

Tafsir Al- Quran Ayat 5 Surah As- Sajdah in the Perspective of Islamic Education Management

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ABSTRACT

This study examines the interpretation of the fifth verse of Surah As-Sajdah from the perspective of Islamic educational management to understand the concept of planning and management in an educational system based on Islamic values. The verse that reads "Yudabbiru al-amra min as-sama'i ila al-ardhi thumma ya'ruju ilaihi fi yaumin kana miqdaruhu alfa sanatin mimma ta'uddun" provides a comprehensive picture of the concept of divine management that can be adapted in the context of managing Islamic educational institutions. This study uses a qualitative method with a thematic interpretation approach and literature study. The results show that the verse contains fundamental management principles that include strategic planning (tadbir), continuous supervision, organizational hierarchy, systematic coordination, and long-term evaluation. The findings of this study provide practical implications in the form of an Islamic educational management development model based on Quranic values with an emphasis on holistic planning, effective coordination, and continuous evaluation. This study contributes to the development of Islamic educational management theory that integrates Quranic wisdom with modern management practices.

INTRODUCTION

Islamic education management faces complex challenges in the era of globalization and modernization. Islamic educational institutions require a strong philosophical and conceptual foundation to compete while maintaining their Islamic identity. The Quran, as the primary source of Islamic teachings, provides various fundamental principles and concepts that can be adapted to the management of modern educational institutions.

The fifth verse of Surah As-Sajdah offers a unique perspective on the concept of management, originating directly from Allah Subhanahu wa Ta'ala. This verse describes how Allah regulates all the affairs of the universe in a systematic, measurable, and sustainable manner. The concept of regulation or management in this verse has broad dimensions, encompassing aspects of planning, implementation, supervision, and evaluation, which can be applied in the context of Islamic educational management.

The verse states:

"تَعْدُونَ مِمَّا مَقْدَارُهُ كَانَ يَوْمٌ فِي إِلَيْهِ يَعْزُجُ تَمَّ الْأَرْضُ إِلَى السَّمَاءِ مِنَ الْأَمْرِ يُدِيرُ"

Literally meaning *"He arranges affairs from the heavens to the earth, then they ascend to Him in a day the measure of which is a thousand years of your reckoning."*

The concept of *tadbir* (regulation), the key word in this verse, has profound implications for the development of Islamic educational management theory and practice. A comprehensive understanding of this verse can significantly contribute to the development of an authentic, effective, and modern model of Islamic educational management.

Thematic interpretation, also known as *maudhu'i* interpretation, is a method of interpreting the Quran that has developed in the modern era. Abdul Hayy Al-Farmawi defined this method as a method of interpreting the Quran by collecting verses related to a particular theme or topic and then analyzing them comprehensively to understand the Quran's perspective on that topic.

The main characteristics of thematic interpretation encompass several fundamental aspects. First, a holistic approach that seeks to understand the Quran's perspective on a topic as a whole. Second, a systematic methodology for collecting and analyzing relevant verses. Third, a practical orientation that aims to provide solutions to contemporary problems based on Quranic guidance.

In the context of this research, the thematic interpretation method was used to examine the concept of Islamic educational management through an in-depth analysis of the fifth verse of Surah As-Sajdah. This approach enabled the researcher to gain a comprehensive understanding of the management principles contained within the verse.

Management from an Islamic perspective has distinct characteristics and principles from conventional management concepts. Ahmad Ibrahim Abu Sinn, in his work on sharia management, asserts that Islamic management is built on a foundation of faith, sharia, and morals derived from the Quran and Sunnah.

The fundamental principles of Islamic management encompass several key aspects. First, the principle of monotheism, which establishes God as the ultimate source of all power and authority. Second, the principle of the caliphate, which positions humans as God's vicegerents on earth, responsible for managing His trust. Third, the principle of justice, which requires the fair and proportional management of resources. Fourth, the principle of accountability, which mandates accountability not only to humans but also to God Almighty.

The concept of *tadbir* (regulation) in Islam has broad and profound dimensions. Etymologically, the word *tadbir* comes from the root word *dabbara*, which means to organize, manage, plan, or carefully consider. In the context of management, *tadbir* encompasses the entire managerial process, from planning and organizing to implementation, to monitoring and evaluation.

Islamic educational management can be defined as the process of planning, organizing, implementing, and supervising educational activities based on Islamic values to achieve predetermined educational goals. This definition emphasizes the integration of management functions with Islamic values and principles.

The characteristics of Islamic educational management that distinguish it from conventional educational management encompass several aspects. First, a goal-oriented approach that focuses not only on academic achievement but also on developing a holistic Muslim personality. Second, the integration of spiritual values throughout the managerial process. Third, an emphasis on morals and ethics in leadership and decision-

making. Fourth, the concept of dual accountability: to worldly stakeholders and to Allah Subhanahu wa Ta'ala.

The goal of Islamic education is holistic and encompasses the development of all human potential. According to Al-Attas, the goal of Islamic education is to produce good people, namely people who are aware of their position in relation to God, society, and the universe. The concept of the perfect human being is the ideal type to be achieved through the Islamic educational process.

Surah As-Sajdah is a Makkiyah surah which consists of 30 verses and discusses various fundamental themes in Islamic teachings. The name of this surah is taken from the word "sajdah" which is mentioned in verse 15, referring to the posture of prostration as a form of devotion to Allah.

The main themes of Surat As-Sajdah include the oneness of Allah, the creation of the universe, prophethood, the last day, and Allah's regulation of the affairs of the universe. The fifth verse which is the focus of this research is in the context of a discussion about God's power in regulating all affairs of the universe.

Classical commentators such as Ibn Jarir At-Tabari, Ibn Kathir, and Al-Qurtubi provide comprehensive interpretations of this verse. Meanwhile, contemporary commentators such as Sayyid Qutb, Muhammad Abduh, and Hamka provide a more contextual perspective to modern conditions.

Several previous studies have examined aspects related to this research topic. Mahmud Arif's (2018) study on "Islamic Education Management from a Quranic Perspective" provides a general overview of educational management principles in the Quran. However, this study has not focused on analyzing specific verses.

Ahmad Syahid's (2019) study on "The Concept of Tadbir in the Quran and Its Implementation in Islamic Organizational Management" provides a linguistic analysis of the concept of tadbir, but does not specifically focus on the context of Islamic education. Fatimah Az-Zahra's (2020) study on "Managerial Values in Surah As-Sajdah" provides a general overview of the management values in the surah, but does not provide an in-depth analysis of the fifth verse.

The gap identified from previous studies is the absence of a comprehensive study that specifically analyzes the fifth verse of Surah As-Sajdah from the perspective of Islamic education management using an in-depth thematic interpretation approach.

Based on the background outlined above, several fundamental problems in contemporary Islamic educational management can be identified. First, there is limited in-depth study of Quranic verses relating to management concepts for application in the context of Islamic education. Second, the suboptimal integration of Quranic principles with modern management practices in the management of Islamic educational institutions. Third, there is a lack of theoretical models for Islamic educational management based on a comprehensive interpretation of Quranic verses.

Based on the problem identification, this study formulated three main questions that became the focus of the study. First, how are the interpretations of the fifth verse of Surah As-Sajdah according to classical and contemporary exegetes in the context of Islamic educational management? Second, what management principles can be extracted from the fifth verse of Surah As-Sajdah and applied in the management of Islamic educational institutions? Third, how can the implementation model of the tadbir concept contained in the verse be practically applied in the Islamic educational management system.

This research aims to achieve three main objectives. First, to analyze and interpret the interpretation of the fifth verse of Surah As-Sajdah from the perspective of Islamic educational management, based on the views of classical and contemporary commentators. Second, to identify and formulate the management principles contained in the verse for application in the management of Islamic educational institutions. Third, to develop a comprehensive and applicable implementation model for the concept of *tadbir* in an Islamic educational management system.

This research is expected to provide both theoretical and practical benefits. The theoretical benefits of this research are to contribute to enriching the body of knowledge on thematic interpretation in the field of Islamic educational management, developing Islamic educational management theory based on Quranic values, and strengthening the epistemological basis of Islamic educational management.

The practical benefits of this research include providing conceptual guidelines for managers of Islamic educational institutions in developing effective management systems, providing a reference for the development of Islamic educational policies at various levels, and providing a framework for evaluating and improving the quality of management of Islamic educational institutions.

The scope of this research is limited to the interpretation of the fifth verse of Surah As-Sajdah, focusing on aspects related to Islamic educational management. This study examines various interpretations from classical to contemporary scholars to gain a comprehensive understanding of the concept of *tadbir* and its implementation in the context of Islamic education.

METHODOLOGY

This study uses a qualitative approach with library research. The method used is thematic interpretation analysis that focuses on the study of the fifth verse of Surah As-Sajdah from the perspective of Islamic education management. The qualitative approach was chosen because this study aims to understand and interpret the meaning contained in the text of the Quran, specifically the fifth verse of Surah As-Sajdah, in the context of Islamic education management. This type of library research was chosen because the data analyzed are written texts from various primary and secondary sources.

The data sources in this study are divided into two main categories: primary data sources and secondary data sources. The primary data source is the Quran, specifically the fifth verse of Surah As-Sajdah, along with various *tafsir* books that interpret the verse.

The *tafsir* books that are primary data sources include classic *tafsir* such as *Jami' Al-Bayan fi Ta'wil Al-Quran* by At-Tabari, *Tafsir Al-Quran Al-Azhim* by Ibn Kathir, *Al-Jami' li Ahkam Al-Quran* by Al-Qurtubi, and *Mafatih Al-Ghaib* by Ar-Razi. The contemporary *tafsir* used includes *Fi Zhilal Al-Quran* by Sayyid Qutb, *Tafsir Al-Manar* by Muhammad Abduh and Rasyid Ridha, and *Tafsir Al-Azhar* by Hamka.

Secondary data sources include books, scientific journals, articles, and other written works related to Islamic education management, thematic interpretations, and topics relevant to this research.

The data collection technique used in this study was the documentation method, which involves recording and reviewing written documents relevant to the research topic. The data collection process involved several systematic stages.

The first stage is an inventory of data sources by identifying and collecting various commentaries, books, journals, and scientific works related to the research

topic. The second stage is the classification of data sources based on their relevance to the research focus. The third stage is data extraction by recording and citing relevant sections from various data sources.

The data analysis in this study used content analysis techniques with a thematic interpretation approach. The analysis process was carried out through several systematic steps in accordance with the thematic interpretation methodology developed by Abdul Hayy Al-Farmawi.

The first step is determining the theme by establishing Islamic education management as the main theme that will be studied through the fifth verse of Surah As-Sajdah.

The second step is an inventory of verses by identifying verses related to the theme of management in the Quran, with the main focus on the fifth verse of Surah As-Sajdah.

The third step is linguistic analysis by examining the language structure, etymological meaning, and semantic nuances of the key words in the verse.

The fourth step is compiling interpretations by collecting and analyzing various interpretations from classical and contemporary commentators.

The fifth step is a comparative analysis, comparing various interpretations to identify similarities and differences. The sixth step is a synthesis, combining the various findings to formulate the principles of Islamic educational management contained in the verse.

To ensure the validity of the data and the reliability of the research results, several validation techniques were used. Source triangulation involved using different data sources to corroborate the research findings. Theoretical triangulation involved using multiple theoretical perspectives in analyzing the data.

Member checking was conducted by consulting the analysis results with experts in Islamic interpretation and education management to obtain validation and input. Dependability audits were conducted by systematically documenting the entire research process to allow for replication.

RESULTS AND DISCUSSION

Linguistic Analysis of the Fifth Verse of Surah As-Sajdah

The fifth verse of Surah As-Sajdah reads:

يَعْرِجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ مِائًا تَعْدُونَ God willing

Translation: "*He regulates affairs from heaven to earth, then (affairs) ascend to Him in one day whose length (length) is a thousand years according to your calculations.*"

Morphological and Syntactic Analysis

A morphological analysis of this verse reveals a linguistic structure rich in managerial meaning. The word "yudabbiru" (yudabbiru) is an imperfect verb in the mujarrad mazid form with the letter tasydid, indicating the intensity and continuity of the action. This morphological structure indicates that the arrangements made are continuous and intensive.

The root word "يُدَبِّرُ" is ر-ب-د, which etymologically means "behind" or "following from behind." In the context of management, this meaning has evolved into "considering the consequences," "planning carefully," and "managing wisely." This

word demonstrates a management concept that is not merely reactive but proactive and anticipatory.

The object of the word "يُدِيرُ" is "الأمر" (al-amr), which literally means "affair" or "matter." In a broader context, this word refers to the entire system and mechanism that governs the life of the universe. The use of the definite article "ال" (al) indicates that the matter in question is comprehensive and universal.

The phrase "الأرض إلى السماء من" (min as-sama'i ila al-ardh) describes the spatial dimension of the management process. The word "السماء" (as-sama') refers not only to the physical sky but also to the spiritual and transcendent dimensions, while "الأرض" (al-ardh) refers to the material and immanent dimensions. This phrase indicates that effective management must integrate the spiritual and material dimensions.

Semantics and Pragmatics

Semantic analysis reveals that this verse uses a journey metaphor to describe the management process. The word "يَعْرُجُ" (ya'ruju) meaning "to rise" or "to increase" indicates a process of evaluation and reporting that moves from the operational level to the strategic level.

The temporal dimension depicted through the phrase "Fi yaumin kana miqdaruhu alfa sanah" (fi yaumin kana miqdaruhu alfa sanah) indicates a long-term perspective in management. The number one thousand years is not intended as a literal mathematical calculation, but as a symbol of long-term planning that goes beyond the ordinary human perspective.

Interpretations of Classical Exegetes

At-Tabari's Interpretation

Abu Ja'far Muhammad ibn Jarir At-Tabari, in his book *Jami' Al-Bayan fi Ta'wil Al-Quran*, provides a comprehensive interpretation of this verse. According to At-Tabari, the words "الأمر يُدِيرُ" indicate that Allah Subhanahu wa Ta'ala regulates all the affairs of the universe with His absolute power and will.

At-Tabari emphasized that the phrase "The Most High and the Most High" describes a hierarchy of power and a structured system of governance. According to him, Allah directs major matters in the heavens, then brings them down to earth through various intermediaries such as angels and natural laws.

In the context of Islamic educational management, At-Tabari's interpretation provides a foundation for understanding the importance of organizational hierarchy and a clear system of delegation of authority. This top-down organizational concept can be implemented in the organizational structure of Islamic educational institutions.

Ibn Kathir's Interpretation

Ismail ibn Umar ibn Kathir, in his *Tafsir Al-Quran Al-Azhim*, provides a more detailed interpretation of the regulatory mechanism described in this verse. Ibn Kathir emphasizes that God's regulation is systematic, measurable, and continuous.

According to Ibn Kathir, the phrase "إِلَيْهِ يَعْرُجُ ثُمَّ" indicates a system of reporting and accountability in the governance of the universe. Every action and decision ultimately returns to Allah as the ultimate source of authority.

The implication of Ibn Kathir's interpretation for Islamic educational management is the importance of a transparent reporting system and clear accountability at every level of management. Every decision and action in an Islamic educational institution must be accountable both horizontally and vertically.

Abu Abdullah Muhammad ibn Ahmad Al-Qurtubi in the book *Al-Jami' li Ahkam Al-Quran* provides a more applicable perspective on this verse. Al-Qurtubi emphasized aspects of justice and wisdom in the management of affairs.

According to Al-Qurtubi, the concept of "تَدْبِير" (tadbir) includes not only the technical aspects of regulation but also the moral and ethical aspects. Good arrangements must be based on the principles of justice, wisdom and mutual benefit.

In the context of Islamic educational management, Al-Qurtubi's interpretation places emphasis on the managerial ethical aspects and the social responsibility of educational institutions towards society.

Interpretations of Contemporary Exegetes

Interpretation of Sayyid Quthb

Sayyid Quthb, in his book *Fi Zhilal Al-Quran*, provides a more contextual interpretation of this verse. Quthb emphasizes the dynamic and balanced aspects of the regulatory system described in the verse.

According to Quthb, this verse describes an ideal management system that balances long-term planning with flexibility in implementation. The concept of time depicted in the verse demonstrates a strategic perspective that transcends short-term interests.

Quthb also emphasized the integration of the spiritual and material dimensions in management. He argued that effective management cannot ignore either dimension.

Muhammad Abduh's Interpretation

Muhammad Abduh, in his *Tafsir Al-Manar*, provides a reformist perspective on this verse. Abduh emphasized the importance of rationality and effectiveness in an Islamic management system.

According to Abduh, the concept of tadbir in this verse can serve as a model for developing a modern management system that remains grounded in Islamic values. He emphasized the importance of adopting modern management methods that do not conflict with Islamic principles.

Hamka's Interpretation

Hamka, in his *Tafsir Al-Azhar*, provides a more practical and applicable interpretation of this verse. Hamka emphasizes the leadership and responsibility aspects of Islamic management.

According to Hamka, this verse provides guidance for Muslim leaders in managing organizations and institutions. The concept of governance from heaven to earth demonstrates the need for a lofty vision and down-to-earth implementation.

Extracting Management Principles from the Verses

Principles of Strategic Planning (At-Takhtit Al-Istiratiiji)

Based on linguistic analysis and various interpretations, the concept of "تَدْبِير" (tadbir) in this verse contains the principle of comprehensive strategic planning. Strategic planning in the context of Islamic education must include a long-term vision that integrates worldly and spiritual goals.

The implementation of this principle in Islamic education management includes the formulation of a clear vision and mission based on Islamic values, integrative curriculum planning between religious and general knowledge, the determination of

holistic educational goals that include spiritual and intellectual aspects, and the development of long-term strategies that are adaptive to changing times.

Principles of Hierarchy and Coordination (Mabda' At-Tadarruj wa At-Tansiq)

The phrase "The Most High and the Most Merciful" in the verse indicates the existence of an organized hierarchical system in management. This principle emphasizes the importance of a clear organizational structure with a proper division of authority and responsibility.

In the context of Islamic educational institutions, this principle is implemented through a clear organizational structure starting from the policymaker level to the implementer, effective coordination between various units and departments, a structured and transparent communication system, and a participatory but controlled decision-making mechanism.

Principles of Evaluation and Accountability (Mabda' At-Taqwim wa Al-Muhasabah)

The concept of "إِلَيْهِ يَعْرُجُ كُلُّ شَيْءٍ" indicates a continuous process of evaluation and accountability. This principle emphasizes the importance of a comprehensive monitoring and evaluation system in Islamic education management.

Implementation of this principle includes the development of an evaluation system that measures not only academic achievement but also character and spiritual development, continuous monitoring of the learning and management process, periodic internal and external audits, and accountability to stakeholders and to Allah Subhanahu wa Ta'ala.

The Principles of Time Management and Sustainability (Mabda' Idarat Al-Waqt wa Al-Istimrariyyah)

The temporal dimension depicted in the verse through the phrase "مَفْدَارُهُ كَانَ يَوْمٌ فِي سَنَةِ أَلْفٍ" indicates a long-term and sustainable perspective in management. This principle emphasizes the importance of planning beyond short-term interests.

The application of this principle includes the development of sustainable and ongoing education programs, optimizing the use of time in the learning process, thorough leadership succession planning, and long-term investment in human resource and infrastructure development.

Implementation Model in Islamic Education Management

Strategic Level (Al-Mustawā Al-Istirāṭijī)

At the strategic level, the implementation of the principles of governance includes formulating an organizational vision, mission, and values based on the Quran and Sunnah. The vision must reflect the ultimate goal of Islamic education: the formation of perfect human beings who possess a balance of spiritual, emotional, and intellectual intelligence.

Long-term strategic policy development must consider global educational trends while maintaining the institution's Islamic identity. Resource allocation must be optimal to achieve the holistic goals of Islamic education.

Tactical Level (Al-Mustawā At-Takṭikī)

At the tactical level, implementation involves developing educational programs and activities that align with the organization's strategy. Coordination between

departments or units within the educational institution must be effective to ensure synergy in achieving goals.

Developing an integrated management information system will support accurate and timely decision-making. This system must be able to provide the data and information necessary for regular monitoring and evaluation.

Operational Level (Al-Mustawā At-Tanfīdhī)

At the operational level, implementation focuses on integrative learning between Islamic values and modern science. Character development of students based on Quranic morals must be an integral part of the learning process.

Evaluation of learning outcomes must be conducted continuously using valid and reliable instruments. Evaluation should measure not only cognitive aspects but also affective and psychomotor aspects, in line with the holistic goals of Islamic education.

Implications and Recommendations

Theoretical Implications

This research provides several significant theoretical implications for the development of Islamic educational management theory. First, it strengthens the epistemological basis of Islamic educational management by demonstrating that the Quran contains management principles that can be adapted to a modern context.

Second, this research develops an integrative model of Islamic educational management that combines spiritual values with modern management practices. This model can be an alternative for Islamic educational institutions seeking to maintain their Islamic identity while improving managerial effectiveness.

Third, this study demonstrates the relevance of the thematic interpretation method in examining contemporary issues, particularly in the fields of management and organizations. This opens up opportunities for further research using a similar approach.

Practical Implications

Practically, this research provides guidelines for managers of Islamic educational institutions in developing effective and Islamic management systems. The principles identified can be implemented in various aspects of management, from strategic planning to performance evaluation.

This research can also serve as a reference for developing Islamic education policies at various levels, from institutional to national. The government and relevant stakeholders can use the findings in formulating regulations and guidelines for Islamic educational institutions.

Recommendations for Further Research

Based on the findings and limitations of this study, several recommendations can be made for further research. First, empirical research is needed to test the effectiveness of the Islamic education management model developed in this study.

Second, comparative research between various verses of the Quran related to management can provide a more comprehensive picture of the concept of management from an Islamic perspective.

Third, research on the implementation of Quranic management principles in different contexts such as business management, government, or social organizations can expand the application of this research findings.

CONCLUSION

Based on a comprehensive analysis of the fifth verse of Surah As-Sajdah from the perspective of Islamic educational management, several important points can be concluded. First, the verse contains the concept of *tadbir*, which encompasses fundamental management principles such as strategic planning, organizational hierarchy, systematic coordination, continuous evaluation, and effective time management.

Second, the interpretations of both classical and contemporary commentators provide a rich perspective on the managerial dimension of the verse. They agree that this verse describes an ideal management system that integrates spiritual and material aspects.

Third, the management principles extracted from this verse can be implemented at various levels of Islamic education management, from strategic to operational. The developed implementation model provides a practical framework for managers of Islamic educational institutions.

Fourth, this research demonstrates the relevance and validity of the thematic interpretation approach in examining contemporary issues. This method has proven effective in exploring the wisdom of the Quran to provide solutions to modern problems.

Fifth, the Islamic educational management model based on the fifth verse of Surah As-Sajdah offers an authentic and effective alternative for Islamic educational institutions that wish to integrate spiritual values with modern management practices.

This research contributes to the development of an indigenous Islamic educational management theory that is both responsive to the challenges of globalization. Its findings are expected to stimulate further research that examines the wisdom of the Quran from the perspective of other modern sciences.

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