

Education Management In Islamic Perspective

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Citation: Nur Hadi (2024), Education Management In Islamic Perspective *Educational Administration: Theory And Practice*, 30(4) 6751-6758 Doi: 10.53555/kuey.v30i4.2471

ARTICLE INFO

ABSTRACT

Education management is a crucial aspect in the world of education. The quality of education largely depends on effective management. However, in the context of Islamic education, there are specific challenges that need to be understood and overcome. Education management based on the Qur'an and Hadith is management that positions the Qur'an and Hadith as a source of inspiration and a source of consultation. Both processes can be inductive or deductive.

This research method uses the method of tafsir maudhu'i or thematic method, that is, collecting verses of the Quran that have the same meaning, discussing the same topic and arranging them based on chronology and the cause of the descent of the verses (asbabun nuzul). After that, the interpreter gives explanations, explanations, and conclusions. At the end of the article will be explained examples of maudhu'i tafsir written by scholars.

The results of the study showed that *first*, it was found that the verses of the Qur'an and Hadith provide reinforcement and refinement in the management of Islamic education in planning that needs to include elements of eternal term. Namely, *Planing, Organizing, Actuating, Controlling, Second*, found inspirations in the Qur'an and Hadith about the principles and applications of Islamic education management. *Yatitu, carrying out Amanah, innovative, Efficient, Continuous, Accountability in the Hereafter individually, Accountability in the world individually and collectively,*

Keywords - Management, Education, Islam

A. Introduction

Education management is a good benchmark in the world of education, both the quality of education, depends very much on the management of many problems that occur in the world of education because the goals and policies taken by managers in education are not accurate. To be able to solve various problems, it is necessary to conduct research in that direction so that education has good quality and is significant for the lives of Indonesian people.

Improving the quality of national education has been carried out by improving the curriculum, improving the quality of educators, providing facilities and infrastructure, improving teacher welfare, improving school organization, improving management, supervision and regulation. This is important for the government to do, considering that education is related to improving the quality of Indonesian human resources. National Education System, namely by delegating education authority to the regions and encouraging automation at the school level, and involving communities in developing educational programs. and develop other schools.¹

Similarly, Law of the Republic of Indonesia No. 14 of 2005 concerning Teachers and Lecturers, and PP RI No. 19 of 2005 concerning National Education Standards are policies directed at improving the quality of national education.² The presence of the Teachers and Lecturers Law, places the central role of educators in improving the quality of education as something that cannot be ignored. Educators, either teachers or lecturers as the soul or spirit for the body of education.

¹ Dede Rosyada, *Democratic Education Paradigm A Model of Community Involvement in Education Delivery*, (Jakarta: Prenada Media, 2004), 8.

² Syafaruddin and Nurmawati, *Education Management Develops Education Management Skills Towards Effective Schools*, (Medan: Perdana Publishing, 2011), 68.

In the context of the Indonesian nation, improving the quality of education is a means of development in the field of national education and is an integral part of efforts to improve the quality of Indonesian people as a whole. Education is inseparable from human life that always wants to develop and change. Education absolutely exists and is always necessary as long as there is life.

This is in line with the official restrictions on education, which is a business that is carried out deliberately, regularly and planned with the intention of changing human behavior in the desired direction as an effort carried out deliberately, regularly and planned. Speaking of education, it cannot rely solely on formal education (school), but should include ongoing educational activities. Education can be done anywhere. The party responsible for education is not only the teacher in the school, but also the family or society, this is the most important. The demand for quality and professional educational resources is a must in the global era, information reform and education.

The current indicators of change that can be observed are that some education personnel have increased their professional efforts by continuing higher levels of education, educational institutions have implemented competency-based curricula, initiated and have increased towards school-based management, which provides broad autonomy at the school level. Thus, schools are free to manage resources and funding sources by allocating them according to priority needs, and are more responsive to local needs.³

In an Islamic perspective, education management is also concerned with the development of the character of learners. The purpose of Islamic education is not only to create individuals who are intelligent, but also have personality and character. Therefore, a curriculum of character-based religious subjects becomes essential to achieve this goal. In practice, Islamic education management must be managed properly so that education continues to exist and quality. The curriculum as the key to education needs to be considered carefully, because it relates to determining the direction, content, and educational process that ultimately determines the type and qualifications of graduates of an educational institution.

Education management has a very strategic role in shaping human civilization. This is where the crucial point of education management comes in. The output of an educational process is largely determined by how the place of education is managed. The existence of various education management and in a very long span of time, has given birth to a separate science, namely the science of education management. The Islamization of science has now penetrated into various disciplines, including the science of educational management. The fundamental part of the Islamization of education management science is to use the Qur'an and Hadith as a source of inspiration. From here the author will examine how education management is viewed from the perspective of the Qur'an and Hadith.

The word management comes from the Latin *manus* which means hand and *agere* which means to do. These two words are combined into the verb *managere* which means to handle. *Managere* is translated into English in the form of the verb to manage, with the noun management, and manager for the person who carries out management activities. Finally, management is translated into Indonesian into management or management⁴. In the use of the word management in the field of education is called education management. Education management is the process of planning, organizing, directing, and controlling educational resources to achieve educational goals effectively, efficiently, independently and accountably.⁵

Management there is a system known as the management function, namely; *planning, organizing, actuating and controlling* or called POAC. POAC is a series that is closely related to one another. The POAC concept is universal which can be accepted and applied by various educational institutions⁶. The concept of management allows it to be placed on the foundation of philosophy, culture, religion, or societal norms, including it is very possible that educational management is built on the foundation of the Qur'an and Hadith.

Building the concept of education management on the foundation of the Qur'an and Hadith will produce management that is of more value, because it is not just built on logical and empirical thinking, more than that education management will have a very religious foundation. Education management based on the Qur'an and Hadith means placing the Qur'an and Hadith as a guide and at the same time a source of consultation. Such a position does not mean denying the *kauniyah*⁷ sciences that many humans find.

The task of a servant is how to correlate the Qur'an and hadith with the kauniyah sciences. In this study the author used the method of *tafir maudhu'i*. That is to collect verses of the Quran that have the same purpose, discuss the same topic and arrange them based on chronology and the cause of the descent of the verses

³ Nur Kolis, *School-Based Management: Theory, Model and Application*, (Bandung: PT. Gamedia Widiasarana Indonesia, 2005), 54

⁴ Husaini Usman, *Management: Theory, Practice and Educational Research*, (Jakarta: Bumi, 2011), 5.

⁵ *Ibid.* 12.

⁶ Terry, R.George. *Fundamentals of management*, (Jakarta: bumi aksara, 2005), 9.

⁷ *Kauniyah science* is a science that discusses the laws of the universe in general. This science discusses all phenomena in nature, including objects, events, events, that surround humans. The discussion can be experimental or philosophical. *The word al-kauniyyah* comes from the words *kana, yakunu, and kaunan*,

(asbabun nuzul). After that, the interpreter gives explanations, explanations, and conclusions. At the end of the article will be explained examples of maudhu'i tafsir written by scholars.

There are two ways to correlate it: deduction and induction consultation.⁸ As for the way of deduction by starting to study the Qur'an and Hadith, then interpreting them. In this stage will bring up management theories based on the Qur'an and Hadith on the philosophical plain, then experimented, from here will emerge educational management theories based on the Qur'an and Hadith, theorized operationally that will produce technical instructions (manuals).

While the way of consulting induction is to start studying existing educational management theories and then consult them with the Qur'an and Hadith. In the process of consulting will produce a process of strengthening, refining or correcting or evaluation.

B. Qur'anic Instructions and Hadith About Management Functions

Management in the perspective of the Qur'an and Hadith has an important role in regulating human life. Based on Islamic teachings, management must be carried out neatly, correctly, orderly, and orderly. The processes must be followed properly, and everything should not be done carelessly. Here are some Qur'anic and Hadith instructions that are relevant to the management function.

a. *Planning*

Planning is the determination of a set of actions to achieve the desired result⁹. In the Qur'an is found the following verse:

O you who believe, fear God, and consider the same as you have offered for tomorrow, and fear God, for God is expert in what you are doing

O believers, be fearful of Allah and let each one pay attention to what he has made for tomorrow, and be fearful of Allah, truly Allah knows what you are doing. (QS. Al-Hashr:18).

Allah commands His faithful servants to fulfill the consequences of faith by fearing Allah, both when lonely and crowded and in all things. Allah commands them to take care of whatever is commanded, whether in the form of commandments, Sharia, or limits, and to think about what good and bad consequences they will get, and what they get from their deeds that can bring benefits or disasters to them in the Hereafter.¹⁰

In this verse, there is a hint that planning must involve past experiences, which in the educational process include the potentials that exist in educators and students. In terms of time period, there are plans in the form of short, medium and long term.

These three plans are made within the scope of world life which is also allowed by God, all of which are the initial process to lead to eternal life, namely life in the afterlife. For this reason, short-term plans must support the achievement of medium-term plans. The medium-term plan must lead to the achievement of the long-term plan and the long-term plan must be in an effort to achieve the goals of the long-term plan.

This command to put eternal life first is like the word of God:

other, God is the last home and do not forget your share of the world, and the best as God is good to And seek in your m {77}you, and do not tolerate corruption on earth, for God does not like corruptors

And seek what Allah has bestowed upon you, which is the land of the Hereafter, and do not forget your share of worldly (pleasures). (QS. Al-Qashash; 77).

b. *Organizing*

Organizing is the cooperation between two or more people in a structured way to achieve a specific goal or a number of goals.¹¹ The key word in this sense is structured cooperation. In the Qur'an there is the following verse:

.God loves those who fight for Him in a row as if they were a solid structure

Indeed, Allah loves those who wage jihad in His way in orderly rows as if they were like a solid building. (QS. Ash-Shaff: 4).

Good planning needs to be followed up with good organization. In that verse, God gives a picture that makes it very easy for us to understand it, namely a solid building. This choice of diction is inspiring; Linkages between components, sturdy, mutually reinforcing, organized which are all needed for the realization of good organization.

⁸ See. Muhaimin, *Education Management*.(Jakarat : Kencana, 2010), 16.

⁹ Saefullah, *Islamic Education Management*, (Bandung: CV. Faithful Library: 2012),22.

¹⁰ Abdurrahman bin Nashir as-Sa'di, *Taisir al-Karim ar-Rahman Fi Tafsir Kalam al-Mannan, Jilid 5*, (Jakarta: Darul Haq, 2014)78.

¹¹ *Ibid.*, 22.

c. Actuating

Actuating is the whole effort, technique and method to encourage members of the organization to be willing and willing to work as well as possible in order to achieve organizational goals effectively, efficiently and economically.¹²

Planning and organizing will not produce anything if it is not followed up with execution, execution or implementation. This attitude is very disliked by God as He says:

Grow up hating God to say what you don't do

There is great hatred on the side of Allah that you say what you have nothing to do. Ash-Shoff:3).

Planning and organizing will only be futile if not followed by execution, even Allah chooses the diction of "*kaburo maqtan*" for such cases.

d. Controlling

Controlling is the assessment and supervision of everything that members of the organization do so that it can be directed to the right path according to the goal.¹³

The story of Prophet Sulayman contained in the Qur'an inspires the importance of this controlling. While listening to a report from one of his men, he then said:

?He said we will look, did you believe or were you one of the liars

Said (Solomon), "We will see if you are right or if you are among those who lie. An-Naml: 27).

Even supervision is not only done by humans, but also by angels, as the following verse:

And that you have to preserve the dignity of writers who know what you are doing

And indeed for you there are (angels) who watch over (your work), who are noble and who record, they know what you do. Al-Infithor : 10-13).

God assigned angels to watch over people and record what people do. This inspires that supervision is important, needs to be supported by valid data, and does not have to be done alone by superiors but can involve other elements both internal and external such as other quality assurance institutions.

C. Qur'anic and Hadith Instructions on the Principles of Islamic Education Management

In management there are principles that are general guidelines or the main guidelines for the implementation of managerial activities, which determine the success of organizational management.¹⁴ Here are some verses of the Qur'an and Hadith that provide inspiration about the principles of management:

1. Carrying out the Trust

Students are trusts that have been given to educators. Carrying out the commission is an obligation as God says:

and betray your trusts, and you know O you who believe, do not betray God and the Messenger

O believers, do not betray Allah and the Apostle, and do not betray the trusts entrusted to you, when you know. Al-Anfal: 27)

2. Innovative

So farghat fasnoush

When you have finished doing a business, immediately do it earnestly another urrusan (Qs.Al-Inshirah:7)

The inspiration of the verse is that when you have reached a target, you should immediately make a new target so continuously. It also inspires not to be complacent with existing achievements, but to continue to innovate.

3. Efficient

Oh son of Adam take your decorations at every Mosque and eat and drink and do not waste because he does not like the profligate

O son of Adam, wear your beautiful garments every time you enter the mosque, eat and drink and do not exaggerate. Indeed Allah does not like people who are excessive (QS. Al-A'raf: 31).

In terms of clothing and food alone, God gives clear instructions. Especially in terms of management management, which is much more, the use of the budget is required to be as efficient as possible because if not considered, there will be a lot of costs for procurement of facilities and financing activities that are wasted for nothing.

4. Continuous

Continuous education management is needed to ensure that positive programs or policies continue to bring benefits and can achieve their targets. The nature of boredom that plagues the world of education causes positive programs to be abandoned in the middle of the road.

¹² Hasibuan, *Human Resource Management*, (Bandung :Alphabet, 2008), 25

¹³ Saefullah, *Islamic Education Management*, 38.

¹⁴ Saefullah, *Islamic Education Management*, 10.

working to the Messenger of Allah (peace and blessings of Allah upon him), she said, "I love working for him, which a man lasts on, even if it is easy" (Narrated by Ahmad *Al-Aswad said "I said to Aisyah, "please tell me the practice that is most preferred by Rosululloh. Aisyah says, "The practice she likes the most is that one does continuously even if the practice is light" (HR Ahmad No. 23675).*

5. Accountability in the afterlife individually

Interaction between members of the organization in a management unit is needed to determine goals, implement programs and account for them. This is where there is a battle of ideas in planning, a tug-of-war between interests in implementation that is very likely to deviate from the original purpose, even impossible to violate cultural norms and religious rules. Even in the afterlife, they will be held accountable, but individually, it is said that each self is only rewarded according to his deeds. If the charity is good, then the reward is good too. But if his deeds are evil, the reward is evil too. No one will bear the sins of others.¹⁵ This includes the justice of Allah Almighty, as Allah Almighty says:

.And do not button another button, then to your Lord your reference, and he will tell you what you were disagreeing about A person who sins will not bear the sins of others. Then to your Lord you return, and He will preach to you about what you dispute. Al-An'am :164).

6. Accountability in the world individually and collectively

Unlike in the afterlife where accountability is individual, in the world there is collective accountability. If there are irregularities in an educational institution, not only the perpetrators but all components will also be affected. This is where the importance of reminding and strengthening each other to obey the existing rules. This is like the word of God:

o what He greets you, and know that God O you who believe, respond to God and the Messenger when He calls you t prevents between a person and his heart and that to Him you will be cornered and fear sedition that will not afflict those who have wronged you in particular, and know that God is severely punished

O believers, fulfill the cry of Allah and the cry of the rosul when the rosul calls you to something that gives you life, and know that indeed God limits man with his heart and indeed in Him you will be gathered. And preserve yourselves from torments that do not specifically befall those who dholim alone among you. And know that Allah is very hard to torment Him. Al-Anfal: 24-25).

This verse also explains in order to protect oneself, from great sins that damage the fabric of society. Stay away from reluctance to wage jihad in the cause of Allah, division, and laziness in carrying out the obligation to do amar makruf nahi munkar. Because, the terrible consequences of sin will befall everyone, not only those who do evil. Rest assured that God's torments in this world and the Hereafter are harsh.¹⁶

D. Qur'anic and Hadith Instructions on Curriculum & Classroom Management

Classroom management is a set of behaviors or actions of teachers in an effort to create and maintain classroom conditions that enable students to achieve their learning goals efficiently.¹⁷ Here are some verses of the Qur'an and Hadith that provide inspiration about curriculum management and classroom management.

1. Design a curriculum that is ready to face globalization

Ask for knowledge even if China

"Demand knowledge even if it reaches China" (HR. Al-Baihaqiyy no. 1612).

This very futuristic order was delivered long ago in the time of the Prophet. This command provides inspiration in the face of globalization that is impossible to contain at this time. The task of education management is to design a curriculum that can prepare students to face globalization.

2. Curriculum Design that pays attention to physical and scientific

When the Israelites protested to one of their prophets who had appointed Thalut to be their leader on the grounds that Thalut was only a poor farmer and rancher from the village, the Prophet argued for the merits of Thalut as follows:

He said that God has chosen him for you and increased his simplicity in knowledge and body, and God gives his kingdom whoever he wants, and God is broad in knowledge

Their prophet said, "Surely Allah has chosen him to be your king and granted him vast knowledge and a mighty body" (QS. Al-Baqoroh: 247).

From this story, there is inspiration that to produce educational outputs that have global competitiveness, students must be prepared to master knowledge and have good physique.

¹⁵ Ad-Dimasyqi, Al-Imam Abul Fida Name Ibnu Katsir, *Tafsir Ibnu Katsir*, Juz 1, terj., Bahrun Abu Bakar, dk., (Bandung: Sinar Baru Algensindo, 2001), 77.

¹⁶ M. Quraish Shihab, *Tafsir Misbah, Message, Impression and Harmony of the Qur'an*, (Jakarta: Lentera Hati, 2000), 103.

¹⁷ Saefullah, *Islamic Education Management*, 22.

3. Use of Multimedia

Allaah (may Allaah be pleased with him) said: The line of the Prophet is a square line and a line -It was narrated that 'Abd from his side who is in the middle is a line in the middle coming out of it. And he drew small plans to this one in the middle middle and said: This man and this for him surrounding him or kindled him and this who is outside his hope and these It (Bukhari) And if he makes a mistake, this is his fault plans small symptoms. If he makes a mistake, this will destroy him. *From Abdullah (r.a.) that the Prophet once made a line like a square, then made a line in the middle until the square came out. Then he made small lines towards the center line from one side of the center line. He then said, "This is a human being. This is his end that surrounds him. This is a person who comes out of his mind, while this little line is an obstacle. If he has already stepped here, this line will cut him. If he makes a mistake here, this line will cut him."* (HR. Bukhori Hadith No. 6417, Volume 7. 220).

To make it easier to understand the content of the hadith, here is the picture pattern:

Square = death

Long line = ideals

Short lines = obstacles

From this event we can imagine that if the Prophet only used verbal, the companions would find it difficult to understand his meaning. For this reason, the Prophet used visual media to make it easier to explain his meaning.

4. Shows

When explaining the manner of prayer, the Prophet used demonstration techniques as he said:

given me the original Pray as you have

Pray as you see me praying (HR. Bukhari No. 6705)

This hadith is a postulate that it is mandatory to emulate the Prophet (peace be upon him) by imitating the prayers he performed. All the deeds and sayings of the Holy Prophet (peace be upon him) regarding prayer are obligatory for this ummah to follow unless there is a specific proposition stating that it is not obligatory. When students learn only by listening, they tend to forget, but when they see they tend to remember.

5. Communicative

It was narrated from 'Aisha, may Allah be pleased with them, that the Prophet (peace and blessings of Allaah be upon him) used to talk about his promise to count it (Bukhari

From Aisha said, "Rosululloh does not speak the way you speak. He spoke with a speech that had pauses in it. So that the person sitting with him will remember his words." (HR. Bukhari 3567, vol. 4,529).

Communicative is not synonymous with talkative. Communicative is the ability to find problems, formulate problems, make arguments, make solutions and be able to convey them clearly and coherently.

6. Analogies and Case Studies

He said: O my people! serve Allah, you have no god other than Him. The lord said: O my people! serve Allah, you have ON THE RIGHT. [These letters are one of the miracles of the Quran.] no god other than Him; THE BIBLE'S

It is from Abi Hurairah that the Holy Prophet(sa) said, "What do you think if there is a river at the door of someone's house. He bathed there five times a day. Is there any daki left on his body?". The companions replied, "There will be no more climbing". The Prophet said "That is the parable of the five daily prayers, Allah will remove the mistakes with the prayer". (HR. Muslim No. 1554(1071).

7. Motivate

The Prophet also used motivating techniques in educating his companions, as he gave appreciation to those who cared for widows and the poor as in the following hadith:

It was narrated that Abu Hurayrah said: The Prophet (peace and blessings of Allaah be upon him) said the hour is for the dow and the needy like the mujahid in the cause of Allah or the one who stands fast at night and during the day (Bukhari)wi *"One who strives for widows and poor people is like a mujahid in the way of Allah who never tires and is also like one who prays at night and fasts during the day".* (HR. Bukhori 5353 vol. 5, 529).

8. Punishment / Court

Punishment is not only beneficial for the student receiving the punishment, but also beneficial for other students, namely fostering gratitude for having fulfilled the task so as to avoid punishment. This punishment is important as illustrated in the Prophet's command in educating children to pray.

The Prophet (may Allah's peace and blessings be upon him) said to him: "The seven years of age and so the tenth of the .mam Ali (a.s.) was the Messenger of Allahages of I

"Instruct your children to pray when they are seven years old. Beat them when they are 10 years old" (HR. Abu Dawud no. 417).

D. Urgency of Studies in Islamic Education'

Studying education management from the perspective of the Qur'an and hadith has been done by many parties. This process is a continuation of the series of wagons of the Islamization of science. Because currently education management is a separate science study, the Islamization of science in the field of education management science is a necessity.

Prophet Muhammad is an educator who applies the Qur'an in its totality supported by his intelligence as an educator. The educational process has proven successful with the birth of an advanced civilizational social order until later times. Such an educational process is impossible without adequate management concepts. This is where it is important to examine management from the perspective of the Qur'an and examine how the intelligence of the Prophet was partially recorded in the Hadith.

The science of Islamic education management, makes it easier for managers to make educational planning. With the study of educational management, the perspective of the Qur'an and Hadith will produce an educational process that produces outputs that are able to make short-term, medium-term, long-term and long-term life plans and of course with efforts on how to achieve everything.

There is a saying "With science life becomes easy". One of the benefits of Islamic education management science is to provide a structure of science in such a way that it is easy to manage education. When it only stops at the concept of easy, then the output depends on the philosophy that most influences the educational institution concerned. The philosophy of individual freedom, which at a later stage actually turns into the idea of dominating others, will result in human exploitation of humans. Thus the concept of "with the science of life becomes easy" will produce humans who "easily" exploit other humans. This is where the importance of providing inspiration from the Qur'an and Hadith that easy there is easy success hereafter as the main thing. With this perspective, it will result in efforts to make it easier for others to easily achieve success from the world to the hereafter.

F. Conclusion

From the description above, it can be concluded that, Education management is a crucial aspect in the world of education. The quality of education largely depends on effective management. However, in the context of Islamic education, there are specific challenges that need to be understood and overcome. Education management based on the Qur'an and Hadith is management that positions the Qur'an and Hadith as a source of inspiration and a source of consultation. Both processes can be inductive or deductive.

The Qur'an and Hadith provide reinforcement and refinement to the management of Islamic education in planning that needs to include elements of eternal term. Because many inspirations are found in the Qur'an and Hadith about the principles and applications of Islamic education management.

The results of the study showed that *first*, it was found that the verses of the Qur'an and Hadith provide reinforcement and refinement in the management of Islamic education in planning that needs to include elements of eternal term. Namely, *Planing, Organizing, Actuating, Controlling, Second*, found inspirations in the Qur'an and Hadith about the principles and applications of Islamic education management. Yatitu, carrying out Amanah, innovative, Efficient, Continuous, Accountability in the Hereafter individually, Accountability in the world individually and collectively,

This study needs to continue to be carried out to find a realistic ideal concept by imitating the Prophet Muhammad who has succeeded in educating the companions and generations after him even to all corners of the world, so as to produce an advanced civilization and also to anticipate the birth of individualistic, materialistic and exploitative educational outputs.

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