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## Management Concept in Quranic Perspective

Ahmad Asrof Fitri

asrof.fitri@gmail.com

Islamic Institute of Az-Zaytun Indonesia

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### Abstract

*This research aims to critically describe management concept of Quran that is classified into eight functions: planning, organization, staffing, coordination, leadership, motivation, communication, and supervision. This research was library research, used descriptive-analytical approach, by explaining Quranic verses based on several themes as classified, then analyzing them by using thematic interpretation method (tafsir maudhū'i). The results of this study are: (1) planning has to be based on experience and strategy; (2) organization is done by division of work based on position, departments, work specialization, and chain of command with principle of helping each other; (3) in staffing, recruitment is opened to public; (4) coordination is implemented gradually and will success if the members consolidate; (5) leadership is expressed in three terms: khalifah for managerial function; imām as good example; ulī al-amr as policy maker; (6) criteria of ideal manager are democratic, polite, smart, agile, brave, having integrity, honest, and fair; (7) organization needs special division for religious and spiritual assistance; (8) there are four types of communication which are qaul layyin, qaul maysūr, qaul balīgh, and qaul ma'rūf; (9) there are three types of supervision: direct and indirect performance recording, and direct inspection.*

**Keywords:** Quran, Management, Thematic Interpretation

*Penelitian ini bertujuan untuk menggambarkan konsep manajemen Al-Quran yang diklasifikasikan ke dalam delapan fungsi: perencanaan, organisasi, kepegawaian, koordinasi, kepemimpinan, motivasi, komunikasi, dan pengawasan. Penelitian ini adalah penelitian kepustakaan, menggunakan pendekatan deskriptif-analitik, dengan menjelaskan ayat-ayat Al-Qur'an berdasarkan beberapa tema yang diklasifikasikan, kemudian menganalisisnya dengan menggunakan metode tafsir maudhū'i. Hasil dari penelitian ini adalah: (1) perencanaan harus didasarkan pada pengalaman dan strategi; (2) organisasi dilakukan dengan pembagian kerja berdasarkan jabatan, departemen, spesialisasi pekerjaan, dan garis komando dengan prinsip saling membantu; (3) dalam kepegawaian, rekrutmen dibuka untuk umum; (4) koordinasi dilaksanakan secara bertahap dan akan berhasil jika anggota mengkonsolidasikan; (5) kepemimpinan dinyatakan dalam tiga istilah: khalifah untuk fungsi manajerial; imām sebagai contoh yang baik; ulī al-amr sebagai pembuat kebijakan; (6) kriteria manajer ideal adalah demokratis, santun, cerdas, gesit, berani, memiliki integritas, jujur, dan adil; (7) organisasi membutuhkan pembagian khusus untuk agama dan spiritual; (8) empat jenis komunikasi yaitu qaul layyin, qaul maysūr, qaul balīgh, dan qaul ma'rūf; (9) tiga jenis pengawasan: perekaman langsung dan tidak langsung, dan inspeksi langsung.*

**Kata Kunci:** Quran, Manajemen, Interpretasi Tematik

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## INTRODUCTION

Management term in Quran refers to word *yudabbiru*, that means to organize, manage, implement, and arrange well.<sup>1</sup> Of several verses containing this term, it is in sura Yûnus: 3 and 31, As-Sajdah: 5, and Ar-Ra'd: 2. Generally, commentator (*mufassir*) interpret sentence *yudabbiru al-amr* as to manage affairs.<sup>2</sup>

In *Al-Bisri Dictionary*, word *at-tadbîr* has some meanings such as control, management, arrangement, planning, and preparation.<sup>3</sup> These meanings inform us that the word *at-tadbîr* has widely various connotations. Thus, verse *yudabbiru al-amr* indicates that Allah not only manages human's affair on how it goes on, but also specifically plans how it will be with all of His considerations.<sup>4</sup>

Of those four verses using term *yudabbiru al-amr*, the most comprehensive one that explains management aspects is sura Ar-Ra'd: 2. In this verse, there are three important points we have to notice. *First*, sentence *yudabbiru al-amr* that means to manage an affair. Thanthâwî stated, the model of management (*tadbîr al-amr*) could be an instruction in order to keep it in the best and perfect condition.<sup>5</sup> *Second*, clause *yufashshilu al-âyat* that means to explain signals of His existence detailly. The signals (*al-âyat*) possibly appear both in universe (*kauniyah*) and Quran. *Third*, clause *la'allakum bi liqâ'i rabbikum tûqinûn* which is a final objective of management and explanation specifically.

According to sura Ar-Ra'd: 2, Allah does three phases of management, namely organizing, explaining, and assigning divine values. The first two steps indicate a process that is related to each other. Besides managing human's problems, at the same time God also gives us guidance through the signs of His almighty power, both those in realm or those in the verses and prophet's utterances. All of these steps are intended to guide people to reach the third phase, having faith in God.

This argument indicates that Quranic management sets some moral values. Indeed, religious values become a fundamental rationale in organization or company's management. Unlike secular management that does not use religious aspects as an integral parts in its implementation, this research aims to critically describe management concept of Quran that is classified into eight functions: planning, organization, staffing, coordination, leadership, motivation, communication, and supervision.

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<sup>1</sup> Al-Burraey, Muhammad, *Administrative Development: an Islamic Perspective*, Jakarta: PT Rajawali, 1986, p. 248.

<sup>2</sup> Abû Al-Fidâ' Ismâ'îl bin Umar bin Katsîr, *Tafsîr ibnu katsîr*. Riyadh: Dâr Thayyibah li an-Nasyr wa at-Tauzî', 1999, p. 247

<sup>3</sup> Adib Bisri & Munawwir A. Fatah, *Kamus Arab-Indonesia Al-Bisri (Al-Bisri Indonesia-Arabic dictionary)*, Surabaya: Pustaka Progressif, 1999, p. 186.

<sup>4</sup> Muḥammad bin Mukarram bin Manzhûr, *Lisân al-'Arab*, Beirut: Dâr Shâdir, n.d., 268.

<sup>5</sup> Muhammad Sayyid Thanthâwî, *At-Tafsîr al-Wasîth*, Retrieved from Shamela Books Library Application, n.d.: 249.

## DISCUSSION

### A. Planning

According to Handoko, an organization or a company needs a plan to provide objectives and to establish the best procedures for reaching its goal.<sup>6</sup> Noor defined planning as the overall thinking process and the determination of things properly that will be done in the future in order to achieve an intended purpose.<sup>7</sup> Planning became the first function because it is the foundation and starting point of implementation of activities.

In Quran, some verses that illustrate the planning are sura Al-An'âm: 38, Yâsîn: 12, Al-Hasyr: 18, and Al-Anfâl: 60. These verses have different conception on planning. The first (Al-An'âm: 38) and the second (Yâsîn: 12) discussed about the planning generally, meaning that Allah has determined a planning on His creature. In sura Al-An'âm: 38, "planning book" was called *al-kitâb*, while in sura Yâsîn: 12 Allah used word *imâm*. Both of these terms have different implications on exegesis. Thanthâwî interpreted *al-kitâb* in sura Al-An'âm: 38 as *Laub Mahfuzh* (Guarded Tablet). But, he also delivered another interpretation that the meaning of *al-kitâb* in the verse is Quran.<sup>8</sup>

In management context, the interpretation of *al-kitâb* both as *Laub Mahfuzh* and Quran, has two implications. The first exegesis (*al-kitâb* as *Laub Mahfuzh*) means that Allah had made a master plan about everything which is related to His creature, including their conditions, deeds, and words. But, it does not mean that Allah had decided what creature will do, rather than arranged the logical consequences from what they did. For instance, if people are lazy, they will be poor. On the contrary, if they work hard, it is possible for them to become rich. Another example, if students learn well and seriously, they will be clever and accept a great achievement. Conversely, if they do nothing, they will not attain a high rank.

In other word, Allah had decided every logical consequences on human's deed from both of two sides: positive or negative, good or bad, lucky and unlucky, etc. All of these consequences are based on law of causality that has natural characteristics. This means human's deed certainly brings various impacts on whether himself or others. In that case, Allah gives an option to human to choose what is the best and has a good impact for them and others. Humankind has intelligence so that they are able to think of that their act brings logical consequences. This interpretation is relevant enough to sura Ash-Shams verse 7-10: "*And (by) the soul and He who proportioned. And inspired it (with discernment of) its wickedness and its righteousness. He has succeeded who purifies it. And he has failed who instills it (with corruption).*"

Second interpretation of word *al-kitâb* in Quran, in management context, indicates the way Allah makes the planning successful. Quran takes a function as "guide

<sup>6</sup> T. Hani Handoko, *Manajemen*, 2<sup>nd</sup> Edition, Yogyakarta: BPFE, 2011, p. 23.

<sup>7</sup> Juliansyah Noor, *Penelitian ilmu manajemen: tinjauan filosofis dan praktis (Management research: phylosophical and practical review)*, Jakarta: Kencana, 2013, p. 123.

<sup>8</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 132.

book” for human to attain happiness in the world and hereafter, their main purpose. Thus, Quran contains many instructions, teachings, norms, guidance, standards, and methods, which are needed by human to reach the goal. Therefore, it is possibly said that the existence of Quran is part of God’s plan to direct people towards the best and right path. In other words, this function helps them take strategic consequences on their deeds. A strategic consequence can be defined as an act or idea or thought which is intended to overcome the logical consequence of something.

Unlike sura Al-An’âm: 38 and Yâsîn: 12 generally discussing about the planning, sura Al-Hâsyir: 18 explained more specific on the planning based on experiences.<sup>9</sup> In management discourses, the verse describes an idea of gradual planning which is classified into two models: short-term plan and long-term plan. If the word “*ghad*” is interpreted as “doomsday”, conception of the long-term plan will appear. But, if “*ghad*” is interpreted literally as “tomorrow”, there will be a thought of short-term plan.

In this verse, we are also commanded to fear God because He always cares for any talk and act of ours. Thus, before making any plan, a human must orientate himself towards the faith and piety. As a result, the plan he has made does not deviate from religious teachings.

Moral-oriented planning is important to implement in organizing an institution, so that organization’s goals and the way to achieve them do not violate religious rules. Therefore, according to sura Al-Hâsyir verse 18, both of long-term and short-term plan that is created by the organization should adhere to the values and teachings of Islam. This concept distinguishes Quranic management from conventional one which is more focused on how an organization reaches the success regardless of halal or haram.

Sura Al-Hashr: 18 directed us to do the planning based on experience or fact. By using experience as the basis for planning, we can avoid negative impacts so that the potential of success is much greater.

In problem solving aspect in management context, planning based on past experience is classified into operational planning. It has relatively low risk in failure. Conversely, if the planning orientation is related to future, it is classified to strategic planning. However, it has a fairly high risk.<sup>10</sup>

After making a short-term plan as well as a long-term one, the next step is determining strategic steps to be taken to achieve objectives of both the short-term and long-term plan. Preparation of this strategy then is formulated into tangible actions that can be done in the field.

Preparation of this strategy is one of important parts in planning, since without strategy formulation, manager and his staffs will have difficulties implementing the plan which is still normative and theoretical. With the strategy, the best performance and targets can be obtained. Quranic verse that discussed about preparation of strategy is sura Al-Anfal: 60.

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<sup>9</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 548.

<sup>10</sup> Handoko, *Manajemen*, p. 93.

In the management system, sura Al-Anfal: 60 may become an important reference in formulating strategies. At least, there are two aspects to prepare: facility and manner strategy. The facility strategy means all things that allow and make us easier to do something. In this context, the facility strategy may be defined as tools that can help people attain their target. The manner strategy is about how the tools properly work and are used.

## B. Organizing

Organizing is utilization of organizational resources to achieve strategic objectives. Resources utilization can be illustrated through the division of labor of organizations into several number of departments and positions, formal lines of authority, and a mechanism to coordinate different tasks.<sup>11</sup> Organizing is not separated from structure, since it becomes the cornerstone of distribution of authority. Most organizations strongly emphasize classical theory of organization, such as power, responsibility, division of labor, specialization, and interdependence of parts in forming their company structures, because it relates to the essential elements in an institution.<sup>12</sup>

In this case, Quran proposes the principle of division of labor based on the position and function as mentioned in sura Al-An'am verse 135. According to *Tafsir Al-Qur'an Tematik* (Thematic Exegesis of Quran) published by Indonesian Ministry of Religious Affairs, through this verse, Allah ordered Prophet Muhammad to encourage and instruct his people to work in accordance with their position and ability, because the occupation that must be done by each person is not the same, but is based on their respective position and capabilities.<sup>13</sup>

The similar verse can be seen in sura Hûd: 93 and Az-Zumar: 39-40. In management discourses, especially in organizing function, Allah recalls that division of labor must be done properly and professionally. The work responsibility should be divided by skill or capabilities of each employee. They should work in field on which they master. Based on the Quran, it is bad deed to hire incapable employees or to give them a job they are not able to handle. It causes another difficulty to achieve success (*innahu lâ yuflihu azzâlimîn*). If the hired person is incompetence, then we have to provide a training to him.

From those verses above (Hûd: 93 and Az-Zumar: 39-40), it can be derived some principles of organizational structure. Because, in the enterprise, establishment of department or structure also refers to work area occupied by each group of employees. Work specialization through this division of department is implemented in order to

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<sup>11</sup> Richard L. Daft, *Manajemen edisi 6*, translated by Diana Angelica from *Management 6<sup>th</sup> edition*, Jakarta: Salemba Empat, 2006, p. 4-5.

<sup>12</sup> J. Winardi, *Manajemen perilaku organisasi (Organizational behavior management)*. Jakarta: Kencana, 2007, p. 99.

<sup>13</sup> Muchlis M. Hanafi, *et. al.*, *Kerja dan ketenagakerjaan: tafsir Al-Quran tematik (Thematic exegesis of Quran on work and employment)*, Jakarta: Aku Bisa, 2012, p. 18-19.

organize and manage employee's work or organization members, so they can work procedurally. Thus, their work will become more efficient.

This principle is mentioned in the Quran in sura An-Naml verse 17 that informed us about Prophet Solomon's army. They were arranged orderly and were divided into several categories or departments. The verse indicates urgency of job description and chain of command in a military organization in Solomon's kingdom where there was someone commanding an entire army. The army was divided into three groups, which were consist of jinn, humans, and birds.

Nevertheless, related to span of management, Quran does not mention clearly how many members of Solomon's armies. However, referring to the Thanthâwî's interpretation on sura An-Naml verse 17, it can be concluded that the whole armies were supervised by a commander who then divided them into three types of division: humans, jinn, and birds.

Through the pattern explained above, the structure of membership of organization becomes more orderly and solid. These such conditions, more orderly and solid, were described by Quran in sura Ash-Shaff verse 4. According to Thanthâwî, word *shaff* in sura Ash-Shaff: 4 means everything looks orderly and nearly arranged in its position, while the *marshûsh* means something which is attached and incorporated each other.<sup>14</sup>

Related to management, the word *shaff* performs a personal's work ethos solidarity. The solidity of organization and company can be achieved if personals are totally engaged with one another in referring to the basis of goodness and piety, as this has been described in the sura Ash-Ahaff verse 4 and completely confirmed in the sura Al-Mâ'idah verse 2.

The verse mentioned above shows crucial points to be noticed. The emergence of the word '*ala* (*jarr* letter) is defined as "based on". That's then such question 'why did God not use the word *fi* that means "in"?' emerges. The use of letter '*ala* gives an understanding that such mutual help should be by virtue of goodness and piety that come from Quran, Hadith, and state law, which those are as the basic principle. In other words, the standard used to judge whether something is good or not is based on Quran, Hadith, and law. Thus, assessment on a good or bad deed is objective, in accordance with Islamic teachings and the state regulations, not based on human subjectivity.

Consequently, the subjective assessment can not be used as an excuse to legitimize someone to do a certain action. Criteria of good or bad are determined by the teachings of Islam, while the criteria of legal or illegal are regulated by government. Referring to Thanthâwî<sup>15</sup> and Al-Qurtubi's interpretation<sup>16</sup> on sura Al-Mâ'idah: 2, the

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<sup>14</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 4183.

<sup>15</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 1164.

<sup>16</sup> Al-Qurthubî, *Tafsîr al-qurthubî*, retrieved from Shamela Books Library Application, n.d.: p. 37.



standard on good or bad deed is not only based on Quran, Hadith, and state law, but also refers to a custom (*al-urf*) prevailing in community.

### C. Staffing

The first step in developing good personnel is to determine job description and specification which both are held by qualified employees who will be recruited as personnel. Handoko defines the job description as a written statement that includes duty, authority, responsibility, and division relationship (either upward or downward). The job specification is defined as a written statement that indicates a minimum quality of employees who will be hired in order to be able to work well as procedural standards. Job specification contains identification of position, condition of a certain position, and work qualification for the staff to do the job successfully.<sup>17</sup>

After job description and specification have been formulated, the next step is recruitment. There are several methods on this phase. One of them is to open recruitment for anyone who are interested in applying and following the selection process.

This method has once practiced by Prophet Solomon when he would take the Queen Bilqis's throne in Kingdom Saba`. This story was described in sura An-Naml verses 38-40. One of important messages in these verses is the equal opportunity in acquiring employment. In the context of the verse above, Prophet Solomon gave equal opportunities to jinn and humans. Quran, through this story, ordered us not to discriminate in recruitment process.

After passing the first stage of selection related to basic capabilities in profession (hard skills), next phase the company needs to do is interview. This stage is intentionally conducted to know the personal particulars of candidates associated with psychiatric problems (psychology), such as characteristics, talents, hobbies, and interests (soft skills). Due to this case, it was mentioned by Allah in Quran sura Al-Qasas verse 25. In selecting employees, referring to the verse, the interview can also be used to find out applicant's background and attitude, so the company can be absolutely sure that quality of the candidate. From here, the company also can figure out how the applicant's the track record is.

In sura Al-Qasas verse 26, after investigating Moses's personal ability and goodness, Prophet Shoaib finally offered Moses to marry his daughter and worked for 8 or 10 years. This is a proof that Prophet Moses had passed the selection as a worker candidate and head of household.

There are some verses in Quran elaborating about criteria and qualifications of employee who should be hired. They are:

- a. Capable and trustworthy

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<sup>17</sup> Handoko, *Manajemen*, p. 236.

Physical strength (ability) is one of important criteria for someone to work optimally. Another important element is trust. These two criteria are based on sura Al-Qasas verse 26. The words relating to workers selection criteria is “*al-qawimiy al-amin*” which means ‘the strong and trustworthy’. In *Tafsir Al-Wasith*, Thanthâwî explained why Moses was narrated as a strong person. This was indicated by the phrase “*fasaqâ labumâ*”. The interpretation of the verse is Moses watered the cattle of two women quickly, so they could rest and did not wait too long. This shows us how powerful Moses was, although he was alone in a crowded people.<sup>18</sup> While the characteristics of “*al-amin*” (trustworthy) in Moses could be seen from his deed helping two women, even he did not know them. Thanthâwî argued, Moses did that because he really used to do good things and helped the downtrodden person. In modern context, “*al-amin*” also can be interpreted as high integrity.<sup>19</sup>

b. Dilligent and knowledgeable

Dilligent characteristic can be seen from the applicant’s attitude and behavior. His persistence and knowledge also can be identified from history of his organizational activity and achievement. The second criterion refers to sura Yûsuf verses 54-55. Prophet Yûsuf’s word to the king in verse 55 was interpreted by Thanthâwî with “Make me the first treasurer of the Egyptian state, O King, who can arrange and fulfill needs of society, both in material and logistical needs because I surely will take care and I am also good at managing and allocating them for things that are useful and beneficial.”<sup>20</sup>

In interpretation of Prophet Yûsuf’s word, there are two important points indicating that he was a great manager. The first point is “*hafizh*” as “*syadid al-bifzh*” which means ‘to completely keep or very painstaking and serious in fulfilling the mandate as treasurer’. The second point is the word “*alim*” as “*alim bi wujûh tashrifihâ yufâdu wa ma fi yanfa’u*” which means ‘smart in managing the assets of the Egyptian state for the things that bring a benefit’. *Hafizh* criterion is more related to financial management and material resources, while *alim* criterion can be applied in general aspects to all areas and positions.

c. Good verbal communication ability

Nowadays communication ability becomes an important part in employees recruitment process. Especially, if it is associated to any jobs requiring verbal skills, such as public relationship. This criterion is based on sura Al-Qasas verse 34. The verse was derivated from Moses’s request to God to take his brother, Aaron, as prophet and apostle who accompanied him to preach Pharaoh.

Relating to the employee selection criteria, the verse text that needs to be studied is “*Huwa akhî Hârûnu afshabu Minni lisânan*”. Thanthâwî interpreted the verse as “Aaron is more competent than Moses in debating, preaching, and

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<sup>18</sup> Thanthâwî, *At-Tafsir al-Wasith*, p. 3257.

<sup>19</sup> Thanthâwî, *At-Tafsir al-Wasith*, p. 3257.

<sup>20</sup> Thanthâwî, *At-Tafsir al-Wasith*, p. 2322.



explaining the truth. Prophet Harun had verbal skills better than Moses. Therefore, he deserved to be an apostle.”<sup>21</sup>

In management discourse, communication skills have an important role because managers are supposedly able to convey their idea to all members of organization or company. The personnel also need good communication skills to communicate to other employees, especially in recruitment process.

#### D. Coordination

There are three approaches to achieve effective coordination. *First*, using basic management techniques, such as managerial hierarchies, rules and procedures, as well as implementation of goals and plans. *Second*, using potential coordination improvement technique by developing vertical information system and horizontal relationships. *Third*, reducing the need of coordination, by creating additional resources and tasks that can be done alone.<sup>22</sup>

A program undertaken by organizations or companies should be carried out centrally, so that there is a strong control on it. By board of institution’s control, work coordination will consolidate some activities undertaken by the parts beneath. Without the board’s control, each part will move on their own, so deviation potentially happens and the goals will never be achieved.<sup>23</sup>

Implementation of centralized control and coordination can be found on sura An-Naml: 18. There is an interesting word in this verse which is the use of word *namlab*. *Ta` ta`nits* (*ta`* letter for woman) on *namlab* indicates that the ant was female. According to Biology, it is known that ant community is led by queen. The female ant has the highest position, so that she possibly gives any commands and coordination to worker ants.<sup>24</sup>

The queen’s order to the worker ants in sura An-Naml verse 18 informed us about centralized coordination, which the holder of the highest coordination is the queen ant. This means that authority to provide coordination is in the hands of the main leader or owner of the highest offices. In management context, queen’s command can be categorized into second type of coordination approach, which is using horizontal relationship. It can be seen from the queen’s direct command. The queen cut the chain of command through direct contact to the worker when Solomon’s armies was about to approach them.

This kind of policy can be taken when the organization or company undergoes a crucial concern or are in critical condition, so that the leader has to take a policy quickly and accurately. Moreover, both second coordination approach and first

<sup>21</sup> Thanthâwî, *At-Tafsîr al-Wasîb*, p. 3264

<sup>22</sup> Handoko, *Manajemen*, p. 199.

<sup>23</sup> Indriyo Gitosudarmo & Agus Mulyono, *Prinsip dasar manajemen (Basic principles of management)*, Yogyakarta: BPF, 2009, p. 147.

<sup>24</sup> Agus Purwanto, *Nalar ayat-ayat semesta (Reason of the verses on universe)*, Bandung: Mizan, 2012.

management range structure are suitable to apply in little companies whose number of members or employees are relatively in small number.

However, in another case, such as in a large company with hundreds or thousands employees, it is necessary to use more levels of management. All employees are required to follow instructions of the top manager to achieve company's goal.

Level of coordination was implicitly expressed in sura An-Nisâ` verse 59 in order to obey God, Prophet, and *ûlî al-amr*. In the context of management, this verse indicates three levels of coordination. *First*, coordination from Allah. *Second*, from The Prophet. *Third*, from *ûlî al-amr*.

This means that the highest command in Islamic management came from Allah, then Prophet, then *ûlî al-amr*. Allah is the Creator of Shari'a (*Asb-Shari'*) who gave Quran as the source and main reference in solving any problems. If there are no legal provisions in Quran, the Prophet Muhammad was given an authority by God to make a law. If there is no explanations about a new issue in Quran and Hadith, then people are allowed to ask for solution to *ûlî al-amr*.

In *Tafsir Al-Quran Tematik* (Thematic Exegesis of Quran), in sura An-Nisâ` verse 59, phrase "*athî'û Allah*" (obey Allah), a command to obey God, is followed by phrase "*wa athî'û ar-rasûl*" (and obey the Messenger), an order to obey Prophet Muhammad, by repeating words "*athî'û*" (obey you). This shows that the Prophet has the same authority to be obeyed as well as God. This is different from obeying *ûlî al-amr*'s order which is not followed by word "*athî'û*" because they do not have the right to be obeyed if their instruction is on the contrary to Quran and Hadith. Thus, the verse obligating Muslim to obey *ûlî al-amr* has an important implication that *ûlî al-amr* has to fulfill the mandate from their people or members as the consequence of their obedience.<sup>25</sup>

In management context, employees must follow manager's coordination and direction as long as it is meant in good things. Otherwise, if he orders to do something forbidden by Islam, then the employees are allowed to refuse and remind him. If the manager keeps insisting, employees may submit resignation.

Suggestions to always consolidate and obey Islamic teachings are strengthened by sura Ali 'Imran verse 103. There are several moral values of management that can be learned from this verse. *First*, management should be based on the divine values, because it guides people towards goodness. *Second*, organization solidity can be realized if its members work together and help one another. *Third*, if the members have a personal problem in the past, then the thing that could motivate them to reunite is universal values taught by religion, one of them is peace. Fourth, harmonious relationship among members of organization becomes one of critical success factors when competing with other institutions.

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<sup>25</sup> Hanafi, et. al., *Kerja dan ketenagakerjaan*, p. 404-405.

## E. Leadership

In leadership discourse, there are important terms that need to be considered, namely power. Richard Daft defined power as the potential ability to influence other's behavior. He also argued an interesting statement related to the power of management and leadership. According to him, management power comes from individual's position in the organization. In contrary, leadership appears from personal values.<sup>26</sup>

Quran explained about leadership conception in three terms, they are *kehalifah*, *imâm*, and *ûlî al-amr*:

### a. *Khalifah* (Caliph)

The verse using word *kehalifah* (caliph) explicitly is sura Shad verse 26. Referring to the verse, one of caliph's tasks is *siyasah an-nas* which means managing human affairs.<sup>27</sup> According to Munawwir, the word *siyasah* has two meanings, which are *al-idârah* (administration, management) and *al-kehitthab* (tactics, politics, policy).<sup>28</sup>

These meanings are relevant to the role of a leader who must have good managerial abilities and political prowess. The political ability does not mean that he needs to act in political contestation, but it means that he must have intelligence and diplomacy to communicate with other people (both employees and colleagues) to achieve organizational goals.

Another verse using word "*kehalifah*" is sura Al-Baqarah verse 30. The word literally means successor. In this context, "*kehalifah*" has two meanings. *First*, human was the successors of creatures previously created by God (*Bânû al-Jan*), according to As-Suyûthî and Al-Mahalli. *Second*, humankind takes a role as manager on the earth on behalf of God. In other words, God appointed Adam and his descendants to spread prosperity and goodness on earth.<sup>29</sup>

### b. *Imâm*

There are verses using term "*imâm*" which means leader, one of them is sura Al-Furqan verse 74. Thanthâwî interpreted the word with "*qudwah*" (role model) and "*uswah*" (example). Thus, the verse "*waj'alnâ li al-muttaqîna imâma*" can be defined as "Make us as a role model and an example to those who fear Allah, so that they can do as our good speech and deed". Thanthâwî argued, this prayer indicated characteristic of someone's strong faith, his clean soul and pure heart. Sura Al-Baqarah 124 also contained the word "*imâm*".<sup>30</sup>

<sup>26</sup> Daft, *Manajemen edisi 6*, p. 313.

<sup>27</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 3611.

<sup>28</sup> Ahmad Warson Munawwir, *Kamus al-munawwir (Al-munawwir Indonesia-Arabic dictionary)*, Surabaya: Pustaka Progressif, n.d., p. 678.

<sup>29</sup> Jalâluddîn As-Suyûthî & Jalâluddîn Al-Mahalli, *Tafsîr al-jalâlain*, Retrieved from Shamela Books Library Application, n.d., p. 36.

<sup>30</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 3146-3147.

c. *Ūlī al-amr*

Terms *Ūlī al-amr* can be found on sura An-Nisâ` verse 59. Munawwir<sup>31</sup> and Zamakhshari<sup>32</sup> interpreted the word *Ūlī al-amr* as scholar and ruler. These meanings, according to *Tafsir Al-Quran Tematik* (Thematic Exegesis of Quran), in language terms, *Ūlī al-amr* consists of two words, which are *Ūlī* means having something, and *al-amr* means authority, affair, or right to order. Thus, the phrase *Ūlī al-amr* means a person or an institution who/that has an authority to give an order to organize and manage any affairs.<sup>33</sup>

Based on the three terms of leader in Quran (*kehalīfah*, *imâm*, and *Ūlī al-amr*) as described above, it possibly can be inferred that: *First*, regarding his position as *kehalīfah*, leader's main assignment is organizing all affairs of his institution, including administration, management, and policymaking.

*Second*, concerning on his position as an *imâm*, the leader must be able to give a good example to his employees and staffs. In other words, he has to speak and do good things because he is an example and role model for everyone in his institution.

*Third*, related to his position as *Ūlī al-amr*, the leader must has religiousness, dignity, and qualified intelligence, so that he will not make any mistake in taking decisions, because his policy has a great effect and impact on the company or organization. His institution and the members will suffer a damage.

## F. Leadership Principle

Leadership style became one of the important things in a leader. Each leader has a different style. McGregor, as cited by Usman Effendi, suggested the "X and Y" theory to explain the nature and characteristic of leader. According to him, the X-type leader tends to has an authoritarian leadership style. On contrary, the Y-type leader tends to use democratic style.<sup>34</sup>

In sura Ash-Shūrâ verse 38, Allah gave an overview on principles of good leadership. Through this verse, Allah informed us about important criteria of leader, which is taking decisions with deliberation. This is illustrated by word "*syūrâ*" which means deliberation or discussion or a matter of counsel. In this context, Thanthâwî interpreted sentence "*wa amrubum syūrâ bainabum*" as "When those believers faced an important issue that needs to be researched and examined, they will be together and

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<sup>31</sup> Munawwir, *Kamus al-munawwir*, n.d., p. 38.

<sup>32</sup> Abû Al-Qâsim Mahmûd bin Amrû bin Ahmad Az-Zamakhshari, *Al-Kasysháf*, Retrieved from Shamela Books Library Application, n.d., p. 424.

<sup>33</sup> Hanafi, *et. al.*, *Kerja dan ketenagakerjaan*, p. 403.

<sup>34</sup> Usman Effendi, *Asas manajemen (Principles of management)*, Jakarta: Rajawali Pers, 2014, p. 191-192.

discuss with councilman to decide a policy in order to gain more benefit and useful result.”<sup>35</sup>

An open-minded and democratic leader generally has a good manner that makes his subordinates respect. On the contrary, the man who led with authoritarian style tends to be harsh for his employees. His attitude does not make him look as respectable leader, but rather as dreadful person. Employees will only appreciate and respect an authoritarian leader in front of him. But, if the leader does not exist, it is possible for employee to vilify the leader.

Therefore, in sura Ali 'Imran verse 159, Allah ordered Prophet Muhammad to be gentle and has a good manner to his companions and invite them to discuss in solving problems. In this verse, Allah described the causal relationship between gentleness attitude and loyalty of the followers of Prophet Muhammad. Because of his good attitude and politeness, the companions faithfully accompanied Prophet's struggle. Evidently, almost all of his friends was willing to sacrifice for the sake of Islamic propagation beyond their reasonableness limits.

In management context, the Prophet leadership is categorized as charismatic leadership. This kind of leader has an ability to inspire and motivate others to sacrifice more than they usually do, without any compulsion. According to Daft, the influence of a charismatic leader is usually derived from: (1) future vision that are able to be understood by his members, (2) establishment of a corporate value system that is approved by all people, and (3) giving trusteeship to the members, so that he will accept their full respect as return.<sup>36</sup>

As a result of democratic leadership style with charismatic leader, the employees will work happily. They have a motivation to do their job passionately, without any coercion. It is different from the authoritarian leadership style with authoritative leader who tends to cause the employees work under pressure.

One of democratic leader's attitude is open-minded in solving problems. The leader will invite members to discuss to find out solution for their organization's problems. This will make them feel fully respected. This kind of feeling then brings a new motivation which makes the member more loyal and obedient to the leader.

Solving a problem by discussion before deciding any policy practically had been noticed in sura An-Naml: 32-34. The verses talked about story of the Queen Bilqis who asked her councilmans for an opinion concerning on Prophet Solomon's letter. The most important points contained in that verses is the Queen Bilqis's statement that she would never take any policy on the problem until she asked for considerations of royal minister. When facing important issues related to people's need, consultation is the best way that must be taken, so that the decision will has a good impact (*masalabat*). Although Queen Bilqis actually had a personal opinion, but it did not make her become

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<sup>35</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 3774.

<sup>36</sup> Daft, *Manajemen edisi 6*, p. 360.

an arrogant and authoritative. She still needed another advice to find the best solution. It was an evidence of her wisdom as a leader.

The case in surat An-Naml verse 32-34 above, the high officials suggested an opinion to Queen Bilqis to receive Solomon's challenge and declare a war. However, Queen Bilqis had another consideration. She could not accept their recommendation, because if they lost the war, people of Kingdom Saba` would be slaves or prisoners of war. Therefore, in the next verse, sura An-Naml: 35, Queen Bilqis sent envoys to Solomon to obtain sufficient information about the strength of Solomon's kingdom. Apparently, the gift brought by Queen Bilqis's envoys was rejected by Solomon (sura An-Naml: 36-37). Then, Bilqis possibly predicted Solomon's military power and she could make it sure that her armies was not match to Kingdom of Solomon.

Enemy mapping strategy made by Queen Bilqis indicates that she had a high intelligence. Without extensive knowledge and science, the Queen would surely follow the opinion of the councilmans without investigating it first. If the advice was followed, kingdom Saba` undoubtedly would be defeated by Solomon's armies.

Intelligence becomes another important element that should be inherent in a leader. It is described in sura Al-Baqarah verse 247. Allah told Thalut's story as a king of Israel. However, Israeli refused him because there was someone among them who deserved to take this position rather than Thalut. Thanthâwî interpreted, the reason for their rejection was the Israeli had a better lineage and he came from the royal family, while Thalut was a common citizen of middle-class family. Moreover, Thalut also was not a rich man and did not own any property as much as the Israeli candidate.<sup>37</sup>

Besides having a good physical ability, an intelligent mind, and a strong personal characteristic, a leader must be trustworthy in fulfilling mandate. It was described in sura Al-Anfal verse 27. The word needs to be assessed in the verse is *takhûnû* (traitorous) which is derived from the word *al-khiyânah* that means reduction (*an-naqsh*), while the meaning of the fulfillment of mandate is *al-wafâ* that means perfection (*at-tâm*). Then, the word *al-khiyânah* is used as the antonym of trust, because when we betray someone on something, we usually will reduce it, both in its quality or its quantity.<sup>38</sup>

The command for fulfilling mandate also had been strengthened by God through sura An-Nisâ` verse 58. In this verse, the mandate is also identified as a fair attitude when making decisions or policies related to other's life. Related to sura An-Nisâ` verse 58, Prophet Muhammad explained in hadith narrated by At-Tirmidzi:

*"Muslim is a person who makes other Muslims feel save from (jeopardy of) his oral and hands. The believer is a person entrusted by the people to keep their blood (life safety) and their property."*<sup>39</sup>

<sup>37</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 453.

<sup>38</sup> Az-Zamakhsyarî, *Al-Kasyyâf*, p. 355.

<sup>39</sup> Muhammad bin 'Îsâ As-Sulamî Adh-Dharîr Al-Bûgî At-Tirmidzî, *Sunan at-tirmidzî*, retrieved from Shamela Books Library Application, n.d., p. 215.



Besides mandate, in sura An-Nisâ` verse 58, there are two points that need to be noticed. *First*, word “*bakamtum*” which is derived from word “*al-hukmi*” that means “separating between two opposites and reveal the truth to the people who deserve it”. *Second*, word “*bi al-`adl*” that means “in accordance with the truth that God has set for you”.<sup>40</sup>

God’s order to do justice also can be found on sura An-Nisâ` verse 135. Although it has a different context, but this verse globally talks about the obligation to make a justice to uphold the truth. This verse speaks about the ethics of a witness in a case, which he must prioritize the values of truth rather than personal egoism, families, or groups. In addition, his testimony should be given objectively, without any discrimination and tendency. Another verse talked about delivering the truth as an honest witness is sura Al-Mâ`idah: 8. In this verse, Allah also conveyed the urgency of objective attitude in giving testimony. We are not allowed to do a subjective judgment against someone. For example, if we do not like someone, we will always think that his act is bad. This kind of attitude is forbidden. Although we hate him, we still have to be fair and objective. Sura Al-Mâ`idah verse 8 taught us about objectivity in investigating a case.

In the context of management, these verses become a cornerstone of an objective evaluation on employee’s work and performance. A leader or manager should be objective in assessing the work of his employees. By doing so, he will be honored and his command will be obeyed joyfully.

Based on Quranic verses above, it can be inferred that to be an ideal leader, it takes certain criteria, which are democratic, polite, smart, agile, courageous, trustworthy, honest, and fair. And, the type of leadership that is implied in Quran is charismatic and democratic leadership style.

Those characteristics were appropriate with survey conducted by international leadership institution, The Leadership Challenge, in 1987, 1995, and 2002. The institution presented the survey results of characteristics of corporate leaders (Chief Executive Officer) in six continents: Africa, North and South America, Asia, Europe, and Australia. All of respondents were asked to give their ideal CEO character according to their opinion. As a result, ideal leader characters are: honest, forward-looking, competent, inspiring, intelligent, fair-minded, and broad-minded.<sup>41</sup>

## G. Motivation

Gitosudarmo and Mulyono defined motivation as a factor that encourages a person to do an act or activity. Therefore, motivation is often interpreted as a behavior

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<sup>40</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 976.

<sup>41</sup> Hanafi, *et. al.*, *Kerja dan ketenagakerjaan*, p. 190-191.

driving factor.<sup>42</sup> Meanwhile, Handoko gave a different definition on motivation, which is activities that cause, distribute, and maintain human behavior.<sup>43</sup>

Definition of motivation as factors that drive a person in doing something indicates similarity in meaning between motivation and intention (*an-niyyat*). In Islamic law, intention has an important position. In certain cases, murder for instance, existence of the intention (motivation) will determine types of punishments given to perpetrators.

Penalty for the perpetrators who did a murder with intention is *qisas* (death penalty), unless victim's family gives an apology and demands a *diyat* (money given by the murderer to the victim's family as a compensation). While the murderer does it accidentally (without any intention or motivation), he is not sentenced to *qisas*, but shall be liable to free a slave and pay *diyat* (sura Al-Baqarah: 178 and An-Nisâ': 92).

When explaining about lie, Ibn Manzhûr gave an interesting description, which has a correlation to the intention. He stated that lie and honesty can be distinguished by the existence of intention and purpose in a person. A person will be considered a liar if he knows that what he said is a lie. But, he will be considered mistaken if he did not know.<sup>44</sup>

The popular hadith about intention was narrated by Al-Bukhârî:

*“Verily charity only depends on its intention, and every person will get the reward according to what he intended. Whoever has a motivation (intention) to get the world or marry a woman, then he will get a reply according to his motivation.”*<sup>45</sup>

Imam Shafi'i stated that a third of Islamic law (*fiqh*) was including in this prophetic word.<sup>46</sup> Imam Al-Bayhaqi agreed with the statement of Imam Shafi'i, with an argument that the deeds of a person can be realized by his heart, mouth, and limb. Intention itself is in the heart. Thus, the intention is one of the three parts of the perfection of charity. Sometimes, the intention becomes merely its only worship and other worship sometimes also requires intention.<sup>47</sup> This shows us the urgency of our intention in every action. In this case, the best intention or motivation is based on sincerity to seek Allah's pleasure. This is confirmed in sura An-Nisâ' verse 125.

There are several theories delivered by some experts on motivation. Gitosudarmo and Mulyono noted, there are at least three theories:<sup>48</sup>

a. Need hierarchy theory

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<sup>42</sup> Gitosudarmo & Mulyono, *Prinsip dasar manajemen*, p. 171.

<sup>43</sup> Handoko, *Manajemen*, p. 251.

<sup>44</sup> Ibn Manzhûr, *Lisân al-'Arab*, p. 708.

<sup>45</sup> Muhammad bin Ismâ'il bin Ibrâhîm bin Al-Mugîrah bin Bardizbah Al-Bukhârî, *Shabîh al-bukhârî*, Retrieved from Shamela Books Library Application, n.d., p. 3.

<sup>46</sup> Jalâluddîn Abdurrahmân As-Suyûthî, *Al-asybâh wa an-nazhâir*, Riyadh: Maktabah Nazzar Musthofa Al-Bazz, 1997, p. 14.

<sup>47</sup> As-Suyûthî, *Al-asybâh wa an-nazhâir*, p.17.

<sup>48</sup> Gitosudarmo and Mulyono, *Prinsip dasar manajemen*, p. 183-190.

According to the theory proposed by Abraham Maslow, needs of human being has a multilevel hierarchy, starting from the needs with low to high priority. There are five levels of needs according to Maslow, which are: physical (most basic need), safety, social, esteem, and self-actualization (the highest need). This means that at first everyone will focus on fulfilling their physical needs. If the physical needs have been completed, he would seek to realize the needs of the next level, which is safety, and so on.

b. Two factors theory

According to a theory developed by Frederick Herzberg, satisfaction on someone's work is influenced by satisfier factors as a result after completing his work. This satisfaction feeling then creates a sense of achievement, appreciated feeling, progress attainment, and a sense of responsibility. On the other hand, there is a sense of dissatisfaction (hygiene factors), such as influence of work environment. According to Herzberg, these two factors must be made by manager to create a propulsion among the employees to work together effectively and efficiently.

c. X and Y theory

According to the theory described by Douglas Mc Gregor, there are two basic kinds of attitudes. Based on the X theory, basically humans are lazy, prefer to be given a practical guide rather than a freedom to think. In addition, motivation that encourages people to work is financial factors (money). Meanwhile, according to Y theory, basically humans love to work. Therefore, they will always work to achieve their objectives wherever and whenever. In this case, oneself's control and placement is a fundamental motivation to work in achieving the goals set by himself and the organization. The X theory indicates a relevancy to people with low education level, while the Y theory is relevant to the community with high level of education.

In Quran, there are several verses about motivation. Various forms of motivation can be classified as follows:

a. Intellectual motivation

The verse that became foundation of this motivation is sura Al-Ankabût verse 20. In the context of management, this verse talks about comparative study which can be conducted to improve performance further. In accordance with the needs of hierarchy theory developed by Abraham Maslow, intellectual motivation can be classified into the top two levels in the hierarchy, which are self-actualization and esteem. In accordance with the two factors theory, the hygiene factors that causes a person to work better is harebrained feeling, so he needs to learn and study harder. After conducting a comparative study, his work quality will be better. Then, it will make him happy. This is the satisfier factor. And, in accordance with Douglas McGregor's theory, a comparative study was implemented by workers in Y theory category, who improves their work not only for financial factors, but also for achievement and better result.

b. Economic motivation

The verse that became foundation of economic motivation is sura Al-Jumu'ah verse 10. God's order to seek prosperity as optimal as possible is acclaimed in sura Al-Baqarah verse 212. In management context, this motivation is categorized as a traditional approach that emphasizes incentives or job compensation. According to Abraham Maslow's theory, economic motivation is the first level and most basic, which is physical needs. According to McGregor's theory, this kind of motivation is categorized as the X theory, because the primary propulsion of someone's behavior is material factor.

d. Social motivation

Verse that became foundation of social motivation is sura Al-Hujurat: 13. In management discourses, this social motivation has a correlation with third level of Abraham Maslow's theory (social). In accordance with two factors theory by Herzberg, motivation to live socially in the work environment is the hygiene factor. Therefore, it should be maintained properly, so it would not influence their performance. In Douglas McGregor's theory, motivation to make a good social relationships in the workplace shows that human beings are categorized in Y theory, because they will try to control themselves in order to achieve personal and organizational objectives.

e. Competitive motivation

The verse that became the foundation of this motivation is sura Al-Mâ'idah: 48. Allah commands us to work and do good things wholeheartedly because in the future our work's results will be seen and judged by Allah, the Prophet, and others. In Abraham Maslow's theory, motivation to compete is in the second stage (esteem) on human needs hierarchy. In Herzberg's theory, competitive motivation is categorized as satisfiers factor because it creates a sense of achievement. Meanwhile, in Douglas McGregor's theory, motivation to compete can be classified into the Y theory, which implies that humans are basically happy to work to achieve their goals.

To gain a satisfactory result in motivating the employees, company or organization needs to create special division with assignments as follows: providing direction, guidance, and motivation. This is relevant to the God's commands in sura Ali Imran verse 104. In the context of company's management, the verse indicates a necessity to make division for religious guidance in the company, so that the employee's good personality can be maintained. Religious personality is expected to positively affect employee's performance. Besides the duty of giving spiritual guidance, the division is also obliged to motivate employees to improve their work.

## H. Communication

Effendi defined communications as the capacity of individuals or groups to convey their feelings, thoughts, and will to the other people and groups.

Communication is not only focused on the content of conversation, but also on information, expressions, vocal, and dignity.<sup>49</sup>

Quran mentioned several communication types, as follows:

a. Well-behaved statement (*qaulan layyinan*)

This kind of communication is based on sura Taha verse 44. *Mukhâthab* of this verse is Moses and Aaron whom were ordered by God to meet Pharaoh. In this verse, Allah commanded Moses and Aaron to speak well to Pharaoh so that he can be aware and want to stop his cruel. The word used in this verse is “*qaulan layyinan*”. Thanthâwî interpreted the words as the sayings that is easily understood and communicated politely, so that it can lower Pharaoh’s anger, touch his heart to remember God, and make him fear of consequences of his bad habit and cruel deed.<sup>50</sup> Speech delivered by Moses to Pharaoh was described in sura Taha verses 47-48 and An- Nâzi’ât verses 18-19.

In modern management, communication is not only used to give information, but also to persuade and influence others. The manager uses communication to propagate vision and mission of the organization to employees, so that they are affected, then behave in certain ways in achieving that mission.<sup>51</sup>

Moreover, in management discourse, this communication type can be used to build up discussions with others who have a different understanding. Daft gave an description which illustrated that discussion contains series of action, such as stating a position, advocating an opinion, convincing the others, and developing an opposite idea.<sup>52</sup>

b. Proper and understandable statement

The way to communicate is described in sura Al-Isrâ` verse 28. This verse is a continuation of the two previous verses which command to give a charity to relatives, poor people, and person who is running out of supply in journey. The verses sura Al-Isrâ` verses 26 and 27.

In different way, the second type of communication is expressed to people who have relationship with us. In modern management, this communication is practiced in a dialogue. According to Daft, this dialogue includes several step, such as showing a feeling, exploring an assumption, suspending a conviction, and building a same idea.<sup>53</sup>

Thus, the second type of communication puts emphasis on feelings and psychological side. Therefore, the diction expressed must be able to represent the speaker’s feeling without hurting the other person’s feelings.

<sup>49</sup> Effendi, *Asas manajemen*, p. 171.

<sup>50</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 2828.

<sup>51</sup> Daft, *Manajemen edisi 6*, p. 421.

<sup>52</sup> Daft, *Manajemen edisi 6*, p. 442.

<sup>53</sup> Daft, *Manajemen edisi 6*, p. 442.

In addition, Munawwir stated, word “*qaulan maysûran*” is interpreted as easily understood word. This concept is obtained from word “*maysûran*” which is a form of *ism maf'ul* “*yasara*”, means easy. Textually, the word means being facilitated. In communication context, “*qaulan maysûran*” is possibly interpreted as understandable statement.<sup>54</sup>

In communication discourse, sura Al-Isrâ` verse 28 implies that a manager must be able to communicate by using words and expressions that are easily understood by his members. Different educational backgrounds of each employee would have an effect on the reasoning process on information spoken by the manager. Therefore, manager must be able to use appropriate dictions that are suitable with employee's understanding ability.

c. Precise statement (*qaulan balighan*)

This communication type was described in sura An-Nisâ` verse 63. The verse talked about the hypocrites. In the context of management, sura An-Nisâ` verse 63 is used as a reference in developing communication with members or employees who have different idea and thought from organization's vision and mission. Based on the verse, there are two ways possibly used to convince them.

First, “*izh hum*”. The word “*izh*” is a form of order (*fi'l amar*) from word “*al-wa'zih*” which means reminding to do goodness and leave badness with a sentence structure that can touch the heart, either through persuasion or warning. Thus, people are reminded that bad behavior has a negative impact for them. There must be any consequences they will receive in world and the hereafter. Their deeds definitely cause a certain danger to themselves.<sup>55</sup>

Second, “*wa qul labum fi anfusihim qaulan balighan*”. If the first way has been done, the next step is telling them with precise statement, so it can have a good effect on the deepest of his heart.<sup>56</sup> Interpretation of “*qaulan balighan*” with precise statement refers to the meaning that comes from word *balagha*, which means *washala* (reach, connect) and *intahâ* (finished).<sup>57</sup> In communication context, precise statement contains the right and appropriate diction, so that people will understand well and their consciousness will be awakened.

d. Recognised statement (*qaul ma'rûf*)

Quran mentioned this term with varied addressee, which are aimed at men who want to propose a widow (sura Al-Baqarah: 235), person who becomes proxy on orphans who are still not mature or adults with imperfect minds (sura An-Nisâ`: 5), heir who distributes an inheritance (An-Nisâ`: 8), and the wives of Prophet Muhammad (Al-Ahzab: 32).

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<sup>54</sup> Munawwir, *Kamus al-munawwir*, p. 1588.

<sup>55</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 983.

<sup>56</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 983.

<sup>57</sup> Ibn Manzhûr, *Lisân al-'Arab*, p. 419.



*Qaulan ma'rûfan* means a speech or statement which is considered as good word, both from religious viewpoint and customs prevailing in society. This meaning comes from word *ma'rûfan* which is derived from the same word with *al-'urf* (customs in a community or society), *'arafa* (know, recognize).<sup>58</sup> But, the custom that becomes a standard for assessing merits of an utterance is a habit that does not violate Sharia or Islamic law (*al-'urf ash-sabeeh*). If the existing customs among people gave any freedom for someone to say bad, then it could not be a reference and called *al-'urf al-fâsid*.

In management context, word *ma'ruf* can be used in making communication with anyone, either with colleagues, higher authority (boss), business competitors, and employees. In other words, this kind of statement can be applied universally. By using this type of communication, people will respect us.

Concerning on communication methods used to influence others, God gave a description in sura An-Nahl verse 125. The addressee of this verse is Prophet Muhammad, but it also obtains to all Muslims who proselytize or communicate with others. Based on the verse, it can be formulated three levels of communication methods, which are: *da'wah bi al-hikmah*, *mau'izhab hasanah*, and *mujâdalab bi al-latî hiya ahsan*.

First, the word *da'wah bi al-hikmah*, according to Thanthâwî, means the utterance which is full of wisdom and rightness, that leads to the truth, prevents from an evil, and touches someone's soul to do a good thing.<sup>59</sup>

Second, *mau'izhab hasanah* means a statement containing advices and lessons that touches people's heart, cleans their soul, makes them happy to do goodness, prevents them from a bad thing, which can be received well.<sup>60</sup>

Third, the word *mujâdalab bi al-latî hiya ahsan* means to debate based on good ways, with well-behaved expression, and opened mind. This method is considered effective to calm down the interlocutor's anger, reduce his resistance, improve his faith and psychology, and achieve the most important goal: obtain the truth.<sup>61</sup>

Based on these methods, Thanthâwî argued, if we want to communicate with someone or a group of community, then we should speak in accordance with their level of understanding (intelligence), use certain diction that impressed their hearts, and in ways that make them happy.<sup>62</sup> When this method is not acceptable, then use good advice. If it is still not successful, then invite them to discuss and debate in a better way. Therefore, besides religious knowledge, people need to learn other discourses, such as psychology, sociology, and history.

## I. Supervision

<sup>58</sup> Munawwir, *Kamus al-munawwir*, p. 919-920.

<sup>59</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 2583.

<sup>60</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 2583.

<sup>61</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 2583.

<sup>62</sup> Thanthâwî, *At-Tafsîr al-Wasîth*, p. 2583.

Supervision can be defined as process of ensuring that the organization's goals can be achieved. In supervision, managers have to ensure that the organization is moving forward to attain its goal. If there are certain parts in organization that are in the wrong way, the manager will try to find the cause, then fix it as soon as possible.<sup>63</sup>

According to Gitosudarmo and Mulyono, supervision (sometimes called controlling) is an attempt to ensure that undertaken activities are in accordance with planned activities. If there is a problem, manager has to find out where the problem comes from and how it happens, then what kind of action needs to do to fix it. Supervision also aims at checking on how far the level of achievement or completion of the activity in order to gain a predetermined goal.<sup>64</sup>

Generally, there are two types of supervision, which are direct and indirect supervision. Direct supervision can be done by personal inspection or review, so that supervisor can make sure how work is being executed. While the indirect supervision is implemented by submitting employee's reports.<sup>65</sup>

Allah explained various methods of supervision in Quran, as follows:

a. Direct performance recording

This monitoring process was described in sura Qaf verse 17-18 and Al-Infithâr verse 10-12. The meaning of those verses above are: that every human being is supervised by two angels who have a task of recording all human's deeds. They know every action we did. The main point of these verses is to explain that the resurrection and vengeance day really exists. In addition, all human deeds are recorded perfectly by angels. Therefore, humans definitely will take all of responsibilities of their actions.

In management context, the method can be applied by recording employee's performance in a special book. The work of each employee is written in the book containing their track record and development of their performance in the short term. This type of monitoring is implemented daily.

b. Indirect performance recording

This method was mentioned by Allah in sura Al-Jatsiyah verses 28-29. Referring to these verses, in the context of management, after monitoring and recording employee's work daily, the results are collected in a different report for specified period (long term), then submitted to supervisors. After the supervisors read the reports of each employee's work, employees will be called to be told about the assessment of his work. Thus, employees make a self-evaluation to improve his work quality.

c. Direct inspection

This supervision type is initiated by sura Al-Mujadilah verse 7. The verse shows that God is always present and supervising all human's movements. Each speech and action they do is monitored by God. Therefore, people should do goodness based on

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<sup>63</sup> Effendi, *Asas manajemen*, p. 205.

<sup>64</sup> Gitosudarmo & Mulyono, *Prinsip dasar manajemen*, p. 153.

<sup>65</sup> Effendi, *Asas manajemen*, p. 207-208.

Islamic teachings, and should not follow their lust. In the context of management, managers observe an employee's performance directly by being present in his workplace. In addition, they also possibly monitor through CCTV cameras.

Nevertheless, the leader does not necessarily have to use a strict monitoring system for all employees because each of them has different characteristics and can not be treated equally. Employees who are still oriented on a salary, usually will work optimally if they are supervised. In contrary, employees whose orientation is a career, they will work passionately for the company to take a positive assessment, so that they could gain the board positions.

Due to human's ability limitations to continuously supervise, then the company needs to raise an awareness on the employees. The employee's religious characters needs to be guided. By religious consciousness, employees will work as best as possible because they always think of being watched by God, although the company does not supervise at all. In this case, division of religious guidance has to take a part to handle this issue.

## CONCLUSION

It can be concluded from this study that: (1) planning has to be based on experience and strategy; (2) organization is done by division of work based on position, departments, work specialization, and chain of command with principle of helping each other; (3) in staffing, recruitment is opened to public, with several criteria: capable and trustable, diligent and knowledgeable, and good verbal communication ability; (4) coordination is implemented gradually and will success if the members consolidate; (5) leadership is expressed in three terms: *khalifah* for managerial function; *imam* as good example; *ulī al-amr* as policy maker; (6) criteria of ideal manager are democratic, polite, smart, agile, brave, having integrity, honest, and fair; (7) organization/ company needs special division for religious and spiritual assistance to motivate all members; (8) there are four types of communication which are *qaul layyin*, *qaul maysūr*, *qaul balīgh*, and *qaul ma'rūf*, with three phases of method: *da'wah bi al-hikmah*, *man'izhab hasanah*, and *mujādalah bi al-latī hiya ahsan*; (9) there are three types of supervision: direct and indirect performance recording, and direct inspection.

Nevertheless, this research needs to be implemented into certain practical aspects to detect its effectiveness. It possibly becomes the philosophical rationale to establish management system in company or organization based on Quran and Islamic teachings. The findings of this study take a function as general values that guides the manager to bring his institution and employees toward success both in the world and hereafter.

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