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## Renewing Islamic Educational Management: An Analysis of Qur'anic Principles in Tafsir Al-Misbah

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### Abstract

This article explores the foundational principles of Islamic educational management through the Qur'anic interpretations of Tafsir Al-Misbah by M. Quraish Shihab. Responding to the contemporary challenges of globalization and the urgency to ground education in Qur'anic values, the study employs a library research method with a descriptive-qualitative approach. The analysis focuses on three key principles: justice (Q.S. Ar-Rahman: 7–9), sincerity (Q.S. Al-Bayyinah: 5), and trustworthiness (Q.S. An-Nisa': 58). The findings indicate that justice ensures equity and inclusivity in managing educational resources and policies; sincerity provides a moral and spiritual foundation that enhances dedication and integrity; while trustworthiness underscores accountability in leadership and the fulfillment of responsibilities. The study not only enriches theoretical discourse by offering a tafsir-based framework for Islamic educational management but also provides practical implications for shaping institutional vision, mission, and governance in alignment with Islamic values.

Islamic educational management, Qur'anic principles, Tafsir Al-Misbah

### Abstrak

Artikel ini menelaah prinsip-prinsip dasar manajemen pendidikan Islam melalui interpretasi ayat-ayat Al-Qur'an dalam Tafsir Al-Misbah karya M. Quraish Shihab. Kajian ini lahir dari kebutuhan untuk merespons tantangan globalisasi dan pentingnya meneguhkan pengelolaan pendidikan berbasis nilai-nilai Qur'ani. Penelitian ini menggunakan metode kepustakaan dengan pendekatan deskriptif-kualitatif. Fokus analisis diarahkan pada tiga prinsip utama: keadilan (Q.S. Ar-Rahman: 7–9), keikhlasan (Q.S. Al-Bayyinah: 5), dan amanah (Q.S. An-Nisa': 58). Hasil penelitian menunjukkan bahwa prinsip keadilan menjamin pemerataan dan inklusivitas dalam pengelolaan kebijakan pendidikan; keikhlasan memberikan landasan moral dan spiritual yang memperkuat dedikasi serta integritas; sedangkan amanah menekankan pentingnya akuntabilitas dalam kepemimpinan dan pelaksanaan tanggung jawab. Studi ini tidak hanya memperkaya diskursus teoretis dengan kerangka manajemen pendidikan Islam berbasis tafsir, tetapi juga menawarkan implikasi praktis bagi perumusan visi, misi, dan tata kelola lembaga pendidikan agar selaras dengan nilai-nilai Islam.

**Kata Kunci:** Manajemen pendidikan Islam, prinsip Qur'ani, Tafsir Al-Misbah

## INTRODUCTION

Education in Islam plays a pivotal role as the foundation for shaping both individual and societal life. The two primary sources of guidance in Islam the Qur'an and the Sunnah serve as fundamental references to ensure that Muslims remain on the right path (Hatami, 2025). Within the context of educational management, Qur'anic principles provide explicit direction on how

education should be organized and administered. In today's era of globalization, characterized by rapid technological advancement and accelerated social change, educational challenges have grown increasingly complex (Rahimi & Oh, 2024). Consequently, innovative approaches to Islamic educational management are urgently needed in order to safeguard and apply Islamic values within teaching and learning processes.

Education is a central concern for societies across the world. Regardless of whether a nation is highly developed, developing, or still in an early stage of growth, education must remain a top priority alongside fundamental needs such as food and healthcare (Afrini et al., 2024). This topic is particularly significant because effective educational management directly contributes to the achievement of educational goals. By drawing upon Qur'anic principles such as justice, sincerity, and trustworthiness, educational institutions can cultivate a productive and conducive learning environment (Saputra et al., 2024). A deeper understanding of these principles can also support educators in designing curricula and teaching methods that are aligned with students' unique characteristics (Miller et al., 2021). Thus, this study aims to offer new insights for Islamic educational leaders in addressing the challenges of modern times.

Research on the concept and principles of Islamic educational management has already received scholarly attention. For instance, Muttaqin (2018) conducted a thematic analysis of Qur'anic concepts and principles of educational management, concluding that it is inherently planned, purposeful, transparent, and empowering, with a dual focus on worldly outcomes and the hereafter. Core principles identified in his study include faith, Islam, excellence (*ihsan*), division of labor, effectiveness, efficiency, consultation (*syura*), and responsibility. Similarly, Rosdiarini (2020) examined the practical application of Islamic educational management principles at Madrasah Ibtidaiyah Al-Mukminin Jombang. The study found that principles such as shura, sincerity, honesty (*sidq*), trustworthiness (*amanah*), and piety (*taqwa*) were effectively implemented in alignment with the school's vision, mission, and goals. These findings underscore the urgency of an "Islamic educational management revolution" grounded in Qur'anic values, demonstrating how their application can enhance institutional quality and foster an improved learning environment.

While Muttaqin (2018) explored Qur'anic educational management principles in general terms, his study did not provide a detailed interpretation based on specific exegetical works. In contrast, Rosdiarini's (2020) research focused on practical, case-based implementation without delving into the philosophical and interpretive foundations of Qur'anic principles from authoritative commentaries. This gap highlights the need for a study that bridges educational management principles with relevant Qur'anic exegesis. It is within this context that the present article seeks to make a distinct contribution.

This study differentiates itself by examining Qur'anic principles of educational management through the lens of Tafsir Al-Misbah by M. Quraish Shihab. Unlike previous studies that have been either general or application-oriented, this research specifically analyzes the principles of justice (Q.S. Ar-Rahman 7–9), sincerity (Q.S. Al-Bayyinah 5), trustworthiness (Q.S. An-Nisa' 58), honesty, enjoining good and forbidding evil, faith and morality, and maintaining sound social relations, as interpreted in Al-Misbah. Through this approach, the study aims to provide a richer

and more comprehensive conceptual framework for understanding the Qur'anic foundations of Islamic educational management.

The primary objective of this research is to analyze and systematically elaborate on Qur'anic principles of Islamic educational management based on the interpretations presented in Tafsir Al-Misbah. Specifically, the study seeks to: (1) identify and examine the concept of justice in educational management as interpreted in Q.S. Ar-Rahman 7–9; (2) analyze the meaning of sincerity as a principle of educational management based on Q.S. Al-Bayyinah 5; and (3) explain the relevance of trustworthiness in educational management according to Q.S. An-Nisa' 58. In doing so, this research addresses an existing gap by focusing on the exegetical foundations of these principles.

This study is expected to make both theoretical and practical contributions. Theoretically, it enriches the body of literature on Islamic educational management by integrating Qur'anic exegesis, thereby providing a deeper conceptual understanding of justice, sincerity, and trustworthiness as elaborated in Tafsir Al-Misbah. It also offers a robust theoretical framework for developing more holistic models of Islamic educational management. Practically, the findings may serve as valuable guidance for educational administrators in applying these Qur'anic principles and in formulating visions and missions that are consistent with fundamental Islamic values.

## **METHOD**

This study employs a library research method to collect and analyze data from a wide range of relevant scholarly sources, using a qualitative approach (Mestika Zed, 2014). Qualitative research in the field of Qur'anic exegesis aims to explore the interpretative works of the Qur'an and the intellectual contributions of exegetes and scholars of 'Ulūm al-Qur'ān. Accordingly, this research focuses on gaining an in-depth understanding of the role of Qur'anic interpretation in the context of education and the management of Islamic educational resources (Anwar Mujahidin, 2023).

The primary object of this study is Tafsir Al-Misbah, authored by Prof. M. Quraish Shihab, along with related scholarly perspectives in the fields of Qur'anic sciences and exegesis. As a literature-based study, the research involves the systematic collection, analysis, and interpretation of textual data. The primary sources consist of Tafsir Al-Misbah, particularly those sections interpreting verses related to key principles of educational management: justice (Q.S. Ar-Rahman 7–9), sincerity (Q.S. Al-Bayyinah 5), and trustworthiness (Q.S. An-Nisa' 58). The secondary sources include books, peer-reviewed journal articles, and other relevant academic literature on Islamic educational management and Qur'anic exegesis.

Data collection was conducted through documentary analysis and textual study, wherein interpretations from Tafsir Al-Misbah and secondary references were systematically extracted and categorized. The collected data were then analyzed using content analysis combined with a descriptive-qualitative approach. This methodological framework allowed the researcher to interpret the Qur'anic principles of Islamic educational management comprehensively, highlighting their conceptual relevance and applicability within the field of education.

## **RESULT AND DISCUSSION**

### **The Concept of Islamic Educational Management**

In contemporary discourse, the term management has become widely recognized in Indonesia, particularly in the contexts of private enterprise, corporate governance, and education. Mary Parker Follett, as cited in Shulhan (2013), defines management as the art of getting things done through people. Similarly, James A. F. Stoner (Yuspiani, 2023) describes management as a process involving planning, organizing, directing, and controlling the use of resources to achieve predetermined goals. George R. Terry, as quoted in Herujito, conceptualizes management as a process that encompasses planning, organizing, implementing, and controlling. Parker further emphasizes that management, in general, refers to the regulation of organizational activities that unfold in stages based on a comprehensive framework. Terry, as cited in Musthofa, highlights that management involves the utilization of human and material resources in order to achieve objectives effectively and efficiently.

Islamic educational management can be understood as a systematic process of organizing and administering Islamic educational institutions by mobilizing Muslim human resources toward the effective and efficient attainment of Islamic educational goals. Muhaimin, cited in Shulhan (2013), explains that educational management is essentially the application of management principles within the development of education. Ilham Muchtar and colleagues (2023) describe Islamic educational management as a planned approach that integrates planning, organizing, implementation, supervision, and evaluation across various dimensions of Islamic education. Meanwhile, Machali and Noor (2017) define Islamic educational management as both an art and a science of managing educational resources to foster active learning processes and to cultivate students' potential in the areas of spirituality, personality, intelligence, and skills.

In summary, Islamic educational management combines both the theoretical and practical dimensions of management with the spiritual and moral framework of Islam. It ensures that education not only fulfills functional and organizational goals but also nurtures learners holistically in accordance with Islamic values.

### **Principles of Islamic Educational Management from the Qur'anic Perspective in Tafsir Al-Misbah**

#### a) Justice (*'Adl*)

The first principle to be applied in the management of Islamic educational institutions is the principle of justice. Abuddin Nata (2003) explains that, within Islamic thought, justice can be understood as equality or maintaining balance between two opposing matters. In this sense, justice entails making decisions guided by rational consideration and grounded in religious teachings. Justice is also frequently interpreted as a moderate and objective stance toward others, especially when administering judgments or sanctions (Ahyani et al., 2021). It can further be understood as fairness and balance in granting rights to others without favoritism or deprivation. According to the *Kamus Besar Bahasa Indonesia* (Indonesian Dictionary), justice (*'adl*) is defined as “equal in weight, impartial, siding with the truth, and adhering to what is right” (Anonim, n.d.).

In the context of educational management, justice refers to fairness in administration (Fitria, 2023). This principle emphasizes that all stakeholders in the educational process both teachers and students must be treated equally. Justice in Islamic education requires that everyone be granted the same rights and opportunities, regardless of social status, background, or individual characteristics

(Junaidi et al., 2023). This principle should be reflected in multiple dimensions of educational practice, including student treatment, resource allocation, and admission policies.

The Qur'an underscores this principle in Surah Ar-Rahman (55:7-9), which speaks of balance and equity as central to the divine order:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۗ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۚ ۘ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۙ ۙ

*“And He raised the heaven and established the balance, so that you may not transgress in the balance. And establish weight in justice, and do not make deficient the balance.”* (Q.S. Ar-Rahman 55:7–9).

This passage, as interpreted in Tafsir Al-Misbah, highlights the divine imperative of justice and balance, offering a guiding framework for applying fairness within the management of Islamic educational institutions. According to Quraish Shihab in Tafsir Al-Misbah (Shihab, 2000), the verses of Surah Ar-Rahman (55:7–9) illustrate that God has established a universal system by controlling the orbit of the sun and the moon. He is the One who raised the heavens after they and the earth were once a single entity. God then set forth the “balance” (*mīzān*) to ensure justice and equilibrium so that humanity would not transgress in matters of weighing and measuring (Zargar, 2023). Thus, humankind is commanded to uphold this balance in all aspects of life including self-regulation and not to diminish it in any way, lest their deeds and rewards in the Hereafter be compromised.

The Arabic term *mīzān* (ميزان), which literally means a weighing scale, is often interpreted as a metaphor for justice whether in placing matters in their rightful position or maintaining balance. Al-Tahir Ibn Ashur, for instance, interprets *mīzān* as justice itself. He argues that justice has been sent down from heaven to earth by divine command, and that the Qur'an's juxtaposition of “heaven” with “balance” signifies the elevated status and sanctity of justice. The Qur'an often pairs the theme of justice with references to cosmic creation, as seen in Q.S. Yunus (10:5), Al-Hijr (15:85), and Ad-Dukhan (44), emphasizing that justice is foundational to both the natural order and human life.

The phrase (لَا تَطْغَوْا فِي الْمِيزَانِ) in Q.S. Ar-Rahman (55:8) explicitly warns against violating this balance. If understood as “justice,” the verse affirms that God commands humankind to uphold fairness in every activity whether directed toward oneself or others. In the context of Islamic educational management, the relevance of these verses is profound. Justice ensures the creation of an inclusive and equitable learning environment, where all stakeholders teachers, administrators, and students are treated with fairness and dignity. Education in Islam must guarantee that rights and opportunities are distributed equally, irrespective of social class, background, or individual characteristics (Akthar, 2024). By embedding justice within its structures, Islamic education fosters trust, mutual respect, and social harmony.

Justice must also be reflected in institutional practices, such as student admissions, allocation of resources, and treatment of learners. An Islamic educational institution that consistently applies this principle is better positioned to cultivate a conducive learning atmosphere where every student feels valued and empowered to realize their potential. Conversely, the neglect of justice can lead to conflicts, particularly in sensitive areas such as teacher remuneration, task delegation, and the distribution of authority (Ahyani et al., 2025). Hence, justice must serve as a guiding priority for

educational leaders. A school or madrasah led by a just principal will nurture a culture of fairness, positively influencing the overall quality of education within the institution (Ahyani et al., 2021).

Ultimately, justice in education equips students with essential values of solidarity, tolerance, and adaptability to diversity. Islamic education, grounded in justice, becomes a conscious effort to guide the innate potential (*fitrah*) of children in accordance with Islamic principles, thereby enabling them to achieve their fullest capacity.

b) Sincerity (*Ikhlas*)

Ali (2005) defines *ikhlas* as purity, cleanliness, and freedom from any form of contamination. Within this framework, sincerity refers to the inner intention of performing every act solely for the sake of God, seeking nothing but His pleasure. Al-Junaid further explains that sincerity means doing everything purely for Allah alone, noting that “*ikhlas* is a secret between Allah and His servant, one unknown even to the recording angels or to one’s own ego, which might otherwise distort the intention” (Al-Jauziyah, 1998). Similarly, the Kamus Besar Bahasa Indonesia defines sincerity (*ikhlas*) as “purity of heart; wholeheartedness.”

The Qur’an provides multiple references to sincerity as a guiding principle for human conduct, including its application to education. For instance, Q.S. Al-An‘am (6:162) emphasizes dedicating all actions as worship to God, while Q.S. Al-Bayyinah (98:5) calls believers to purify their faith. The importance of sincerity is also reinforced in Q.S. Az-Zumar (39:2, 11), Q.S. Al-Isra (17:7), Q.S. An-Nahl (16:90), and Q.S. An-Nisa (4:36), all of which underline sincerity, justice, and benevolence as cornerstones of ethical life (Annisyaroh, 2022). Moreover, Q.S. Al-A‘raf (7:29) explicitly instructs believers to demonstrate sincerity in worship (Muwahid Shulhan, 2013).

In the context of Islamic educational management, sincerity ensures that all administrative and pedagogical efforts are directed not toward personal or institutional gain but toward fulfilling God’s will and realizing the greater mission of Islamic education. Leaders, educators, and students who operate with sincerity contribute to the cultivation of an educational culture marked by integrity, authenticity, and spiritual purpose.

In this study the author will take Surah QS. Al-Bayyinah: 5)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝

“And they were not commanded except to worship Allah, devoting their religion sincerely to Him, being upright, to establish prayer, and to give *zakat*. That is the correct religion.”

In his Tafsir Al-Misbah, Quraish Shihab (2000) interprets the term *mukhlisīn* (مخلصين), derived from the root word *khalaṣa* (خلص), as signifying purity something that has become refined after previously being tainted by impurity. Within this context, sincerity (*ikhlas*) is the process of purifying and cleansing the heart so that all actions and intentions are directed solely toward Allah. Before attaining sincerity, the human heart is often clouded by mixed motives, such as self-interest or worldly ambitions. Therefore, sincerity represents an essential process of removing negative influences, enabling believers to worship and act with purity of intention, making God the exclusive purpose of every deed.

Applied to Islamic educational management, sincerity means purifying one's intentions so that every decision and action in administration and pedagogy is undertaken for the sake of Allah alone. This principle safeguards educational institutions from personal or materialistic motives, ensuring that leaders and teachers carry out their responsibilities with dedication and devotion. Sincerity also functions as a moral foundation in Islamic educational management. When the heart is free from selfish ambition or material pursuit, educators can remain focused on character development and the pursuit of higher educational goals. This aligns with the broader mission of Islamic education, which stresses genuine intention in every aspect of institutional management. Thus, sincerity enhances not only the quality of teaching but also the moral formation of students, nurturing a generation oriented toward virtue and goodness (Shihab, 2000).

The implementation of sincerity in schools, madrasahs, and pesantren can be seen in attitudes of patience and wholehearted service. Educators often face tasks that far exceed the material compensation they receive. In such circumstances, sincerity serves as a source of resilience, motivating teachers and administrators to give their best despite limited rewards. Belief that every action is a form of worship, offered for God's pleasure, is crucial. This resonates with the principles of Islamic educational management, which emphasize the centrality of intention and sincerity in creating a meaningful and productive educational environment (Ahyani et al., 2021).

In the modern context of Islamic educational institutions, sincerity must also guide the management of human resources, including principals, teachers, administrative staff, and support personnel (Hasbullah, 2006). Every educational professional must be encouraged to cultivate sincerity, internalizing the conviction that their work is ultimately for Allah's sake. Effective management, therefore, involves not only technical and organizational skills but also the ability to inspire sincerity as a shared value across the institution.

Ibn Qayyim Al-Jauziyah (1998), in *Manazil al-Sa'irīn*, identifies three levels of sincerity. First, one does not regard good deeds as deserving of reward, nor takes pride in them. Second, one feels ashamed when not striving to the fullest, while still maintaining awareness of God's guidance. Third, one purifies deeds entirely from impurities, performing them with knowledge, submission to God's will, and avoidance of anything that contradicts divine law. These stages highlight the depth of sincerity as both a personal and institutional virtue, crucial for educational leaders and teachers in their mission of guiding students.

c) Trustworthiness (*Amānah*)

Linguistically, the term *amānah* (أمانة) originates from the Arabic root *amana*, meaning honesty or reliability. In Indonesian, *amanah* refers to a message, command, or trust that must be safeguarded. In terminological usage, Ahmad Musthafa Al-Maraghi defines *amanah* as something entrusted that must be preserved and delivered faithfully to its rightful owner (Sutardi, 2011). Similarly, Ibn al-'Arabi views *amanah* as anything taken with the owner's consent or used with permission (Nata, 2003). From these perspectives, *amanah* essentially entails safeguarding rights without excess or deficiency whether in material or immaterial form.

In Islamic educational management, *amanah* is inseparable from responsibility. Educators and administrators are entrusted with the duty of ensuring that the rights of students and other stakeholders are fulfilled, while also managing institutional resources with accountability and

transparency. Upholding trust is not merely a matter of ethical conduct but a religious obligation rooted in Qur'anic teaching.

The Qur'an underscores this principle in Q.S. An-Nisa (4:58):

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا  
بَصِيرًا

*“Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”*

In practice, amanah requires Islamic educational leaders to exercise honesty in financial management, fairness in task distribution, and integrity in decision-making. Teachers must uphold their responsibility to impart knowledge faithfully, while administrators must ensure that institutional policies align with the mission of nurturing holistic human development. By internalizing trustworthiness as a guiding principle, educational institutions strengthen their moral foundation, thereby cultivating an environment that reflects both professional excellence and Islamic ethics.

According to Quraish Shihab in Tafsir Al-Misbah (2000), amānah refers to something entrusted to another party to be safeguarded and returned to its rightful owner upon request. It stands in direct contrast to betrayal (*khayānah*), and it is entrusted only to those who are deemed capable of preserving it. Religion situates amānah as the very foundation of faith, as underscored in the Prophet's saying: “There is no faith for the one who has no trustworthiness.” Thus, *amānah* is not only a theological imperative but also the bedrock of social interaction, fostering trust, inner peace, and mutual confidence among individuals and communities.

The Qur'an consistently employs the plural form when referring to trusts (*amānāt*), indicating that this concept encompasses both material and immaterial responsibilities. These include obligations toward God, fellow human beings, the environment, and the self. Each form of trust carries specific requirements, even when the responsibility is borne individually. For example, when Allah commands the upholding of justice in judgment, the injunction applies universally to humankind, not selectively.

This universal scope is evident in Q.S. Al-Ahzāb (33:72), where Allah states that the heavens, the earth, and the mountains all declined the responsibility of carrying the amānah, while humanity accepted it despite being described as “unjust and ignorant.” The verse highlights both the gravity of amānah and the profound responsibility inherent in human existence. Shihab (2000) explains that while not every person is qualified to exercise authority or issue judgments, those who meet the necessary conditions knowledge of the law, procedural integrity, and fairness are obligated to act justly. The Qur'anic command to uphold amānah and justice applies universally, transcending boundaries of religion, ethnicity, or lineage, underscoring their role as universal ethical principles (Bhat & Nabi, 2024).

Within the context of Islamic educational management, *amānah* translates into a fundamental principle of professional and ethical responsibility. Teachers, administrators, and educational leaders are entrusted with managing resources, shaping students' moral and intellectual growth, and administering institutional affairs with integrity. This trust includes ensuring equitable



treatment of all students, protecting their rights, and fostering an environment conducive to learning (Muhammad Baiquni Isbahi, 2023).

By faithfully discharging their trust, educators not only contribute to students' academic and character development but also uphold the values of justice and integrity that are central to Islamic education. Neglecting this principle risks undermining both the credibility of the institution and the spiritual mission of education itself. Conversely, when *amānah* is consistently upheld, it cultivates a culture of accountability, fairness, and mutual respect, laying a strong moral foundation for the advancement of Islamic education.

## CONCLUSION

This study affirms that the Qur'anic principles outlined in Tafsir Al-Misbah namely justice (*'adl*), sincerity (*ikhlāṣ*), and trustworthiness (*amānah*) serve as the foundational pillars of Islamic educational management. Justice requires equitable treatment and proportional resource allocation for all stakeholders, sincerity reinforces the moral and spiritual dimensions of educational governance, while trustworthiness emphasizes both professional and ethical accountability among educators and administrators. When applied consistently, these three principles can cultivate an Islamic educational ecosystem that is fair, meaningful, and oriented toward the holistic development of students' character and spirituality.

Nevertheless, this study has limitations, as it focuses exclusively on Quraish Shihab's Tafsir Al-Misbah as the primary interpretive source. Such a scope does not account for comparative perspectives from other classical or contemporary exegetical works, nor does it empirically test the implementation of these principles within actual Islamic educational institutions. As a result, the findings remain largely normative and conceptual rather than empirically grounded.

Future research should therefore integrate *tafsir*-based analysis with case studies of Islamic educational institutions, enabling a more comprehensive understanding of how justice, sincerity, and trustworthiness can be effectively applied in practice. Comparative studies between Tafsir Al-Misbah and other exegetical traditions could enrich the theoretical framework, while multidisciplinary approaches bridging Qur'anic exegesis, educational management, and the social sciences would provide deeper insights into the relevance of Qur'anic principles in addressing contemporary educational challenges.

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