

The Concept of Islamic Education Management in the Perspective of the Quran Thematic Interpretation of Verses on Leadership

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Abstract

The purpose of this study is to identify leadership verses in various surahs in the Quran. The Quran mentions the term leader in several forms, namely *Khalifah, Imam, and ulil amri*. Specifically, this study examines the verses about leadership in Surah al-Baqarah verse 30, Shad verse 26, al-Baqarah verse 124, al-Furqan verse 74, and an-Nisa verse 59, and reviews the interpretation of these verses from the perspective of Tafsir Ibn Katsir, Tafsir Al-Misbah, and Tafsir Al-Maraghi, and inspires the application of these interpretations in Islamic education management. This research is a qualitative study using the library research method. The primary data source is the study of thematic interpretations of leadership verses. The results show that the principles of leadership in the Qur'anic perspective emphasize that Islamic leadership is a "natural" thing for every human being. This is also the motivation for Islamic leadership and the concept of leadership in Islamic Education Management. The purpose of leadership in Islamic education is to create quality educational institutions so that the goals that have been set can be achieved. The approach based on the Quran in understanding leadership provides a strong foundation for developing Islamic education management that is more competitive and of high quality and positively impacts achieving educational goals.

Keywords: Leadership; Management of Islamic Education; Quranic perspective.

Introduction

Education is the main foundation in shaping the character and identity of humanity. In the Islamic context, education has a very important role in shaping individuals who are noble, knowledgeable, and responsible. As the main source of Islamic teachings, the Quran provides comprehensive guidance on various aspects of life, including education and leadership. Based on Quranic principles, Islamic education management offers a holistic approach that integrates spiritual, moral, and intellectual values.¹

The basic principles of the Qur'an and hadith apply to all aspects of human life. Given the importance of the interpretation of the Qur'an, this must always be done because the period of revelation and prophethood has ended, and the conditions of the times continue to change along with the development of the human mindset, so it is necessary to interpret the right guidance for humans.² Allah SWT revealed the Quran because it contains absolute principles that become the source of Islamic education and other sciences, including the interpretation of leadership in Islamic education management. Educational goals cannot be achieved optimally without good management from the leader. The educational leader who acts as the principal/head of the madrasah is the principal/head.³

Islamic education management includes several general ideas that can be adapted to promote progress and development. These concepts distinguish conventional education management from leadership in Islamic education management.⁴ Many Islamic education experts have different views on the principles of leadership in Islamic education management, including Ramayulis, who argues that there are eight principles in Islamic education management, namely leadership that is sincere, honest, trustworthy, fair, responsible, dynamic, practical, and flexible.⁵

Although there is much literature that discusses the concept of education in Islam, there are still few studies that specifically examine Islamic education management from

¹ Abd Wahid, "Leadership in Qur'anic Perspective" (SEARFIQH Banda Aceh, 2019).

² M Quraish Shihab, *Sowing Divine Messages: The* (Lentera Hati, 2006).

³ Mishiyah Nashih Ulwan et al., "Thematic Tafsir of Islamic Education Management Verses (Planning in the Qur'an) Tahlili Tafsir Method," *Tambusai Education Journal* 5, no. 3 (2021): 10728-10736.

⁴ Yayat Hidayat et al., "Islamic Education Management," *Syi'ar: Journal of Communication Science, Islamic Public Counseling and Guidance* 6, no. 2 (2023): 52-57.

⁵ Haji Ramayulis, "Science of Islamic Education" (2004).

the perspective of thematic interpretation of Quranic verses about leadership. So far, research on Islamic education management is mostly descriptive and lacks depth in linking leadership with Quranic guidance. The existing literature tends to focus on certain aspects of educational management, such as curriculum or teaching methodology, without giving adequate attention to the holistic dimensions of leadership as described in the Quran. For example, Asnil Aidah Ritonga Zulfahmi's research⁶ focuses on the study of leadership and administration from the perspective of the Qur'an, Andri Sutrisno's research⁷ focuses more on the management process in the Islamic view, namely At-Tadbir (regulation) and Ar-Rabhu (ruler). Ulwan's research⁸ focuses on *planning*.

Examining the research map on the interpretation of leadership verses, in-depth and systematic research is needed on the thematic interpretation of Quranic verses related to leadership. The basic assumption of this study is the researcher's belief that education leadership is crucial because a good leader can inspire, motivate, and guide learners toward optimal achievement. Therefore, there is an urgent need to understand how the Quran views leadership in the context of education and how these principles can be applied in Islamic education management.

This study will analyze Surah al-Baqarah verse 30, Shad verse 26, al-Baqarah verse 124, al-Furqan verse 74, and an-Nisa verse 59. The focus of the discussion is: (1) Understanding the principles of leadership; (2) Interpretation of the Quranic letters al-Baqarah verse 30, Shad verse 26, al-Baqarah verse 124, al-Furqan verse 74 and an-Nisa verse 59 by presenting the interpretation of mufrodat, verse munasabah, asbab al-nuzulat and its explanation of the scholars of interpretation; (3) Analysis of the interpretation of the verses of leadership and Munasabahnya regarding the principles of leadership in Islamic Education Management, so that it can carry out its duties properly.

Understanding the concept of leadership in Islamic education management through thematic interpretation of the Quran will enrich the academic literature and provide practical guidance for educators and educational leaders in managing their

⁶ Asnil Aidah Ritonga Zulfahmi and Sri Rahayu Nasution Azmar, "Thematic Interpretation of Islamic Education Management: Leadership and Educational Administration in the Perspective of the Qur'an," *Edumaspul: Journal of Education* 6, no. 1 (2022): 274-283.

⁷ Andri Sutrisno, "Thematic Interpretation: The *Dirasah: Journal of Islamic Education Science and Management Studies* 5, no. 1 (2022): 153-166.

⁸ Ulwan et al., "Thematic Interpretation of Islamic Education Management Verses (Planning in the Qur'an) Tahlili Interpretation Method."

educational institutions.⁹ The main objective of this study is to develop an educational management framework based on Islamic values, which can be applied effectively to produce academically excellent and noble learners.

The research is expected to fill the gap in the literature on Islamic education management and leadership in the Quran. Applicatively, the results of this study will provide clear and applicable guidance for Islamic education leaders in managing their institutions more effectively and following Islamic values. Thus, this research is expected to improve the overall quality of Islamic education.

Methods

This research is a literature review that aims to develop theoretical and practical aspects in the field of Islamic education management. This method involves various activities related to collecting, analyzing, and synthesizing data from various relevant literature sources.¹⁰ The main focus is on primary sources such as the Quran and various thematic commentaries, including the works of Ibn Kathir, Al-Misbah, and Al-Maraghi.

The data in the study were collected from various credible and relevant literature sources, including primary data, such as Thematic Tafsir (Ibn Kathir, Al-Misbah, Al-Maraghi). Secondary data: Journal articles from several Researchers used specific keywords to ensure broad and relevant coverage of the literature. For each source collected, notes and key concepts and views relevant to the research topic were taken. Recording was done systematically to facilitate data management.

Once the data was collected, the researcher critically analyzed each source. This analysis involved identifying the main themes that emerged from the literature. Evaluation of the arguments presented. Comparison and contrast between sources to find similarities and differences. Next, the researcher synthesized the information to build a solid and logical theoretical framework. To ensure the validity and reliability of the data, the researcher used credible and recognized literature sources in the field, triangulated the data by comparing results from various sources, and sought opinions from experts or peers to evaluate provisional conclusions.¹¹

⁹ Utang Abdurrahman, "The Existence and Urgency of Contemporary Tafsir," *Asy-Syari'ah* 17, no. 2 (2015): 69-76.

¹⁰ Mestika Zed, *Research Methods Library*

¹¹ Muhammad Mustofa et al., *Library Research Methods* (Get Press Indonesia, 2023).

Leadership in Quranic Perspective

Mentioning the term "Leadership," several kinds of words are used in Arabic, including *Ar-Riyadah*, *al-Qiyadah*, or *az-Za'amah*. The Qur'an mentions the term leader in several forms, namely khalifah, Imam, and ulil amri.¹²

1. Caliph. Khalifah comes from the word khalf (behind), interpreted as "substitute" because the substitute is always behind or comes behind. Leadership that uses the term caliph is a form of formal individual power over a certain area. The Qur'an uses khalifah in several forms: *khalifah*, *khalaiif*, and *khulafa*.¹³

The word Khalifah in the singular is repeated twice in the Qur'an. In Tafsir al-Misbah, Khalifah means the one who replaces or comes after the one who came before. On this basis, some understand the word Khalifah here in that it replaces God in enforcing His will and implementing His decrees, but not because God is unable and wants to make man a God. However, God wants to test man and give him an honor compared to other creatures. This verse shows that Allah gave authority to Adam and his children.¹⁴

2. Imam. Imam is rooted in the word amama (in front) and mufrod from *a'immah*, so Imam means the one in front, that is, the one who is followed or exemplified in both words and deeds. The leadership that uses the term imam refers more to informal leadership.¹⁵ The word imam in the Qur'an, both in the form of mufrod / single and in the form of jama' or, which is idhafahkan no less than 12 times mentioned. According to Quraish Shihab in Tafsir al-Misbah, the Imam is a leader or role model. In this verse, Allah establishes Prophet Ibrahim as an imam or a leader and an example, whether his position as a Messenger or not.¹⁶
3. Ulil Amri. Ulil Amri means those who have work or affairs. Ulil Amri can refer to formal and informal leaders (rulers and scholars) who carry out their duties following the commands of Allah and his messenger.¹⁷

¹² Azyumardi Azra and Abudin Nata, "Thematic Study of the Qur'an on Society," *Bandung: Angkasa* (2008).

¹³ Ibid.

¹⁴ M Quraish Shihab, "Tafsir Al-Mishbah, (Jakarta: Lentera Hati, 2000)," *Vol. II* (2002).

¹⁵ Ibid, 109

¹⁶ MMuslimin Fitriani, "The Concept of Ulil Amri in the Perspective of Tafsir Al-Mishbah" (UIN Raden Intan Lampung, 2021).

¹⁷ Zulkhairi Zulkhairi, "Principal Educational Leadership in the Perspective of the Qur'an," *ITQAN: Journal of Educational Sciences* 12, no. 1 (2021): 129-140.

Based on the three references to the term "leader" above, the essence of a leader is a person who can influence the behavior of others at work through the exercise of power. Leaders have the authority to direct and influence members. This means that a leader not only commands his subordinates on what to do but can also influence them to carry out their orders. Tafsir al-Misbah states that scholars differ in opinion about the meaning of the word 'Uri al-Amr.'

From a linguistic point of view, ulil is the plural form of waliy, which means the owner or the person who organizes and controls something. The plural form of the word indicates multiplicity, while the word al-amr means order or effort. Thus, ulil al-amr is a person who has the authority to manage the affairs of Muslims. They are the people who are contacted when facing social problems. Some argue that they are the ruler or government. Some also declare themselves as scholars, and an opinion states that they represent the community in various circles and professions.¹⁸

Leadership Verses

1. Caliph

وَأذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خٰلِٖفَةً قَالُوْۤا اَجْعَلْ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

Meaning: "And (remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Do you intend to make one who will destroy and shed blood therein while we praise and sanctify your name?" He said, "Indeed, I know what you do not know." (QS. Al-Baqarah: 30)

This verse is a Madaniyah verse because all the verses in Surah Al-Baqarah are Madaniyah verses, including yat 31 and 124.¹⁹ The content of this verse is the same as the previous verse, which explains Allah's favor. The creation of the Prophet Adam in such a form by being given the pleasure of having knowledge and full power to organize the universe and function as the khalifa of Allah on earth is the greatest favor of Allah and must be thanked.

This is a mutasyabih verse because if we interpret it as saying Allah consulted with His servants (angels), this is a very improbable event. It is sometimes interpreted as Allah informing the angels and then the angels refuting or rebutting. This

¹⁸ Ibid.

¹⁹ Muhammad Muhammad, "Tafsir Ayat-Ayat tentang Kepemimpinan Dalam Manajemen Pendidikan Is," *Almufida: Journal of Islamic Sciences* 2, no. 1 (2017).

definition also cannot be attributed to Allah and angels because angels have the nature of not disobeying everything that Allah commands them and always doing His commands.

The Tafsir al-Maraghi explains the term "Caliph" as the representative of Allah who carries out orders to the people. Therefore, man can be called the Caliph of Allah on earth. The appointment of a caliph also includes the calling of a caliph. This includes calling some people to whom Allah has revealed the Shari'ah and who have extraordinary thinking abilities. Humans can turn barren land into fertile land. This wisdom makes humans created as God's agents on earth because they have special talents and gifts.²⁰

خليفة According to As-Saddi in his tafsir, Abu Malik and Abu Saleh, from Ibn Abbas, also from Murrâh, from Ibn Mas'ud, as well as from several companions mentioned that when the angels asked Allah about who the caliph was. Then Allah answered that they will have descendants who like to make mischief on earth, envy each other, and some of them kill others. Ibn Jarir understood the interpretation of this verse that the position of the caliph on earth is to replace Allah in deciding the law fairly among His creatures.²¹

As for those who like to cause mischief and drain blood incorrectly, then they are not from His caliphs. Ibn Jarir is of the opinion that khalifah *fi'liyyah* is derived from the word *khalafah fulanan fi hadzal amri*. In other words, the Khalifah is the second Fulan who replaces the first Fulan from one generation to the next. This definition is the same as the meaning contained in Surah Al-An'am verse 165, An-Naml verse 62, Al-A'raf verse 169, and Surah Yunus verse 14. Thus, there is a connection (munasabah) between several verses in the Qur'an.²²

From the interpretation of some mufasir above, it can be understood that what is meant by Khalifah here is every person (not only the Prophet Adam) appointed to be a leader for others, as well as to replace leadership from the previous generation to the next generation. Concerning the task of the caliph on earth to organize this

²⁰ Muhammad Mustafa al-Maraghi, *Translated Tafsir Al-Maraghi* (Pustaka Al-Azhar, Kuala Lumpur, 1986).

²¹ M Mukhid Mashuri and Ibnu Romadon, "Caliphs on Earth Before Prophet Adam AS (Thematic Interpretation of QS. Al Baqarah: 30)," *Mafhum* 4, no. 1 (2019): 75-94.

²² Shafiyurrahman Al-Mubarakfuri and Abu Ihsan Al-Atsari, "Sahih Tafsir Ibn Kathir" (2011).

universe, in the next verse, Allah explains the advantages of humans over other creatures.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: "And He taught Adam the names of all things, then He showed them to the angels, saying, "Give me the names of all these things, if you are truthful!" (QS. Al-Baqarah Verse 31).

God taught Prophet Adam the names of the creatures He had created. Allah inspired him to know the existence of these names. After Allah gave the Prophet Adam knowledge, he taught the angels some of these names. In the teaching and narration of Prophet Adam to the angels, the purpose is to glorify the position of man as caliph. This also provides a lesson that holding the task of the caliphate to organize life, organize the rules, and enforce justice requires special knowledge in the field and the talent possessed.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ. عَنِ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنِ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

Meaning: "(Allah said), "O Dawud! Verily, We have made you a ruler on earth, so judge between men with justice and do not follow your lusts, for they will lead you astray from the path of Allah. Indeed, those who go astray from the way of Allah will have a severe punishment, for they forget the day of reckoning." (QS. Sad Verse 26).

If a leader follows his lusts, then he will stray from the guidance that Allah has set out to guide his people. Verily, those who forsake the truth and stray from the path of Allah will be subjected to a painful punishment. This teaches leaders and those under them to follow the straight path.²³

2. Imam

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

Meaning: "And (remember), when Abraham was tested by his Lord with a few words, then he carried them out perfectly. He (Allah) said, "Indeed I have made you a leader for all mankind." He said, "And of my children and grandchildren?" Allah said, "(Yes, but) My promise does not apply to the wrongdoers." (QS. Al-Baqarah: 124)

²³ Supriadi Supriadi, "Study of Tafsir Al-Maraghi by Ahmad Musthafa Al-Maraghi," *Journal of Asy-Syukriyyah* 16, no. 1 (2016): 1-24.

In the commentary of Ibn Katsir, it is stated that what is meant by *بكلمت* in this verse is the laws, commandments, and prohibitions. In this regard, Abdur Razzaq from Ma'mar from Qatadah narrated from Ibn Abbas that Allah tested Prophet Ibrahim with the rituals (Hajj) and purification.²⁴ *تميم* performed those commands perfectly. *ما* refers to the messenger.

The previous verses talk a lot about the people of the book and their denial of the Prophet Muhammad. This verse describes Prophet Ibrahim as an ancestor who was honored by the Jews, Christians, and polytheists of Makkah. He brought a religion that aligned with their religion, and that of Prophet Muhammad SAW. The task of the Prophet Muhammad SAW continued the task of their prophets and the task of Prophet Ibrahim.²⁵

Allah tested Prophet Ibrahim with several *sentences*. Mahmud Zahran understands this *phrase* as several tests and trials, such as slaughtering his son and traveling back and forth between Sham and Hijaz to see his son and wife, who are in both places. The phrase "*verily, I have made you a leader for all people*" has nothing to do with the preceding phrase because there is no wrongdoer and bad character because the main duty of the Imam is to remove injustice and all forms of corruption, which is the connective link ('atf) at the beginning of the phrase. This is the opinion of Muhammad Abduh. It is understood that the rank of Imam is solely bestowed by Allah on Prophet Ibrahim and is related to the task assigned.

Then, Prophet Ibrahim asked Allah that his children and grandchildren would also be granted the rank of *Imam*. God granted his request but would not appoint an Imam from the wrongdoer. It can be concluded that people will not assume this Imamate.²⁶

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

Meaning: "And those who say, "O our Lord, bestow upon us our spouses and our offspring to please us, and make us leaders of the righteous." (QS. Al-Furqan Verse 74)

²⁴ Al-Mubarakfuri and Al-Atsari, "Sahih Tafsir Ibn Kathir."

²⁵ R I Ministry of Religious Affairs, "Al Quran And Tafsirnya. Volume 1," *Indonesia: PT Sinerga Pustaka Indonesia* (2012).

²⁶ Ahmad bin Mushthafa Al-Maraghi, "Translation of Tafsir Al-Maraghi Juz I" (Semarang: Toha Putra, 1992).

Surah Al-Furqan is a Makkiyah surah, except verses 68 to 70, so verse 74 is a Makkiyah verse.²⁷ According to Surah Al-Baqarah verse 124, what is meant by faith/leader is a leader in virtue. A leader must set a good example for the people he leads. In addition, Surah Al-Furqan verse 74 also contains a request to be made a leader for the pious. Thus, there must be good cooperation between the leader and the leader so that the people who are led must obey their leaders.

3. Ulil Amri

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: "O you who believe! Obey Allah and obey the Messenger (Muhammad) and the Ulil Amri (those in authority) among you. Then, if you differ in opinion about anything, refer it back to Allah (the Qur'an) and the messenger (his sunnah) if you believe in Allah and the Last Day. That is better for you and the outcome" (Q.S An-Nisa:59).

This verse was revealed regarding the story of Abdullah Bin Hudzafah bin Qais when he was sent by the Prophet Muhammad to lead an army. Some troops refused then, and some almost threw themselves into the fire. Therefore, this verse was revealed to guide the limits of obeying the leader. The leader who must be obeyed is the leader who invites to goodness (ma'ruf). If there is a dispute between the leader and the leader, it should be returned to Allah and His Messenger.²⁸

Surah An-Nisa verse 59 is related to the previous verse, which talks about trust and justice in enforcing the law. Allah commands the believers to follow Allah, His Messenger, and Ulil Amri. Therefore, Ulil Amri is none other than the one who carries out the duties of Allah and His Messenger, both in worldly and Ukhrawi matters. It can be concluded that Ulil Amri is a leader and scholar.³⁵

This verse commands us to obey Allah, do good with His book (Al-Qur'an), and obey the Prophet Muhammad SAW, who has explained the Al-Qur'an to us. The next command is to obey Ulil Amri. The Ulil Amri referred to here are the government, judges (people who determine the law), scholars, war leaders, and all leaders and heads to which humans turn in general needs and mashlahat. The

²⁷ Jalaluddin As-Suyuthi and Jalaluddin Al-Mahalli, "Tafsir Jalalain," Surabaya: Imaratullah (2003).

²⁸ Ach Fawaid, *Asbabun Nuzul* (Noktah, 2020).

condition for obeying them is as long as they are trustworthy and do not violate the commands of Allah and His Messenger.²⁹

Interpretation of Leadership in Islamic Education Management

Al-Qurtubi states in Surah al-Baqarah verse 30 that the law requires the appointment of a caliph, who decides disputes among the people, enforces the law, and reminds the people of bad and important matters. It is concluded that these things cannot be done properly without a leader. As social beings, humans always live in communities or groups. To mobilize a community or group, a leader is needed to guide its members. The leader also participates in solving problems that arise in his group. Because of the importance of the role of the leader, the Messenger of Allah. Said in the following hadith narrated by Imam Abu Dawud:

حدثنا علي بن بحر بن بري, حدثنا حاتم بن اسماعيل, حدثنا محمد بن عجلان عن , نافع, عن أبي سلمة, عن أبي سعيد الخدري, أن رسول هلا صلعم قال: إذا خرج ثلاثة في سفر فليؤمروا أحدهم). رواه ابو داود)³⁹

Meaning: It was narrated by Ali bin Bahr bin Barriy, it was narrated from Hatim bin Ismail, it was narrated from Muhammad bin 'Ajlan and Nafi,' it was narrated from Abi Salamah, it was narrated from Abi Said Al-Khudrir, the Messenger of Allah (SAW) said: "If three people are going on a long journey, let them appoint one of them to be the leader." (H.R. Imam Abu Dawud).

The meaning of the hadith is that if three people travel, then let one of them be the leader. Do not disagree because of differences of opinion. The appointment's purpose is to guide them in achieving their goal.³⁰

Related to this leadership, a reliable leader is needed to manage Islamic education. Qualified human resources must support efforts to improve the quality of Islamic education management effectively and efficiently in developing human resources in education. To improve the quality of Islamic education management effectively and efficiently, it must be supported by qualified human resources.

The process of developing human resources in education is reflected in the leader's personality, known as the school principal or madrasah head. Stable

²⁹ Ahmad Mustafa Maraghi, *Translation of Tafsir Al-Maraghi* (Pustaka al-Azhar, 1986).

³⁰ Abdul Muhsin bin Hammad bin Abdul, "Muhsin Bin Abdullah Bin Hammad Al-Ibad Al-Badri," *Syarah Sunan Abi Dawud* (n.d.).

leadership from the principal is the most important key to achieving goals aligned with the school's vision and mission. The principal is responsible for the management of education. In this case, the principal or madrasah head is one of the components of education that has the greatest role in improving the quality of education.³¹

Concerning leadership in Islamic education management, Surah Al-Baqarah verse 30 contains four elements, namely:

- a. Leader, indicated by the word خليفة, is attributed to the appointment of the Prophet Adam as the leader on earth at that time. Thus, the leader referred to in an educational institution is the principal/head of the madrasah.
- b. The leadership area, which is mentioned by the word الأرض at the time of improving the quality of Islamic education management effectively and efficiently, needs to be supported by qualified human resources. The process of developing human resources in education is reflected in the personality of the leader, who is called the school principal or madrasah principal. The managerial ability of the principal is the main key to achieving goals following the vision and mission of the school. Leadership in education management is the authority of the school principal. In this case, the principal or madrasah head is one of the components of education that plays the most role in improving the quality of education.³²
- c. With the appointment of the Prophet Adam as a leader, the earth is used as a leadership area. Therefore, the leadership area of the school principal/madrasa head is the school/madrasa.
- d. The relationship between the leader and the leader is implied by the sentence when the Prophet Adam was about to be made the leader on earth, and the angels considered the similarity between creatures of humankind would do damage as the jinn did before. In this case, it is implied that there is a relationship between the leader (principal/head of madrasah) and his subordinates, including students.

The one who appoints the leader, implied by the sentence *عل جا اني* at that time, Allah appointed the Prophet Adam to be the leader on earth. In this case, it implies appointing someone capable of becoming a leader in an educational institution.

³¹ Mutiara Ritonga and M Khairul Nasri, "Tafsir Ayat-Ayat tentang Manajemen Daya Manusia," *Cybernetics: Journal of Educational Research and Social Studies* (2021): 108-122.

³² Enco Mulyasa, "Becoming a Professional School Principal," *Bandung: Remaja Rosdakarya* (2007).

There are three indicators of effective principal leadership. The first is the commitment to the school's vision in its duties and functions. Second, the school vision should be a guideline for managing and leading the school. Third, always focus on learning and teacher performance in the classroom.³³

There are three indicators of effective principal leadership. The first is a commitment to the school's vision in its duties and functions. Second, the school vision should be a guideline for managing and leading the school.³⁴ Third, always focus on learning and teacher performance in the classroom. This third indicator is contained in Surah Al-Baqarah verse 31, which states that a leader must have specialized knowledge in his field.

Thus, leaders will not be careless in leading educational institutions (schools). Likewise, the educational institution he leads will also be able to achieve the expected goals. Furthermore, Shad Surat 26 also explains that leaders (principals) must have good ethics to shape the principal's image in developing professionalism.

In this case, the principal must also have the confidence and courage to solve the problems faced by his school. Similarly, Surah Al-Baqarah verse 124 mentions that the Imam's duty is to eliminate injustice. To develop effective, efficient, productive, and responsible schools, ideal leaders and a balance between school climate and culture are needed. An indicator of a good school climate and culture is good cooperation between the principal, teachers, and other education personnel. This is stated in the word of Allah verse 74, letter al-Furqan. In addition, leaders must obey the rules in Section 59 of Surah an-Nisa when carrying out their leadership duties. Leaders must strictly obey these rules and adhere to the teachings of Allah and His Messenger.

Leadership Principles in Islamic Education Management

The concept of Islamic education management from the perspective of the Quran contains elements of being flexible, effective, efficient, open, cooperative, and participatory.

³³ H Enco Mulyasa, *Management and Leadership of School Principals* (Bumi Aksara, 2022).

³⁴ Andina Halimsyah Rambe and Siti Aisyah, "Correlation of Auditory, Intellectually, Repetition (Air) Learning Models on Student Achievement," *Molang: Journal Of Islamic Education* 1, no. 01 (2023): 1–10.

1. Flexible

Flexible does not mean hard (flexible). According to Professor Dr. Imam Suprayogo, based on his observations, although still limited in nature, it is precisely because of managers' discretion in carrying out their duties that schools and madrasah can achieve good performance; this shows that there is. His duties.³⁵

Furthermore, to revive the creativity of the managers of educational institutions, it is necessary to have the courage to make policies and decisions that deviate from the formal requests and instructions above. He explained that to revive the industry, developing a new type of evaluation is necessary. It is exclusively process-oriented unless you can understand the details. Understanding this perspective, the products and results achieved are measured by the performance of management, in this case, managers or educational leaders. They are evaluated not only on what has been implemented from existing programs but also on how well the implementation has produced results. Products are sought after from all corners.

2. Effective and Efficient

According to Wayan, efficient work is work that produces results according to the original plan, and efficient work is work that costs less than the original plan, while efficient work is work that costs according to the original plan or lower; what is meant by costs are money, time, energy, people, materials, media, and facilities.³⁶ Effective and efficient management are always used together because effective management alone is likely to be wasteful. In contrast, efficient management alone cannot achieve the goals or plans set. This is because effective management alone is likely to result in waste, while efficient management alone is likely to result in waste. The goals and plans you set are not achieved.³⁷

3. Open

"Open" here refers not only to openness in providing accurate information but also to actively accepting suggestions and opinions from others. All stakeholders, especially staff, can develop according to their expertise in their positions and other

³⁵ Sutrimo Purnomo, "Reformulation of Islamic Education Leadership in the Era of the Industrial Revolution 4.0," *INSANIA: Journal of Alternative Educational Thought* 25, no. 1 (2020): 54-64.

³⁶ Muhamad Mustari and M Taufiq Rahman, "Education Management" (RajaGrafiKa Persada, 2014).

³⁷ ach Sayyi, Abdul Gaffar, And Shofiyatun Nisak, "Transformation Of Islamic Religious Education: An Analysis Of The Implementation Of The Independent Curriculum In Class VII SMPN 3 Pamekasan," *Molang: Journal Of Islamic Education* 1, no. 02 (2023): 15-28.

areas. The Qur'an provides Muslims with a basis for dealing honestly and fairly. We believe this is the key to openness. This is because openness cannot be achieved without integrating these two elements.

4. Cooperative and Participatory

To do this, Islamic education providers must be collaborative and participatory. That's because. There are several reasons why the management of Islamic education must be collaborative and participatory. According to Chester I. Barnard, we cannot escape some of the constraints that reflect this in this life. (1). *Physical* (natural) limitations, for example, to meet food needs, he must plant, and this is often done by other people or with other people (2). *Psychology* limitation (mental science). Humans will appreciate and respect it (3). Limitation of *sociology*. Humans will not be able to live without other people. (4). Biological limitation. Humans are biologically weak creatures, so to strengthen and defend themselves, humans must cooperate, give and receive each other, unite, and bond with humans.³⁸

This study has several limitations that need to be considered: first, this study only examines the interpretation of the three main interpretations, namely Tafsir Ibn Kathir, Tafsir Al-Misbah, and Tafsir Al-Maraghi. Many other interpretations may provide different perspectives and can enrich the understanding of the concept of leadership in the Quran; second, although this study discusses leadership terms such as caliph, Imam, and ulil amri, the explanation of how these three concepts complement each other in real practice is still limited; third, this study is qualitative and based on library research. Therefore, the results are more theoretical and interpretative. It does not include empirical data or concrete case studies to test the application of these concepts in real situations; fourth, it does not deeply discuss how contemporary dynamics, such as globalization, technology, and social change, affect the application of leadership principles drawn from the Quran. These factors are important to consider in developing Islamic education management that is relevant and responsive to the challenges of the times. Considering these limitations, further research is needed to broaden and deepen the understanding of the concept of leadership in the Quran and its application in various contexts and real situations.

³⁸ Abd Rohman, "Management Basics Book" (Intelegensia Media, 2017).

Conclusion

The leadership terms used in the Quran are khalifah, Imam, and ulil amri. These three terms describe different but complementary leadership concepts in formal and informal leadership. First, caliph comes from the word khalf (behind), meaning "successor." In the Quran, this term refers to the individual responsible for replacing God and upholding His will on earth. Second, Imam comes from the word amana (in front), meaning "one who is followed or emulated." This term refers to informal leadership emphasizing the example set in word and deed. Third, Ulil amri means "one who has affairs" and includes formal and informal leaders who carry out their duties following the commands of Allah and His Messenger.

In Islamic education management, leadership in the Quran emphasizes the importance of leaders committed to the vision, managerial skills, good ethics, and special knowledge in their fields. School principals or madrasah heads must be able to manage education effectively and efficiently and maintain good cooperation between all parties involved. Flexibility, effectiveness, efficiency, openness, and participation are key to realizing quality education management. Thus, leadership from the perspective of the Quran provides comprehensive and applicable guidance for leaders in various fields, including education, to carry out their duties fairly, wisely, and responsibly.

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