

Principles of Islamic Education Management

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Article history

Received : 2022-12-13

Accepted : 2023-02-22

Published : 2023-04-10

Keywords:

Manajemen, Pendidikan Islam, Prinsip, Panca Jiwa.

Abstract: Planning, organizing, directing, and evaluating are part of Islamic education management, which is the process of managing Islamic educational resources effectively and efficiently to achieve Islamic education goals. with guiding principles and core success-oriented values. The Panca Jiwa principle is the best foundation in managing Islamic education so that students can move in school. Sincerity, Simplicity, Independence, Ukhuwah Islamiyah, and Freedom are the five principles of the five souls, as the name suggests. The Panca Jiwa fills in as the main rule underlying strong Islamic training standards. Qualitative descriptive methods were used in this study. The findings of this study come from a review of the literature. The findings illustrate the principles of Islamic Education Management.

Abstrak: Perencanaan, pengorganisasian, pengarahan, dan evaluasi merupakan bagian dari manajemen pendidikan Islam, yaitu proses pengelolaan sumber daya pendidikan Islam secara efektif dan efisien untuk mencapai tujuan pendidikan Islam. dengan prinsip-prinsip panduan dan nilai-nilai inti yang berorientasi pada kesuksesan. Prinsip Panca Jiwa merupakan landasan terbaik dalam mengelola pendidikan Islam agar siswa dapat bergerak di sekolah. Keikhlasan, Kesederhanaan, Kemandirian, Ukhuwah Islamiyah, dan Kebebasan adalah lima prinsip dari panca jiwa, seperti namanya. Panca Jiwa mengisi sebagai aturan utama yang mendasari standar pelatihan Islam yang kuat. Metode deskriptif kualitatif digunakan dalam penelitian ini. Temuan penelitian ini berasal dari tinjauan literatur. Temuan tersebut menggambarkan prinsip-prinsip Manajemen Pendidikan Islam.

INTRODUCTION

Islamic Education Management is the process of managing Islamic educational resources to achieve the goals of Islamic education efficiently and effectively, in management there is a strategy of planning, organizing, directing, and evaluating. With principles as the basic guidelines and core values of success. The Panca Jiwa principle is the ideal foundation for the management of Islamic education for the movement of life in educational institutions. As the name implies, the five souls consist of five principles, namely the principles of Sincerity, Simplicity, Independence, Ukhuwah Islamiyah and Freedom. Panca Jiwa serves as the main principle that underlies the principles of effective and effective Islamic education. This research uses descriptive qualitative methods. The results of this study were obtained from the review of several literatures. The results explain the principles of



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Islamic education management. (Q.S. Az Zalzalah ayat 7-8):

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

That is to say: Then whoever works good as heavy as zarrah, he will undoubtedly see (retribution) it, and whoever does evil as heavy as zarrah, he will undoubtedly see (retribution). (Q.S. Az-Zalzalah : 7-8)

Islamic management of Islamic educational institutions, including the management of learning resources and other matters related to the achievement of Islamic educational goals through teaching, is known as Islamic Education Management. The word "administration" is a direct translation of the English word "administrator", which means "to control", "to organize", or "to lead". Management comes from the root word "manager" which means to organize, control, do, control, and handle, according to the Indonesian English Dictionary by John M. Echols and Hasan Shadily. According to Ramayulis, they understand that al-tadbir (organization) is the core of leadership. The Quranic word for setting, dabbara, appears in verse 5 of Sura As Sajdah.

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

That is to say: He governs all affairs from heaven to earth, then (all affairs) ascend to Him on a day whose degree (duration) is a thousand years according to your calculations. (Q.S. As Sajdah : 5)

The above verse shows that Allah Almighty is the regulator (leader) of nature; the regularity of the universe is a testament to the greatness of God as the one who governs his nature. However, since Allah Almighty has created people who will serve as caliphs on Earth, they are obliged to supervise and govern the planet as effectively as possible. In this sense, management is the process of coordinating work activities to ensure that they are carried out with others and in an effective and efficient way.

Planning, organizing, directing, and controlling, according to Robbin and Coulter, are fundamental management functions that

are considered the most significant. This point of view confirms that planning, organizing, directing and controlling are just a few of the many components included in the task of management in its implementation. According to Ramayulis, "Islamic Education Management" is a process by which all software and hardware resources on Muslim, educational, or other are utilized to achieve happiness and well-being in this world and in the future, such benefits are achieved through effective and productive cooperation, with others.¹

In Pondok Modern Gontor, Panca Jiwa is a life value that is a principle in education, society, and all aspects of students, teachers, and kyai. Panca jiwa is a rule that contains inspiration and greetings that contain the importance of the spirit of sincerity, effort, freedom, Islamic faith and opportunity. Such principles become the basis for the synchronization of the activities of educational institutions in accordance with the objectives; they must also be upheld and developed to the best of their ability to benefit the individu².

Discussion

The foundations of Islamic education management principles are: Sincerity, Simplicity, Independence, Ukhuwah Islamiyah and Freedom.

Sincerity

Sincerity, defined as "the intention, attitude or feeling that arises in one's deep consciousness and accompanies good deeds", is the first soul. "sincerity in giving oneself to God with all heart, mind, and soul" is another way of defining sincerity. Sincerity, according to Muhammad al-Ghazali, "almsgiving is only

¹ Ramayulis, *Metodologi Pengajaran Agama Islam*, cet ketiga (Jakarta: Kalam Mulia, 2008). Hal. 260

² Panca Jiwa : *Landasan Kehidupan Pondok Pesantren*, <https://www.gontor.ac.id/catan/panca-jiwa-landasan-kehidupan-pondok-pe-santren>, (diakses tanggal 10 Nopember 2022, pukul 21.47)

because of Allah, only because of faith in Allah" in this regard. . Sincerity is a virtue that must always be the guide for every daily action of Muslims.

Classification of Quranic verses about sincerity, namely:

(Q.S. An-Nisa ayat 146)

... وَأَعْتَصِمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ

Means:..... and cling to the (religion) of God and sincerely sincerely (practicing) their religion because of God. (Q.S. An-Nisa : 146)

a. Mufradat Ayat

The word khalasa which appears in the Quran 31 times in 29 verses and has 18 letters and 13 different pronunciations is the source of the word Ikhlas.

b. Munasabah

A person who can consistently apply sincerity to all his deeds already has great faith, sincerity is the application of the belief of tawhid, which is the highest branch of faith. the degree of sincerity of placing goals or hoping for Allah Almighty. His level of faith can be compared with the level of sincerity.

c. Tafsir Ayat

To be sincere to God is to only ask for his help, both in times of joy and difficulty. God promised to include them in the class of believers at the end of the day if they met these conditions, and they would even receive the same reward as the believers.

Sincerity is necessary for this principle, which is not motivated by the desire to make money but only for Allah Almighty. Lillah, all deeds are done solely for worship. Students are sincere in their education, lecturers are sincere in their learning, and principals and teachers are sincere in their teaching. Sincerity is a guiding principle that inspires everyone to do their best for God.

Simplicity

The mindset that puts relative wisdom above excessive wisdom to meet needs is called simple living. The word "simple" is interpreted as the meaning of "not excessive" in the big dictionary of Indonesian. In addition, simplicity can be understood in the sense that everyone can cultivate a perfect attitude to the way of thinking, speaking and

acting in order to cultivate a principle capable of making decisions more easily with the help of already existing real examples. on-site.³

Classification of Qur'anic verses on Simple, i.e.: (Q.S. Al-Furqan ayat 67)

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

That is to say: And (including the servants of the Most Merciful God) those who when inflicting (property), they are not excessive, and are not (nor) miserly, between the two reasonably, (Q.S. Al-Furqan : 67)

a. Mufradat Ayat

Simple means austerity and not overdoing.

b. Munasabah

Excessive prohibition (israf) In other words, this verse teaches Muslims to live simply and not waste property.

c. Tafsir Ayat

Frugality while always maintaining balance is another positive quality of a believer. The loss of property and social costs is the inevitable result of hostility. The arrogant spender continues to squander his property for other pleasures such as gambling, women, miras, and so on, even though his personal and family needs are filled with a luxurious life. He destroyed himself and the society around him in this way. In fact, for the sake of his family, society, and himself, the wealth that God bestows on him must be well maintained. The use of resources (funds, infrastructure, and human resources) as needed in the hope of achieving optimal results is an example of simplicity.

Independence

The ability to be free from outside influences is called independence. Autonomy implies that the school has the option of overseeing assets and adjusting the interests of the school's residents to the original liking. Democratic school decision-making, resource mobilization, effective communication, problem solving, anticipation and adaptation to pedagogical innovation, synergy, cooperation, and meeting political needs all need to be supported by the school. Self-help applies to students as individuals as well, but also to school as a system. A person who always learns and practices taking care of his

³ Fadholi Ghazy, *Memahami Makna Kesederhanaan Yang Sesungguhnya*, <https://unida.gontor.ac.id/memahami-makna->

[kesederhanaan-yang-sesungguhnya](https://unida.gontor.ac.id/memahami-makna-kesederhanaan-yang-sesungguhnya), (diakses pada tanggal 10 Nopember 2022, pukul 22.28)

own interests without relying on others is an independent person. Independent organizations share the same situation. He tried not to always rely on the help of the other party and was able to survive beyond his ability.⁴

Classification of Qur'anic verses on Self-Reliance:

(Q.S. Ar-Ra'd ayat 28)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Artinya: (yaitu) orang-orang yang beriman dan hati mereka menjadi tenteram dengan mengingat Allah. Ingatlah, hanya dengan mengingat Allah hati menjadi tenteram.

(Q.S. Ar-Ra'd : 28)

a. Mufradat Ayat

A person's ability to handle something alone or without the help of others is self-reliance.

b. Munasabah

And in order for those whose hearts are at peace with tawhid to be at peace with it, God gives instructions to those who remember Him. Obey God and remember Him, and your hearts will be calm and peaceful as a result of His reward.

c. Tafsir Ayat

And with good reason. This is because she regards loving her God, knowing Him, and being close to Him as the sweetest things in the world. The more a person knows God and loves Him, the more they use phrases such as "ordained", "ordained", "fearful", and so on to draw attention to God. "Remembering Allah" is sometimes interpreted as remembering the promise of Allah Ta'ala. Others give explanations of "remembering God" through His book passed down to the faithful as a reminder. Because the content of the Qur'an reveals the truth and is strengthened by postulates, so that the heart becomes lighter and the heart is at peace only with knowledge and faith, which is in the Book of Allah, the purpose of calming the heart by remembering Allah is to realize its laws.

Ukhuwwah Islamiyah

In order to improve the level of education organized by the school, Ukhuwwah Islamiyah intends to involve every member of the

community as well as individuals and stakeholders. The benefits of the school include receiving donations for school development, raising funds for improving the quality of schools, improving the quality and quantity of school facilities and infrastructure, improving the skills and abilities of students, and helping the community. Principal. with the task of creating a social order, having an educated workforce, supporting members of society who become good citizens, and so on are examples of indirect good deeds. Schools can establish partnerships with community leaders, education officials, universities, religious leaders, businesses, and government agencies.

As a strong foundation, relationships are built on the basis of cooperation through love and friendship based on trust. Ukhuwah, which comes from the word caring means brotherhood. In accordance with the Qur'an and Hadith, an example of brotherhood of fellow Muslims or ukhuwah filah is friendship. This is a form of brotherhood. Various beneficial actions were taken to build strong unity by encouraging religion. There is a good chance that this powerful alliance will win every battle. Everyone who meets the requirements will succeed and be satisfied.

Classification of Qur'anic verses on Ukhuwwah Islamiyah, namely:

(Q.S. Al-Maidah ayat 2):

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعَدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Means:..... And help ye in (working out) virtue and piety, and do not help in sinning and enmity. Be devoted to God, truly, God is very heavy in His torment. (Q.S. Al -Maidah : 2)

a. Mufradat Ayat

Ukhuwwah Islamiyah means helping each other in practicing virtue and piety.

b. Munasabah

And help each other to practice virtue, piety and forsake evil. And don't help yourself to sin and defeat God and oppress people. Fearing God's punishment, God is very harsh when He punishes sinners and unrepentants.

c. Tafsir Ayat

That some of you should help others in doing good deeds. The term "virtue" includes all

⁴ Staf Sekretariat Pondok Modern Gontor. *Serba Serbi Singkat tentang Pondok Modern Darussalam*, Ponorogo: Percetakan Darussalam. (1997)

actions, both external and internal, that support the right of man and God to be loved and respected. In addition, the attitude of rejecting all activities, both mental and physical, that Allah and His Messenger hate is known as taqwa. The servant is told to do whatever good deeds are told to him or any bad deeds that are told to him to avoid. He was told to do it himself and with the help of some brothers and sisters of faith, who would say or do things to encourage him. Do not encourage each other to commit the sin of disobedience, encourage each other to do so despite the fact that those who do so bear the burden of sin. And crimes," or crimes committed against individuals because of their blood, property, or honor. A servant must protect himself from tyranny and all evil.

(Q.S. Ali Imran ayat 103)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

That is to say: And hold fast to the cord (religion) of God, and do not divorce, and remember God's favor to you when you were (the time of jahiliah) hostile, and then God united your hearts, so that by His grace you became brothers, while (then) you were on the edge of the abyss of hell, and then God saved you from there. Thus, God explains His verses to you so that you may have instruction. (Q.S. Ali Imran : 103)

a. Mufradat Ayat

The concept of brotherhood among Muslims is called ukhuwah Islamiyah..

b. Munasabah

Avoid strife and conflict, and praise Allah for the joy He brings in the form of affection and solidarity among you after your conflict during the time of Jahiliah; You later become brothers and sisters by the grace of God.

c. Tafsir Ayat

The faithful are commanded by God in this verse to remain united. And trying to help each other maintain their relationship with the rope (religion) of God so as not to deviate from it. Also, don't be parting or lusting after each other because it makes you weak and vulnerable. The faithful are commanded by God in this verse to encourage people to do good, forbid good, and forbid evil. And among

those who have faith, there must always be a group of people who uphold virtue that is, follow God's instructions, do charity, and instill noble values and noble practices in a society that does not conflict with religious beliefs. In fact, the person who does these three things is lucky and has a high position before God.

Freedom

In order for all school residents and stakeholders to know the mechanism for managing school resources, the management of the principle of freedom is carried out in an open and transparent manner. In addition, stakeholders come to trust and support the school. In order to increase public trust in schools, openness can occur in the school environment by disseminating information and informing the community about the management of school resources. The first step in increasing community involvement in schools is to build community trust.

Classification of Qur'anic verses on Freedom, namely:

(Q.S. Yunus ayat 99)

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ
النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

That is to say: And if your Lord wills, surely have faith in all the people of the earth. But do you (desire) coerce men to be people of faith? (Q.S. Yunus : 99)

a. Mufradat Ayat

Freedom means that human beings are responsible for making their own decisions.

b. Munasabah

The wisdom of human freedom in making decisions inspires them with faith and directs their hearts to righteousness or vice versa.

c. Tafsir Ayat

Allah said to his prophet Muhammad: "And if your Lord wills, surely all the people of the earth will believe", inspiring them with faith. Some became believers and some became infidels. Becoming a believer is a personal principle beyond the faculties of other human beings, for only God can do so.

CONCLUSION

Man plays an important role in the high-quality development of future generations. Islamic educational institutions have the

potential to serve as strongholds and equip their graduates with the necessary conditions to uphold the values they have acquired. Instill these principles, one of which is the spirit of sincerity, the spirit of simplicity, the spirit of independence, the spirit of Islamic ukhuwwah, and the spirit of independence, which can help students. If this principle is true and fundamental in many ways, will produce high-quality human resources, failure to prioritize management principles will make the goal of producing quality human resources difficult to achieve.

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