

Thematic Interpretation of Student Management in Educational Institutions

Asep Irfan Fanani¹



¹ UIN Sunan Gunung Djati, Bandung, Indonesia

ARTICLE INFO

Article history:

20 December 2023

Received in revised form

24 December 2023

Accepted 28 December 2023

Kata Kunci:

3-5 Kata Kunci
Dipisahkan Dengan
Tanda Koma

Keywords:

Please Provide 3-5 Words
of Keywords Separated by
Comas

ABSTRAK

Proses penafsiran Al-Qur'an dengan cara menghimpun ayat-ayat yang memiliki tujuan dan makna yang sama dalam membahas suatu tema, menyusunnya sesuai dengan masa turunnya dengan meneliti sebab-sebab turunnya, dan kemudian memberikan penjelasan, keterangan, komentar, dan kandungan pokok dari ayat-ayat tersebut merupakan pengertian dari tafsir tematik (maudhu'i). Tujuan dari studi pustaka ini adalah untuk mengetahui tema (maudhu'i) dari topik manajemen peserta didik di lembaga pendidikan Islam. Penelitian ini menggunakan metode deskriptif kualitatif untuk pengumpulan data dan didukung oleh tinjauan literatur. Temuan penelitian ini menyajikan ayat-ayat yang dibahas dan dianalisis dalam bidang manajemen siswa. Makna manajemen peserta didik dijelaskan dari perspektif Al-Quran dalam QS. Al-Kahfi ayat 23-24 dan 69, QS. Al-Hasyr ayat 18, dan QS. Az-Zumar ayat 29. Ayat-ayat tersebut menjelaskan bahwa setiap proses manajemen peserta didik harus direncanakan, diorganisir, dilaksanakan, dan diawasi dengan baik.

ABSTRACT

The process of interpreting the Qur'an by collecting verses that have the same purpose and meaning in discussing a theme, arranging them according to the time it is derived by examining the causes of their derivation, and then providing explanations, descriptions, comments, and the main content of the sentence is the meaning of "thematic interpretation" (maudhu'i). The purpose of this literature review is to determine the theme (maudhu'i) of the topic of student management in Islamic educational institutions. This study employs a qualitative descriptive method for data collection and is informed by literature reviews. The study's findings present the verses discussed and analyzed in student management. The meaning of student management is explained from the perspective of the QS Al-Kahfi verses 23-24 and 69, QS Al-Hasyr verse 18, and QS Az-Zumar verse 29. They stated that each management student process must be appropriately planned, organized, carried out, and supervised.

1. INTRODUCTION

National education views humans as individuals with rights and obligations, social beings with all responsibilities, and creatures of God Almighty with all their essence (Baharun, 2017). According to the Ministry of National Education (2014), the philosophical goal of national education is to help students become human beings who are faithful, devoted to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, and democratic and responsible. According to Bali, the quantity and quality of human resources require education (Bali, 2015). The Indonesian education system has yet to balance and develop students' abilities. The rules of education provision have begun to be organised, especially since Government Regulation No. 19/2005 on National Education Standards (SNP) was released. However, how education is provided has not changed much, so many schools and madrasas are not running well according to the "equitable education system". Rapid science and technology

must be balanced with the availability of quality human resources based on the primary application of the material people learn. Therefore, it is essential to prepare the nation's next generation with the character to fulfil the critical needs of education. According to Mushfi, the primary function of education is to educate citizens so that they can foster an integrated democratic personality on a personal and social level (Mushfi, 2017). According to Mundiri, teachers must realise the essential abilities that their students already have because each student has different basic knowledge (Mundiri, 2017). This ability that a person has is then often referred to as intelligence. According to Abdul Halim Fathani's, explanation of this point of view, education plays a vital role in people's intelligence, but educators often only understand part of this intelligence.

Parents have become concerned about the development of their children due to the rapid technological advances brought about by globalisation. That is because morals can easily influence children, and parents should be aware of and be able to follow the guidelines of family education. Every child should be able to live a life in harmony with nature and with the teachings of the Quran and Sunnah. Parents should guide their children and be positive role models in achieving this goal. The Quranic perspective on the development of learner management needs to be sought and found, especially for Islamic educational institutions, because Muslims believe that the Quran has solutions to human problems. It will ensure that student development is more directed and based on the Qur'an, producing students with noble character and achievements in the Islamic sphere. No matter what level a school is at, management is the most crucial part. Therefore, management holds an essential function in maintaining the continuity of education. According to Fauzi, management is the heart of the school, which is also the heart of its life. Student management plays an essential role in the continuity of school development, starting from student input, process, and output, for example, by paying attention to knowledge about students' initial competencies. Student management is prioritised to maintain the continuity of the student teaching and learning process (Fauzi, 2016). According to Muali, student management is a human resource responsible for students and broader issues that can help students develop their interests and talents (Muali, 2016). The student registration process begins with acceptance, continues with coaching, and ends with graduation to achieve predetermined educational goals (Sagala, 2019). Then, according to Ibrahim, student management is an implementation plan from the start so that the performance runs smoothly and effectively and that the education unit has succeeded in an established management system through effective student management (Ibrahim, 2018).

To awaken the individual capabilities of each student, knowledge of the student's initial competence serves as a guide. Therefore, the role of teachers in educational institutions includes various responsibilities. Apart from being an educator and motivator, he is also a leader and manager in the field of education (Fauzi, 2016). Since the Qur'an al-Karim claims to be "guidance for mankind" (hudan lin-nas), anyone, even non-Muslims, should investigate the guidance in the Qur'an. The greatness of the Qur'ān is that it acts as a mercy for the entire Ummah. Non-Muslims may accept these instructions, and there is no guarantee that those who claim to be Muslims will get them. A person's willingness to use the Qur'an as a guide in life determines how well they can derive guidance from it. The Quran was revealed slowly by Allah SWT over 23 years ago and serves as a holy book that guides humanity to live their lives. The Quran is a sacred book that tells people how to live. If we deviate from this understanding, then it can be said that the mufassir can use maudhu'i interpretation to utilise a thematic approach and verses regarding the subject matter it discusses. In addition, the mufassir must be able to identify the vocabulary of the verses and their similarities concerning the chosen subject and then arrange the verses in their descending order. Recognising the evolution of the Qur'anic guidance on the issues discussed is crucial. The next step is to describe events or stories that

require chronological order. Given the significant impact it has in understanding the Qur'anic verses correctly, knowing and understanding the context of the revelation of the verse cannot be ignored, given the previous explanation. The research question is "How is the Thematic Interpretation of Student Management in Educational Institutions According to Islamic Views?" based on the background that has been presented. This study aims to discover the Thematic Interpretation of Student Management in Educational Institutions from an Islamic perspective.

2. METHODS

A general method can be used for many things related to thinking or doing physical labour. A strategy is a planned course of action with short-term goals in achieving learning outcomes. A teaching method makes use of organised presentations to achieve learning objectives. The data collection method of this research is based on literature research, where the research utilises a qualitative descriptive approach. Qualitative research methods are research that aims to understand the phenomena experienced by research subjects holistically. Actions and perceptions are examples of qualitative research methods. These methods are explained in words and language that are natural because they utilise various natural methods. Because this research employs a qualitative research paradigm, the findings are presented in descriptive language. Descriptive research was used in this study. A research method describing data and conditions of a research subject/object (a person, institution, community, or other entity) is called descriptive research (Suhailah, 2019). The data or conditions are then analysed and compared with the current reality to try to provide solutions to the problem. Implementing scientific work related to research and collecting literature data are examples of data collection. The next stage is to conduct research related to the theory of the research topic. Researchers collected data through related literature to find approaches to references to books, journals, magazines, research results, and other sources regarding the primary data used. In general, this research involved systematic identification of theories, literature discovery, and document analysis of information on the research topic. By analysing textbooks, this research takes literature and applies it to materials related to interpretation research methodology. This paper's textbook analysis is a type of research that examines various references to develop or apply existing theories and determine how they relate to the evolution of scientific interpretation.

3. RESULTS AND DISCUSSIONS

RESULTS

Verse in Student Management

QS. Surat Al-Kahf verses 23 and 24.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكْ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

Translation:

"And never say regarding anything: "I will do this deed tomorrow morning (23) with the following exceptions: Inshallah". Furthermore, if you forget, remember your Lord by saying. Based on the above verse, it is said that some Quraysh people asked the Prophet Muhammad about spirits, the story of Ash-habul kahfi (cave dwellers) and the story of Dhulqarnain, and he replied, "Come to me tomorrow morning so that I can tell it." He did not

say the phrase "if Allah wills". It turned out that the revelation came the next day in time to tell these things, so the Prophet could not answer.

Consequently, the previous verses (verses 23- 24) were revealed as a lesson to the Prophet and a reminder from Allah SWT that the Prophet should immediately say inshallah if he forgot to do so. Sheikh Mutawalli al-Syarawi says this verse manifests Allah's care and compassion for His Prophet. When the Prophet promised the people of Mecca an answer in a day but forgot to mention inshallah, Allah did not punish him. The lesson to be learnt, according to Sheikh al-Sharawi, is that when people help others who have wronged them, their attitude is not to explain their mistakes directly. Instead, they choose to help first; if the situation is favourable, they warn them of their mistake. In his Tafsir Quran al Azhim, Imam Ibn Kathir quotes a story about Prophet Solomon, who does not mention "inshallah" in this verse.

قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لَأُطَوِّقَنَّ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا يِقَاتِلُ فِي سَبِيلِ اللَّهِ،
 قَالَ: " وَنَسِي أَنْ يَقُولَ: إِنْ شَاءَ اللَّهُ، فَأَطَافَ بِهِنَّ"، قَالَ: " فَلَمْ تَلِدْ مِنْهُنَّ امْرَأَةً إِلَّا وَاجِدَةٌ نَصَفَ إِنْسَانٍ"،
 فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَمْ يَخْنَثْ، وَكَانَ دَرَكًا لِحَاجَتِهِ

Translation:

"It was narrated from Abu Hurairah, who heard the Messenger of Allah (SAW) narrating about Prophet Sulaiman, that "Sulaiman determined to have intercourse with 70 of his wives in one night," according to a different narration of 90 wives and different narration of 100 wives. From that one wife, he was determined to have a son who could fight for Allah. The angel then asked the Prophet Solomon to say, "Insha Allah." He did not. He did not. All of Prophet Solomon's wives had sexual relations, but only one of them had a child. The Prophet explained, "If he says inshallah Allah, he is not among those who lie in promise with the substance of which I am in His hand, and his needs will be met." "Prophet Solomon had many sons who fought in the cause of Allah riding on all of them," the Prophet predicted in another narration in harmony with the verse. In the previous verse, Al-Kahf discusses the importance of careful preparation before implementing. One of the Quranic recommendations is to make this plan so that every educational institution has a direction and achievement, especially in academic performance. Implementing Islamic values is essential for academic or non-academic achievements in Islamic-based schools, especially schools under the auspices of the Ministry of Religious Affairs, including student coaching, which is part of student management. If a plan is implemented and a goal is set for performance, it aligns with what Surah al-Kahf means in verses 23 to 24. As His creatures, we prepare everything for that purpose.

QS. Al-Hasyr Verse 18.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Translation:

"O You who have believed, feared Allah and let every man consider what he is doing for tomorrow (hereafter);" And fear Allah, for Allah knows for certain what you do"

The wisdom that can be taken from the verse above is that Allah commands humans to believe and fear in all situations, whether alone or a crowd. Allah orders humans to carry out all His commands, whether in the form of management, laws, or taboos. They are also called to assess the benefits and harms humans will experience in the afterlife. Humans make the afterlife the basis for carrying out all their deeds to achieve paradise if they focus on the hereafter. Nothing escapes God's attention as He knows everything about human behaviour. The primary and fundamental concept of this verse is the call for self-reflection. Muhasabah is a form of self-reflection that requires a thorough examination of every right and wrong done and a subsequent sincere effort to repent. In terms of management, the previous paragraph

explains that the management strategy of institutions, especially education, must adjust to the current, past, and future contexts by adjusting the requirements and conditions of the institution. (Afandi, 2016)

There are two types of planning: conceptual planning and technical planning. The management team is responsible for finalising the programme concept and, if necessary, forming committees. The process can be broken down into appropriate committees if several committee agendas are created in one month. The committee finalises technical planning, with the head of affairs and deputy head of school acting as the steering committee and the relevant affairs staff working as the core committee. With careful planning, various implementations related to new student enrollment, coaching, and student talent development can be done optimally.

QS. Az-Zumar Verse 29

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Translation:

"Allah tells a parable of a man (a slave) owned by some who were united in strife and a slave who became full from a man. Are the slaves identical? Glory be to Allah, but most of them do not realise it."

Allah tells the polytheists a parable based on the above verse: a strange situation unlike any other: one has a kingdom inhabited by many united people, but there are differences between them because of their bad morals and character; each of them wants the property to be used, and one has a kingdom where there is no unity. There is a difference between the two: those who, like the polytheists, want to serve their masters, and those who, on the other hand, only want to serve a few different masters. Praise be to Allah, the One Who has no partner; however, the polytheists especially do not practice the truth and associate partners with Allah. Because of their carelessness and ignorance, they associate partners with Allah and are rewarded. Based on the study of the interpretation of the verse, it can be concluded from the second management process, organising. In this case, the staffing process is completed before the work program meeting at the beginning of the school year. The results of the management team meeting from the previous school year determine where the management team, staff, and job descriptions are placed (Ahmad, 2021). This is determined by considering all aspects until a consensus is reached.

The principal, vice-principals, heads of curriculum, student affairs, and Quranic development agencies, as well as infrastructure and public relations agencies, are all members of the organisational structure of Islamic educational institutions, which is similar to that of educational institutions in general. Each head of affairs has staff who help to realise the work programme. In ensuring that the team under the vice-principals and leaders of experience are maximally coordinated, the principal is in charge of coordinating them. No individual works alone in an educational institution, where they all become a team working together to realise all set programmes. This is what is expected in an educational institution.

DISCUSSIONS

Asbabun Nuzul

The author of this thematic tafsir article focuses on QS verses related to student affairs. Al-Kahf verse 69 explains how students in Islamic educational institutions should be guided. Allah SWT revealed The Quran to the Prophet Muhammad SAW in stages for approximately 23 years, as discussed in the previous section. In the story of Prophet Moses and Prophet Khidir, which began when Prophet Moses preached before the Children of Israel, Surah Al-Kahf verses 60-82 provide one example of asbabun nuzul. After he had warned the Israelites about the 25 virtues that Allah had given them, one of the people suddenly came forward and shouted, "O Prophet!" Who exactly was the most obedient? Dissatisfied, the man asked Prophet Moses again, "Is there anyone on earth whose intelligence surpasses yours?" "There is none!" was the spontaneous response of the Prophet Moses. Allah Taala showed Moses that a servant of Allah lived at the meeting place of the two seas and had knowledge that Moses did not know. Moses went to the man to learn it was a sign of Allah's greatness when a dead fish in a basket came back to life. Moses observed the fish moving before jumping into the water when he and his disciple arrived at the junction of the two seas. In addition, Allah swt had stopped the water flow across the ocean and made it like an arch or channel so the fish could pass through. The young man said, "Bring us our food. We are starving from this journey." After Moses and his students arrived at a distant location, they were tired and hungry because they had forgotten and travelled a long way. The fish twitched in the basket, came to life, and plunged in. That is a strange way for a fish to get to the sea.

Furthermore, we did not tell you about the fish; the devil is the only thing that made me forget. According to Moses, "That is the place we are looking for because it is a sign that we have arrived at our real destination, which is to meet Khidir" that is the location. The two then returned to their original place on foot. They realised that they had left the pious man's house. (Hidayatulloh, 2019)

The story shows how patient Prophet Moses was as he tried to meet Allah's holy servant by making a dead fish come back to life and jump into the water to show him where they should meet. However, if Allah was willing, it could have been done without a distant meeting location. It indicates that process and time are only necessary for some events.

Munasabah with verse before or after

According to Baidan, Shihab, munasabah is the similarity between letters and verses in the Qur'an that connects one information with another. The Qur'anic connection between letters and verses is illustrated with this term. Therefore, Al-Kahf discusses the similarities between letters and verses in this surah.

Munasabah between Verses

Munasabah is a series of stories that occur between verses 67 and 68. They describe Prophet Musa's inability to be patient with something he knew little about. Verse 69-70 discusses Prophet Musa's capacity for patience, and Prophet Khaidir advises Munasabah not to ask anything in the previous Surah (QS. Al-Isra). The first two statements of Surah Al-Isra and Surah Al-Kahf are tasbih and tahmid, respectively, and they are often mentioned together in all discussions—25 Relative similarity with the next Surah (QS. Maryam). Surah Maryam and Surah Al-Kahf are connected because each letter contains a miracle that shows the power of Allah. Similar to the story of the birth of Prophet Yahya from an old father and a mother who was unable to conceive and the story of the birth of Prophet Isa from a mother who had no father.

Contained Law

Of the three suras analysed, the first is in surah Al-Kahf verses 23-24 and 69, surah Al-Hasyr verse 18, and surah Az-Zumar verse 29. The three suras of the author are verses that have meaning about the application of student management, both through implementation related to management and processes related to students. Similar to what is stated in Surah Al-Kahf verses 23-24 and Surah Al-Hashr verse 18, which explains that when planning goals, we must be able to prepare ourselves optimally based on the situation or conditions of educational institutions in order to achieve the goals that must be completed. However, remember to pray and believe in Allah SWT's plans for His servants to make every project we develop more effective. Then, in Surah Az-Zumar verse 29, it is stated that employee placement or organisation must also be carried out so that everyone can work according to their abilities (Triana, 2019).

4. CONCLUSION

The thematic interpretation raised in the field of student management in QS is based on the verses that have been analysed. The explanation of student management from the Qur'anic perspective can be found in Al-Kahf verses 23-24 and 69, QS Al-Hasyr verse 18, and QS Az-Zumar verse 29. The verse explains that every student implementation must be based on planning, organising, practical implementation, controlling, and fostering students. It intends to help students develop their skills, interests, and talents to become Hurriyat, a swing for parents and teachers as educators in Islamic educational institutions.

5. DAFTAR PUSTAKA

- Afandi, P. W. (2016). Meningkatkan Ketakwaan melalui Proses Ingtrospeksi Diri (Analisis Pendidikan terhadap QS Al-Hasy Ayat 18). *Prosiding Pendidikan Agama Islam*, 249–261.
- Ahmad, S. (2021). Nilai Pendidikan Toleransi salam Al- Qur “ an Tesis oleh: Sahirman Ahmad Batubara Program Studi Pendidikan Islam Nilai Pendidikan Toleransi dalam Al- Qur “ An Surah Az-Zumar Ayat 18.
- Baharun, H. (2017). *Pengembangan Kurikulum : Teori dan Praktik (Konsep, Prinsip, Model, Pendekatan dan Langkah-langkah Pengembangan Kurikulum PAI)*. Yogyakarta: Cantrik Pustaka.
- Bali, M. M. (2015). Penerapan Model Pembelajaran Fan N Pick dan Two Stay Two Stray Untuk Meningkatkan Keterampilan Sosial dan Hasil Belajar IPS Siswa. *Jurnal Manajemen FE UM*.
- Fauzi, A. (2016). Transformation Of Values in Developing Leadership Prophetic Islamic Education. *Faculty of Education, State University of Malang*, 1196–1204.
- Hidayatulloh, K. M. (2019). Konsep Dan Metode Tafsir Tematik (Studi Komparasi Antara Al-Kumi Dan Mushthofa Muslim). *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 130–142.
- Ibrahim, M. &. (2018). *Pengajaran Berdasarkan Pemecahan Masalah*. Surabaya: Unesa University Press.
- Muali, C. (2016). Konstruksi Strategi Pembelajaran Berbasis Multiple Intelligences sebagai Upaya Pemecahan Masalah Belajar. *Pedagogik: Jurnal Pendidikan*, 1-11.

- Mundiri, A. &. (2017). Implementasi Metode STIFIn dalam Meningkatkan Kesanggupan Menghafal Al-Qur'an di Rumah Qur'an STIF In Paiton Probolinggo. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 201-223.
- Mushfi, M. &. (2017). Model Interaksi Sosial Dalam Mengelaborasi Keterampilan Sosial. *Jurnal Pedagogik*, 211–227.
- Sagala, S. (2019). *Administrasi Pendidikan Kontemporer*. Bandung: CV. Alfabeta.
- Suhailah, Z. K. (2019). Pendidikan Kesehatan Media Short Education Movie (SEM) Terhadap Pengetahuan Dan Sikap Remaja Mengenai Seks Bebas. *Pedimaternat Nursing Journal*, 145.
- Triana, R. (2019). Desain Penelitian Al-Qur'an dan Tafsir. *Al Tadabbur: Jurnal Ilmu AlQur'an Dan Tafsir*, 198–215.