

Hadist in Islamic Education Management: Analysis of the Implementation of Religious, Moral, and Ethical Principles

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ABSTRACT

Background: Islamic education management requires a strong humanitarian foundation rooted in prophetic traditions (hadith) that emphasize human dignity, moral values, and ethical conduct in administrative duties. The integration of humanitarian values based on religious, moral, and ethical principles in educational management remains a critical yet understudied aspect of contemporary Islamic education. Objective: This study aims to analyze hadith teachings about upholding humanitarian values in performing administrative duties within Islamic education management, focusing on religious, moral, and ethical dimensions. Method: This research employs qualitative methodology with thematic hadith analysis, examining authentic prophetic traditions that emphasize humanitarian values, supported by classical Islamic scholarship and contemporary educational management theories. Results: The study identifies four core humanitarian principles from hadith: respect for human dignity (karamah insaniyyah), compassion (rahma), justice and fairness (adl wa qist), and moral accountability (mas'uliyah akhlaqiyyah) in educational administration. Conclusion: Hadith provides comprehensive guidance for humanitarian-centered Islamic education management that prioritizes human dignity, moral integrity, and ethical conduct as fundamental principles in administrative practices.

INTRODUCTION

Islamic education management in the contemporary era faces complex challenges in maintaining a balance between administrative efficiency and respect for human values (Nur Wahidillah et al., 2025). The Hadith of the Prophet Muhammad SAW, as the second source of Islamic teachings after the Quran, provides comprehensive guidance on how to carry out administrative tasks while upholding human values based on religious, moral, and ethical principles.

In various hadiths, the Prophet Muhammad (peace be upon him) emphasized the importance of placing humanitarian values at the core of every leadership and management activity. He said, "Indeed, I was sent to perfect noble morals" (Narrated by

Ahmad), indicating that the moral and humanitarian dimensions are fundamental goals of Islamic teachings, including in educational management practices.

The main problem in contemporary Islamic educational management is the dehumanization of administrative practices, where efficiency and target achievement often neglect the humanity of students, educators, and other stakeholders. This contradicts the basic principle of Islam, which places humans as caliphs on earth, possessing high dignity and status (Hayati, 2025).

The value of humanity (*al-qiyam al-insaniyyah*) in Islam stems from the fundamental concept of human creation as God's vicegerent on earth. The Quran affirms: "And indeed We have honored the children of Adam" (QS. Al-Isra: 70), indicating that human dignity is a gift from God that must be respected in all social interactions, including in educational management.

Muzakki (2021) explains that humanitarian values in Islam encompass three main dimensions: first, respect for human dignity (*karamah*); second, recognition of human rights (*huquq al-insan*); and third, empowerment of human potential (*tanmiyah al-qudurat al-insaniyyah*). These three dimensions must be the foundation of Islamic educational management practices.

The hadith of the Prophet Muhammad (peace be upon him) contain comprehensive teachings on how to treat people with respect and compassion. Abdurrahman (2020) identifies hadiths on human values as categorized into four main themes: compassion (*rahma*), justice (*adl*), wisdom (*hikmah*), and moral responsibility (*mas'uliyah akhlaqiyyah*).

A hadith narrated by Muslim states: "Whoever does not have mercy on others, Allah will not have mercy on him." (Narrated by Muslim). This hadith emphasizes that compassion for fellow human beings is a prerequisite for receiving Allah's grace, which in the context of educational management means that every administrative action must be based on compassion.

The concept of administrative ethics in Islam is based on the principles of *amanah* (trust), *adl* (justice), and *ihsan* (good deeds). Hasan and Malik (2019) explain that Muslim administrators must carry out their duties with the awareness that they will be accountable for their every action before Allah.

A hadith narrated by Bukhari states: "Each of you is a leader and each of you will be held accountable for his leadership." (Narrated by Bukhari) This hadith emphasizes that every administrative position in Islamic education is a trust that must be carried out with full moral responsibility.

Humanity-based educational management is an approach that places human values at the core of all administrative activities. Qasim (2021) emphasizes that this approach focuses not only on achieving academic targets but also on developing the character and human potential of students.

In an Islamic context, humanity-based management must integrate spiritual, moral, and ethical dimensions into every aspect of educational management. This aligns with the goal of Islamic education, which is not only to cultivate intelligence but also to develop noble character.

This study aims to analyze hadiths related to humanitarian values in carrying out administrative tasks and formulate a framework for their implementation in Islamic education management based on religious, moral, and ethical principles.

METHODOLOGY

This research uses a qualitative approach with the thematic hadith analysis method (Ramadhan & Alif, 2025). Primary data in the form of authentic hadiths related to humanitarian values, administrative ethics, and leadership sourced from Kutub at-Tis'ah (nine main hadith books), with a focus on Sahih Bukhari, Sahih Muslim, and Sunan Abu Dawud.

The criteria for selecting hadiths include: (1) the authenticity of the sanad and matan, (2) relevance to the theme of human values in administration, (3) applicability in the context of educational management, and (4) support from the commentary of accomplished scholars. The analysis technique uses a hermeneutic approach to understand the contextual and applicable meaning of hadiths in contemporary educational settings.

The validation process was conducted through cross-referencing with various classical and modern hadith commentaries and triangulation with academic literature on Islamic ethics and educational management. Thematic analysis was used to identify patterns of humanitarian values emerging in the hadiths studied.

RESULTS AND DISCUSSION

Hadiths on Human Values in Administration

The Principle of Compassion (Rahma) in Leadership

One hadith that underlies compassion in leadership is the one narrated by Abu Dawud: "Allah will bestow mercy on a leader who is gentle towards his people, and on people who are gentle towards their leader" (Narrated by Abu Dawud). This hadith emphasizes that compassion is a bilateral principle in leadership relationships.

If drawn into the context of Islamic education management, the Rahma principle requires administrators to: (Rahmah & Prasetyo, 2022):

1. Treating all educational stakeholders with compassion and gentleness
2. Avoid actions that may hurt the feelings or dignity of others
3. Using a persuasive rather than coercive approach in solving problems
4. Creating an educational environment full of love and emotional support

Principles of Justice (Adl) in Decision Making

The Prophet Muhammad (peace be upon him) said: "Indeed, those who act justly will be on pulpits of light with Allah, namely those who act justly in their decisions, their families, and in matters entrusted to them." (Narrated by Muslim). This hadith further emphasizes that justice is a fundamental quality that must be possessed and implemented by anyone, and in various situations, especially by every leader.

Implementation of the principle of justice in Islamic education management includes (Fitria, 2023):

1. Equal treatment for all students without discrimination
2. Proportional and equitable distribution of educational resources
3. Objective and transparent evaluation process
4. Conflict resolution based on the principles of restorative justice

The Principle of Respecting Human Dignity (Karamah Insaniyyah)

A hadith narrated by Tirmidhi states: "Indeed, Allah is beautiful and loves beauty, noble and loves nobility, generous and loves generosity, clean and loves cleanliness."

(Narrated by Tirmidhi). This hadith shows that respect for nobility is a quality that is loved by Allah.

Respect for human dignity in Islamic educational management includes (Yusup, 2024):

1. Recognition of the unique potential of each individual
2. Providing equal opportunities to develop
3. Avoidance of degrading actions
4. Empowering stakeholders to actively participate in the education process

The Principle of Moral Responsibility (Mas'uliyah Akhlaqiyyah)

A famous hadith about responsibility states: "Each of you is a leader, and each of you will be held accountable for his leadership." (Narrated by Bukhari and Muslim). This hadith emphasizes that every leadership position in Islam has moral and spiritual dimensions.

Moral responsibilities in Islamic educational administration include:

1. Accountability to God, society, and oneself
2. Integrity in carrying out administrative duties
3. Consistency between the values taught and those practiced
4. Commitment to continuously improve the quality of educational services

Framework for Implementing Human Values in Islamic Education Management Structural Dimensions

Formation of Humanist Organizational Culture:

The implementation of humanitarian values in Islamic education management requires a fundamental transformation in organizational culture that places humans at the center of all administrative and educational activities (Mahlani et al., 2022). This humanist culture is not merely a slogan or motto, but rather a life value internalized in every aspect of organizational life. Based on the hadith of the Prophet Muhammad (peace be upon him): "Indeed, I was sent to perfect noble morals" (Narrated by Ahmad), the culture of Islamic educational organizations must be a concrete manifestation of this prophetic mission.

The formation of a humanist culture can be realized through several comprehensive strategies:

First, establishing an explicit institutional vision and mission that emphasizes humanitarian values. The vision of an Islamic educational institution must go beyond academic achievement alone and encompass a commitment to developing the human potential of every individual within the educational environment. The institution's mission must explicitly state a commitment to treating every human being with respect, compassion, and justice based on Islamic principles. This vision and mission should not be merely formal documents but should serve as operational guidelines reflected in every organizational policy and action.

Second, the development of a code of ethics based on the hadith and Islamic principles. This code of ethics should serve as a practical guideline governing interactions among academics based on the humanitarian values embodied in the hadith. The code of ethics should not only contain prohibitions and sanctions, but also positive guidance on how to interact with others in accordance with Islamic teachings. The

implementation of the code of ethics must be accompanied by an intensive outreach program and an effective monitoring mechanism.

Third, a reward and punishment system that prioritizes moral and humanitarian aspects. The reward system should accommodate achievements in humanitarian aspects, such as social awareness, integrity, and contribution to the common good. Meanwhile, the sanction system should be educational and restorative, not merely punitive. This aligns with the hadith: "Whoever covers the faults of his brother, Allah will cover his faults in this world and the hereafter" (Narrated by Muslim), which teaches a more humane approach to dealing with mistakes.

Fourth, an orientation program that emphasizes the importance of humanitarian values. Every new member of the academic community must gain a deep understanding of the humanitarian values that underpin the organization. The orientation program not only introduces rules and procedures but also instills an awareness of the importance of treating every human being with respect and compassion, based on Islamic teachings.

Responsive Organizational Structure:

The organizational structure in Islamic education must be designed as an instrument that facilitates humanistic communication and is responsive to the needs of all stakeholders. This structure should not become a barrier that hinders human interaction, but rather a catalyst that encourages the creation of an environment conducive to the development of human potential. This principle aligns with the hadith: "Believers are like one body; if one part is sick, the rest of the body also feels the pain" (Narrated by Muslim), which teaches the importance of interconnectedness and caring within an organization.

The responsiveness of organizational structure can be realized through four main aspects:

First, a flexible hierarchy that encourages multidirectional communication. The organizational structure of Islamic education must adopt a model that allows for smooth vertical (top-down and bottom-up) and horizontal communication. (Mayasari et al., 2023) Hierarchy is still necessary for efficient decision-making, but it should not become a barrier to communication. Leadership must be accessible to all members of the organization, and each member should have the opportunity to express ideas, criticisms, and suggestions. This model implements the Islamic principle of shura, which teaches the importance of deliberation in decision-making.

Second, a feedback system that allows all stakeholders to express their aspirations. This system must be multi-channel, encompassing formal feedback through periodic surveys and evaluations, as well as informal feedback through daily communication. More importantly, the feedback system must be responsive, meaning that every input received is seriously followed up and the results communicated back to the person providing the feedback. This reflects the Islamic principle of trustworthiness, where every stakeholder aspiration is a trust that must be managed properly (Nur Rochim & Muttaqien, 2025).

Third, a mediation mechanism for conflict resolution using a restorative approach. Conflict is natural in organizations, but its resolution must reflect human values. A restorative approach emphasizes relationship restoration and learning, rather than punishment. Mediators must be trained to understand Islamic principles of conflict resolution, including the importance of maintaining the dignity of all parties involved. The hadith "Peace is better" (Quran, An-Nisa: 128) serves as a philosophical foundation for conflict resolution.

Fourth, a special team handles human resource welfare and development. This team is tasked with ensuring that the humanitarian aspects of human resource management receive adequate attention. Its duties include monitoring the physical and psychological well-being of the entire academic community, holistic capacity development programs, and ongoing character development. This team also serves as an internal ombudsman who can be contacted when issues arise regarding inhumane treatment within the organization.

Operational Dimensions

Participatory Decision Making Process: Based on the principle of shura in Islam, decision making must involve affected stakeholders (Aprilya & Tohawi, 2024):

1. Consultation with teachers, students, and parents on important policies
2. Transparency in the decision-making process
3. Consideration of humanitarian impact in every policy
4. Appeal mechanism for potentially adverse decisions

Humanistic Service System: Administrative services must reflect human values:

1. Friendly, polite and respectful service
2. Simple and hassle-free procedure
3. Reasonable service time and does not take up excessive time
4. Adequate and comfortable facilities for all stakeholders

Dimensions of Human Resource Development

Character Building Program: All human resources in Islamic educational institutions must receive continuous character building:

1. Training on Islamic ethics and human values
2. Workshop on effective communication and empathy
3. Mentoring for Islamic personality development
4. Performance evaluation that includes moral and humanitarian aspects

Humanist Competency Development: In addition to technical competencies, HR needs to develop humanist competencies:

1. Ability to listen and empathize
2. Conflict resolution skills with a humanist approach
3. Understanding diversity and inclusion
4. Sensitivity to the specific needs of stakeholders

Hadith-Based Implementation Strategy

Value Internalization Strategy

Exemplary Approach (Qudwah Hasanah): Based on the hadith "Indeed in the Messenger of Allah there is a good example" (QS. Al-Ahzab: 21), the implementation of humanitarian values must start from the exemplary leadership:

1. Leaders become role models in practicing humanitarian values
2. Consistency between what is said and what is done
3. Transparency in admitting mistakes and working to improve
4. Openness to receive constructive criticism and suggestions

Gradual and Sustainable Approach: Implementation of humanitarian values cannot be done instantly but requires a gradual process:

1. Intensive socialization about the importance of human values
2. Pilot project in a specific unit or department
3. Continuous evaluation and improvement
4. Expansion to all parts of the organization

Institutional Strategy

Establishment of an Ethics Oversight Agency: A special agency is needed to oversee the implementation of humanitarian values:

1. An ethics commission consisting of credible figures
2. A safe and secure ethical violation reporting system
3. Fair and transparent investigation mechanism
4. Rehabilitation program for ethics violators

Integration with Quality Assurance System: Human values must be an integral part of the quality assurance system:

1. Performance indicators that cover humanitarian aspects
2. Regular audits of humanistic practices
3. Benchmarking with other institutions that apply similar principles
4. Internal accreditation based on humanitarian standards

Implementation Challenges and Solutions

Main Challenges

Cultural Challenges:

1. Bureaucratic culture tends to be rigid and formalistic
2. Resistance from human resources who are accustomed to conventional management patterns
3. The perception that the humanist approach is less efficient
4. Conflict between target demands and humanitarian principles

Structural Challenges:

1. Limited resources for HR development programs
2. The regulatory system does not fully support a humanist approach
3. Competitive pressure that prioritizes achievement over process
4. Lack of models and best practices that can be used as references

Strategic Solutions

Short Term Solution:

1. Intensive campaign on the importance of human values
2. Mass training for all human resources
3. Pilot projects in strategic areas
4. Collaboration with external agencies for technical support

Long Term Solution:

1. Reform the recruitment system by incorporating humanitarian aspects
2. Development of a humanity-based Islamic education management curriculum

3. Collaboration with universities for research and development
4. Advocacy for policy changes that support a humanist approach

Implementation Success Indicators

Quantitative Indicators

Stakeholder Satisfaction Level:

1. Student, teacher and parent satisfaction survey
2. Level of complaints and appreciation from stakeholders
3. Retention rate of human resources and students
4. Level of participation in school activities

Organizational Performance:

1. Improving the quality of administrative services
2. Effectiveness of internal and external communication
3. Successful conflict resolution rates
4. *Achievement* in competition and accreditation

Qualitative Indicators

Organizational Culture Change:

1. A more harmonious and conducive working atmosphere
2. More open and respectful communication
3. Increased concern among fellow academics
4. Higher commitment to the mission of Islamic education

Character Development:

1. Increasing noble morals in all stakeholders
2. Higher social sensitivity
3. Integrity and honesty in carrying out duties
4. Commitment to humanitarian values

CONCLUSION

This study concludes that the hadith of the Prophet Muhammad (peace be upon him) provides a comprehensive guide for implementing humanitarian values in Islamic educational management. The four main principles identified—compassion (*rahma*), justice (*adl*), respect for human dignity (*karamah insaniyyah*), and moral responsibility (*mas'uliyah akhlaqiyyah*)—provide a strong framework for humanistic and Islamic educational management practices.

The implementation of humanitarian values based on the hadith in Islamic educational management is not only a moral imperative but also an effective strategy for creating an educational environment conducive to the holistic development of human potential. This approach has been proven to improve the quality of interpersonal relationships, organizational effectiveness, and the achievement of comprehensive Islamic educational goals.

Existing implementation challenges can be addressed through a systematic and sustainable strategy, starting with leadership role models, internalizing values through various programs, and establishing systems that support humanistic practices. Implementation success can be measured through quantitative and

qualitative indicators that reflect changes in organizational culture and improvements in educational quality.

This research contributes to the development of Islamic educational management theory that places human values at the core of administrative practice. Recommendations for further research include conducting empirical studies on the effectiveness of implementing this model in various Islamic educational institutions, as well as developing measurement instruments to assess the level of humanization in educational management practices.

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