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Islamic Educational Management in the Qur'an: An Analytical Study of Khasa'is al-Tafsir

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Abstract

This study analyses Islamic educational management in the Qur'an through the khasa'is al-tafsir approach, using Abd al-Hayy al-Farmawi's thematic interpretation (tafsir maudhu'i) method. It adopts a qualitative library research design that integrates thematic

interpretation with the *khassā'is al-tafsir* approach. The primary data consist of Qur'anic verses on Islamic educational management, while secondary data are drawn from classical and contemporary tafsir works, scholarly books, and relevant academic journals. The analysis follows the stages of thematic interpretation proposed by Abd al-Hayy al-Farmawi, emphasising the Qur'an's lexical choices and linguistic structures. The findings reveal that the Qur'an provides an integrated framework for Islamic educational management, comprising planning, organisation, leadership and trustworthiness (*amānah*), consultation (*shūrā*), supervision and evaluation, professionalism, and efficient resource management. These seven components form a thematic unity (*al-wahdah al-maudhu'iyah*) that integrates managerial, ethical, and spiritual dimensions. This study implies that the principles of Islamic educational management are reflected not only in the semantic meanings of the verses but also in their linguistic expressions, offering a holistic Qur'anic paradigm that promotes institutional effectiveness, character formation, moral integrity, and spiritual responsibility.

Keywords: Islamic educational management, *khassā'is al-tafsir*, Qur'an, thematic tafsir, Qur'anic i'jaz

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep manajemen pendidikan Islam dalam Al-Qur'an melalui pendekatan *khassā'is al-tafsir* dengan menggunakan metode tafsir tematik (*tafsir maudhu'i*) Abd al-Hayy al-Farmawi. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*) melalui integrasi metode tafsir tematik dengan pendekatan *khassā'is al-tafsir*. Data primer berupa ayat-ayat Al-Qur'an yang berkaitan dengan manajemen pendidikan Islam, sedangkan data sekunder diperoleh dari kitab-kitab tafsir klasik dan kontemporer, buku-buku ilmiah, serta jurnal akademik yang relevan. Analisis data dilakukan berdasarkan tahapan tafsir tematik yang dikemukakan oleh Abd al-Hayy al-Farmawi dengan menekankan pada pemilihan diksi dan struktur kebahasaan Al-Qur'an. Hasil penelitian menunjukkan bahwa Al-Qur'an menawarkan kerangka manajemen pendidikan Islam yang terintegrasi yang meliputi perencanaan, pengorganisasian, kepemimpinan dan amanah (*amānah*), musyawarah (*shūrā*), pengawasan dan evaluasi, profesionalisme, serta pengelolaan sumber daya secara efisien. Ketujuh komponen tersebut membentuk kesatuan tema (*al-wahdah al-maudhu'iyah*) yang mengintegrasikan dimensi manajerial, etis, dan spiritual dalam pengelolaan pendidikan. Penelitian ini memberikan implikasi bahwa prinsip-prinsip manajemen pendidikan Islam tidak hanya tercermin dalam makna semantik ayat-ayat Al-Qur'an, tetapi juga dalam ekspresi keahsaannya, sehingga menawarkan paradigma Qur'ani yang holistik yang menekankan efektivitas kelembagaan, pembentukan karakter, integritas moral, dan tanggung jawab spiritual.

Kata kunci: manajemen pendidikan Islam, tafsir *khassā'is al-tafsir*, Al-Qur'an, tafsir maudhū'i, i'jaz Al-Qur'an.

Introduction

Islamic education is a system of human development that aims to establish a balance between intellectual, spiritual, moral, and social dimensions, enabling individuals to fulfill their roles as servants of Allah and vicegerents (khalifah) on earth. From an Islamic perspective, education is not merely understood as a process of knowledge transmission but also as a continuous process of character formation, value internalization, and spiritual consciousness development. Therefore, the success of Islamic education cannot be separated from management as a fundamental instrument in organizing, directing, and integrating all educational resources to achieve educational objectives effectively and efficiently. Islamic educational management serves as a crucial element in developing an educational system that excels not only academically but also in moral and spiritual dimensions. Numerous studies indicate that the Qur'an and Hadith contain fundamental management principles, such as planning, organization, leadership, supervision, trustworthiness (amānah), consultation (shūrā), and justice, which remain highly relevant to the management of modern Islamic educational institutions. Furthermore, the Qur'an introduced the principles of systematic human governance long before the emergence of modern management theories through the concepts of khalifah (human vicegerency), amānah (trust and responsibility), and social accountability in human life. These concepts reflect the Qur'anic foundation for managing human affairs in a balanced, ethical, and responsible manner (Hasibuan & Hasibuan, 2024).

In this context, the Qur'an functions not only as a normative religious source but also as an epistemological foundation for constructing the concept of Islamic educational management that is oriented toward effectiveness, blessing (barakah), and the formation of human character. Other studies also explain that Islamic educational management is an activity of mobilizing and integrating all educational resources to achieve the objectives of Islamic education effectively, efficiently, and as a form of worship (ibādah) (Riinawati, 2022). Thus, Islamic educational management is not merely an administrative and technical institutional activity, but also a manifestation of divine values that positions education as a means of developing knowledgeable, ethical, and responsible individuals who are accountable for both worldly life and the Hereafter. Therefore, studying Islamic educational management in the Qur'an is essential to strengthen the theoretical

foundations of Islamic education while addressing increasingly complex contemporary educational challenges arising from globalization, technological advancements, and rapid social changes.

There have been numerous studies examining Islamic educational management from the perspective of the Qur'an using various approaches and research focuses Riinawati (2022) In the article entitled *The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith*, it is explained that Islamic educational management is an integrated system encompassing the functions of planning, organizing, actuating, and controlling. The study demonstrates that these management functions possess strong normative foundations in the Qur'an and Hadith, indicating that Islamic educational management is oriented not only toward institutional effectiveness but also toward the achievement of spiritual and moral objectives. Nevertheless, the study remains focused on conceptual and normative dimensions without examining the linguistic aspects of the Qur'anic verses that serve as the foundation for these management concepts.

The study conducted by Ahyani (2021), entitled *The Fundamental Principles of Islamic Educational Management in the Qur'an*, focuses on the fundamental values that constitute the foundation of Islamic educational management. The findings indicate that the principles of *amānah* (trustworthiness), justice, responsibility, sincerity (*ikhlas*), and professionalism are the core values that should be implemented in the management of Islamic educational institutions. This study successfully reinforces the ethical and moral dimensions of Islamic educational management; however, its discussion remains limited to the general meanings of the Qur'anic verses and does not examine the characteristics of lexical choices and linguistic structures of the Qur'an that give rise to these values.

Hasnah et al (2024) The study entitled *Education Management in the Qur'an* demonstrates that the Qur'an offers a holistic model of educational management by integrating spiritual, moral, and managerial dimensions simultaneously. The study emphasizes that the success of educational management from the Qur'anic perspective is not merely measured by organizational effectiveness but also by the cultivation of character and divine values. Nevertheless, the study primarily employs a thematic-conceptual approach and has not explored the linguistic dimensions and the

characteristics of the Qur'anic *uslūb* (rhetorical style) as the foundation for the formulation of educational management concepts.

Meanwhile, Pranata et al. (2025), in their study entitled *Renewing Islamic Educational Management: An Analysis of Qur'anic Principles in Tafsir Al-Misbah*, examine the principles of Islamic educational management through the perspective of *Tafsir Al-Misbah* by M. Quraish Shihab. The findings reveal that Qur'anic values such as *amānah* (trustworthiness), *shūrā* (consultation), professionalism, and responsibility possess significant relevance for the development of modern educational management. This study provides an important contribution by connecting Qur'anic interpretation with contemporary educational management practices. However, its analysis remains focused on the interpretative meanings of the tafsir and has not examined the aspects of *al-furūq al-lafẓiyyah* (lexical distinctions), *al-furūq al-tarkībiyyah* (structural distinctions), and other linguistic characteristics of the Qur'an that constitute the primary concern of the *khaṣā'is al-tafsīr* approach.

Based on the review of previous studies, it can be concluded that studies on Islamic educational management from the perspective of the Qur'an have generally focused on normative, conceptual, thematic, and practical dimensions. However, there remains a limited number of studies that specifically examine how lexical selection, linguistic structures, and the characteristics of the Qur'anic *uslūb* (rhetorical style) contribute to the construction of Islamic educational management concepts. Therefore, this study seeks to fill this research gap through the *khaṣā'is al-tafsīr* approach by exploring the linguistic dimensions and the miraculous aspects (*i'jāz*) of the Qur'an in formulating the concepts of planning, organization, leadership, consultation, supervision, professionalism, and efficiency in Islamic educational management.

In this context, the *khaṣā'is al-tafsīr* approach becomes significant as it offers a deeper analysis of the linguistic characteristics of the Qur'an through the study of *al-furūq al-lafẓiyyah* (lexical distinctions), *al-furūq al-tarkībiyyah* (structural distinctions), and the semantic relationships among the arrangements of Qur'anic verses. This approach enables researchers to understand that the concepts of educational management in the Qur'an are not only presented through the textual meanings of the verses but are also reflected in the precision of word choice and linguistic structures containing educational,

spiritual, and philosophical dimensions. Various Qur'anic verses concerning planning, *amānah* (trustworthiness), *shūrā* (consultation), leadership, supervision, and professionalism demonstrate that the Qur'an establishes a system of educational management grounded in moral responsibility and human spiritual consciousness.

Previous research has shown that Islamic educational management in the Qur'an is constructed upon principles of effectiveness, justice, transparency, and accountability, all of which are directed toward the holistic development of human character (Nurjanah & Hermawan, 2025). Furthermore, the Qur'an is regarded as the primary source of comprehensive guidance for educational management, aiming to enable educational institutions to cultivate generations who are intellectually competent, morally upright, and spiritually conscious (Alfaniah & Fauji, 2024). Other studies further argue that Islamic education should be grounded in the principles of *tawhīd* (divine unity), *amānah* (trustworthiness), and social responsibility, so that educational institutions serve not only as centers for the transmission of knowledge but also as spaces for cultivating moral integrity and Islamic personality (Hasibuan & Hasibuan, 2024).

Nevertheless, these previous studies have not specifically examined how lexical choices, verse structures, and the characteristics of the Qur'anic *uslūb* (rhetorical style) shape the concept of Islamic educational management from linguistic and rhetorical perspectives. In fact, the linguistic dimension of the Qur'an plays a significant role in constructing educational messages and developing human managerial consciousness. The precision of lexical selection in the Qur'an demonstrates not only its linguistic eloquence but also establishes moral, psychological, and spiritual orientations within the educational process. For instance, the use of specific lexical expressions in verses concerning *amānah* (trustworthiness), *shūrā* (consultation), and self-evaluation indicates that the Qur'an guides humanity toward developing an educational management system that is not only technically effective but also morally and spiritually responsible.

Therefore, the *khaṣā'is al-tafsīr* approach holds a significant position in advancing the study of Islamic educational management, as it enables scholars to uncover aspects of the Qur'an's *i'jāz* (miraculous linguistic nature) that have received limited attention in previous Islamic educational studies. This approach also opens new avenues for developing theories of Islamic educational management that are oriented not merely toward institutional effectiveness but also toward cultivating spiritual awareness and human moral responsibility as educational managers.

Several studies have examined Islamic educational management from the perspective of the Qur'an through various approaches and research focuses. Riinawati (2022) in her article entitled *The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith*, argues that Islamic educational management is an integrated system encompassing the functions of planning, organizing, actuating, and controlling. The study demonstrates that these managerial functions have strong normative foundations in the Qur'an and Hadith, indicating that Islamic educational management is oriented not only toward institutional effectiveness but also toward the achievement of spiritual and moral objectives. However, the study remains focused on conceptual and normative dimensions and does not examine the linguistic aspects of the Qur'anic verses that underlie the formulation of these management concepts.

Ahyani, Abduloh, and Tobroni (2021) in their article entitled *The Fundamental Principles of Islamic Educational Management in the Qur'an*, focus their study on the fundamental values that constitute the foundation of Islamic educational management. The findings reveal that the principles of *amānah* (trustworthiness), justice, responsibility, sincerity (*ikhhlās*), and professionalism are the essential values that should be implemented in the management of Islamic educational institutions. The study contributes significantly to strengthening the ethical and moral dimensions of Islamic educational management. However, its discussion remains limited to the general interpretation of the meanings of Qur'anic verses and does not examine the characteristics of lexical choices and linguistic structures of the Qur'an that shape these values.

Furthermore, Zulkapli (2022) in his study entitled *Educational Management from the Perspective of the Qur'an*, examines the functions of educational management based on Qur'anic verses through a conceptual and practical approach. The study finds that modern management principles, such as planning, organizing, leadership, and supervision, have strong relevance to Qur'anic values and can be implemented in the management of contemporary Islamic educational institutions. However, the study places greater emphasis on the practical application of management and has not explored the dimension of the Qur'an's *i'jāz* as reflected in its lexical choices and the arrangement of its verses.

Similarly, Hasnah et al. (2024), in their study entitled *Education Management in the Quran*, demonstrate that the Qur'an offers a holistic model of educational management by integrating spiritual, moral, and managerial dimensions. The study emphasizes that the success of educational management from the Qur'anic perspective is not merely measured by organizational effectiveness but also by the cultivation of character and divine values. Nevertheless, the study employs a thematic-conceptual approach and does not address the linguistic dimensions and characteristics of the Qur'anic *uslūb* (rhetorical style) as a foundation for constructing educational management concepts.

Meanwhile, Pranata et al. (2025), in their study entitled *Renewing Islamic Educational Management: An Analysis of Qur'anic Principles in Tafsir Al-Misbah*, analyze the principles of Islamic educational management through the perspective of *Tafsir Al-Misbah* by M. Quraish Shihab. The findings reveal that Qur'anic values such as *amānah* (trustworthiness), *shūrā* (consultation), professionalism, and responsibility are highly relevant to the development of modern educational management. This study provides an important contribution by linking Qur'anic interpretation with contemporary educational management practices. However, its analysis remains focused on the interpretative meanings of the tafsir and has not examined the aspects of *al-furūq al-lafẓiyyah* (lexical distinctions), *al-furūq al-tarkībiyyah* (structural distinctions), and other linguistic characteristics of the Qur'an that constitute the main concern of the *khaṣā'is al-tafsīr* approach.

Based on the review of previous studies, it can be concluded that research on Islamic educational management from the Qur'anic perspective has generally focused on normative, conceptual, thematic, and practical dimensions. Limited attention has been given to examining how lexical selection, linguistic structures, and the characteristics of the Qur'anic *uslūb* contribute to the formation of Islamic educational management concepts. Therefore, this study seeks to fill this research gap by applying the *khaṣā'is al-tafsīr* approach to investigate the linguistic dimensions and the miraculous aspects (*i'jāz*) of the Qur'an in formulating concepts of planning, organization, leadership, consultation, supervision, professionalism, and efficiency in Islamic educational management.

Based on these considerations, this research is significant because it introduces a new perspective in the study of Islamic educational management through the *khaṣā'is al-tafsīr* approach. This study does not merely examine Islamic educational management from normative and thematic perspectives but also explores the linguistic dimensions, structural features, and characteristics of the Qur'an's *i'jāz* in shaping the concepts of planning, organization, leadership, consultation, supervision, professionalism, and educational efficiency. While previous studies have primarily focused on the implementation and descriptive aspects of management functions, the linguistic dimensions and distinctive *uslūb* of the Qur'an have rarely been treated as the main object of analysis. As the divine revelation, the Qur'an possesses a highly precise linguistic structure in which every lexical selection and arrangement of verses contains profound educational messages.

Therefore, this study aims to analyze the concept of Islamic educational management in the Qur'an through the *khaṣā'is al-tafsīr* approach in order to strengthen the development of Islamic educational management theories based on Qur'anic values. This approach is expected to demonstrate that the Qur'anic concept of educational management is not only theoretically relevant to the development of modern Islamic educational institutions but also possesses spiritual, moral, and philosophical depth that distinguishes it from conventional management concepts. Furthermore, this research is expected to provide new insights that every lexical choice, verse structure, and linguistic arrangement in the Qur'an contain profound educational messages that are inseparable from the goal of developing human beings with strong character and responsibility. It also contributes to the advancement of educational tafsir studies and enriches the discourse on Islamic educational management based on the Qur'an's *i'jāz*. Consequently, Islamic educational management should be understood not merely as an administrative and institutional system but as an educational framework that cultivates spiritual awareness, moral integrity, and human responsibility in carrying out the trust (*amānah*) of education as an act of worship to Allah. Therefore, this study has significant theoretical and practical relevance for the development of contemporary Islamic education that seeks to balance intellectual, spiritual, and moral dimensions of human development.

Theoretical Framework

Maudhū'ī tafsir (thematic interpretation) is one of the methods of Qur'anic interpretation that is conducted by collecting all Qur'anic verses related to a particular theme and analyzing them comprehensively to obtain a holistic understanding of the topic. This method developed as a response to the need for a more systematic, thematic, and contextual approach to Qur'anic studies in addressing various issues of contemporary human life.

Etymologically, the term *maudhū'ī* derives from the Arabic word *وضع*, which means “to place,” “to position,” or “a topic/subject matter” (Manzur, 1994). In the discipline of Qur'anic exegesis, *maudhū'ī tafsir* refers to a method of interpretation based on a specific theme by compiling relevant Qur'anic verses. According to Abdul Hayy al-Farmawi, *maudhū'ī tafsir* involves collecting Qur'anic verses that share the same objective and theme, arranging them according to the chronological order of revelation, and analyzing them to obtain a comprehensive understanding (Farmawi, 1977).

M. Quraish Shihab explains that *maudhū'ī tafsir* is a method of interpretation that seeks to understand the Qur'an through a specific theme by gathering all related verses and examining them deeply in order to formulate a complete Qur'anic concept regarding the issue under discussion (Shihab, 2013). Meanwhile, al-Zarqānī considers *maudhū'ī tafsir* as a development of modern exegetical methods aimed at presenting Qur'anic guidance systematically according to the needs of the contemporary era (Zarqani, 1995b) his view is supported by the study of Gita Nurul Faradina and Muhammad Makmun (2024) which states that *maudhū'ī tafsir* is an appropriate method for tracing the concept of wealth in the Qur'an thematically, and that other Qur'anic concepts may also be examined using the same approach (Faradina & Makmun, 2024). Therefore, *maudhū'ī tafsir* can be understood as a method of Qur'anic interpretation that gathers verses based on a particular theme and analyzes them linguistically, historically, contextually, and comprehensively in order to derive a complete Qur'anic concept.

Meanwhile, *khaṣā'isī tafsir* is one of the models of Qur'anic interpretive methods classified as analytical exegesis. This method is not separated from thematic and objective approaches; however, its main emphasis lies in linguistic analysis to uncover the unique characteristics of the Qur'an as the word of Allah (*kalām Allāh*), which possesses

miraculous qualities and is fundamentally different from human speech (Saifuddin, 2019).

The Qur'an possesses miraculous aspects in every letter and expression; therefore, no letter can be replaced, altered, or omitted. Ibn Mubārak narrated from the learned scholar Abdullah Abdul Aziz al-Dabbāgh that the script (*rasm*) of the Qur'an is among the divine mysteries of Allah the Exalted, through which its perfection and nobility are manifested. Neither the Companions nor any other individuals have the authority to add or subtract even a single letter from it (Zarqani, 1995a).

According to Saifuddin there are several analytical steps in the *khaṣā'isī tafsir* methods (Saifuddin, 2019):

The first is lexical distinctions (al-furūq al-lafziyyah), which seeks to explain the reason behind the selection of a particular word in the Qur'an. For example, it examines why Allah chooses the word al-ḥamd in Sūrah al-Fātiḥah instead of other semantically related terms such as al-madh, al-shukr, or al-thanā'. *The second* is structural distinctions (al-furūq al-tarkibiyyah), which investigates Qur'anic expressions through grammatical rules and linguistic structures, such as the use of verbal sentences (jumlah fi'liyyah) or nominal sentences (jumlah ismiyyah) in certain Qur'anic constructions, including al-ḥamdu lillāhi rabb al-'ālamīn in Sūrah al-Fātiḥah. *The third* is the characteristics of positional arrangement (al-khaṣā'isī fī al-mawḍi'), which examines the wisdom behind the placement of a verse within a sūrah, its relationship with preceding and subsequent verses, and the position of specific lexical items within a verse to uncover the rhetorical beauty and divine wisdom behind their arrangement. *The fourth* is the distinction between divine speech and human speech, where *khaṣā'isī tafsir* compares the speech of Allah with human expressions to reveal the uniqueness, miraculous nature, and grandeur of the Qur'anic language. This approach emphasizes that the Qur'an is not merely a literary work, a historical document, or any ordinary human composition, but a divine revelation with unparalleled linguistic and rhetorical excellence.

Method

Research Type and Approach

This study employs a qualitative approach with a library research design, in which written sources serve as the primary objects of investigation. Library research aims to collect, analyze, and interpret data derived from books, scientific journals, websites, classical and contemporary tafsir literature, and academic documents relevant to the research topic (Zed, 2008)

The approach applied in this study combines thematic interpretation (*tafsir maudhū'i*) with the *khaṣā'isī tafsir* approach. The thematic interpretation method is employed to collect Qur'anic verses related to Islamic educational management and analyze them comprehensively based on specific themes (Farmawi, 1977). Meanwhile, the *khaṣā'isī tafsir* approach is used to examine the linguistic uniqueness of the Qur'an through the analysis of lexical choices, linguistic structures, verse arrangements, and semantic relationships between verses in order to uncover the dimensions of the Qur'an's *i'jāz* in constructing the concepts of Islamic educational management (Saifuddin, 2019). This approach is adopted because the study does not merely focus on the normative meanings of the verses but also explores the wisdom behind word selection, sentence structures, and verse arrangements that contain educational, moral, spiritual, and philosophical messages related to Islamic educational management.

Data Sources

The primary data source of this study is the Qur'an. The main objects of analysis are Qur'anic verses related to the concepts of Islamic educational management, including *amānah* (trustworthiness), planning, consultation (*shūrā*), leadership, evaluation, supervision, professionalism, and educational responsibility. Secondary data are obtained from books, journal articles, and relevant websites that support the research topic.

Data Collection Technique

Data collection in this study employs the documentation method, which involves examining documents, classical texts, scientific articles, and relevant literature associated with the research theme (Sugiyono, 2022). The data collection process is conducted through several stages: (1) identifying and compiling Qur'anic verses related to Islamic educational management; (2) collecting previous studies and academic publications

concerning Islamic educational management; (3) classifying the data based on major themes of Islamic educational management; and (4) identifying Qur'anic linguistic elements, including lexical choices, sentence structures, and verse arrangements.

Data Analysis Technique

This study employs content analysis as the primary analytical method, which is a systematic and objective technique for understanding messages, meanings, and the content of textual materials (Krippendorff, 2004). Furthermore, the linguistic analytical framework provided by the *khaṣā'isī tafsir* approach serves as the analytical procedure for examining lexical distinctions, structural patterns, and other linguistic characteristics of the Qur'an that contribute to the formulation of Islamic educational management concepts.

Data Validation

The validity of the data is ensured through source triangulation and theoretical triangulation. Source triangulation is conducted by comparing interpretations from various tafsir works, scholarly literature, and previous studies to obtain valid and objective findings (Moleong, 2018). Meanwhile, theoretical triangulation is carried out by integrating theories of Islamic educational management, thematic interpretation, and the *khaṣā'isī tafsir* approach to achieve a comprehensive understanding of the concept of Islamic educational management in the Qur'an.

Results

This section presents the findings of the study based on the *khaṣā'isī al-tafsīr* analysis of Qur'anic verses related to Islamic educational management. Each concept is examined through its linguistic dimensions, verse structures, and the educational values embedded within the Qur'anic expressions.

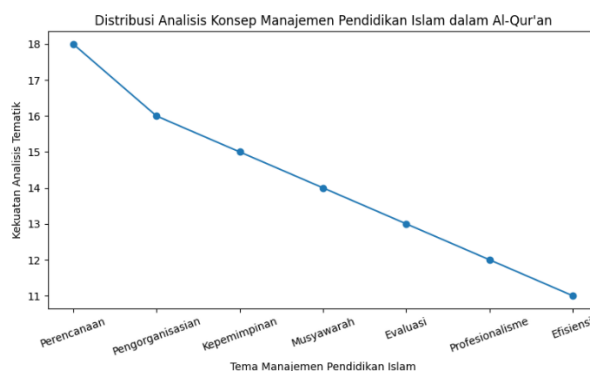
Table 1. Qur'anic Verses Related to Islamic Educational Management

Concept	Qur'anic Verse	Findings
Planning	Q.S. Al-Hashr: 18	Self-evaluation and future-oriented planning.
Organization	Q.S. Ash-Shaff: 4	Organizational order, discipline, and solidarity.

Concept	Qur'anic Verse	Findings
Leadership	Q.S. An-Nisa': 58	Trustworthiness (<i>amānah</i>) and leadership professionalism.
Consultation (<i>Shūrā</i>)	Q.S. Ash-Shura: 38	Participatory and transparent decision-making.
Evaluation	Q.S. Az-Zalzalah: 7–8	Objective and continuous supervision and evaluation.
Professionalism	Q.S. Yusuf: 55	Competence and moral integrity.
Efficiency	Q.S. Al-Isra': 26–27	Proper and responsible resource management.

The following graph illustrates the distribution and analytical strength of the themes of Islamic educational management examined in this study.

Picture 1.



The graph demonstrates that the planning aspect occupies the most dominant position, as it serves as the foundation of all activities in Islamic educational management. Furthermore, organization and leadership hold significant roles due to their direct relationship with the effectiveness of educational institutions. Consultation (*shūrā*), supervision, professionalism, and efficiency function as interconnected supporting elements in establishing a high-quality Islamic educational system.

The findings indicate that the concept of Islamic educational management in the Qur'an encompasses interconnected administrative, moral, spiritual, and philosophical dimensions. The *khaṣā'is al-tafsīr* approach enables a deeper understanding of the uniqueness of Qur'anic lexical choices and verse structures, which contribute to the

formulation of Islamic educational concepts in a more comprehensive and profound manner.

Discussion

Interpretation of Qur'anic Verses on Islamic Educational Management Through the Khaṣā'is al-Tafsīr Approach

Islamic Educational Planning from the Perspective of Q.S. Al-Hashr: 18

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتَظِرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ

This verse serves as the fundamental basis for the concept of Islamic educational planning, as it encompasses profound spiritual, evaluative, and future-oriented dimensions. In the context of Islamic educational management, planning represents the initial function that determines the direction, vision, objectives, strategies, and operational steps of educational institutions. Planning is not merely understood as the preparation of administrative programs but also as a process of determining an educational orientation aimed at developing individuals who are knowledgeable, possess noble character, and are responsible for both worldly and hereafter life.

Renaldi (2025) explains that the planning function from the Qur'anic perspective constitutes the initial stage that determines organizational success, as effective planning enables all organizational activities to be implemented systematically and measurably. Furthermore, Fadli and Awaluddin (2022) argue that Q.S. Al-Hashr (59): 18 contains the concepts of reflection upon past actions and future orientation, which serve as the foundation for formulating educational strategies. Therefore, Islamic educational planning is not merely a technical activity but also a spiritual process that requires moral responsibility in preparing for the future of education.

From the perspective of *khaṣā'is al-tafsīr*, this verse possesses profound semantic and linguistic significance. In terms of *al-furūq al-lafẓiyyah* (lexical distinctions), Allah employs the word “اتقوا” rather than “خافوا” or “احذروا”. The term *taqwā* does not merely denote fear of Allah but also encompasses self-restraint, the fulfillment of *amānah* (trust and responsibility), and the cultivation of moral consciousness. This indicates that planning in Islamic education should be founded upon *taqwā* and spiritual responsibility.

Furthermore, the use of the lexical expression “ولتنتظر” The use of this lexical expression indicates a process of profound reflection and self-evaluation. The word “النظر”. In Arabic, it does not merely mean ‘to see’, but also carries the meanings of ‘to observe’, ‘to examine’ and ‘to evaluate critically’. In the context of Islamic education, this indicates that planning must be carried out through a comprehensive evaluation process of the condition of educational institutions, the quality of human resources, the needs of learners, and future challenges. Daimatussalimah explains that the concept of muhasabah in Surah Al-Hasyr: 18 forms an important foundation for character development and the continuous evaluation of Islamic education (Daimatussalimah & Anggraini, 2024)

In terms of al-furūq at-tarkībiyyah, the use of the present tense verb (fi‘il mudhāri‘) in the phrase “تنتظر” indicates the continuity of the processes of evaluation and planning. This demonstrates that educational planning in Islam is not a temporary endeavour, but must be carried out on an ongoing basis and be adaptable to the changing times. Furthermore, the use of the term “لغد” carries a very powerful rhetorical effect, as Allah uses the phrase “tomorrow”, which conveys the impression that the future is very near and must be prepared for from now on. In the context of Islamic education, this verse emphasises the importance of a long-term vision in the management of education so that educational institutions are able to address social, cultural and technological developments wisely. Thus, Surah Al-Hashr, verse 18, demonstrates that the concept of Islamic educational planning is built upon spiritual awareness, continuous evaluation, a future-oriented approach and moral responsibility, all of which are harmoniously integrated into the Islamic educational system.

1. The Organisation of Islamic Education from the Perspective of Surah Ash-Shaff: 4

Allah Swt :

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُومٌ

This verse forms an important foundation for the concept of organising Islamic education, as it illustrates the importance of order, coordination, discipline and cooperation in achieving common goals. In the management of Islamic education, organisation is the process of managing human resources, allocating tasks, establishing organisational structures, and strengthening coordination between the various

components of educational institutions so that all activities run effectively and efficiently. Ramadhan (2024) explains that the function of organisation in Islamic education is the process of building a system of collective cooperation to achieve educational objectives optimally. Furthermore, Suriani (2024) explains that organisation in Islamic education is built upon the principles of order, participation, openness and effectiveness so that all educational resources can be utilised to the full. Thus, organisation in Islamic education is not merely a structural activity, but also the implementation of the values of solidarity and togetherness in Islam.

From the perspective of the *khasha-ish* interpretation, the use of the term “صَفًّا” has a very profound meaning. In terms of *al-furūq al-lafziyyah*, the term indicates order, neatness and unity of direction. Allah does not use the term “جماعة” atau “فريق”, but chose the wording “صَفًّا” which depicts a very orderly arrangement, like a solid and well-organised formation. This indicates that all components of an educational institution must work towards a single vision and common goal. Furthermore, the use of metaphors “بنيان مرصوص” illustrates a structure of sturdy buildings that reinforce one another. From the perspective of the *khasha-ish* interpretation, this metaphor indicates that Islamic educational organisations must be built upon the principles of solidarity, coordination and institutional integration. Each element of the organisation has a distinct function, but all support one another to maintain the stability of the educational institution. Hadi (2024) explains that the concept of ‘organising’ in Islamic education is closely linked to the ability of educational institutions to establish a disciplined and trustworthy working system in accordance with Islamic values.

With regard to *al-furūq at-tarkībiyyah*, the use of the *fi‘liyyah* construction in the term “يفاتلون” indicates dynamic and ongoing activity. This structure demonstrates that organisation in Islam is not merely the establishment of formal structures, but an active process requiring continuous coordination and communication. Furthermore, the use of the word “يحب” indicates that order and cooperation are values beloved by Allah the Almighty. Thus, Surah Ash-Shaff, verse 4, demonstrates that the organisation of Islamic education is built upon the principles of order, discipline, solidarity and unity of purpose, which are integrated both spiritually and professionally within the Islamic education system.

2. Leadership and Trustworthiness from the Perspective of Surah An-Nisa’: 58

Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

This verse serves as the primary foundation for the concepts of leadership and trust in Islamic educational management. Leadership is a crucial element in the management of education, as the success of educational institutions is greatly influenced by the quality of leaders in managing human resources and making strategic decisions. From an Islamic perspective, leadership is not merely understood as administrative authority, but as a trust that must be carried out fairly, professionally and responsibly. Alfaniah and Fauji (2024) explain that leadership in Islamic education must be built upon moral integrity and professionalism in order to produce high-quality educational institutions. Furthermore, other research indicates that trust is a fundamental principle in the governance of Islamic education as it relates to a leader's moral and spiritual responsibilities (Ahyani et al., 2021).

From the perspective of the *khasha-ish* exegesis, the use of the term “الأمانات” in the plural form indicates that *amanah* encompasses all aspects of human life, including the *amanah* of education, the *amanah* of leadership, and the social *amanah*. This suggests that the head of an educational institution is not only responsible for the administration of the school, but also for the intellectual, moral, and spiritual development of the pupils. Furthermore, the use of the phrase “إلى أهلها” highlights the importance of entrusting responsibilities to those who possess the necessary competence and suitability. From the perspective of the *khasha-ish* exegesis, the choice of the phrase “أهلها” conveys a message of professionalism and meritocracy in the management of education. Previous research has shown that the quality of education is greatly influenced by an institution's ability to deploy human resources in accordance with their competence and professionalism (Nurjanah & Hermawan, 2025).

In terms of *al-furūq at-tarkībiyyah*, the use of the present tense verb (*fi'il mudhāri'*) in the phrase “يأمركم” indicates that upholding the trust is an ongoing obligation. This structure indicates that leadership in Islamic education is an ongoing responsibility that must be carried out consistently. Thus, QS. An-Nisa': 58 demonstrates

that leadership in Islamic education is built upon the principles of trust, professionalism, justice, and moral responsibility, for which one must be accountable before Allah the Almighty.

3. Consultation from the Perspective of Surah As-Shura: 38

Allah says:

وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ

This verse forms the primary basis for the concept of consultation in Islamic educational management. Consultation is a key principle in decision-making to ensure that all policies of educational institutions are neither authoritarian nor unilateral. In Islamic education, consultation serves as a means of fostering openness, participation and shared responsibility in the management of educational institutions. Suriani (2024) explains that the principle of shura in Islamic education creates a management system that is democratic, participatory and respects the opinions of all members of the educational institution. Furthermore, Riinawati (2022) explains that decision-making based on musyawarah is capable of enhancing organisational effectiveness and strengthening institutional solidarity.

From the perspective of the khasha-ish exegesis, the use of the term “شورى” denotes collective consultation aimed at seeking the best decision. Allah does not use the terms “حوار” or “مشاورة”, but chooses the term “شورى”, which conveys the meaning of an exchange of views grounded in solidarity and moral responsibility. Furthermore, the use of the phrase “وأمرهم” indicates that all matters concerning the community must be managed through collective participation. This demonstrates that the management of Islamic education rejects authoritarian and closed leadership models.

In terms of al-furūq at-tarkībiyyah, the concise yet meaningful structure of the verse indicates that consultation is a fundamental principle in Islam. This verse establishes shura as the social identity of the Muslim community. Thus, Surah Ash-Shura: 38 demonstrates that consultation in Islamic education is founded on the principles of participation, openness, solidarity and collective responsibility.

4. Supervision and Evaluation from the Perspective of Surah Az-Zalzalah: 7–8

Allah says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

This verse highlights the importance of monitoring and evaluation in Islamic education. Monitoring is the process of ensuring that all educational activities proceed in accordance with the established objectives. From an Islamic perspective, monitoring is not merely administrative in nature, but also spiritual, as all human deeds are under the supervision of Allah the Almighty. Zulkapli (2022) explains that evaluation in Islamic education must be conducted objectively, continuously and responsibly so that the quality of education can continue to improve.

From the perspective of the *khasha-ish* exegesis, the use of the phrase “the weight of an atom” indicates a very high degree of precision in Allah’s supervision of all human deeds. This conveys the message that Islamic educational institutions must have a monitoring and evaluation system that is detailed, objective and transparent. Furthermore, the use of the phrase “يرَهُ” indicates that all human deeds will be revealed and held to account. This fosters an internal awareness in people to always act responsibly in all educational activities.

With regard to *al-furūq at-tarkībiyyah*, the repetition of the verse structure concerning good deeds and bad deeds demonstrates a balanced approach to evaluation in Islam. Evaluation must be carried out objectively, without discrimination. Thus, verses 7–8 of Surah Az-Zalzalah demonstrate that supervision and evaluation in Islamic education are founded on the principles of accountability, objectivity, rigour and moral responsibility.

5. Professionalism from the Perspective of Surah Yusuf: 55

Allah says:

اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ

This verse forms an important foundation for the concept of professionalism in Islamic educational management. Professionalism is the ability of an individual to carry out their duties based on competence, expertise, integrity and moral responsibility. In Islamic education, professionalism is an essential requirement in the management of educational institutions to ensure that all activities are conducted effectively and to a high standard. Pranata (2025) explains that the quality of education is greatly influenced by the professionalism of teaching staff and educational administrators in fulfilling their educational mandate.

From the perspective of the *khasha-ish* exegesis, the use of the term “حفيظ” indicates the ability to safeguard a trust and fulfil responsibilities, whilst the term “علم” denotes competence in knowledge and scholarship. The choice of these two terms indicates that professionalism in Islam emphasises not only technical ability but also moral integrity and spiritual responsibility. In the context of Islamic education, headteachers, teachers and educational administrators must possess both academic ability and good moral character.

In terms of *al-furūq at-tarkībiyyah*, the juxtaposition of the two attributes “حفيظ” and “علم” reflects a balance between morality and competence. Thus, Surah Yusuf, verse 55, demonstrates that professionalism in Islamic education is founded upon the integration of competence, trustworthiness, moral integrity and spiritual responsibility.

6. Efficiency from the Perspective of Surah Al-Isra’: 26–27

Allah says :

وَلَا تُبْذَرُ تَبْذِيرًا ۖ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

This verse forms an important foundation for the concepts of efficiency and resource management in Islamic education. Efficiency is the ability to use resources appropriately, sparingly and productively so that educational objectives are achieved optimally. In the context of Islamic education, efficiency relates not only to financial management but also to the management of time, labour, facilities and human potential. Riinawati (2022) explains that the management of Islamic education must be carried out effectively and efficiently so that educational institutions are able to develop sustainably.

From the perspective of the *khasha-ish* interpretation, the use of the term “تبذر” indicates a prohibition against wastefulness carried out to an excessive degree and without a clear purpose. The use of the *mashdar* “تبذيرا” reinforces the meaning of the prohibition. Furthermore, the use of metaphors “إخوان الشياطين” highlights the moral and spiritual consequences of wasteful behaviour. In the context of Islamic education, inefficient behaviour can jeopardise the sustainability of educational institutions and undermine the quality of educational provision.

With regard to *al-furūq at-tarkībiyyah*, the structure of the prohibition “ولا تبذر” demonstrates a very firm form of prohibition. This structure indicates that Islam strongly rejects wastefulness in all aspects of life, including the management of education. Thus, *Surah Al-Isra’*: 26–27 shows that efficiency in Islamic education is not merely an economic issue, but also part of humanity’s moral and spiritual responsibility in managing the trust entrusted by Allah the Almighty.

Thematic Analysis of al-Farmawi’s Maudhū’ī Tafsir on Islamic Educational Management

Referring to the stages of thematic interpretation (*tafsīr maudhū’ī*) developed by al-Farmawi, the collected Qur’anic verses are not interpreted separately but are analyzed as a coherent and integrated thematic unity. The synthesis of the findings indicates that the Qur’an formulates a framework of Islamic educational management consisting of seven essential components: planning (Q.S. *Al-Hashr*: 18), organization (Q.S. *Ash-Shaff*: 4), leadership and accountability (Q.S. *An-Nisā’*: 58), consultation (*shūrā*) (Q.S. *Ash-Shūrā*: 38), supervision and evaluation (Q.S. *Az-Zalzalah*: 7–8), professionalism (Q.S. *Yusuf*: 55), and efficient resource management (Q.S. *Al-Isrā’*: 26–27).

These seven components are not isolated elements but are interconnected as a cohesive system of Islamic educational management. Planning serves as the foundation for determining institutional objectives, organization ensures order and coordination in the implementation of educational programs, while leadership and consultative dialogue function as mechanisms for effective decision-making. Meanwhile, supervision, professional competence, and efficiency contribute to maintaining the quality and sustainability of educational institutions. This integration highlights that educational

management in the Qur'anic perspective possesses a holistic character that integrates technical-managerial aspects with spiritual and ethical dimensions.

The findings reveal that Q.S. Al-Hashr: 18 serves as an essential foundation for educational planning, emphasizing the development of self-evaluation (*muḥāsabah*) and future-oriented perspectives. Furthermore, Q.S. Ash-Shaff: 4 highlights the fundamental principles of organizational formation, particularly concerning order, alignment with collective goals, and functional synchronization among institutional elements. These two important dimensions are further strengthened by Q.S. An-Nisā': 58, which emphasizes the significance of fulfilling *amānah* (trustworthiness) and applying professionalism in carrying out leadership roles within educational institutions.

Therefore, the Qur'anic perspective on successful educational management implies that its determining factors do not solely depend on technical managerial competence but are also strongly influenced by the moral quality and integrity of educational leaders. These findings are in line with the study conducted by Hasnah et al, which emphasizes that educational management in the Qur'an is not only oriented toward organizational effectiveness but also toward the cultivation of spiritual and ethical values (Hasnah et al., 2024).

In the context of Islamic education, decision-making should ideally be conducted through a process of *shūrā* (consultation) that emphasizes the principles of active participation and openness, as illustrated in Q.S. Ash-Shūrā: 38. This fundamental concept is further reinforced by Q.S. Az-Zalzalah: 7–8, which explicitly highlights the importance of objective and continuous supervision and evaluation. Furthermore, the principles of professionalism and efficiency in the management of educational resources are grounded in Q.S. Yusuf: 55 and Q.S. Al-Isrā': 26–27. Therefore, all the analyzed verses collectively construct an integrated educational management framework and establish an interconnected cycle encompassing comprehensive planning, systematic implementation, effective leadership, wise decision-making, careful supervision, and efficient as well as accountable resource management.

These findings are consistent with the study conducted by Riinawati, which argues that the functions of Islamic educational management constitute an integrated

system in which each component is interconnected in achieving the objectives of education (Riinawati, 2022).

These findings are further supported by Anam (2025), who argues that Islamic educational management achieves sustainable excellence when professional competence is integrated with spiritual values such as *amānah*, *‘adl*, and *iḥsān*. Similarly, Mudzakir (2025) demonstrates that Qur'anic principles of planning, leadership, consultation, supervision, and accountability constitute an integrated framework for Islamic educational management. These studies reinforce the present findings that the Qur'anic concept of educational management is inherently holistic, combining managerial effectiveness with ethical and spiritual values through the *khaṣā’iṣ al-tafsīr* approach.

According to al-Farmawi’s *maudhū’ī tafsīr* approach, the relationship among these verses indicates the existence of thematic coherence (*al-waḥdah al-mawḍū’iyyah*) in Islamic educational management. This coherence produces a management model rooted in the values of *taqwā* (God-consciousness), honesty in carrying out *amānah* (trust), consultative dialogue (*shūrā*), professional competence, and accountability. Therefore, educational management from the Qur'anic perspective is not merely intended to achieve institutional efficiency but also to cultivate an educational culture that reflects divine principles and concern for humanity.

This study makes a significant contribution through the application of the *khaṣā’iṣ al-tafsīr* method in analyzing Qur'anic verses related to Islamic educational management by referring to al-Farmawi’s *maudhū’ī tafsīr* framework, which serves as a reference for representing the management of Islamic educational institutions based on Qur'anic principles. While previous studies have predominantly examined Islamic educational management from conceptual and normative perspectives, this study seeks to uncover the managerial dimensions embedded within the Qur'an’s lexical choices, linguistic structures, and rhetorical arrangements of its verses. Through this approach, the findings demonstrate that the concept of Islamic educational management not only encompasses modern managerial functions, such as planning, organization, leadership, supervision, and evaluation, but also integrates the principles of *taqwā*, *amānah*, *shūrā*, professionalism, and efficiency as the spiritual foundations for the governance of educational institutions.

Conclusion

Through the *khaṣā'is al-tafsīr* approach and thematic synthesis using al-Farmawi's *maudhū'i tafsir* method, the findings of this study indicate that Islamic educational management in the Qur'an constitutes an integrated and interconnected system. This system encompasses the elements of planning, organization, leadership and *amānah* (trustworthiness), consultation (*shūrā*), supervision and evaluation, professionalism, and efficiency in resource management. The integration of these seven components forms a thematic unity (*al-wahdah al-mawḍū'iyah*) that combines managerial dimensions with moral and spiritual values in the implementation of education.

The *khaṣā'is al-tafsīr* approach employed in this study reveals that the principles of educational management are not only embedded in the semantic meanings of the Qur'anic verses but are also manifested through the precision of lexical choices, linguistic structures, and rhetorical arrangements of the Qur'anic discourse. The implications of these findings suggest a holistic model of Islamic educational management that aims not only to achieve organizational effectiveness but also to cultivate human character, moral responsibility, and spiritual integrity.

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