they are the lucky ones" (Ministry of Religion of the Republic of Indonesia).

The verse above explains that serious implementation is needed so that the goal can be achieved. This means that whatever form of planning has been designed, if the implementation does not exist or is not optimal, then this is just a figment of the imagination. In this

interpretation, Quraish Shihab defines "dakwah" in the sense of an appeal or invitation to conversion, or an attempt to change a situation to a better and more perfect one, both for individuals and society (M. Quraish Shihab, 1997).

There is a need for an approach, that is, if the above paragraph is examined closely, it can be adapted to the management function, namely actuating. In the verse above, it states that there is a call to carry out good deeds with good goals that have been planned so that these goals can be achieved together. Then also the verse provides information about orders to carry out the goals that have been planned before. And also that is no less important is the existence of corrections or evaluations for repairs that are considered not in the procedure anymore.

Thus actuating in Islam is very concerned in the realization stage. Evidence in the field whether planning that has been prepared long in advance can be implemented so that it can be used as a measure of success in every existing organization or madrasah. In addition to the verses mentioned above, it turns out that there are other verses that also talk about actuating the plans that have been prepared. This verse is the actuating function of management in Surah Al-Kahf 1-2:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۗ ۱ فَيَمَّا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۗ ۲

“Praise be to Allah who has sent down the Book (the Koran) to His servant and has not made it crooked. As a straight guide, to warn of a very painful punishment from Allah and give good news to those who believe, who do good, that they will receive good recompense” (Ministry of Religion of the Republic of Indonesia).

The verse explains that the Koran is straight, which means it does not tend to overly contain regulations, so that it is burdensome to His servants. But also not too little by ignoring human needs, so that it requires another book to set the rules.

Such are the characteristics of the Koran. He was revealed to Muhammad SAW. so that he warns the disbelievers against the great punishment of God, for their disobedience to the Koran. And so that the Apostle also gives good news to the believers who do good deeds that they will receive a great reward from Him, for their faith in Allah and His Messenger, and their good deeds while living in the world.

In the interpretation of jalalain Imam Jalaluddin Al-Mahalli gives the following interpretation, (As a straight path) straight guidance; Qayyiman recitation becomes the second



thing from the recitation of the Al-Kitab above and at the same time confirms the first meaning (to warn) to frighten the disbelievers with the Koran (to be tormented) there will be doom (very harsh from His side) from Allah (and give glad tidings to those who believe, who do good deeds, that they will get good revenge)(Jalaluddin al Mahalli and Jalaluddin as-Suyuthi).

In the verse above there are several sentences which are actuating substances, namely qoyyiman, yundiro, and yubasyyiru. Providing guidance is the main thing that must be carried out by leaders in creating a climate of cooperation in a team to achieve organizational goals, in addition to giving appreciation for success and warning of potential failures if not carrying out activities as planned previously a leader must not forget. Those three things are a sign of the actuating implementation contained in Surah al-Kahf as part of management.

#### **4. Control function**

Supervision is the overall effort to observe the implementation of operational activities in order to ensure that these activities are in accordance with a predetermined plan. Even Didin and Hendri (Didin Hafidudin and Hendri Tanjung ) states that in the view of Islam supervision is carried out to straighten out what is not straight, correct what is wrong and justify what is right.

In general, controlling can also be associated with efforts to control, foster and streamline as quality control efforts in a broad sense. Through effective supervision, the wheels of organization, implementation, plans, policies and quality control efforts can be carried out properly. Controlling/Supervision can be interpreted as follows:

- a. Administrative function where each administrator ensures that what is done is as desired.
- b. According to Oteng Sutisna, supervising is a process in which the administration sees whether what is happening is in accordance with what should be happening, if not then adjustments need to be made.
- c. According to Hadari Nawawi, controlling in administration means the activity of measuring the level of effectiveness of personal work and the level of efficiency in using certain methods and tools in an effort to achieve goals (Syaiful Sagala).

Thus the notion of controlling according to some experts, the essence of which is that something that has been well planned and implemented and also implemented has been carried out.

In Islamic education, supervision is defined as a continuous monitoring process to ensure the consistent implementation of planning, both material and spiritual. Supervision in Islamic education has the following characteristics: supervision is material and spiritual, monitoring not only managers, but also Allah SWT, using humane methods that uphold human dignity.

With these characteristics it can be understood that the implementation of various plans that have been agreed upon will be responsible to the manager and Allah as the all-knowing supervisor. On the other hand, supervision in the Islamic concept prioritizes using a humane approach, an approach imbued with Islamic values.

controlling mform controlwhat will be doneall activities of the processmake plans,form organisersandimplementing actuating, whether all these activities provide effective and efficient results as well as value-for-money and effective usein an organization. Controlling is needed in an organization so that every ongoing implementation can be controlled, repaired, and supervised.

In discussing controlling, of course, it cannot be separated from the study of the Koran because in Islam there is a lot of knowledge including management science. In management, as it is known, there are management functions themselves and in this study it is controlling. Likewise in Islam as a guideline is the Koran. In the Koran, of course, there are verses that discuss controlling, namely in Surah Qoff 16-18:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ١٦ إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ١٧ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ١٨

“And verily, We have created man and know what his heart whispers, and we are nearer to him than his jugular vein. (Remember) when two angels record their deeds, one sits on the right and the other on the left. He didn't say a single word, but there was a watchdog by his side who was always ready (to take notes)” (Ministry of Religion of the Republic of Indonesia).

In this verse, it is explained about controlling, it is stated that all human actions are always monitored, always supervised, and always under the control of Allah SWT. All movements that are carried out must be under the supervision of the creator, namely Allah SWT. Thus that the function of management, namely controlling, is mentioned in the Koran. Next, every organization must always hold control in every implementation that has been planned.

Controlling is not just controlling the implementation of programs and organizational activities, but also supervising it so that if necessary it can make corrections. Thus what is done by the staff can be directed to the right path with the aim of achieving the goals that have been planned. The essence of controlling is the process of ensuring execution is in accordance with the plan.

In order for the work to run according to organizational goals and work programs, control is needed, both in the form of supervision, inspection to audit. These words do have different meanings, but what is most important is how deviations can be identified early on, both in the planning, implementation and organizing stages.

In order to further strengthen the discussion on controlling, the following steps are mentioned in the controlling process as disclosed below:

1. Setting standards and measuring work performance/achievement. Since planning is the yardstick for designing controls, the first step in the monitoring process is planning. However, because plans differ in detail and complexity and managers cannot control everything, specific standards must be set. For example, standards regarding work performance.
2. Perform performance measurement / work achievement. The second step in supervision is to measure and evaluate work performance against predetermined standards, this is so that deviations that may occur can be known in advance.
3. Determine whether work performance is in accordance with standards. The next step is to compare the measurement results with predetermined targets or standards. If performance is according to standards, managers will judge that everything is under control.
4. Take corrective action. The supervisory process is not complete, if no action is taken to correct deviations that occur (M. Karabet Widjajakusuma and M. Ismail Yusanto, 2002).

## **CONCLUSION**

- In the translation and interpretation of QS Yunus/10:3 and 31 as well as QS Assajadah/32:5 specifically there is the word yudabbiru in the form of fi`il mudhori` (ongoing and future) which is interpreted as "managing" in accordance with the definition of management in language .

- Based on the second translation of QSYunus/10:3 and 31 as well as QS Assajadah/32:5 and based on the contents of the interpretation in terminology (terms) related to the discussion of management has produced a definition that is in accordance with the definition of management itself in language and terms.
- Allah SWT regulates the sustenance of creatures, physical bodies such as eyes and ears, life and death, affairs from heaven to earth and in general Allah SWT. governs all affairs both in this world and in the hereafter. Allah SWT is perfect in managing all matters in this universe.

## **SUGGESTION**

Management in general is quite an interesting subject to discuss considering that there are so many articles related to more specific discussion of management such as functions, principles and so on. It should be noted that management is very important in our lives as social beings who establish relationships with ourselves and with other people. In education and the world of work, management is also important. For this reason, this paper is expected to be able to broaden readers' insights in terms of management.

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