

Islamic Education Management in the Perspective of the Qur'an

M. Munif

Faqih Asy'ari Islamic Religious Institute (IAIFA) Kediri, East Java, Indonesia
janoko01.2223@gmail.com

Received: 13-01-2026

Revised: 07/02/2026

Accepted: 16/03/2026

Abstract:

Islamic education management continues to face various challenges, including weak strategic planning, a lack of organizational order, and suboptimal supervision and evaluation systems. These conditions indicate a gap between the ideal Islamic values and managerial practices in Islamic educational institutions. In addition, studies on Islamic education management that are directly based on the Qur'an remain limited and tend to be normative in nature. Therefore, this study aims to analyze the principles of Islamic education management from the perspective of the Qur'an and to relate them to contemporary theories of Islamic education management. This research employs a qualitative approach using library research. The primary data consist of Qur'anic verses relevant to educational management principles, namely Qur'an Surah Al-Hasyr verse 18, Surah Ash-Shaff verse 4, and Surah Al-Mujadilah verse 7, while secondary data are obtained from scholarly literature and the works of Islamic education management scholars. Data were collected through documentation studies and analyzed using thematic analysis. The results indicate that the Qur'an contains principles of visionary and responsible planning, orderly and collective organization, as well as supervision and evaluation based on spiritual awareness. These principles are aligned with Azyumardi Azra's theory of Islamic education management, which emphasizes professionalism and institutional modernization. The implications of this study suggest that the application of Qur'anic management principles can serve as a conceptual foundation for realizing effective, accountable, and sustainable management of Islamic educational institutions.

Keyword: *Al-Qur'an, Islamic Education Management, Supervision and Evaluation.*

INTRODUCTION

Educational management is a crucial element in determining the quality and success of educational implementation, including within the context of Islamic education (Ansori, Supangat, & Us, 2023; Kuntoro, 2019; Nurhayati & Rosadi, 2022). Islamic educational institutions play a strategic role in shaping students' character, morality, and competencies in accordance with Islamic values (Heri &

Ruswandi, 2022; Nurhabibi et al., 2025). Therefore, the management of Islamic education cannot be separated from effective and goal-oriented management principles. In the course of contemporary development, Islamic education faces the challenges of globalization, modernization, and increasing demands for professionalism. These challenges require a management system that is adaptive, innovative, and firmly grounded in Islamic values. Islamic education management does not merely function as an administrative tool, but also as an instrument for civilizational development. Thus, the study of Islamic education management constitutes a relevant and sustainable academic necessity.

From an Islamic perspective, education is an integral process that encompasses intellectual, spiritual, and social aspects. (Aisyi, Mardiana, Anjani, & others, 2025; Qona'ah & Ghufroon, 2024). The Qur'an, as the primary source of Islamic teachings, contains fundamental values that can serve as guidelines for the management of education (Fitria, 2023). Principles such as trustworthiness (*amanah*), justice, deliberation (*musyawarah*), and responsibility are fundamental values that are relevant to educational management (Wardatushobariah & Dazia, 2025). However, in practice, these values have not yet been systematically implemented in the management of Islamic educational institutions. Many Islamic educational institutions continue to adopt conventional management models without fully integrating Qur'anic values. As a result, a gap exists between the ideal Islamic values and the reality of managerial practices. This condition underscores the importance of examining Islamic education management from the perspective of the Qur'an.

The main problem in Islamic education management today is the weak value-based foundation in institutional management practices. Many Islamic educational institutions experience difficulties in planning, organizing, implementing, and supervising educational programs. In several cases, leadership in Islamic educational institutions has not yet reflected the principles of trustworthiness (*amanah*) and professionalism. In addition, human resource

management is often not based on competence and Islamic values. Another issue that arises is the lack of a culture of deliberation in institutional decision-making. These conditions have an impact on the low effectiveness and quality of Islamic education. Therefore, a management approach that is not only technical but also normative and spiritual in nature is required.

The study conducted by Riinawati found that Islamic education management, viewed from the perspectives of the Qur'an and Hadith, involves mobilizing and integrating all educational resources to achieve predetermined educational goals. The findings also emphasize that these resources such as human, financial, and material components must be managed through careful planning, since planning is considered a key factor for ensuring effective implementation and successful educational outcomes(Riinawati, 2022). The study conducted by Ramadhina and Wardhana found that integrating philosophical perspectives derived from Qur'anic teachings into Islamic education management provides ethical guidance for decision-making, planning, and institutional governance. The findings conclude that such integration produces a holistic and comprehensive management approach, as philosophical foundations rooted in Qur'anic values help shape balanced and well-oriented educational practices(Ramadhina & Wardhana, 2023).

The study conducted by Sarpendi and Komalasari found that Islamic education management plays an important role in improving human resources through innovation, motivation, and effective planning within educational institutions. The findings also indicate that management grounded in Qur'anic and Hadith values and oriented toward both human and spiritual relationships encourages continuous learning and strengthens the development and competitiveness of human resources(Sarpendi & Komalasari, 2023). The study conducted by Mujib and Ali found that leadership management in Islamic education emphasizes the integration of managerial functions with Islamic values to guide institutional direction and decision-making. The findings highlight that

effective leadership grounded in religious principles supports organizational coordination and the achievement of educational goals within Islamic educational institutions (Mujib & Ali, 2022).

Based on a review of previous studies, it can be concluded that there remains a research gap in the field of Islamic education management. Only a limited number of studies have specifically and systematically examined Islamic education management from the perspective of the Qur'an. This gap lies in the lack of formulation of educational management concepts that are directly derived from Qur'anic verses. Qur'anic values have not yet been constructed into a comprehensive and applicable management framework. Therefore, this study offers an element of novelty in its conceptual approach by positioning the Qur'an as the primary source for formulating principles of Islamic education management. Consequently, this study is expected to complement the limitations of previous research.

The main objective of this article is to examine the concept of Islamic education management from the perspective of the Qur'an. This article aims to identify Qur'anic verses that are relevant to the principles of educational management. In addition, the study seeks to analyze the meanings and implications of these verses for the management of Islamic educational institutions. This research also attempts to develop a conceptual framework of Islamic education management based on Qur'anic values. Thus, this article is expected to make a theoretical contribution to the study of Islamic education management. Another objective of this study is to enrich the body of knowledge in Islamic education, and its findings are expected to serve as a reference for practitioners and academics.

The main argument of this article is that the Qur'an contains comprehensive and relevant principles of educational management. These principles include planning, leadership, trustworthiness (*amanah*), deliberation (*musyawarah*), organizing, and supervision. Such Qur'anic values can serve as a foundation for

the management of Islamic educational institutions. This article argues that Qur'an-based Islamic education management is both applicable and contextual. Through the application of Qur'anic principles, Islamic educational institutions can enhance the effectiveness and quality of their management. This argument is examined through a thematic analysis of Qur'anic verses. Thus, this study affirms that the Qur'an is relevant as a conceptual source for contemporary Islamic education management.

RESEARCH METHOD

This study employs a qualitative approach using library research (Assyakurrohim, Ikhtam, Sirodj, & Afgani, 2022). This research adopts a descriptive-analytical design aimed at examining and understanding the concept of Islamic education management from the perspective of the Qur'an in depth (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022). The research data consist of primary and secondary data. The primary data comprise Qur'anic verses that are relevant to the principles of educational management, such as planning, leadership, trustworthiness (*amanah*), deliberation (*musyawarah*), organizing, and supervision. Meanwhile, secondary data are obtained from scholarly books, journal articles, Qur'anic exegesis (*tafsir*), and other literature related to management and Islamic education. The data sources were selected purposively based on their relevance to the focus of the study.

Data collection was conducted through documentation studies by examining and reviewing relevant written sources (Achjar et al., 2023; Wijaya, Lubis, Siregar, & Batubara, 2025). The research instrument consisted of a data analysis sheet used to identify, classify, and interpret Qur'anic verses according to themes of educational management. The development of the instrument was based on management principle indicators derived from management theory and Islamic values. The collected data were analyzed using thematic analysis, which involved the stages of data reduction, data presentation, and conclusion drawing. The analysis was carried out by interpreting Qur'anic verses contextually and

thematically and relating them to the concepts of Islamic education management. The results of the analysis were then synthesized to formulate a conceptual framework of Qur'an-based Islamic education management.

RESULTS AND DISCUSSION

RESULT

A. The Concept of Management in the Perspective of the Qur'an

Management in Islamic education can be understood as the process of managing all educational resources in a planned, directed, and responsible manner to achieve educational objectives in accordance with Islamic values (Syaban, 2019; Thontowi, 2017). Unlike management that is purely technical in nature, Islamic education management integrates spiritual, moral, and social aspects into every educational management activity. From this perspective, educational objectives are not solely oriented toward academic achievement but also toward the formation of character and noble morals. Islamic education management possesses dimensions of worship and trust (*amanah*) that must be accounted for both socially and spiritually. This concept places Islamic values as the primary foundation in every managerial process.

The Qur'an, as the primary source of Islamic teachings, contains fundamental principles for managing life that are universal and applicable (Aziba, Zhumi, Purbowo, & Rozaq, 2025; Rouf, 2025). Although the Qur'an does not explicitly use the term "management," the values it contains reflect managerial functions such as planning, organizing, leadership, and supervision. Verses that emphasize the importance of future planning, trustworthiness (*amanah*), justice, deliberation (*musyawarah*), and order indicate that the Qur'an has provided a conceptual framework for good management. These principles can be adapted and applied in the management of Islamic education. This confirms that the concept of management is not foreign to Islamic teachings.

Islamic education management from the perspective of the Qur'an has distinctive characteristics that differentiate it from conventional education management. Conventional management generally focuses on efficiency, effectiveness, and the achievement of organizational targets in material terms (Nursam, 2017; Rodin et al., 2025). Meanwhile, Qur'an-based Islamic education management places spiritual and moral objectives as integral parts of the managerial process. Every management activity is understood as a form of worship and devotion to Allah. Values such as trustworthiness (*amanah*), honesty, and responsibility serve as the main principles in managing educational institutions.

By positioning the Qur'an as a conceptual foundation, Islamic education management possesses a value framework that is holistic and sustainable. This concept provides clear direction in managing educational institutions so that they do not become trapped in purely pragmatic orientations. Qur'an-based Islamic education management encourages a balance between worldly and hereafter-oriented aspects. Moreover, this concept provides normative legitimacy for the practice of Islamic education management. Therefore, an understanding of management from the perspective of the Qur'an becomes an important foundation for the development of Islamic education management systems.

B. Principles of Planning

Planning is the initial and most fundamental stage in Islamic education management because it determines the direction, objectives, and strategies for managing educational institutions (Fitriah, Arri'an, & Mardiyah, 2025; Hasanah, Sandy, Mannan, & Nasucha, 2022). Planning is carried out by formulating educational visions, missions, and programs in a systematic manner and with a future-oriented perspective. From an Islamic perspective, planning is not merely technical in nature but is also grounded in the values of piety, responsibility, and awareness of the consequences of every decision.

Good planning helps educational institutions optimize the resources they possess and anticipate various challenges. Moreover, planning serves as a guideline for the implementation and evaluation of educational activities. Thus, planning plays an important role in realizing effective, well-directed, and sustainable Islamic education management. Planning is one of the main functions of management that determines the direction and success of an organization, including Islamic educational institutions. From the perspective of the Qur'an, the principle of planning is clearly reflected in Surah Al-Hasyr [59]: 18, which states:

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

Meaning: O you who believe, fear Allah and let every person consider what they have done for tomorrow (the Hereafter). Fear Allah. Indeed, Allah is All-Aware of what you do.

The above verse emphasizes the importance of future orientation and preparedness in facing the consequences of every action. It conveys the message that every individual and institution is required to consider what has been done and what will be done as a form of responsibility. In the context of Islamic education, planning is not merely understood as a technical activity for formulating work programs, but also as a reflection of piety and spiritual awareness. Good planning must be grounded in the awareness that every educational policy and program will be held accountable, both in this world and in the hereafter. Therefore, planning in Islamic education management has a strong moral and spiritual dimension. This dimension distinguishes planning in Islamic education from planning in conventional management systems.

Surah Al-Hasyr verse 18 emphasizes two important aspects of planning, namely piety and future orientation. Piety serves as the main foundation in every planning process, ensuring that educational policies are directed toward values of goodness and public benefit. The future orientation highlighted in the

verse indicates that planning should be visionary and sustainable. In managing Islamic educational institutions, planning should not be short-term and reactive, but must consider long-term impacts on students and society. Planning based on Qur'anic values also encourages continuous self-evaluation of the programs that have been implemented. Thus, planning becomes a reflective process that is continuously renewed. This demonstrates that the Qur'an provides a strong conceptual foundation for strategic planning in Islamic education.

In the practice of Islamic education management, Qur'anic planning principles can be realized through the formulation of clear and well-directed institutional visions, missions, and objectives. The vision and mission of Islamic educational institutions should reflect values of piety, the development of knowledge, and the cultivation of noble character. Planning for curricula, learning programs, and human resource development needs to be structured systematically and measured appropriately. In addition, planning also includes the efficient and responsible management of facilities, infrastructure, and financial resources. Planning principles from the Qur'anic perspective require a balance between worldly and hereafter-oriented goals. Thus, every educational plan is directed not only toward achieving academic excellence but also toward shaping Islamic character. This affirms that planning is the main foundation of Islamic education management.

The planning principle in Surah Al-Hasyr verse 18 has important implications for the organizational culture of Islamic educational institutions. The verse encourages the creation of a mature, disciplined, and responsible planning culture. Islamic educational institutions are required to avoid improvisational and unstructured management practices. Good planning helps educational institutions respond to challenges arising from social change, technological development, and demands for educational quality. Moreover, Qur'anic planning principles promote transparency and accountability in

decision-making processes. By adopting Surah Al-Hasyr verse 18 as a foundation, Islamic education management gains clear and value-based direction. Therefore, the planning principle from the perspective of the Qur'an becomes a crucial pillar in realizing professional, sustainable, and dignified Islamic education management.

C. Principle of Organization and Orderliness

Organizing and orderliness are management functions that focus on structuring organizational frameworks, dividing tasks, and coordinating work within educational institutions. In Islamic education management, organizing is carried out by placing each human resource according to their competence and responsibilities. Organizational order reflects the existence of a structured and well-directed work system, enabling each unit to function optimally. This principle encourages the creation of harmonious cooperation among all components of educational institutions, including leaders, educators, and educational staff. Effective organizing also minimizes overlapping duties and internal conflicts. Thus, organizing and orderliness become an important foundation for achieving the effectiveness and sustainability of Islamic education management. The principles of organizing and orderliness are a crucial part of Islamic education management because they are directly related to the effectiveness of program implementation and task distribution within educational institutions.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُومٌ

Meaning: *Indeed, Allah loves those who fight in His cause in a row, as if they were a solidly built structure* (QS. Ash-Shaff:4)

The above verse illustrates that Allah loves orderliness and unity in ranks, likened to a solidly constructed building. This verse conveys the meaning that every activity carried out in an organized and structured manner will produce strength and resilience. In the context of Islamic education, organizational order becomes a primary requirement for the creation of

harmonious cooperation among institutional components. Organizing is not merely understood as the administrative division of tasks, but also as an effort to unite a shared vision and common goals. Thus, organizing in Islamic education management holds both strategic and spiritual value.

Surah Ash-Shaff verse 4 emphasizes the importance of harmony in roles and responsibilities within a system. Each individual has a specific position and function that complement one another. In Islamic educational institutions, this principle can be realized through a clear organizational structure and proportional division of labor. The placement of human resources must be based on competence, expertise, and moral responsibility. Effective organizing minimizes overlapping tasks and internal conflicts. Moreover, organizational order creates a conducive and productive working environment. This demonstrates that the Qur'an provides normative guidance for organizing educational institutions.

In the practice of Islamic education management, Qur'anic organizing principles encourage effective coordination among leaders, educators, educational staff, and other stakeholders. Such coordination aims to ensure that every educational program is implemented in accordance with established plans. Effective organizing also enables educational institutions to respond collectively to changes and challenges. With an orderly structure, Islamic educational institutions can optimize the potential of the resources they possess. Moreover, organizational order helps build a culture of discipline and shared responsibility. Therefore, organizing becomes one of the main pillars in realizing effective Islamic education management.

The principles of organizing and orderliness in Surah Ash-Shaff verse 4 have important implications for the sustainability of Islamic educational institutions. Orderliness built upon Qur'anic values strengthens the solidarity and commitment of all members of the organization. Well-organized educational institutions tend to have greater stability and resilience. This

principle also encourages the establishment of professional and accountable institutional governance. By adopting Surah Ash-Shaff verse 4 as a foundation, Islamic education management is oriented not only toward outcomes but also toward orderly and value-based processes. Therefore, the principles of organizing and orderliness become fundamental elements in the sustainable and dignified management of Islamic education.

D. Principles of Supervision and Evaluation

Supervision and evaluation are management functions that play an important role in ensuring that all educational activities run in accordance with established objectives. From the perspective of Islamic education, supervision is not merely administrative and structural in nature, but is also grounded in moral and spiritual awareness that every activity is under the supervision of Allah SWT. This principle encourages the formation of internal supervision (self-control) in every individual within educational institutions, so that honesty, responsibility, and integrity become the main values in carrying out duties. Evaluation is conducted systematically to assess program effectiveness, the performance of educators and educational staff, and the achievement of educational goals. The results of the evaluation are used as a basis for continuous improvement and development of educational programs. Thus, supervision and evaluation in Islamic education management function not only as control mechanisms but also as means to enhance the quality and accountability of educational institutions. The principles of supervision and evaluation are an integral part of Islamic education management because they ensure that all activities are carried out in accordance with predetermined objectives.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آذَنَى مِنْ ذَلِكَ إِلَّا هُوَ مَعَهُمْ آيَنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Surah Al-Mujadilah verse 7 affirms that Allah continually knows and oversees all human actions, whether visible or hidden. This verse conveys the meaning that no human activity is free from divine supervision. In the context of Islamic education management, awareness of Allah's supervision becomes the primary foundation for developing a supervisory system oriented toward honesty and responsibility. Supervision is not understood merely as administrative control, but also as moral and spiritual control. Thus, the principle of supervision from the Qur'anic perspective has a broader dimension compared to conventional concepts of supervision.

Surah Al-Mujadilah verse 7 indicates that Allah's supervision is comprehensive and continuous. No activity escapes His knowledge, whether in the public or private sphere. This principle encourages the development of self-awareness (self-control) in every individual involved in educational management. In Islamic educational institutions, strong internal supervision reduces reliance solely on external supervision. Awareness that every action is observed by Allah fosters honesty, discipline, and responsibility. Thus, Qur'anic supervision functions as a preventive mechanism against misconduct, thereby strengthening accountability in Islamic education management.

In the practice of Islamic education management, Qur'anic principles of supervision and evaluation can be realized through objective, transparent, and sustainable evaluation systems. Evaluation is conducted to assess program effectiveness, the performance of educators, and the achievement of educational objectives. Qur'anic supervision principles require that evaluation be carried out fairly and without discrimination. Moreover, evaluation is oriented not only toward outcomes but also toward the processes of educational implementation. Effective evaluation serves as the basis for improvement and further development of educational programs. Thus, supervision and evaluation function as instruments for enhancing the quality

of Islamic educational institutions. This principle affirms that evaluation is an essential component of sustainable management.

The application of supervision and evaluation principles derived from Surah Al-Mujadilah verse 7 has strategic implications for the governance of Islamic educational institutions. Awareness of Allah's supervision fosters the development of a trustworthy and professional work culture. Islamic educational institutions that apply this principle are better able to maintain integrity and public trust. Supervision and evaluation grounded in Qur'anic values also promote continuous improvement. Therefore, Islamic education management is oriented not only toward administrative compliance but also toward the formation of an Islamic work ethic. Consequently, the principles of supervision and evaluation from the Qur'anic perspective become an important foundation for realizing high-quality and dignified Islamic education management.

DISCUSSION

The findings of this study indicate that the principles of Islamic education management derived from the Qur'an—particularly planning (Surah Al-Hasyr: 18), organizing and orderliness (Surah Ash-Shaff: 4), as well as supervision and evaluation (Surah Al-Mujadilah: 7)—are strongly aligned with the theory of Islamic education management proposed by Azyumardi Azra. Azra views modern Islamic education as needing to be managed in a professional, systematic, and quality-oriented manner without abandoning fundamental Islamic values. In his perspective, the main problem of Islamic education does not lie in its teachings, but rather in the weakness of institutional management systems. Therefore, Azra emphasizes the importance of reforming Islamic education management as a prerequisite for the advancement of Islamic educational institutions. The findings of this study reinforce this idea by demonstrating that the Qur'an itself provides fundamental management principles that are relevant to the needs of modernizing Islamic education.

The principle of planning examined through Surah Al-Hasyr verse 18 is consistent with Azyumardi Azra's emphasis on the importance of vision and future orientation in Islamic education. Azra asserts that Islamic educational institutions must have a strategic vision in order to adapt to social change, developments in knowledge, and technological advancement. According to Azra, educational planning should not be reactive and short-term, but rather visionary and sustainable. This aligns with the message of Surah Al-Hasyr: 18, which emphasizes future orientation and responsibility for every action. Thus, the findings of this study strengthen Azra's theory that the modernization of Islamic education must begin with value-based strategic planning and long-term objectives.

The principle of organizing and orderliness analyzed through Surah Ash-Shaff verse 4 is also relevant to Azra's theory regarding the strengthening of Islamic educational institutions. Azra emphasizes that the weaknesses of traditional Islamic education are often caused by ineffective organizational structures and unprofessional management. The verse illustrates the importance of order, unity, and collective effort as the foundation of organizational strength. The findings of this study indicate that organizing from the Qur'anic perspective is not merely the division of tasks, but also the unification of vision and collective commitment. This is in line with Azra's view that institutional reform in Islamic education must include restructuring organizational frameworks and developing modern and accountable work systems.

In terms of supervision and evaluation, Surah Al-Mujadilah verse 7 provides a spiritual dimension that enriches Azyumardi Azra's theory of Islamic education management. Azra emphasizes the importance of accountability and quality in managing Islamic education, especially in responding to global demands. The findings of this study show that supervision in Islamic education is not only administrative in nature, but is also based on moral and spiritual awareness. The concept of comprehensive divine supervision encourages the

development of internal supervision (self-control), which Azra considers crucial in building a strong ethos of professionalism. Thus, Qur'anic supervision principles provide a strong ethical foundation for modern systems of educational evaluation.

The findings further demonstrate that Qur'anic management principles are capable of bridging the tension between tradition and modernity in Islamic education, as emphasized by Azyumardi Azra. Azra argues that Islamic education should not be trapped in a dichotomy between religious values and the demands of modernization. Visionary planning, structured organizing, and accountable supervision indicate that Qur'anic values actually support modern and professional educational management. Therefore, the results of this study reinforce Azra's argument that Islam possesses sufficient normative resources to support the modernization of education.

This study also confirms Azra's view that Islamic education management should be directed toward quality improvement and institutional competitiveness. Qur'anic planning principles encourage Islamic educational institutions to establish clear quality standards. Well-structured organizing enables the optimization of human and institutional resources. Meanwhile, Qur'anic supervision and evaluation ensure that all processes run in accordance with established goals and standards. The integration of these three principles demonstrates that Qur'an-based Islamic education management is aligned with the educational reform agenda articulated by Azra.

Overall, this discussion affirms that the findings on Islamic education management principles from the Qur'anic perspective have strong theoretical relevance to Azyumardi Azra's thought. The Qur'an functions not only as a normative source, but also as a conceptual foundation for the modernization of Islamic education management. These findings reinforce Azra's theory that the progress of Islamic education is largely determined by the quality of its institutional management. Therefore, the application of Qur'an-based principles

of planning, organizing, and supervision and evaluation, as outlined in this study, can serve as a model for modern, professional, and value-based Islamic education management.

CONCLUSION

Islamic education management from a Qur'anic perspective reflects the integrated principles of planning, organizing, supervision, and evaluation that remain relevant to contemporary practice. Surah Al-Hasyr verse 18 stresses visionary and responsible planning, Surah Ash-Shaff verse 4 underscores order and harmony in organization, while Surah Al-Mujadilah verse 7 provides a spiritual basis for accountable supervision and evaluation. These principles correspond with Azyumardi Azra's theory, which promotes professionalism, modernization, and quality improvement without neglecting core Islamic values. Therefore, the Qur'an serves not only as a normative reference but also as a conceptual foundation for developing effective and sustainable Islamic education management.

REFERENCES

- Achjar, K. A. H., Rusliyadi, M., Zaenurrosyid, A., Rumata, N. A., Nirwana, I., Abadi, A., & others. (2023). *Metode penelitian kualitatif: Panduan praktis untuk analisis data kualitatif dan studi kasus*. PT. Sonpedia Publishing Indonesia.
- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Jurnal Edumaspul*, 6(1), 974–980.
- Aisyi, H. R., Mardiana, P., Anjani, D., & others. (2025). Analisis Pendidikan Holistik Ditinjau Dari Aspek Intelektual, Emosional, Psikomotorik, Dan Spiritual. *An-Nidzam: Jurnal Manajemen Pendidikan Dan Studi Islam*, 12(1), 113–131.
- Ansori, A., Supangat, S., & Us, K. A. (2023). Mutu pendidikan dalam perspektif Islam. *Journal of Educational Administration and Leadership*, 4(2), 39–45.
- Assyakurrohim, D., Ikhrum, D., Sirodj, R. A., & Afgani, M. W. (2022). Metode studi kasus dalam penelitian kualitatif. *Jurnal Pendidikan Sains Dan Komputer*, 3(01),

1–9.

- Aziba, S. N., Zhumi, K. A., Purbowo, T., & Rozaq, S. A. (2025). Al-Qur'an Sebagai Sumber Hukum Al-Qur'an Sebagai Landasan Utama Dalam Sistem Hukum Islam. *Reflection: Islamic Education Journal*, 2(2), 20–30.
- Fitria, N. (2023). Kajian Prinsip Dasar Manajemen Pendidikan Islam. *JlIP-Jurnal Ilmiah Ilmu Pendidikan*, 6(8), 6116–6124.
- Fitriah, S. B., Arrif'an, A. R., & Mardiyah, M. (2025). Strategi Perencanaan Pendidikan Islam: Integrasi Renstra Dan Renop Dalam Mewujudkan Visi Lembaga. *Jurnal Manajemen Pendidikan (JMP)*, 14(2), 146–161.
- Hasanah, M., Sandy, P., Mannan, M., & Nasucha, J. A. (2022). Analisis Strategi Perencanaan Mutu Satuan Pendidikan di Lembaga Pendidikan Islam di Indonesia. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 5(2), 108–119.
- Heri, D., & Ruswandi, U. (2022). Pola Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam pada Lembaga Pendidikan. *Jurnal Dirosah Islamiyah*, 4(2), 255–267. <https://doi.org/10.47467/jdi.v4i2.920>
- Kuntoro, A. T. (2019). Manajemen mutu pendidikan Islam. *Jurnal Kependidikan*, 7(1), 84–97.
- Mujib, A., & Ali, M. (2022). Leadership Management Islamic Education. *Internasional Journal of Islamic Religious*, 1(1), 18–26.
- Nurhabibi, N., Arifannisa, A., Ismail, D., Kuswandi, D., Anggraeni, A. F. D. G., & Aji, Y. A. (2025). Strategi lembaga pendidikan Islam dalam membentuk karakter siswa di era digital. *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi*, 5(2).
- Nurhayati, N., & Rosadi, K. I. (2022). Determinasi Manajemen Pendidikan Islam: Sistem Pendidikan, Pengelolaan Pendidikan, dan Tenaga Pendidikan (Literatur Manajemen Pendidikan Islam). *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 3(1), 451–464.
- Nursam, N. (2017). Manajemen kinerja. *Kelola: Journal of Islamic Education Management*, 2(2).

- Qona'ah, I., & Ghufroon, M. A. (2024). Mengintegrasikan Dimensi Spiritual, Emosional, Sosial dan Intelektual dalam Penilaian MI Salafiyah Jenggong 01. *JlIP-Jurnal Ilmiah Ilmu Pendidikan*, 7(7), 6996–7002.
- Ramadhina, M. S., & Wardhana, K. E. (2023). The Integration of Philosophy in the Implementation of Islamic Education Management from the Perspective of the Quran. *Al Kautsar: Knowledge Advancements in Teaching Strategies and Research*, 1(1), 1–11.
- Riinawati, R. (2022). The concept of Islamic education management from the perspective of the Qur'an and al-hadith. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(2), 148–162.
- Rodin, R., Putra, W., Sujirman, S., Yanto, M., Azwar, B., Ifinaldi, I., & others. (2025). pendekatan klasik dalam teori organisasi dan relevansinya dengan manajemen pendidikan islam: sistematic review. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 8(01), 351–366.
- Rouf, A. (2025). Al-Qur'an Sebagai Sumber Prinsip-Prinsip Manajemen Pendidikan Islami. *DIDACTA: Journal Of Educational Studies*, 1(2), 32–43.
- Sarpendi, S., & Komalasari, M. A. (2023). The role of islamic education management in improving human resources: a review of the implementation of islamic education in indonesia. *Bulletin of Science Education*, 3(3), 220–227.
- Syaban, M. (2019). Konsep Dasar Manajemen Pendidikan Islam. *Al-Wardah*, 12(2), 131–141.
- Thontowi, T. (2017). Strategi Penguatan Umkm Dalam Persaingan Pasar Bebas Masyarakat Ekonomi Asean (Mea) 2016 (Studi Di Kota Bandar Lampung). *Penelitian Mandiri Universitas Bandar Lampung*.
- Wardatushobariah, N., & Dazia, R. (2025). Implementasi manajemen berbasis nilai islam di lembaga pendidikan: Kajian pustaka kritis. *TANZHIMUNA: Jurnal Manajemen Pendidikan Islam*, 5(1), 1–10.
- Wijaya, F. R., Lubis, F. A. R., Siregar, M. N. S., & Batubara, A. A. F. (2025). Sumber Data, Subjek Penelitian, dan Isu Terkait. *Edukatif*, 3(2), 271–276.