



Management Principles from an Islamic Perspective: Exploration of the Interpretation of the Qur'an

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ABSTRACT

This research aims to explore and analyze the managerial principles contained in the Al-Qur'an using an interpretive approach, as well as their relevance to modern managerial practice. Management, as a rapidly developing scientific discipline, is often understood from a Western perspective, while the Islamic perspective in management has not been widely explored. Through literature study and qualitative analysis of Al-Qur'an interpretations, this research identifies key principles in Islamic management, such as justice, trust, responsibility and ethical leadership. The research results show that these principles offer comprehensive and relevant guidance for resource management and leadership in the context of modern organizations. The managerial principles in the Qur'an not only provide direction in terms of strategic decisions but also emphasize the importance of the moral and spiritual dimensions in management. This research provides new insights for academics and practitioners in understanding and applying Islamic managerial principles, as well as suggesting the integration of these principles in contemporary managerial practice.

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INTRODUCTION

The Qur'an and Hadith function as instructions so that humans can become good caliphs on this earth. To obtain these instructions, it is necessary to study the Al-Qur'an itself, so that Muslims can truly take maximum benefit from the contents of the Al-Qur'an and Hadith, which complexly discuss problems that have already occurred, is happening, or has not yet happened. All matters relating to human life and the existence of nature are contained in the Koran. Including problems ranging from the origin of human events, to the activities carried out by humans, in this case regarding Management.

The Basic Concept of Management is actually the same age as human life, why is that because basically humans in their daily lives cannot be separated from the meaning of management, management elements, management principles, and management functions both directly and indirectly. Either consciously or unconsciously. Scientific management science emerged around the beginning of the 20th century in western Europe and America. Where in these countries is being hit by a revolution known as the industrial revolution.

Management is as described by G.R. Terry. According to him management is: "*management is distinct process consisting of planning, organizing, actuating and controlling performed to determine and accomplish stated objectives by the use of human being and other resources* (management is a special process consisting of planning, organizing, implementing and monitoring which is carried out to determine and achieve predetermined targets through the use of human and other resources).

According to John D. Millett limit *Management* become: "*management is the process of directing and facilitating the work of people organized in formal groups to achieve a desired goal* (is a process of directing and providing work facilities to people organized in formal groups to achieve goals" (Simbolon, 2004, p. 22).

Harold Koontz and Cyril O'Donnell, another expert, defines management as follows: "*Management is getting things done through people. In bringing about this coordination of group activity, the manager, as a manager plans, organizes, staffs, directs, and controls the activities of other people* (Management is an effort to achieve a certain goal through the activities of other people. In this way, managers coordinate a number of other people's activities which include planning, organizing, placing, directing and controlling)."

According to (Rochaety, 2010, p. 4) states that management is a process of planning, organizing, leadership and supervision between members of an organization by using all organizational resources to achieve predetermined goals.

Management (M, 2014, p. 2) is a process of planning, directing and monitoring. In management, efficiency and effectiveness These are two important aspects that have their own unique approach. Efficiency shows the role of management as *means* (tool) which means reducing losses. On the other hand, effectiveness shows the role of management as *ends* (final result) which means directing the process towards achieving the final result according to the target. According to (Musfah, 2015, p. 2) Management is generally defined as the process of planning, organizing, directing and supervising.

Namely changes in effective and efficient production management. This is because society has become more advanced and human needs have become more numerous and religious. Now the question arises "what management functions do we use to advance the schools we manage. In this modern era, we really need management because without management our company or school will have no direction.

In our management we also include the Al-Qur'an because in the Al-Qur'an the universe, humans, or any activity has been arranged by God in such a way, neatly organized in the Al-Qur'an. And in this paper, the compiler will discuss what the functions of management are so that we can organize the school or institution that we manage in a well-directed manner, and also run effectively and efficiently so that we experience progress.

RESEARCH METHOD

This research uses a literature study approach and qualitative analysis. Data was obtained through a literature review regarding interpretation of the Al-Qur'an and management theory. The analysis was carried out to identify relevant managerial principles and evaluate their application in a modern managerial context.

RESULT AND DISCUSSION

Regarding these management functions, there are many different views, namely:

Planning (*Planning At-Tahthiith*)

Planning (Sa'ud Udin Syaefudin, 2009, p. 20) can be interpreted as the process of preparing various decisions that will be implemented in the future to achieve predetermined goals. Planning can also be defined as a process of creating a series of policies to control the future as determined. Planning can also be interpreted as an effort to combine national ideals and *resources* the available resources necessary to realize these ideals.

Planning or planning (Siagian, 2007, p. 50) is the entire process and careful determination of the things that will be done in the future in order to achieve predetermined goals. Johnson said that planning is a predetermined series of actions. With planning, various visions, strategic missions, goals and objectives of the organization are prepared which at the initial level use decision making (*decision making*) which is also the essence of management.

Organizing (*Organizing/ At-Tandziim*)

At-Tandziim or organizing (Wijaya, 2017, p. 26) is a forum for the functions of each person, good working relationships vertical or horizontally. Organizing is the process of arranging, allocating and distributing work, authority and resources among organizational members.

Implementation (*Actuating*)

Process *actuating* (Siagian, 1997, p. 88) is providing orders, instructions, guidelines and advice as well as communication skills. *Actuating* is the core of management that drives to achieve results. While the essence of *actuating* is leading, must determine the principles principle efficiency, good communication and the principle of answering questions. Guidance according to Hadari Nawawi (1983, p. 36) means nurturing,

guarding and advancing the organization through every person, both structurally and functionally, so that every activity cannot be separated from efforts to achieve goals. Function *actuating* is part of a group or organizational process that cannot be separated. The terms that can be grouped into this function are: *directing commanding, leading dan coordinating*.

Supervision (Controlling/With-Riqabah)

The definition of supervision according to Sujamto is basically in Indonesian, namely alert, which then means being able to know carefully and fair (Umam, 2011).

Paragraph on Planning

According to Sutopo planning (*planning*) is a whole program of thinking and careful determination of things that will be done in the future in order to achieve predetermined goals (Abdullah, 2011, p. 16).

Planning (Mesiono, 2012, p. 17) basically boils down to two things, namely: 1) Determining conscious choices regarding concrete goals to be achieved within a certain period of time based on the values of the community concerned, 2) Choice Among alternative methods that are efficient and rational in order to achieve goals that cover a certain period of time, and for selecting these methods, criteria are needed that must also be selected first.

Based on the opinion above, it can be understood that planning is determining what steps will be taken, how to do them, when and who will do them so that the previously set goals can be achieved effectively and efficiently.

As stated by Samuel regarding Supervision Planning, it is as follows:

Common sense tells us that we do our best work when we know what we are trying to accomplish. The supervisor's job includes determining the department's goals and the ways to meet them. This is the function of planning. Sometimes a supervisor has a substantial say in determining the goals themselves, while another supervisor must focus on how to achieve goals set by higher-level managers (Certo, 2015, p. 7).

In line with this, in the Al-Qur'an it is also explained about planning found in Al-Hasyr:18, as a meaning: *O believers, fear Allah and let each person pay attention to what he has done for tomorrow (hereafter); and fear Allah, indeed Allah knows best what you do.*

Tafsir Ibn Katsir

Allah swt said, "O you who believe, fear Allah," Allah commanded to fear Him. The meaning of piety includes something that has been commanded and abandoning something that has been forbidden. Further, Allah Ta'ala said, "and let each person pay attention to what he has done for tomorrow," that is, give an account of yourself before God gives you an account, and look at what you have saved for yourselves, in the form of righteous deeds for the day when you will return and face your Lord. "And fear Allah," affirmation for the second time, "Indeed, Allah knows best what you do." That is, know that God Almighty is All-Knowing of all your actions and affairs. There is

nothing you can hide from Him and none of your things are unseen from Him, big or small (Nasib, 1999, p. 558).

Tafsir Al-Misbah

The explanation of the verse above is "O you who believe, fear God" that is, fear God and fear torture. By fulfilling His command and avoiding His prohibition, "And let each person pay attention to what he has done for tomorrow (hereafter)" terms, everyone should think about what righteous deeds he does for the Day of Resurrection. "And fear Allah" namely to strengthen and clarify the position of piety which is God's command, then "Verily God knows best what you do" that is, Allah knows what you do down to the slightest (Syihab, 2002, p. 129).

From the opinion above, it can be concluded that if we want to do a job, we should be required to pay more attention to what we are going to do or we should be required to plan in advance so that the goals we want run effectively and efficiently.

In line with this, the Qur'an also explains implementation, namely in Surah Al-Kahf: 2, as follows, meaning: As straight guidance, to warn of a very painful torment from Allah and to give good news to people -those who believe, who do righteous deeds, that they will be well rewarded.

The explanation (Sya'rawi, 2008, p. 333) of the verse above, namely "Straight guidance" is the Al-Qur'an. "To warn of a very painful torment from Allah." The reason this verse was revealed is "to warn" frighten with impending evil. as for nature *syadid/painful*, and not just with the word punishment, and not only that but from the side of Allah. The punishment given is adjusted to the perpetrator and object. If punishment comes from Allah, then no power can defeat it and no one can avoid it "And give good news to those who believe." The good news here is to give a good reply, because the good reply is from the most noble and most majestic (Allah Swt).

From the explanation above it can be concluded that if we do an activity based on the existing provisions then we will also get a good reward and vice versa if we do something inappropriate then we will receive a reward for our actions.

The hadith also explains the implementation as follows:

قال رسول الله صلى الله عليه وسلم من دل على خي فله مثل أج فاعله

Meaning:

Rasulullah saw said: Whoever shows a good deed, he will get a reward equal to the reward of the person who does that good deed. (HR. Muslim)

The meaning of this hadith (Thariq, 2008, p. 765) is (1). an organization must have someone in charge of directing (2). The reward for those who direct goodness is the same as the implementer of that goodness (3). The hadith above motivates us to always direct each other.

From the meaning of the hadith above, it can be concluded that whoever directs the organization must be in charge, namely in charge of directing. And whoever directs

him to something good will be rewarded with the reward of the person who does that good.

Planning (Zakaria, 2012, p. 260) means determining what will be done for the future or achieving something in the future. The Qur'an reveals the story of the Prophet Yusuf (a.s.), who made long-term plans regarding food preparation or planning as explained in Surah Yusuf verses 47-49, which means: *Yusuf said: "So that you plant for seven years as usual; then what you harvest you should leave brushed it except a little for you to eat. Then after that will come seven very difficult years, which will use up everything you saved to face them (the difficult years), except for a little of the (seed of wheat) you saved. Then after that there will come a year in which humans will be given (enough) rain and in that time they will press grapes.*

This verse shows that Yusuf As is planning a program for the next few years. That planning does not negate faith but is but a form of charity welfare in the form of *ittikhadz al asbab* (running the cause). Planning is a comprehensive legal action for the future that encourages a person to work optimally and optimally in realizing the goals that have been set. The word of Allah which tells Muslims to prepare themselves is a strong argument for the importance of planning for the future (Djalaluddin, 2007, p. 7).

This verse is a very principle thing that cannot be negotiated in the educational planning process, so that the goals to be achieved can be achieved perfectly. Apart from that, the essence of this verse is a "differentiator" between management in general and management from an Islamic perspective which is full of values.

Verses about Organizing (Organization)

Organizing is essentially an effort to mobilize all resources to optimize all the abilities of each individual so that cooperation can be realized in achieving goals. Existence from implementation *organizing* This is the appearance of complete unity, cohesiveness, solidarity and the creation of a healthy mechanism, so that activities run smoothly, stably and easily achieve the set goals. Process *organizing* that emphasizes importance unity is created in all actions, in this case the Qur'an has mentioned how important it is to act as a complete, pure and complete unit in an organization.

God's Word in QS. Ali-Imran/3: 103 which means *and hold fast to the rope (religion) of God, and do not be divided, and remember the favor of God to you when you were enemies before (the time of Jahiliyyah), then God united your hearts, then you became because of God's favor, those who sblings; and you have been on the edge of the abyss of hell, then God saved you from it. This is how Allah explains His verses to you, so that you may be guided* (Zakaria, 2012, p. 65).

Tafsir Ibn Katsir (Nasib, 1999, p. 558)

The Word of God SWT.:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرَّقُوا

And hold fast all of you to the rope (religion) of God, and do not be divided. (Ali Imran: 103)

According to one opinion, what is meant by hablillah is God's promise. As mentioned in the next verse, namely His words:

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُفْقُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ

They are covered with disgrace wherever they are, unless they hold to the rope (religion) of Allah and the rope (covenant) with man. (Ali Imran: 112)

The Word of God SWT.:

وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

and remember God's favor to you when you were enemies before (the time of Jahiliyyah), then God tamed your hearts, then you became brothers because of God's favor. (Ali Imran: 103), until the end of the verse.

The context of this verse is related to the situation of the Aus tribe and the Khazraj tribe, because in fact there used to be wars between them, that is, during the Jahiliah period. Jealousy and enmity, fierce opposition between them led to the outbreak of a prolonged war between them. When Islam came and some of them converted to Islam, then they became brothers who loved each other thanks to the majesty of God. They are united by the religion of God and help each other in welfare and piety.

In fact, this was mentioned by the Prophet Muhammad. on the day he distributed them booty Hunain, then there are some people who feel dissatisfied because there are others who get more shares than them. Prophet SAW. I did it on purpose because based what is recommended by Allah swt. to him. Then the Prophet said to them: O people of the Ansar, did I not meet you in a lost state, then Allah guided you through me; and you were separated, then Allah united you through me; and you are poor, then Allah gives you enough through me?

Every sentence spoken by the Prophet SAW. they can only say the following sentence as their confession, "Only in Allah and His Messenger do we believe."

Tafsir Jalalain

(Hold fast to the rope of God) meaning His religion (all of them and do not be divided) after embracing Islam (and remember the favors of God) which is His gift (to you) O people of Aus and Khazraj (when you were) that is before Islam (enemies, then He reconciles) means that He gathers (between your hearts) through Islam (then you become brothers thanks to His favor) in religion and government (even though you have been on the edge the abyss of hell) so that there is no other choice for you except to fall into it and die in disbelief (then He saved you from it) through your faith. (Thus) as He has mentioned earlier (Allah explains His verses so that you may be guided).

Interpretation of the verse about Actuating

Good planning and organization will be meaningless if it is not followed by work implementation, for this it requires hard work, smart work and cooperation. Work

implementation must be in accordance with the work plan that has been prepared, unless it concerns special matters that require adjustments. In the Al-Qur'an, Allah's letter At-Taubah verse 105 explains Which It means: *And say: "Work, then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) Who Knows what unseen and what is real, then He announces to you what you have done."*

Interpretation

Al-Imam Ibnu Katsir said: Mujahid said, "this is a threat from Allah Ta'ala against those who disobey His commands, that their deeds will be brought before Him, His Messenger and the believers. This will happen on the Day of Resurrection.

Tafsir Jalalain

(As a straight path) straight guidance; The pronunciation of Qayyiman is the second thing from the above pronunciation of the Bible and at the same time confirms the first meaning (to warn) to scare the disbelievers by Al Quran that (there will be torment) there will be punishment (very harsh from His side) from Allah (and give good news to those who believe, who do righteous deeds, that they will be well rewarded).

Verses about Supervision (Controlling)

Supervision is very strategic, especially for everyone involved in the organization who must be aware of the importance of supervision so that irregularities do not occur. From the Islamic point of view, it is realized that the highest supervision is over everyone activity What humans do both individually and organizationally is Allah SWT, this is as mentioned in the Al-Qur'an Surah An-Nisa verse 135 Which It means: *So don't follow your desires because you want to deviate from the truth. And if you distort (the words) or are reluctant to be witnesses, then indeed Allah is All-Knowing of everything you are do it.*

Interpretation

Allah SWT. commands His believing servants to uphold justice, and do not let them flinch from that justice in the slightest, nor should they withdraw from upholding justice for the sake of Allah just because of the reproaches of those who criticize, nor should they be influenced by anything that makes them turning away from justice. Let them help each other, work together, support each other and help each other for the sake of justice.

As for the verses of the Qur'an related to supervision/ *controlling* as follows: which means: *In fact, for you there are (angels) who watch over (your work), (Q.S Infithar (82):10).*

What this means (Katsir, 2007, p. 84) is that for you there are noble angels with Allah who are watching over you, so do not treat them (the angels) with bad things, because they will record all your actions.

Tafsir Fi-Zhilalil Qur'an

There are questions to ask about people's ignorance asked (*lit-Tajhil*) (Qutb, 2003, p. 191) It is common in the expressions of the Qur'an that this expression creates the impression in the heart that the affairs are too big and too awesome to be able to be reached by very limited human knowledge. He outside picture, beyond prediction and beyond all convention. Repetition of questions adds to the enormity of the matter being asked. This is helplessness and total paralysis. In addition to the fatigue, sadness and despair of the relationship between souls who are busy with their respective affairs. Only God is in control of all affairs. He alone controls all affairs of the world and the hereafter. But today is the day of retribution for the forgotten fact by those who are negligent and tricked in this world, revealed. So that nothing is hidden anymore, and nothing is hidden from the slandered and slandered people.

In addition, in another verse there is also about supervision (Shihab, 2002, p. 37) in surah Q.S. AL-Ahzab verse 52, explained by Allah SWT: which means: *and Allah is the One Who watches over everything. Allah is Raqib, namely "He who watches over or witnesses, or observes from moment to moment, His creatures". Allah watches, witnesses and observes everything that is seen with His gaze, everything that is heard with His hearing, and everything that exists with His knowledge. The supervisor here does not aim to find mistakes or lead those being supervised into a trap, but quite the opposite.*

From the explanation of the verse above, researchers can conclude that the highest control over human actions and efforts, both individually and as a group or organization, is Allah SWT. Supervision from Allah SWT lies in the nature of Allah SWT who is all-knowing and all-seeing.

Thus (Albani, 2008, p. 25) the evaluation that was applied at the time of the Prophet SAW was directly looking at the behavior of the companions, listening to the reading of the companions about the verses of the Qur'an, without using a notebook as it is now. If it has not reached the expected size, the Prophet SAW gives emphasis and additional material in the form of advice, instructions, and so on.

From the explanation above, it can be concluded that the evaluation during the time of Rasulullah SAW was very good because he saw it directly and directly guided him to improve the abilities of his friends.

CONCLUSION

This research has explored the managerial principles contained in the interpretation of the Qur'an and how these principles can be applied in a modern managerial context. Based on the analysis carried out, the following can be concluded:

1. Managerial Principles in the Koran: The Qur'an provides in-depth guidance regarding management based on Islamic values. Key principles identified include fairness, transparency, responsibility and balance. Concepts like "advice" (common

good) and "Trust" (trust) plays an important role in guiding ethical and responsible managerial decisions.

2. Integration in Modern Practice: The managerial principles outlined in the Qur'an can be adapted into modern managerial practice with an emphasis on ethics and justice. For example, the application of principles "Shura" (deliberation) in decision making can increase participation and transparency in the work environment. Additionally, approach "Tawakkul" (dependence on Allah) can inspire managers to face challenges with patience and confidence.
3. Relevance and Challenges: The managerial principles in the Koran remain relevant in facing contemporary challenges, such as globalization, cultural diversity, and the need for corporate social responsibility. However, its implementation requires contextual adjustments and a deep understanding of how Islamic values can be translated into effective managerial practices.
4. In conclusion, the application of managerial principles from an Islamic perspective offers the potential to improve managerial practices by emphasizing ethics, responsibility and balance. This not only contributes to the success of the organization, but also to the achievement of prosperity and general good in accordance with the teachings of the Qur'an.

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