THE PRINCIPLES OF ISLAMIC EDUCATION MANAGEMENT IN SHAPING NOBLE CHARACTER FROM THE PERSPECTIVE OF SURAH AL-AHZAB 33:70

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Abstract
Islamic education management requires continuous innovation to stay relevant and beneficial. This system relies on the Qur'an and Hadith to guide individuals towards a better life in this world and the Hereafter. Key principles include integration, balance, universality, and dynamism. This study explores these principles in shaping noble character through Surah Al-Ahzab 33:70, using textual and contextual analysis. It draws from primary data in the Qur'an and secondary sources like tafsir books. The findings show that Islamic education management principles influence behavior towards God, oneself, others, and the environment, emphasizing honesty to foster progress and contribute to effective planning.

Keywords: Principles of Islamic Education Management, Noble Character, Surah Al-Ahzab 33:70

1. INTRODUCTION

Islamic education management is fundamentally based on the Qur'an and Hadith, which also serve as sources of Islamic law. The concept of education management can be simply defined as the organization and structuring of education to achieve goals effectively and efficiently. This study discusses the principles of Islamic education management in shaping noble character from the perspective of Surah Al-Ahzab 33:70. The Qur'an, as the primary source of Islamic teachings, is examined to reveal how the principles of education management are outlined, particularly in Surah Al-Ahzab 33:70, through integrated contemporary thinking.

The lack of detailed references on Islamic education management principles in shaping noble character from Surah Al-Ahzab 33:70 justifies this research, aiming to find an integrative concept from its original sources. The term education can be understood as the process of guiding physical and spiritual growth through mental, intellectual, and sensory training, which is expressed through terms such as *al-Ta'lim, al-Tarbiyah, al-Ta'dib, al-Tazkiyah, al-Tadris, al-Tafaqquh, al-Ta'aqqul, al-Tadabbur, al-Tazkirah, and al-Mauizah* (Mabrur, 2013). Combining these terms, education management is seen as guiding both physical and spiritual aspects to achieve desired goals.

Human actions, whether conscious (rational) or unconscious (mechanical/instinctual), essentially aim to maintain a balance in life. If this balance is disturbed, there is a drive to restore it, sometimes physiologically, like sweating in high heat, or intentionally, like eating when hungry.

A perspective requires concepts that are abstractions of ideas interpreted directly from their sources. Management and organization are closely related; without

management, achieving goals, especially in education, which involves transferring knowledge from one person to another, would be challenging.

The principles of Islamic education management from the perspective of the Qur'an are essential and must be integrated into education management, especially in the study of Surah Al-Ahzab. Other management functions should adhere to established concepts and principles. Understanding the Qur'an's content is crucial for implementing its teachings and avoiding prohibitions. One way to understand the Qur'an is by studying its exegesis (tafsir).

The fundamental principles in the Qur'an and Hadith are believed to be relevant to all aspects of human life. Given the importance of interpreting the Qur'an and Hadith, continuous study is necessary, as the prophetic period has ended and times continue to change with human thought evolution. The Qur'an, as an absolute source, provides guidance in Islamic education and other sciences, including education management. Everything related to education is written in divine revelation, including management principles. In this context, the focus is on the principle of honesty in Islamic education management, specifically from the Qur'anic verse on honesty (QS. Al-Ahzab/33:70).

2. RESEARCH METHODS

This library research study uses primary data from the Qur'anic verse Surah Al-Ahzab 33:70. Secondary data includes tafsir (exegesis) books, and supporting sources are books or writings relevant to the research topic. The method used for interpreting the Qur'anic verse concerning management principles is *Tafsir Tahlili*. *Tafsir Tahlili* is one of the four main methods of exegesis, alongside *Tafsir Maudhu'i*, *Tafsir Ijmali*, and *Tafsir Muqarin*. The primary reason for choosing *Tafsir Tahlili* is its popularity and its comprehensive approach to studying the Qur'an by examining the verses as they appear in the *mushaf* (Qur'anic text), considering the coherence (*munasabah*) between verses, and providing a general understanding of the verses and their supporting arguments (Ulwan et al., 2021).

3. RESULTS AND DISCUSSION

3.1. Understanding Islamic Education Management

Islamic education management refers to the process of administrating Islamic educational institutions in accordance with Islamic principles. This involves strategically utilizing learning resources and addressing related matters to achieve Islamic educational goals effectively and efficiently. Linguistically, "management" comes from the English word "management," which means administration, organization, or leadership. According to the English-Indonesian dictionary by John M. Echols and Hasan Shadily, management is derived from the verb "to manage," which means to oversee, organize, implement, administer, and handle.

Ramayulis states that a concept similar to the essence of management is *al-tadbir* (organization) (Ramayulis, 2001). This term is derived from the Arabic word *dabbara* (to arrange), which frequently appears in the Qur'an.

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ

From the content of the verse above, it can be understood that Allah SWT is the manager of the universe. The order of the cosmos is evidence of Allah SWT's greatness in managing the universe. However, since humans, created by Allah SWT, are designated as khalifah (stewards) on earth, they must manage and govern the earth as Allah manages the universe. Management, in a general sense, is the process of coordinating work activities to be completed efficiently and effectively with and through others (Robbins & Coulter, 2013).

Thus, Islamic education management, as stated by Ramayulis, is the process of utilizing all available resources (such as the Muslim community, educational institutions, etc.), both tangible and intangible. This utilization is carried out through cooperation with others in an effective, efficient, and productive manner to achieve happiness and well-being in both this world and the Hereafter (Ramayulis, 2001).

3.2. Principles of Islamic Education Management

Principles are the foundation, basis, or rules, which are fundamental truths that form the core of thinking or performing activities. Therefore, management principles are the fundamental truths or rules used as guidelines for leading cooperative efforts to achieve the highest balance in the goal-setting process.

Islamic education management encompasses various general principles that are flexible and can align with progress and development. Scholars of Islamic education have differing opinions on the fundamental principles of Islamic education management. According to Ramayulis, there are eight principles: sincerity, honesty, trustworthiness, justice, responsibility, dynamism, practicality, and flexibility (Ramayulis, 2000).

In contrast, Langgulung identifies seven principles: faith, morality, justice, equality, consultation, division of tasks and work, adherence to management functions, interaction, and sincerity (Langgulung, 1991).

Principles are essential in any system, including those established in Islamic education management from the Qur'anic perspective. They serve as guidelines for actions that have been repeatedly proven to be true.

There are questions about the differences between Islamic education management and other types of education management. While general management principles are broadly similar, specific aspects of Islamic education management require special handling. The core of management is the same across various fields, but the variables and cultural contexts differ, leading to specific differences in application and development.

3.3. Noble Character

The effort to place noble character in a more proportional manner requires at least two approaches. Ethymologically, "*akhlaq*" is derived from Arabic and is absorbed into Indonesian as "*Akhlak*." The plural form of "*Akhlak*" is "*khuluq*," meaning morals, character, behavior, or disposition (Ma'Luf, 1986). When "*akhlaq*" or "*khuluq*" is paired with "*karimah*," which means noble or exalted (Ma'Luf, 1986), it refers to character or behavior that is of noble or exalted nature.

Definitions of noble character can be referenced from several scholars, such as Al-Ghazali, Abdullah Darroz, Ibn Miskawayh, and Muhammad Jamaluddin Al-Qasimi ad-Dimashqi. According to Imam Al-Ghazali, *Akhlak* is a trait ingrained in the soul that causes actions to occur easily without conscious thought or consideration. Ibn Miskawayh, in his book "Towards the Perfection of *Akhlak*," explains that *Akhlak* is a state of the soul that causes it to act without deep thought or consideration. These actions are categorized into two types: natural actions stemming from character, and actions created through habit and training (Miskawaih, 1994).

Abdullah Darroz defines *Akhlak* as a force within the will that inclines towards choosing the right (good *Akhlak*) or wrong (bad *Akhlak*) side (Mustopa, 2014). Muhammad Jamaluddin Al-Qasimi ad-Dimashqi, in "Guidance to Achieve the Level of a Believer," describes *Akhlak* as a state or form of the soul that has deeply permeated a person. If this state results in good actions, it is considered noble character. Conversely, if it leads to bad actions, it is considered bad character (Addimasyqi, 2001).

In Islam, noble character encompasses all aspects of human life. This is understood from the purpose of noble *Akhlak* itself. Azhar Basyir, quoting Yusuf Qardawi, states that noble *Akhlak* aims to achieve happiness in both this world and the hereafter. Noble character is also a crucial means of binding the relationship between humans and God, understanding oneself as a creation, and positioning others according to shared faith and humanitarian values (Basyir & Nala, 1994).

Based on the understanding of *Akhlak*, it can be seen that noble character has several indicators: First, noble character is manifested in outward actions that reflect the state of the soul. These actions are signs or symptoms of character since the internal state can only be proven through its external manifestations. *Akhlak* is a trait in a person that drives actions, and if this trait becomes habitual, it will produce actions effortlessly, without much consideration.

The second indicator is that these actions occur easily and without extensive thought or consideration. If an action requires thought and consideration, it is not yet considered *Akhlak* but is still in the process of becoming *Akhlak*. The third indicator is habitual actions. Actions that show noble character are those that have become habitual. Actions that are not yet habitual are not considered *Akhlak* but are still in the process. According to the author, actions performed continuously will become habitual and occur easily, as *Akhlak* is a habit of will, as Ahmad Amin stated (A. Amin, 1975). The fourth indicator is that *Akhlak* actions are done with awareness (Mustopa, 2014). The ease of actions occurring without much thought does not imply they are performed unconsciously but rather with awareness. Actions that are done continuously become easier and may seem to occur without thought due to their habitual nature.

3.4. Surah Al-Ahzab 33:70

Islamic education management encompasses various general principles that are flexible and align with positive progress and development. These principles differentiate general education management from Islamic education management. According to Surah Al-Ahzab 33:70, one of the key principles of Islamic education management is honesty.

Among the traits that the Prophet Muhammad possessed even before his prophethood was honesty. Honesty earned him the nickname "Al-Amin" (the

Trustworthy), which made him respected and honored by all the Arab tribes at that time. This quality serves as an exemplary model for his followers, as honesty is a fundamental trait that can lead to successful leadership. In contemporary managerial basics, honesty remains invaluable. While science and technology advance, easing human life, they also bring changes, including shifts in values (Ulwan et al., 2021).

Honesty is a virtuous behavior and is central to success in daily activities. It is one of the core traits of the Prophet Muhammad, a quality that is rare and highly valuable because few people practice it. Many people, for various reasons and interests, often lie, which contradicts one's conscience. On the other hand, honesty reflects the true nature of the heart, as conscience cannot lie (Madani, 2021).

There are three types of honesty: (1) honesty in speech, which means aligning words with reality; (2) honesty in actions, which means consistency between words and actions; (3) honesty in intention, which is a higher level of honesty where both speech and actions are solely for the sake of Allah and known only to Him (Wahab, 2013). Imam Al-Ghazali further categorizes honesty (*sidq*) into five aspects (M. Amin, 2017): honesty in speech (*lisan*), honesty in intention (*niyyah*), honesty in will (*iradah*), honesty in keeping promises (*wafa' bil 'ahd*), and honesty in actions (*amaliah*).

QS. Al-Ahzab/33:70

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۙ ٧٠

Translation: *"You who have believed, fear Allah and speak a word that is straight."*

A.   Verse *Mufradat* (Vocabulary of the Verse)

The phrase *Qaulan sadidan* derives from the word *qaul*, which means speech or statement, and *sadid*, which means accurate or true. In the context of this verse, *qaul sadid* is directed at the believers, advising them to always speak appropriately and truthfully in any situation and condition. By doing so, as explained in the following verse (Surah Al-Ahzab 33:71), Allah will certainly forgive their sins and correct their actions.

B.   Verse *Munasabah* (Context of the Verse)

In the preceding verse, Allah discussed the Day of Judgment and the condition of those who oppose Allah, the Prophet, and the Muslims at that time. The subsequent verse explains that if those who opposed Allah truly repent and are righteous, Allah will forgive their sins.

C.   Verse *Tafsir* (Interpretation of the Verse)

In this verse, Allah commands the believers to remain pious and to always speak truthfully. This is because every word spoken will be recorded by the angels Raqib and Atid, which we will be held accountable for before Allah. As stated in Surah Qaf 50:18:

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ١٨

Translation: *"Not a word does he utter but there is a watcher by him ready [to record]."*

Allah forbids the believers from imitating the actions of the Jews who wronged Musa with unfounded accusations. Allah has cleared Musa's name from all allegations

because he holds a revered status with Allah. Allah commands the believers to maintain their faith, piety, and to speak truthfully. Those who embody these qualities will have their actions corrected by Allah, will have their sins forgiven, and will attain great success in this world and the Hereafter (Departemen Agama, 2011).

In the realm of Islamic education management, accountability to honesty as a noble character trait is crucial in fostering positive management. Responsibility or duty is understood as something that must be realized to ensure that the authority held is executed properly and correctly. From the perspective of Surah Al-Ahzab 33:70, the principle of Islamic education management in cultivating noble character plays a vital role in a person's life. By instilling honesty, all actions will have a positive impact, leading to progress and making significant contributions to existing plans.

3.5. Analysis of Surah Al-Ahzab 33:70

Islamic law governs human life on earth to achieve happiness in both this world and the Hereafter. It encompasses all aspects of human existence, including interactions with oneself, others, the environment, and God. Given the importance of ethics in human life, it is crucial to understand the connection between ethics and character. Humans are social beings who both seek guidance and need to provide guidance. The most effective form of guidance is education. Thus, ethics in education is vital, as Islamic education involves knowledge related to Islamic values, guiding and nurturing individuals to embody these values and develop noble character (*akhlakul karimah*) (Ulfa & Rachmah, 2021).

4. CONCLUSION

From the above discussion, it can be concluded that Islamic education management is a process of managing Islamic educational institutions in accordance with Islamic principles by utilizing educational resources and other related aspects to achieve Islamic educational goals effectively and efficiently. Principles are foundational rules or guidelines that form the basis for thinking or conducting activities. Therefore, management principles are fundamental rules or truths used as guidelines in leading collaborative efforts to achieve the highest possible balance in goal attainment.

In Islamic education management, responsibility for honesty as a noble character trait is crucial for creating positive management. Responsibility or duty is understood as something that must be realized to ensure that authority is executed properly and correctly. From the perspective of Surah Al-Ahzab 33:70, the principle of honesty in Islamic education management plays a significant role in shaping noble character. Instilling honesty ensures that all actions will have a positive impact, leading to progress and contributing significantly to existing plans.

This research has specific limitations, focusing solely on the principle of Islamic education management in shaping noble character from the perspective of Surah Al-Ahzab 33:70. Future research is suggested to expand references, link Islamic education management principles with more explicit discussion scopes, and add characteristics related to shaping noble character from the perspective of Surah Al-Ahzab 33:70.

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