

AN INQUIRY OF THE PRINCIPLES OF ISLAMIC EDUCATION MANAGEMENT IN THE QUR'AN

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Abstract: This article analyzes several well-known interpretations of the principles of Islamic education management in the Qur'an, Surah al-Taubah verse 60. This analysis examines the implied meaning so that it is very relevant to current conditions regarding the principles of Islamic education management in socializing, collecting and sharing zakat to those who are entitled to receive it. This study is enriched with a particular *tahlili* interpretation approach to the terminology of zakat contained in the Qur'an Surah al-Taubah verse 60. The results of the zakat distribution education management, constitutional education management principles of zakat management, education management principles for asset cleaning, ideological, doctrinal education management principles, undergraduate education management, and human resource education management.

Abstrak: Artikel ini menganalisis beberapa tafsir ternama tentang wawasan prinsip manajemen pendidikan Islam dalam al-Qur'an surah al-Taubah ayat 60. Analisis ini menelaah makna yang tersirat sehingga menjadi sangat relevan dengan kondisi saat ini terkait prinsip manajemen pendidikan Islam dalam mensosialisasikan, mengumpulkan dan membagikan zakat kepada orang-orang yang berhak menerimanya. Kajian ini diperkaya dengan pendekatan tafsir *tahlili* khusus pada terminologi zakat yang terdapat dalam al-Qur'an Surah al-Taubah ayat 60. Hasil telaah menunjukkan bahwa ditemukan wawasan prinsip manajemen pendidikan Islam dalam Surah al-Taubah ayat 60 yang mencakup prinsip manajemen pendidikan konflik, prinsip manajemen pendidikan pembagian zakat, prinsip manajemen pendidikan konstitusi pengelolaan zakat, prinsip manajemen pendidikan pembersihan harta, prinsip manajemen pendidikan doktrinasi ideologi, manajemen pendidikan penganggungan, dan manajemen pendidikan sumber daya manusia.

Keywords: Islamic education, management, aims giving, Qur'anic exegesis

Introduction

Islam is a message or teaching conveyed by Allah to the Prophet as a guide for all humankind. Islam is the perfect guide for all humans in carrying out life on earth and managing responsibilities vertically to Allah and horizontally to themselves, society, and the universe. The Qur'an explains that there is a system of management principles for Islamic education for humans to solve various life problems at hand.¹

The journey of human life proves a treatise called al-Qur'an to be a guide, a guide, a guide to real life. The achievement of a decent life towards *ridhâ Allâh* requires an accredited life principle and has life management that runs the wheel of Allah's orders and keeps away from everything He forbids. Frederick W. Taylor first introduced management as a scientific discipline with his book *The Principle of Scientific Management* and Henry Fayol in *General and Industrial Management*. However, long before the two of them, learning in the Qur'an had already explained the principles and principles of management which, when compared with the management theories of today's experts, were no less weighted, because those teachings were also management principles and basics, though, in other terms. For example, it stated in the Qur'an verse 36 Surah al-Isrâ' which means: And do not follow what you do not know of. Verily hearing, seeing and heart, all of them will be asked (asked to be responsible) (Qur'an Surah al-Isrâ' verse 36).

Along with Allah's command to Muslims to pay zakat, Islam regulates firmly and clearly on the management of zakat assets. Zakat management offered by Islam can provide certainty for the success of zakat funds as funds for Muslims. It is seen in the Qur'an that Allah ordered the Prophet to collect zakat. "Take zakat from some of their assets; with that zakat, you cleanse and purify them and pray for them. Surely your prayer (is) peace of mind for them."

Moreover, Allah hears, All-Knowing (Qur'an Surah al-Taubah verse 103). Furthermore, in Surah al-Taubah verse 60, Allah expressly states about those who are entitled to zakat which is known as the group of eight *asnaf*. the Prophet and in the present context, zakat is managed by the government.

For zakat operations, the Prophet has delegated this task by showing *amil zakat*. The appointment of *amil* provides an understanding that zakat is not managed by individuals, but is managed in a professional and organized manner. *Amil*, who has responsibility for his duties, collects, keeps, and distributes zakat assets to people who are entitled to receive it. At the time of the Prophet, he appointed several friends as *amil zakat*. The rules in Surah al-Taubah verse 103 and the actions of the Messenger of Allah mean that the government manages zakat assets. Especially in Surah al-Taubah verse 60, there is the word *amil* as one of the recipients of zakat. Based on the provisions and historical evidence, in the present

¹ Saefuddin, *Desekularisasi Pemikiran: Landasan Islamisasi* (Bandung: Mizan, 1995), p. 23.

context, the *amil* can be in the form of a foundation or Amil Zakat Body, which is legalized by the government.

Concerning management in the Qur'an, many letters and verses of the Qur'an talk about management, but this article only focuses on Surah al-Taubah verse 60. Meaning: *zakat is only for people-needy people, poor people, administrators of zakat, converts who are persuaded by their hearts, to (free) slaves, people in debt, for the way of Allah and for those who are on their way, as a provision required by Allah, and Allah is All-knowing, Most Wise* (Qur'an Surah al-Taubah verse 60).

In the management of zakat today, we all hope that there is still a great need for evaluation and improvement. Management of zakat is still fragile, coupled with the motivation to pay zakat is relatively low following the provisions of the Shari'ah. Besides, the management of zakat management from zakat recipients is still not on target so that it is less efficient and effective. As a result, the impact of giving zakat has no significant effect on both the manager and the recipient. For this reason, studies such as verse analysis through several commentators will make a significant contribution to the development of zakat in the future. The study of the Qur'an, through the interpretation of *tahlili*, as a guide to a better life and development, is expected to become a common foundation in the future. Based on the explanation above, the writer tries to write an article entitled Insights on the principles of Islamic education management in the Qur'an Surah al-Taubah verse 60. This article will answer how the insights of the principles of Islamic education management in the Qur'an Surah al-Taubah verse 60.

Methodology

This article uses qualitative writing (qualitative research) and is in a pure library style with primary data sources *Tafsîr al-Marâghî* by Ahmad Musthâfâ al-Marâghî and secondary sources such as *Tafsîr Ibn Katsîr*, *Tafsîr al-Mishbah* and *Tafsîr An-Nur*. The writing approach is sharpened through the *ijmali tafsîr* approach.² The meaning of *ijmâlî* interpretation is interpreting the Qur'an briefly and globally. With this method, the interpreters try to explain the meanings of the Qur'an in a short description and natural language so that it can be understood by everyone, from people with knowledge to those who are knowledgeable. This is done for a verse by verse and letter by letter according to the order in the *Mushaf* so that there is a link between the meaning of one verse and another, between one letter and another. With this method, the interpreters also try to interpret the vocabulary of the Qur'an with the vocabulary in the Qur'an itself so that readers who see the description of the interpretation are not far from the context of the Qur'an, do not get out of the way. The meaning contained by similar vocabulary in the Qur'an, and the harmony between

² Nasruddin Baidan, *Wawasan Baru Ilmu Tafsîr* (Yogyakarta: Pustaka Pelajar, 2005), p. 383.

one part of the Qur'an and another. This method is more precise and more accessible for readers to understand. When using this method, interpreters explain the Qur'an with the help of *asbâb al-nuzûl*, historical events, the Prophet's Hadith, or the opinions of scholars.³

Results and Discussion

Principles of Management of Islamic Education

Mescon and friends in Stoner stated that "management is the process of planning, organizing, leading and controlling the efforts of organization members and of using all other organizations to achieve stated organizational goals." In line with Terry, who defines management as a process or framework, which involves guiding or directing a group of people towards organizational goals or real goals.⁴

These experts conclude that management is the process of planning, organizing, leadership, and controlling the efforts of organizational members by using all organizational resources to achieve predetermined goals effectively and efficiently. Management education has the same essential management as management in general; only more emphasis is placed on management at the educational level. Bush in Usman defines educational management, namely, "Educational management is a field of study and practice concerned with the operation of the educational organization."⁵ Usman defines education management as a process of planning, organizing, directing, and controlling educational resources to achieve educational goals more effectively and efficiently.⁶ From this understanding, it can be seen that education management is one of the fields of study related to the practice of managing educational organizations.

³ Malik Ibrahim, "Corak dan Pendekatan Tafsir al-Qur'an," in *Jurnal Sosio-Religia*, Vol. 9, No. 3, 2010, p. 645. For more discussion on approaches to Qur'anic exegesis see miscellaneous works of Mhd. Syahnan, "Al-Tabari's and al-Tabarsi's Interpretation of Qur'an 2:106: An Analysis of Their Approach to Tafsir," in *The Dynamics of Islamic Civilization* (Yogyakarta: Titian Ilahi Press: 1998), pp. 11-19; Mhd. Syahnan, "Notes on the Origin and Methods of the Fî Zhilâl al-Qur'ân of Sayyid Qutb," in *Dinamika Ilmu*, Vol. 2, No. 3, December 2001, pp. 75-89; Mhd. Syahnan, "Islam as a System: A Critical Analysis of Sayyid Quthb's Principle Thought," in *Analytica Islamica*, Vol. 4 No. 1, 2002, pp. 45-57; Mhd. Syahnan, "Modern Qur'anic Exegesis and Commercial Contracts: A Comparative Study of Rashid Ridha's and Sayyid Qutb's Interpretation of Some Riba Verses," in *Miqot*, 1997, pp. 15-23; Mhd. Syahnan, *Contemporary Islamic Legal Discourse* (Medan: IAIN Press, 2010), especially pp. 58-69.

⁴ GR. Terry & Leslie W. Rue, *Dasar-dasar Manajemen* (Jakarta: Bumi Aksara, 2013), p. 1.

⁵ Bush, *et al.*, *Manajemen Teori, Praktik, dan Riset Pendidikan* (Jakarta: Bumi Aksara 2009), p. 12.

⁶ Husaini Usman, *Manajemen: Teori, Praktik, dan Riset Pendidikan* (Jakarta: Bumi Aksara, 2009), p. 12.

The Qur'anic Principles of Islamic Education Management

Based on the results of the writer's in-depth analysis through several interpretations referred to is M. Quraish Shihab in his *Tafsir al-Mishbah*, Muhammad Hasbi Ash-Shiddiqiy in his *Tasir An-Nur*, Ahmad al-Musthâfâ al-Marâghî in his *Tafsîr al-Marâghî* and al-Imâm 'Abd al-Fidâ' Ismâ'îl Ibn Katsîr al-Dimasyqî in *Tafsîr Ibn Katsîr*. These interpretations are the primary and secondary references for writing, so an insight into the principles of Islamic education management contained in the Qur'an Surat al-Taubah verse 60 is as follows:

Conflict Management

There are four main interpretations, which are the primary sources of this writing. After in-depth analysis, the authorss found that there are insights into the principles of conflict management contained in the four interpretations in question. The interpretation in question is M. Quraish Shihab in his *Tafsir Al-Mishbah*, Muhammad Hasbi Ash-Shiddiqiy in *Tafsir An-Nur*, Ahmad al-Musthâfâ al-Marâghî in *Tafsîr al-Marâghî* and al-Imâm 'Abd al-Fidâ' Ismâ'îl Ibn Katsîr al-Dimasyqî in *Tafsir Ibn Katsîr*.

Through the explanation in *Tafsîr Katsîr*, it has been mentioned about how to explain the unbelievers who came to the Messenger of Allah to demand a share for him as narrated by Imâm Abû Dâud in his Hadith book, 'Abd Raḥmân ibn Ziyad ibn An'âm who predicated *dhâ'if* and Ziyad ibn Na'im, from Ziyad ibn Harits al-Sadâi ra. Who tells that he came to the Prophet, then he took allegiance (pledge allegiance) to him. Then came a man. The man said to the Prophet, "give me a portion of the zakat." So the Prophet Says to him. "Indeed, Allah is not willing to decide even a prophet, nor anyone else in the matter of zakat-zakat, but He decides it. So He distributed them to eight groups. If you are among the eight factions, then I will give it to you."⁷

Through the above history, proper conflict management is obtained to solve problems that occur when a problem is found by the Messenger of Allah concerning disbelievers who demand to obtain zakat from the Prophet. The conflict management demonstrated by the Messenger of Allah is how the process of solving problems or conflicts when dealing, the Prophet replied that what determines the people who are entitled to receive zakat are the eight groups that have been determined by Allah in the Qur'an as stated in the letter al-Taubah verse 60. Even though the Messenger of Allah has the right to determine the affairs, the Messenger of Allah prefers what Allah says in the Surah al-Taubah. This is already done so that there is no prolonged conflict. Rasulullah did not give a reason to provide extensive information so that the young man who asked for it could not do anything except accept and acknowledge Allah's orders. Whereas for a Rasulullah, of course he

⁷ Abû al-Fidâ' Ismâ'îl bin 'Umar bin Katsîr al-Quraisyi al-Dimasyqi, *Tafsîr Ibn Katsîr*; tr. Salim Bahreisy and Said Bahreisy (Surabaya: Bina Ilmu, 1988), p. 292.

has the right to decide if he wants. The process of solving problems like this is what the authors conclude there is an insight into the principles of conflict management contained in this verse, where the authors analyzes it through four references to interpretation.⁸

Conflict management that is conveyed abstractly or implicitly through the Prophet's educational practice is to give a signal to us as leaders and managers of zakat not to give unacceptable reasons when a particular person or group or institution asks for their rights from part of the assets as zakat and alms. The leader or manager of zakat must be clear about whether someone is entitled to receive zakat or not. The information must be firm and straightforward so as not to cause interpretation and conflict between internals and people who previously asked for their rights from some of the existing assets. If indeed his right as a recipient of zakat is given as soon as possible, or vice versa, if he is not entitled to be given, then there needs to be an accurate explanation so that it can be received properly.

M. Quraish Shihab emphasizes this in his *Tafsir Al-Mishbah*, which explains that all of them are a provision required by Allah, and Allah knows best who is reasonable to accept, and He is most wise in determining His provisions. Therefore, zakat should not be distributed except to those whom He appointed as long as they existed.⁹ Likewise, the explanation by Muhammad Hasbi As-Shiddiqy in *Tafsir An-Nur* which said that the reason for the revelation of the verse al-Taubah verse 60 was narrated by Imam Bukhârî and al-Nasâ'î from Abû Said, he said, when the Prophet distributed zakat, Dzulkhuwaisirah Attamimi came, while said: be fair, O Messenger of Allah, the Prophet replied: Woe to us, who is fair if I do not do justice. Hearing that answer, 'Umar said: allow O Messenger of Allah, I will cut off this person's neck. So the Messenger of Allah said: Leave him alone because he has friends whose prayers are better than yours, and his fast is better than your fasts. However, they fled from religion like arrows running from their bows.¹⁰

Management of Zakat Distribution

As stated in the tafsir referred to by the authors as the data source in the writing method in the previous chapter, the authors finds the second principle insight, namely the management of zakat distribution that must be followed by Muslims in distributing their assets. The management of the distribution of zakat in question is as explained by interpreters such as M. Quraish Shihab in his *Tafsir al-Mishbah*, which states that the first disputing scholars is the letter (*lam*) in the word of Allah "*li al fuqârâ*", Imam Malik argues that it only serves to explain who has the right to receive so as not to leave the group

⁸ *Ibid.*, p. 292.

⁹ M. Quraish Shihab, *Tafsir Al-Mishbah*, Vol. VI (Jakarta: Lentera Hati, 2002), p. 141.

¹⁰ Teungku Muhammad Hasbi Ash-Shiddiqey, *Tafsir An-Nur*, Vol. II (Jakarta: Cakrawala Publishing, 2011), p. 280.

mentioned. Allah mentioned these groups only to explain to whom zakat is appropriate.¹¹ Zakat does not have to be distributed among all the groups mentioned in verse. Imam Malik thought that scholars from among the companions of the Prophet agreed to allow zakat even if only to one group. Imam Syâfi'i argues that the letter *Hawa (lam)* contains the meaning of ownership so that all the parts mentioned get the same part. According to him, this is also confirmed by the word (*innamâ*), which only contains the meaning of specialization.¹²

According to Muhammad Hasbi As-Shiddiqy in *Tafsir An-Nur*, it is explained that zakat money, zakat animals, zakat on commerce (business), or zakat results (agriculture/ animal husbandry) must be given to people who are entitled to receive it. Namely, people who need help because they do not have sufficient assets to meet their needs. Zakat is given according to his needs.¹³ Other recipients of the distribution of zakat assets are indigent, poor, converts, slaves (slave), amil (manager) of debtors, *fi sabîlillâh*, and *Ibn Sabîl*. The distribution of sanif who receives zakat is also a concern of Aḥmad al-Musthafa al-Marâghî in *Tafsîr al-Marâghî*, which explains that the distribution of Zakat is only intended for eight groups.

According to Aḥmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî*, the poor and needy are people who stick their skin to the ground and a hole to cover their bodies as a substitute for cloth, and their stomachs are pushed to the ground too because they are starving. This situation is the height of danger and distress. The next group is the amil. They are people who were sent by the sultan to collect and maintain zakat. This includes zakat collectors and treasurers. They take part in the zakat as a reward for their work, not as a gift for their poverty.¹⁴

Furthermore, the converts, according to Aḥmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî*, it is explained that this group is the people that are desired so that their hearts tend to remain towards Islam, stop their crimes against the Muslims, or are expected to be of benefit in protecting Muslims or helping them. From the evil of the enemy. According to him, these people are divided into 3, namely the infidels who are expected to believe by persuading their hearts, the two people whose Islam is still weak, and the three Muslims who are guarding the ports and borders of enemy countries.

Zakat distribution can also be given to groups of slaves or slaves. In the *Tafsîr al-Marâghî*, it is explained that the group who receives the next zakat is the person giving in to liberating slaves, by helping the *mukatabs* to free themselves from slavery, or to buy

¹¹ Shihab, *Tafsir Mishbah*, p. 141.

¹² *Ibid.*, p. 142.

¹³ Ash-Shiddiqey, *Tafsir An-Nur*, pp. 280-282.

¹⁴ Aḥmad Musthâfâ al-Marâghî, *Tafsîr al-Marâghî*, Vol. 11-12 (Beirut: Dâr al-Fikr, n.d), p. 241.

slaves and then liberate them. This includes the most significant improvement of humanity, which is meant to obtain the mercy and justice of Islam.

Next, the distribution of zakat is given to debtors, in this case, Aḥmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî* interprets this word with them as people who have debts that entangle their necks, and are unable to pay them. It has become the custom of the Arabs, that when there is a conflict between them caused by debt in a fine or so, then one of them gets up, donates, and pays it so that the flaming conflict will be extinguished. On the other hand, if they find out that someone is obliged to pay a debt or bear a burden, they immediately help him to pay it off, should not be asked. They view requests for help in this regard as a guide, not an insult.

According to Aḥmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî*, the recipients of zakat or sanif are those who walk on the path to the pleasure of Allah (*ibn sabîl*). Aḥmad Musthâfâ al-Marâghî's view in *Tafsîr al-Marâghî* on groups in the path of Allah are those who walk on the path to His pleasure and reward, namely those who fight and prepare themselves for jihad. It was reported from Imam Aḥmad that he made the pilgrimage journey as *ibn sabîl ashnaf*. It is also including shrouding the dead, building bridges and fortresses, prospering mosques and so on.¹⁵

Finally, the distribution of zakat is given to the *Ibn Sabîl* group. According to Aḥmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî*, Ibn Sabil's class is a person who is far from his country on one trip, and it is difficult for him to get a share of his wealth if he has property, he is rich in his country but weak in his journey, so because of his newly emerging poverty, he was given alms just to help him to return to his country.

Understanding and differences regarding the distribution of zakat to those who need it are things that naturally happen. This is not to make the wrong decision to determine who is entitled to receive the zakat. Along with the current development, of course, the eight groups have various interpretations according to the anthropological, sociological, political, and psychological conditions of their respective societies. However, the management value of zakat distribution must be based on meeting the needs of those in need, meaning that the distribution of zakat assets given to people who are entitled to receive zakat is based on the distribution based on the needs of the group. The fulfillment of primary needs must be prioritized, then secondary needs and tertiary needs.

The insights into the management principles of zakat distribution meant by the authors through the analysis of the four interpretations above are the arrangement and determination of the distribution of zakat given to the eight sanifs. Where the determination process is carried out through strong management, careful consideration, and division planning according to management science, including planning, the amount of distribution, implementation of the distribution, and evaluation of distribution for people who need

¹⁵*Ibid.*, pp. 241-245.

Islamically. Therefore, the authors can conclude that there is an insight into the management principles of a well-organized zakat distribution without any new conflicts that arise amid an Islamic society.

Constitutional Management

The next insight into the management principles of Islamic education obtained through several interpretations is constitutional management of zakat management. This means that there is an appointment of individuals or institutions to be able to manage and distribute zakat, including those who collect the zakat assets in question. This can be obtained through what M. Quraish Shihab wrote in *Tafsîr al-Mishbah* which explains that *amil* is that they manage zakat, whether collecting, determining who is entitled, looking for them, or distributing and delivering it to them. The word '*alaiha*' gives the impression that the administrators are taking their activity seriously and causing fatigue. This is because ('*ala*') means mastery and stability over something. They are entitled to receive zakat for two reasons. First, because of their massive efforts, and secondly because these efforts include the interests of alms.¹⁶

The explanation of the words seeking, managing, determining, collecting, distributing is constitutional management both individually and institutionally to be able to provide services for those who wish to give zakat or receive zakat. The writer also found the same thing in the *Tafsîr al-Marâghî*, which states that there were people sent by the sultan to collect and maintain zakat. Ahmad bin Shaykhânî reported that Ibn Said al-Maliki said: I was employed by 'Umar to take care of alms. After I finished the job and returned the order to him, he told me to collect the work fee. I said, "I work only because of Allah," 'Umar said: "Take what has been given to you because I was employed during the time of the Prophet. Then he gave me the wages for the work. So I said, "yes, as you say," Rasulullah said to me ('Umar): "if you are given something without you asking for it, then eat and give alms."¹⁷

From the explanation above, it is clear that the study of the interpretation that the authors puts forward is the value of constitutional management of independent zakat management so that the distribution and management of zakat can be more professional and the zakat in question can be conveyed to the people who are entitled to receive it. Based on the zakat management process described in this paragraph, the mechanism for managing zakat through zakat management institutions as established at the national, provincial, and regional levels is further explained. The management of zakat, which is carried out through particular institutions, indicates clear and systematic management

¹⁶ Shihab, *Tafsir Al-Mishbah*, p. 143.

¹⁷ Al-Marâghî, *Tafsir Al-Marâghî*, p. 242.

of zakat management so that zakat distributed is right on target according to the sanif that is needed.

Property Purification Management

The next insight into the management principles of Islamic education that the writer found through the interpreter as the primary source of writing is the insight into the principle of asset cleaning management. The insight into the management principle of cleaning assets is an abstract principle through the distribution of our assets in accordance with zakat standards. As it is known, several assets must be Zakat through official institutions such as the Amil Zakat Agency, Infaq, and Sadaqah (BAZIS), Baitul Mal, or other institutions.

The authors derives the conclusions referred to through Ahmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî* which explains that Allah knows about and measures human needs, and is Most Wise in the Shari'a for them, as a cleansing and purification of himself, and an expression of gratitude to Allah for his blessings which was bestowed upon them. As the Word of Allah in Surah al-Taubah verse 103. This means: *Take zakat from some of their assets, with zakat that you clean and purify them and pray for them. Surely your prayer (is) peace of mind for them and Allah is All-hearing, All-knowing.*¹⁸

The management principle of cleansing the soul through the assets that the authors found is a form of devotion to the giver and recipient of zakat, which is meant to be able to help each other and alleviate the burden of life for people who are in dire need. So it is only natural that one of the purposes of zakat as one of the Shari'a must be implemented because it has considerable benefits for the benefit of Muslims who need help from others who have sufficient assets.

Indicators of cleansing the soul through zakat also contain the management principle of Islamic education, namely the management principle of *tawadhu'*. The management principle of *tawadhu'* is a process or strategic step for self-achievement towards the character of *tawadhu'*. The writer found this management in the interpretation of al-Imâm 'Abd al-Fidâ Ismâ'îl Ibn Katsîr al-Dimasyqî in *Tafsîr Ibn Katsîr*. Zakat managers are those who take care of zakat or *'âmilîn*, so they are the people who are assigned to collect zakat and collect it: they get the right of a portion of zakat. However, the *'âmilîn* cannot be from among the relatives of the Prophet who is haram from eating zakat. Because based on what is stated in the *Shahîh Muslim* book, from 'Abd al-Muththalib ibn Rabi'ah ibn Haris who said that he went with al-Fadl ibn 'Abbâs to the Prophet to offer himself as amil zakat. However, the Prophet said: "In fact, Zakat is not lawful for Muhammad, nor for Muhammad's family. Zakat is only human waste (property)."¹⁹

¹⁸ *Ibid.*, p. 246.

¹⁹ Ibn Katsir al-Dimasyqi, *Tafsîr Ibn Katsîr*, p. 295.

The principle of generosity management is the process of cleansing the soul by giving alms or zakat to people in need. This is the authors of the analysis through what is conveyed by Aḥmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî*, which explains that the group who receives the next zakat is the people who give free slaves, by helping *mukhatabs* free themselves from slavery, or to buy slaves. Then set him free. This includes the most significant improvement of humanity, which is meant to obtain the mercy and justice of Islam.

Aḥmad and Bukhârî narrated from Barrâ' bin Azîb: a man had come to the Messenger of Allah, then he said, "Show me what deeds can bring me closer to heaven and keep me from hell," then the Messenger of Allah replied "frees (*itqun*) a slave and free (*fakkun*) the slave." He asked, "Aren't they the same?" He replied, "no: to free a slave means you help the price for him to liberate himself."²⁰

Management of Doctrination of Ideology and Solidarity

The principle of management of ideological doctrine is an effort or planning of zakat that is intended for a certain person or group (group) who has the right to receive zakat to increase their desire to know Islam and convert to Islam. This planning was practiced by the Prophet Muhammad, as explained by Aḥmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî*, which states that Safwan bin Umayyah was given security by the Prophet during the conquest of Mecca and was given a four-month suspension to see the changes, and gave him a transport camel. He said, "this is a gift from a person who is not afraid of indigence." It is narrated that he said, By Allah, he gave me, whereas he is the person I hate the most. However, he still gave me, so that he became the person I love the most. Thus the glory of Islam became good.²¹

The explanation of the value of ideological, doctrinal management is also obtained through the explanation of Muhammad Hasbi As Shiddiqie's interpretation in *Tafsir An-Nur* that the converts are divided into three types: First, the Kafir group, who by giving zakat, is expected to believe. In this case, the Prophet had given the spoils of war to Safwan ibn Umayyah because he hoped Safwan would be willing to embrace Islam. Second, the infidels who have embraced Islam, but their faith is still weak. The Prophet once delivered a large amount of booty from the spoils of war to the inhabitants of Mecca who were freed from captivity and demonstrated their Islam in the conquest of the holy city. Third, Muslim groups who are living on the border of the country. They are given a share of zakat in order to defend the domestic population from enemy attacks seriously.²²

²⁰ *Ibid.*, p. 244.

²¹ Al-Marâghî, *Tafsir Al-Marâghî*, p. 242.

²² Ash-Shiddiqey, *Tafsir An-Nur*, p. 281.

Interestingly, what Muhammad Hasbi As Shiddiqi explained in the first group is that infidels can accept zakat with the hope that they will have great motivation after knowing Islamic solidarity with the kafirs so that they are moved and want to become true Muslims. This information is confirmed by the next explanation that the meaning of converts from the group who receive zakat is those Muslims whose Islam is still weak, with this gift, it is hoped that their Islam and faith will be strong and can be advised for jihad, like the people who were given the Prophet Hawazin's many spoils. They are prisoners of war who have been freed from the inhabitants of Mecca who have converted to Islam. Some of them are munafiq and some are weak believers, but after being given alms, many of them are Muslim and their faith becomes stable and good. This condition is what is meant by the authors of the ideological doctrinal management of giving zakat to converts as said by Allah in Surah al-Taubah verse 60.

Perhaps this time what Abû Hanifah meant was that this kind of distribution of alms property is no longer there. He argued that 'Umar had refused the request of the polytheists who asked for a share of zakat. 'Uthman and Ali once gave from zakat to converts. Muhammad Hasbi As Shiddiqi explained again that the part of zakat assets for converts should be left to the consideration of the head of state (government). Can be given if it contains benefit and may leave if there is no benefit.²³

Coverage Management (Guarantee)

The next insight into the management principles of Islamic education that the authors tries to adopt through primary sources is the principle of underwriting management (guarantee). The principle of coverage management (guarantee) is the existence of coverage by certain parties to a specific person or group to create mutual benefit between the two groups in question. The following hadith is a flashback measure of the principles of underwriting management contained in several interpretations, in this case, the interpretation of Ibn Katsîr, From Abû Hurairah ra., it is stated that the Prophet once said: "There are three kinds of people who must be helped by Allah, namely people who fight. in the way of Allah, the *mukhatab* slave who intends to pay it, and the person who marries intending to keep his honor."

This hadith is a history of Imâm Aḥmad and Ahlus Sunan, except for Imâm Abû Dâud. In the Musnad book, it is mentioned from al-Barrâ' ibn Azib who said that once a man came and asked, "O Messenger of Allah, show me to a charity that can bring me closer to heaven; and keep myself away from hell." So the Prophet said: Free the slave and let go of the burden (neck). The man said, "O Messenger of Allah, aren't they the same

²³*Ibid.*, p. 281.

meaning?” Rasulullah replied: No. To free a slave means that you free him yourself, while releasing his dependents is that you help pay him off.²⁴

The process of underwriting, which is exemplified by the Prophet, then becomes sharia for humankind, which means there is a process of management of coverage for someone in need so that their economic and political and social standard of life are covered by zakat assets issued by *muzakki* (zakat giver). The release of slave or slave requires a strong principle of management so that from then on, slave life is protected both religion and state.

Human Resource Management

This verse is the number one thing in the mechanisms and provisions of zakat as the fourth pillar of Islam. Zakat issued by people who have been obliged to issue it is not allowed to give to anyone who wants, except for people who meet the conditions set out in the al-Taubah. If seen in general through the interpretation expressed by Ahmad Musthâfâ al-Marâghî in *Tafsîr al-Marâghî*, al-Imâm ‘Abd al-Fidâ Ismâ‘îl Ibn Katsîr al-Dimasyqî in *Tafsîr Ibn Katsîr*, Muhammad Hasbi As Shiddiqi in *Tafsîr An-Nur* and M. Quraish Shihab in *Tafsîr Al-Mishbah* contains clear principles of human resource management to provide welfare to the eight groups who receive zakat.

The four interpretations above are information that classifies the profession or condition of a person who is considered entitled to receive zakat. This classification is precise that the distribution of those who are entitled to receive zakat, which Allah describes in Surah al-Taubah verse 60 and interpreted by their interpreters, is a group of people who need material and spiritual help. This means that the eight groups in question are those people who need to be assisted and helped, so that life’s downturns are helped as desired.

Therefore, the authors conclude an ethical principle from several references, namely, principles of human resource management. The principle of human resource management in question is the classification of the groups of people who are entitled to receive zakat, namely the existence of Islamic planning to help develop human resources so that they can live a more decent and good life and can live in moderation. It is hoped that the assets given to these eighth groups can increase the productivity of human resources to increase the economy and increase their status to a better level than before. This is what al-Imâm ‘Abd al-Fidâ’ Ismâ‘îl Ibn Katsîr al-Dimasyqî explains in *Tafsîr Ibn Katsîr* that all zakat assets can be given to him, even if other groups exist. Imâm Mâlik stated this opinion and several scholars from among the Salaf and Khalaf scholars, including ‘Umar Huzaifah, Ibn Abbâs, Abu al-‘Âliyah, Said ibn Jubair and Maimun ibn Mahran ibn Jarîr commenting

²⁴ Ibn Katsir al-Dimasyqi, *Tafsîr Ibn Katsîr*, p. 299.

that this opinion is held by most of the scholars. Thus, the mention of the eight groups in this verse is only to explain the allocation, not obligatory to fulfill all of them.²⁵

Although the scholars differed on the meaning implied in verse in question, the commentators concluded that this verse immediately describes people who deserve to receive zakat for their benefit. The meaning of benefit is defined as an increase in the degree and income of the economy according to their needs, benefit, and increase in the economy as well as the need to increase human resources who are able to grow and develop according to their respective professions.

Conclusion

Once analyzing the study of the Qur'an Surah al-Taubah verse 60 through the help of the *ijmâlî* interpretation approach, the authors concludes that the insights of the principles of Islamic education management existed in the Qur'an Surat al-Taubah verse 60 includes the principles of conflict management, zakat distribution management principles, constitutional management principles for zakat management, asset cleaning management principles, ideological and solitary doctrinal principles, under writing management principles, and human resource management principles.

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²⁵ *Ibid.*, p. 293.

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