

THEMATIC ANALYSIS: HUMAN RESOURCE MANAGEMENT IN VERSES OF THE QUR'AN

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ABSTRACT

Human resource management is a process of managing human resources or a potential within humans to realize desired goals in groups. In the Qur'an, it is explained that man is the creation of Allah Almighty. Who is perfect from other beings. Management science is part of the social film, so it is very closely related to human resources. The most influential actor in the management process is the man himself. So that human resource management becomes critical in success to achieve the goals aspired by each group. Islam is a religion that provides various solutions for human affairs, especially in the process of human resource management in its holy book, the Qur'an. Thus in this article, researchers use literature research that examines and analyzes books related to human resource management from the perspective of Quranic verses. So it can be concluded that in the management of human resources in the verses of the Qur'an, there are four processes, namely planning, selection and placement, development, and compensation.

Keywords: *Human Understanding, Human Character, Human Resource Management.*

ABSTRAK

Manajemen sumber daya manusia adalah sebuah proses pengelolaan sumber daya manusia atau sebuah potensi yang ada di dalam diri manusia dalam mewujudkan tujuan yang diinginkan dalam kelompok. Didalam Al-qur'an diuraikan bahwa manusia adalah ciptaan Allah Swt. Yang sangat sempurna dari makhluk yang lain. Ilmu manajemen merupakan bagian dari ilm sosial sehingga sangat erat kaitannya dengan sumber daya manusia. Adapun aktor yang paling berpengaruh dalam proses manajemen adalah manusia itu sendiri. Sehingga manajemen sumber daya manusia menjadi sangat penting dalam keberhasilan untuk mencapai tujuan yang dicita-citakan oleh setiap kelompok. Islam merupakan agama yang memberi berbagaimacam solusi bagi ehidupan manusia terutama dalam proses manajemen sumber daya manusia dalam kitab sucinya yaitu Al-Qur'an. Dengan demikian dalam artikel ini peneliti menggunakan penelitian pustaka yang mengkaji dan menganalisis literatur buku yang berhubungan dengan manajemen sumber daya manusia pespektif ayat-ayat Al-Qur'an. Sehingga dapatlah diambil kesimpulan bahwa manajemen sumber daya manusia dalam ayat-ayat al-qur'an ada empat proses yaitu perencanaan, seleksi dan penempatan, pengembangan serta kompensasi.

Kata Kunci: *Pengertian Manusia, Fitrah Manusia, Manajemen Sumber Daya Manusia.*

A. INTRODUCTION

Management is a systematic process to achieve a common desired goal both in the organization and groups in an agency. So this management needs human resources (HR) that are very professional and can be responsible for everything. Again, management is a social science that is always tied to humans. Because the most important factor in management is the human being himself.¹ Therefore, human resource management is very urgent in achieving success that becomes ideal for a group or organization.

In general, in management activities there are three most important points, namely planning, implementation and evaluation.² Usually these three main activities are done by a person, so it takes how to manage human resources so that the three activities can run well. In Islam, human resources have the highest value compared to other beings. This is confirmed in the Qur'an surah Al-Baqarah verse 30.³ That man is indeed the leader (caliph) on this earth, where man is an assistant to God in operating and guarding the universe against any corruption. It is also the role of human beings as leaders must also participate in organizing an organization to fit the organization's progress and its objectives.⁴

Human resources are also believed to be the most influential resource in planning and deciding everything to run an organization.⁵ Thus, in preparing everything, it takes good human resource management (MSDM) because all programs in the organization require a reliable manager and professionals. Human resource management is recruitment, selection, maintenance, development, and good use of human resources to obtain the desired

¹ Sondang P. Siagian, *Filsafat Administrasi* (Jakarta: Haji Masagung, 1987).

² Mulyono, *Manajemen Administrasi Dan Organisasi Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2008).

³ Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, II (Jakarta: Menara Kudus, 2008). 8

⁴ Zainal Arifin, *Tafsir Ayat-Ayat Manajemen* (Yogyakarta: Rosda Karya, 2019). 45

⁵ Dhoni Kurniawati, 'Manajemen Sumberdaya Manusia Dalam Perspektif Islam Dan Relevansinya Dengan Manajemen Modern', *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam*, 11.1 (2018), 19–40 <<https://doi.org/10.24042/ijpmi.v11i1.3414>>.

goals collectively.⁶ The human resources activities are actions taken to prepare and maintain the workforce effectively and efficiently for the organization's progress.⁷

Today, human resources are at the core of a group's development. It is indoctrinated in the paradigms that develop in the west. Like hedonism, materialism, and secularism.⁸ Therefore, there needs to be an action in Islam. So as not to be contaminated with the culture that developed in the west. The Qur'an is the main guideline for humanity. Because it addresses all the problems that exist in human life.⁹ One of them is human resource management (MSDM) which explains related to it. So in this paper will focus on the discussion of human perspectives of verses of the Qur'an, ideas related to human nature, and analysis of human resource management in verses of the Qur'an.

B. HUMAN PERSPECTIVE VERSES OF THE QUR'AN

Human resources are a fascinating object of study because man has a personal element that has a uniqueness. The nature of man itself is difficult to understand and understand. In Hasan al-Banna's view, human resources have three main elements: body (*physical*), heart, and reason.¹⁰ Thus, human resources will develop by itself following the development of the times following the analysis that becomes one in man.

In the Qur'an, we will find there are a few words about human resources. Therefore, M. Quraish Shihab¹¹ argues that there are several

⁶ Sakban, Ifnaldi Nural, and Rifanto Bin Ridwan, 'Manajemen Sumber Daya Manusia', *Journal of Administration and Educational Management (Alignment)*, 2.1 (2019), 93–104 <<https://doi.org/10.31539/alignment.v2i1.721>>.

⁷ Khotibul Umam, 'Manajemen Sumber Daya Manusia (Sebuah Sudut Pandang Dalam Tinjauan Islam)', *Jurnal-Mpai*, 1.3 (2017), 1–16.

⁸ Dewi Oktayani, 'Manajemen Sumber Daya Manusia Dalam Perspektif Islam', *Manajeria*, 2.1 (2016), 170–86.

⁹ Djaelany Haluty, 'Islam Dan Manajemen Sumber Daya Manusia Yang Berkualitas', *Jurnal Irfani*, 2014, 63–74.

¹⁰ Hasan Al-Banna', *Risalah Ilaa As-Shabab* (Mesir: Daar As-Shihab, 1977). 110

¹¹ M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2013). 367

phrases in the verses of the Qur'an that interpret the meaning of man. Among them; *Al-Insan*, *Al-Ins*, *An-Naas*, *Al-Basyar* and *Bani Adam*.

The interpretation of the verses of the Qur'an relating to the use of man as follows:

1. *Al-Insan*, *Al-Ins*, *An-Naas*

In the Qur'an, there are about 65 times used the word *Al-Insan*. In 43 letters and 63 verses of the Qur'an. Allah informs about the human being with two souls, namely the physical and spiritual, that he can develop with education.¹² Below are some verses of the Qur'an that use the word *Al-Insan* with human meaning. The expression of Allah QS. *Al-Insan*: 2, QS. *Al-Ankabut*: 8, and QS. *Hud*: 9.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْقَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

"We created man from a drop of mixed semen which We desired to test, so We made him hear and see." *Qs. Al-Insan / 76:2*¹³

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"And We have enjoined on man kindness to his parents. And if they compel you to associate others with me in that which you have no knowledge of, do not follow them. To Me is your return, and I will inform you of what you used to do." *Qs. Al-Ankabut / 29:8*¹⁴

وَلَئِنْ آدَفْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرًا

"And if We give man a taste of Mercy from Us and then withdraw it from him, He becomes distraught and ungrateful." *Qs. Hud / 11:9*¹⁵

The verses above explain about *Al-Insan*, which has the meaning of harmonious, visible, and benign. According to Shihab, the word *Al-Insan* is used in the Qur'an with the meaning of man related to his soul and body. He added that *Al-Insan* means a human

¹² Muhammad Anis, *Tafsir Ayat-Ayat Pendidikan* (Yogyakarta: Mentari Pustaka, 2012). 135

¹³ Departemen Agama RI. 890

¹⁴ Departemen Agama RI. 340

¹⁵ Departemen Agama RI. 140

being who has a variety of traits inherent in him.¹⁶ The first verse above explains the creation of man, from man produced until the man was born. The second verse explains the emphasis of God's command, which every human being must do in order to always do good, especially doing good to parents. While the last verse above interpreting the bad nature inherent in man and must always train himself not to do bad things.

Here the author will also explain the words Al-Ins and An-Naas, which have human meaning. As for the following verses, QS. Az-Zariyat: 56, QS. Al-Baqarah: 21 and QS. Al-Hujurat:13.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn and mankind except that they should serve Me." Qs. Az-Zariyat / 51:56)¹⁷

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O mankind, worship your Lord who created you and those before you, that you may be godfearing." Qs. Al-Baqarah / 2:21)¹⁸

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O man kind, We have created you from a male and a female, and made you nations and tribes that you may know one another. Surely the noblest of you with Allah is the most taqwa among you. Surely Allah is All-Knowing." Qs. Al-Hujurat / 49:13)¹⁹

Al-Ins means man, which in verse above is explained that the mention of jinn preceded from a man because the jinn is creatures created earlier than humans.²⁰ Therefore, between the creation of jinn and humans purpose to worship God Almighty. At the same

¹⁶ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Al-Qur'an*, Volume 15 (Tangerang: PT. Lentera Hati, 2017). 459

¹⁷ Departemen Agama RI. 230

¹⁸ Departemen Agama RI. 5

¹⁹ Departemen Agama RI. 256

²⁰ M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Tematik Atas Pelbagai Persoalan Umat*. 370

time, An-Naas means a group of people, where God Almighty. Repeat the word An-Naas as many as 241 times.²¹ This explains that human resources were created by God in the hope that he could carry out all the commandments and avoid all prohibitions.

2. Al-Basyar

The word *Al-Basyar* comes from بشر-بيشر which means skin. Human resources are named al-Basyar, because the skin has a very bright look and has a difference with the skin of other creatures created by God. Thus, Allah mentions the word 36 times both in the form of *mufrat* (one) nam *mutsanna* (two).²² As explained in verses of the Qur'an Surah Al-Kahfi verse 110 as follows:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say, "I am a mortal like you, who has been revealed to me, "Your Lord is one God." Whoever expects an encounter with his Lord, let him do righteous deeds, and let him not associate anyone with his Lord." Qs. Al-Kahfi / 18:110)"

And Allah is All-Mighty, All-Knower. Like the prophets who basically need to eat, drink, marry and others.²³

3. Bani Adam

Allah also calls people in the Verses of the Qur'an as the Son of Adam (بني ادم). As for the meligitimasi about the son of Adam we can see in sura Al-Isra' verse 70 namely:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

"And certainly We have honoured the children of Adam, carried them on land and sea, and given them rezki of good things, and

²¹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Al-Qur'an*. 752

²² M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Tematik Atas Pelbagai Persoalan Umat*. 367

²³ Zainal Arifin, *Tafsir Ayat-Ayat Manajemen* (Yogyakarta: Rosda Karya, 2019). 68

preferred them above many of the creatures We have created." Qs. Al-Isra' / 17:70)

Human resources are the noblest creations in the side of God, because it has some differences between humans and other beings. As for the difference, it can be described below:

1. Human resources as moral beings. Where man has two qualities, namely good and evil, depends on the behavior he does.
2. Human resources also have three tools to capture a reality. That is reason, the five senses and the heart.
3. Human resources as beings that have two dimensional. physical and spiritual.²⁴

Thus, human resources can exist very well because God Almighty has bestowed and cared for man over other beings.

C. IDEAS ABOUT HUMAN PURE

As revealed by the author in a previous study, that man is a creation of God Almighty. And man is given glory from Allah, from all creation. Noble here in the sense that every human being has advantages over other creatures created by God.

Human resources are beings of God that are fused within the four elements. **first element of soil** where in the human body through the skin of various colors with pore structure that is able to grow mustaches, beards, hair, eyebrows and so on. Both **elements of water** exist in the human body through the presence of tears, blood, saliva, urine and others. These **three elements of fire** are shown in the human body through body temperature, anger, emotions, stress and others. **The four elements of air** that adorn inside the human being with a form of breathing.²⁵ With these four elements, man lives with full

²⁴ Mulyadi Kartanegara, *Lentera Kehidupan (Panduan Memahami Tuhan, Alam Dan Manusia)* (Bandung: Mizan Pustaka, 2017). 136-144.

²⁵ Noeng Muhadjir, *Ilmu Pendidikan Re-Interpretif Fenomenologik*, VI (Yogyakarta: Rake Sarasin, 2013). 21

control which elements of one another influence each other which then man grows and develops according to his physical, mind and behavior.

Man was born fitrahnya and also with the best creatures of God, this is as said by Allah Almighty. In the surat Ar-Rum capter 30

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"So set thy face straight unto the religion of Allah; And be on the right way. there is no change in the fitrah of Allah. That is the right religion. but most people do not know. Ar-Rum / 30:30).²⁶

In the verse above, explains that the word "pure" from the word "Al-Fatr" which means "cleavage" where this meaning has another meaning of "creation" or "genesis". So that the pure of human self is an event from the beginning or innate since man was born. The meaning of this fitrah also means that man from the beginning of his existence brings a religious potential that is straight and understood by the scholars' as tawhid.²⁷ According to M. Quraysh Shihab fitrah also has the meaning of a form and a system that is realized by God Almighty. The fitrah that is related to man is physical, spiritual and mindful.²⁸

Thus, in fact all human beings are beings who believe in God and fitrah also no atheist (no God). Because actually Atheist is a form of defiance of reason over the existence of God and not opposition to the heart (fitrah). Who knows God is the fitrah of man in the spirit that God blows into the human soul.

D. ANALYSIS OF HUMAN RESOURCE MANAGEMENT IN VERSES OF THE QUR'AN

Human resources in an institution have the most important place in realizing the success of the vision and mission and the desired goals

²⁶ Departemen Agama RI. 325

²⁷ Miftahul Ulum Ismail, 'Metodologi Pengawasan Dengan Pendekatan Agama Dalam Dunia Pendidikan', *Al-Insiyroh: Jurnal Studi Keislaman*, 6.2 (2020), 127-43 <<https://doi.org/10.35309/alinsiyroh.v6i2.3836>>.

²⁸ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Al-Qur'an*.

together. Because man is a creature created by God, who has advantages among other beings.

In realizing quality human resources (HR). requires excellent human resource management (MSDM), where msdm includes eight operational functions, namely planning, development, procurement, compensation, integration, maintenance, discipline and dismissal.²⁹ Human resource management in English is Human Resource Management which is the understanding of the process of management of people in an organization to manage personal relationships and others in order to achieve a common desired achievement.³⁰

Therefore, Islam has a way of explaining and deciphering human resource management (MSDM). This can be found in the verses of the Qur'an. In accordance with the word of Allah, in QS. Al-Baqarah verses 30-39:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۗۙ قَالُوْۤا اَنْجَعِلْ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَيَسْفِكُ
الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗۙ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ
عَرَضَهُمْ عَلٰى الْمَلٰئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَآءِ هٰۤؤُلَآءِۙ اِنْ كُنْتُمْ صٰدِقِيْنَۙ قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا
مَا عَلَّمْتَنَاۗۙ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُۙ قَالَ يٰۤاٰدَمُ اَنْبِئْهُمْ بِاَسْمَآئِهِمْۗۙ فَلَمَّآ اَنْبَاَهُمْ بِاَسْمَآئِهِمْۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ
اِنِّيْۤ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَۙ وَاِذْ قُلْنَا لِلْمَلٰئِكَةِ اسْجُدُوْا
لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِیْسَۙ اَبٰى وَاَسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَۙ وَقُلْنَا يٰۤاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ
الْجَنَّةَ وَكُلَا مِنْهَا رَعَدًا حَيْثُ شِئْتُمَاۙ وَلَا تَقْرَبَا هٰذِهِ السُّجْرَةَ فَتَكُوْنَا مِنَ الظَّٰلِمِيْنَۙ فَاَزَلَهُمَا الشَّيْطٰنُ
عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِۗۙ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّۗۙ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرَّرٌۙ وَمَتَاعٌ
اِلٰى حِيْنٍۙ فَتَلَقٰۤى اٰدَمَ مِنْ رَّبِّهٖۙ كَلِمٰتٍ فَتَابَ عَلَيْهِۗۙ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُۙ قُلْنَا اهْبِطُوْا مِنْهَا جَمِیْعًاۙ
فَاَمَّا يٰۤاٰدَمُ فَسَلِّمْ اَنْتَ وَآلُكَ عَلَى الْاَرْضِ بِرَءِیْسًاۙ وَكَلَّمَآءُ رَبِّۙ كَلٰٓمًا مَّوَدُوْعًاۙ فَلَمَّآ اَنْزَلْنٰ اِلٰیكَ
الْحَقْلَۙ اَنْتَ اِلٰیكَ اَصْحٰبُ النَّارِۗۙ هُمْ فِىْهَا خٰلِدُوْنَۙ

²⁹ Sakban, Nurmal, and Bin Ridwan. 8

³⁰ Khotibul Umam. 13

"Remember when your Lord said to the angels, "I am going to make a caliph on the earth." They said, "Why do you want to make a caliph on the earth a man who will cause corruption in it and shed blood, while We are always praising You and glorifying You?" He said, "I know what you do not know. And He taught Adam (A.S.) the names of all, then said to the Angels, "Mention to me the names of them if you are truthful." They will say, "Glory be to You! You are the All-knowing, the All-wise. He said, "O Adam, tell them the names of these things." And when he had made known them, He said, "Did I not tell you that I know the secrets of the heavens and the earth, and know what you reveal and what you hide? And when We said to the angels, "Prostrate your prostration to Adam." He refused and disowned, and was one of the unbelievers. And We said, "O Adam, stay put in this garden and eat of its fine food wherever you like, and do not approach this tree, lest you be among the wrongdoers. Then Satan caused them to slip from it, and he was brought forth from the first place, and We said, "Get down, and bring your backs, and beware." you are enemies to others, and for you is a place of ab mansion on the earth, and the enjoyment of life for an appointed time. Then Adam received some words from his Lord, so God accepted his repentance. Surely Allah is All-Forgiving, All-Merciful. We said, "Get down from here, all of you. But if My guidance comes to you, then whoever follows My guidance will have no fear on them, nor will they grieve." As for those who disbelieved and denied Our signs, they will be the inhabitants of the Fire. they abide in it." Qs. Al-Baqarah / 2:30-39).³¹

Basically this verse relates to the selection of a leader (Caliph), how this caliph was chosen (recruited), what qualifications must be fulfilled and how the reward and punishment given by Allah Almighty. But in the verse, Allah Almighty. Conducting the process of human resource management (MSDM) ranging from planning, selection and placement, development and also compensation.³²

³¹ Departemen Agama RI. 4-6

³² Sucipto, 'Konsep Manajemen Sumber Daya Manusia (MSDM) Dalam Perspektif Syariah', *At-Tahdzib : Jurnal Studi Islam Dan Mu'amalah*, 8.1 (2020), 61–80.

Based on the above assumptions, it can be explained and described by the human resource management (MSDM) as the following steps:

1. Planning

Planning is the first activity process in the management function to plan everything that is done in the future. The purpose of planning itself is to prepare everything to achieve the desired goal in the future.³³ The human resource planning (HR) is a process to determine the steps that will be done in the future. Where the function is to analyze existing work, compile job descriptions, develop job requirements and determine human resource recruitment (HR).³⁴

This can be seen in the verse above QS. Al-Baqarah verse 30, where Allah has planned the human resources (caliphs) that He will send to the earth (Prophet Adam AS.). And the angels say, "This is the command of Allah." Therefore, in this planning process.³⁵ How can a leader later convey his planning to his members in order to get input with various kinds of problems faced.

2. Selection and placement

In the emphasis of the human resource selection process must be based on the emphasis of science, skills, competence, expertise and professionals that become the reference of selection. This process must be done professionally and transparently in order to get the expected human resource candidates together. There are three steps of the human resource selection process, namely the determination of position requirements, the determination of vacant positions and the determination of resources and recruitment methods.³⁶

³³ Tri Wahyudi Ramdhan, 'Desain Kurikulum Pendidikan Islam Berbasis Tauhid', *Al-Insiroh: Jurnal Studi Keislaman*, 5.1 (2019), 118-34 <<https://doi.org/10.35309/alinsiroh.v5i1.3400>>. 128

³⁴ Dewi Oktayani. 176

³⁵ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Al-Qur'an*.

³⁶ Mulyono. 198

The selection process is told in the Qur'an about the story of Prophet Adam AS. (Qs. Al-Baqarah / 2:30-33) which is described that Allah Almighty. sent the prophet Adam AS. As the caliph of the earth, basically because of the advantages or extensions possessed by the prophet Adam AS. It was affirmed by M. Quraish Shihab that in the election of the prophet Adam AS. Being caliph provides an important lesson that the earth is not managed only by tasbih and tahmid (competence possessed by angels), but with scientific and scientific charities.³⁷ In a sense, the competence of the prophet Adam AS. Preferably and needed in managing the earth rather than the competence possessed by the pre angels. Thus, for leaders should always look at the competence of human resources in making selections to be able to cooperate in an organization.

The placement or provision of facilities and infrastructure in human resource management (MSDM) is done by providing a good service, comfortable, safe and supporting facilities in actualizing the potentials that exist in him well and full of fun. That is very important, because the place (office) greatly affects the maximum performance for employees.

So in the story of the prophet Adam AS. (Qs. Al-Baqarah / 2:36) where this verse, explains that Allah Almighty. Already prepared and provided the earth to be well managed by the prophet Adam. A.S. Thus, the earth is a very suitable nature for human habitation compared to other realms. In other words, Allah has subjected the earth to the management and development of the prophet Adam AS.³⁸

3. Development

Human resource management development (MSDM) is a process of improving skills as theoretical, conceptual, engineering and attitude of employees through education and training.³⁹ The

³⁷ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Al-Qur'an*.

³⁸ Fantika Febry Puspitasari dan Supriyanto Fantika Vera Entrisnasari, 'DAYA MANUSIA PERSPEKTIF AL- QUR ' AN', *Istawa: Jurnal Pendidikan Islam*, 1.2 (2016), 210–25.

³⁹ Khotibul Umam. 12

development of MSDM is very important, considering that it is a stimulus for employees to know all their duties and functions in carrying out all their duties well.

As for the verse confirming this development, the author can find in QS. Al-Baqarah /2:35. That Allah is the All-believing, the All-merciful. Put the prophet Adam AS. With his wife Eve AS. In Paradise before it was revealed to the earth. The purpose is nothing but to give a lesson about the tasks entrusted on the face of the earth and the challenges that will be faced with patience and struggles in developing the universe.⁴⁰

4. Compensation

Compensation is a reward that will be received by all employees of a company or agency based on the work it does professionally.⁴¹ The compensation can be in education is also said to be a reward (reward) that has to do with punishment (punishment). Both of them have an inseparable balance between each other.⁴²

Inspiration related to this reward and punishment, we can see it in QS. Al-Baqarah / 2:35-39. Which Allah has told the prophet Adam and Siti Eve to enjoy everything in Heaven and Allah also forbids them both to approach the tree of Khuldi and eat its fruit. This is because of what is wrong and will be sent down to the earth. But adam and his wife were defeated by satan, so Allah sent down to the earth a messenger from his lord.⁴³ As for the lesson we can know in the verse, that a leader and his members do their job responsibly and must not break the rules that are known together. So they later get rewarded and do not get punishment.

E. CONCLUSION

With a variety of explanations and discussions between the theories above, the author can draw three conclusions:

⁴⁰ Muhammad Anis. 98

⁴¹ Siagian. 122

⁴² Haluty. 69

⁴³ Mulyadi Kartanegara. 67

First: that man's perspective of verses of the Qur'an has many expressions of the word namely Al-Insan, Al-Ins, An-Naas, Al-Basyar and Bani Adam. Which man is the most perfect creature created by God. Because man has two parts, the best physical and spiritual.

Second: that the idea of human nature in the Qur'an can be found in QS. Ar-Rum / 30:30. Which is the nature of mankind is a form of servitude to Allah. (man has religious instincts) who clings to the human being since man was created by God Almighty.

Third: As for human resource management (MSDM) in the verses of the Qur'an we find in QS. Al-Baqarah / 2:30-39. Where is Allah, in the process of bringing down the prophet Adam AS. And his wife uses four processes, namely planning, selection and placement, development and compensation.

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