

Work Effectiveness and Efficiency in the Perspective of Hadith: An Analysis of Islamic Education Management

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Abstract

This study aims to study and analyze the Hadiths of the Prophet Muhammad PBUH related to the concept of work effectiveness and efficiency in the perspective of Islamic education management. The method used is library research with a thematic approach to the saheeh Hadiths contained in the pole of *al-sittah*. The results of the study show that Islam through the Hadiths of the Prophet Muhammad (saw) has laid a strong foundation on the importance of working effectively and efficiently. These hadiths include the principles of *itqan* (perfection of work), the prohibition of *israf* (excess), the importance of planning, professionalism, and accountability. In the context of Islamic education management, these principles can be implemented through careful planning of educational programs, optimization of educational resources, improvement of educator competence, and continuous evaluation. The findings of this research are expected to be a normative basis for managers of Islamic educational institutions in implementing effective and efficient management according to the guidance of Islamic law.

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INTRODUCTION

Islam is a comprehensive religion (*syāmil wa kāmīl*), which regulates all aspects of human life, including aspects of work, productivity, and resource management. In an Islamic perspective, work is not only seen as an economic activity, but also as part of worship that has spiritual, moral, and social dimensions. Therefore, the Qur'an and the Hadith of the Prophet Muhammad (PBUH) provide systematic guidance on how a Muslim should carry out his work optimally, professionally, and responsibly. Two fundamental concepts that are relevant to the development of modern management today are effectiveness (*fa'aliyyah*) and efficiency (*kafā'ah*), both of which are the main indicators of the success of an organization.

In modern management studies, effectiveness refers to the ability of an organization to achieve predetermined goals, while efficiency is related to the ability to optimally utilize resources to produce *Output* maximum with *Input* minimal. These two

concepts are often positioned as rational principles that are both technical and secular. However, in an Islamic perspective, effectiveness and efficiency do not only have a technical dimension, but also contain ethical and spiritual values, such as trust, *ihsan*, and blessings. Previous research has shown that the concept of effectiveness and efficiency in Islam has a broader orientation, namely not only on the achievement of worldly goals, but also on transcendental benefits and values (Mubaraq, 2025).

In the context of Islamic education management, the application of the principles of effectiveness and efficiency is becoming increasingly important, especially in the midst of the challenges of globalization, limited resources, and demands to improve the quality of education. Various problems are still often found in the management of Islamic educational institutions, such as low quality output education, budget waste, weak planning, and lack of professionalism of educators. Studies on the effectiveness of education management show that the success of

educational institutions is largely determined by the quality of management that is able to integrate various components optimally (Ja'far, 2022). In addition, careful planning and strict supervision have been proven to have an effect on the efficiency of budget use and the success of educational programs (Hisyam & Siradjuddin, 2025).

A number of previous studies have examined the effectiveness and efficiency in the context of Islamic education management from various perspectives. For example, research on the effectiveness of Islamic education management emphasizes the importance of collaboration between organizational components in achieving optimal educational goals (Hidayat et al., 2023). Other studies examine the application of the concept Lean Management as an approach to improve efficiency without sacrificing the quality of education, which emphasizes the reduction of waste and the optimization of resources (Fitria & Fitri, 2025). In addition, studies on leadership in Islamic education show that values such as honesty, justice, and courtesy play an important role in creating an effective and productive work environment (Hayani et al., 2024).

On the other hand, there is also research that has begun to associate management principles with Islamic sources, including the hadith of the Prophet. For example, the study of the principles of education management in the hadith finds a number of basic values such as accuracy, discipline, justice, and usefulness as managerial foundations (Sobari et al., 2023). However, these studies are generally still partial and have not specifically elaborated the concept of effectiveness and efficiency of work systematically based on hadith. Most of the research focuses more on general conceptual aspects or practical application of management, without conducting an in-depth exploration of the postulates of hadith as the main normative source.

Based on the analysis of the previous research, it can be identified that there is a significant research gap. First, although the concepts of effectiveness and efficiency have been widely discussed in the Islamic education management literature, studies that specifically

explore the hadiths of the Prophet as the conceptual basis for these two principles are still very limited. Second, existing research tends to separate normative studies (hadith) and practical studies (education management), so that it has not produced an integrative and applicable synthesis. Third, there has not been much research that systematically contextualizes the hadiths about professional work into the framework of contemporary Islamic education management.

This condition shows that there is an urgent need to develop studies that are not only descriptive of hadith texts, but also analytical and contextual in answering current education management problems. In this case, hadith as a source of Islamic teachings has great potential to become a normative foundation in building an educational management paradigm that is not only technically effective and efficient, but also has ethical and spiritual value. Thus, the integration between hadith texts and modern management theories is important to produce a more holistic, relevant, and sustainable model of Islamic education management.

Furthermore, this approach is also important in order to correct the dominance of modern management paradigms that tend to be secular and ignore the value dimension. In many cases, excessive efficiency orientation can lead to unethical practices, such as data manipulation, exploitation of human resources, and neglect of educational quality. Therefore, the reinterpretation of the concepts of effectiveness and efficiency through the perspective of hadith is expected to present an alternative paradigm that is more balanced between rational and spiritual aspects.

Based on this description, this study seeks to explore, identify, and systematize sahih hadiths related to the concept of effectiveness and efficiency of work, as well as analyze their relevance in the context of Islamic education management. More specifically, this study aims to: (1) identify the hadiths of the Prophet related to the principles of effectiveness and work efficiency, (2) analyze the content of the meaning of these hadiths from a management perspective, and (3) contextualize these principles in contemporary Islamic education management

practices. Thus, this research is expected to make a theoretical contribution to the scientific development of hadith-based Islamic education management, as well as a practical contribution for the management of educational institutions in improving the quality of performance effectively, efficiently, and with worship value.

METHODS

This study uses a literature review approach (Library Research) with the method of thematic hadith (*Maudhu'i*), which emphasizes the systematic collection, grouping, and analysis of hadith based on specific themes. This approach was chosen because it was able to produce a comprehensive understanding through the integration of various histories related to a single topic of study (Zainuddin, 2025). However, to overcome the general methodological weaknesses, this study was designed operationally through structured and measurable stages.

The research stage is carried out through four main steps, namely: (1) identification of hadiths, by tracing relevant hadiths using keywords such as *Itqan* (professionalism), trust, optimal work, and prohibition of waste; (2) data classification, by grouping hadith based on the theme of work effectiveness and efficiency; (3) thematic analysis, through techniques Content Analysis to find patterns of meaning, concepts, and values contained in the hadith; and (4) interpretation, i.e. contextualizing findings into the management framework of contemporary Islamic education. This stage is in line with a thematic analysis procedure that emphasizes the systematic identification, coding, and development of themes (Naeem et al., 2024).

The criteria for inclusion of hadith in this study include: (1) hadith that is directly related to the concept of work, productivity, or professionalism; (2) hadith with saheeh or hasan status; and (3) hadith that has contextual relevance to modern management principles. Data validation is carried out through sanad and matan criticism by referring to the assessment of classical and contemporary hadith scholars, and strengthened through the source triangulation technique, which is comparing various hadith books and supporting

literature. Thus, this research method is not only systematic, but also guarantees scientific validity and depth of analysis.

DISCUSSION

Itqan Concept and Work Effectiveness in a Modern Management Perspective

Concept *Itqan* is a fundamental principle in Islam that is directly related to the effectiveness of work. *Itqan* means to do work earnestly, attentively, skillfully, and produce the best work (Nuraeni, 2025). The Prophet Muhammad PBUH said: "Indeed, Allah loves when one of you does a work, he does it with *itqan* (perfect and earnest)" (Al-Albani, 2002). This hadith emphasizes that the quality of work is not just a technical aspect, but a spiritual value that receives direct appreciation from Allah SWT. Conceptually, *Itqan* It includes thoroughness, professionalism, and a commitment to the best results, so that it goes beyond just completing tasks.

In the perspective of modern management theory, work effectiveness is defined as the ability of an organization or individual to achieve goals that have been set on target, both in terms of quality, quantity, and time (Ratminto & Winarsih, 2015). Peter Drucker even asserts that effectiveness is "doing the right work" (doing the right things), which is oriented towards achieving organizational goals (Handoko, 2015). When compared critically, the concept *Itqan* has alignment with the theory, as it both emphasize the achievement of optimal results. However, *Itqan* It offers an additional dimension of transcendental value, namely that the quality of work is measured not only by results, but also by moral intentions and responsibilities.

Analytically, this distinction is a criticism of classical management approaches such as Scientific Management which tends to be reductionist and focuses on efficiency and productivity alone. In practice, overly quantitative orientation often ignores substantial quality and ethical value. Instead, *Itqan* integrate between the results (Output), process (Process), and the value (Value), resulting in a more holistic approach. This is in line with the modern organizational theory approach that views effectiveness as a

system that involves various components such as the quality of human resources, work processes, and overall organizational value (Widyanti et al., 2025).

In the context of Islamic education management, the synthesis between *itqan* and modern effectiveness theory can be formulated as a *value-based quality management model*. This model emphasizes that the quality of education is not only measured by academic achievement, but also by the integrity of the learning process and the spiritual values that underlie it. Thus, *itqan* is not enough to be implemented in the form of competency standards or performance evaluation alone, but must be realized in a sustainable *quality culture*. Teachers are not only required to deliver material effectively, but also to do so with seriousness, sincerity, and moral responsibility.

The implication is that Islamic educational institutions need to develop a management system that is not only oriented to administrative targets, but also to the formation of professional character based on the value of *ihsan*. With this approach, *itqan* becomes a bridge between the normative teachings of hadith and modern management practices, as well as forming a conceptual framework for the management of Islamic education that is effective, productive, and has worship value.

The Prohibition of Israf and Efficiency as the Basis of Productivity

Efficiency in Islam is closely related to prohibition *ISRAF* (exaggerated) and *Tabdzir* (waste). Efficiency in Islam is not simply interpreted as saving resources, but as a form of moral responsibility that will be accounted for before Allah. Islam commands the proportionate and targeted use of resources (Nasution, 2021). This is emphasized in the hadith of the Prophet Muhammad PBUH "The sons of Adam will not shift their feet on the Day of Resurrection from the side of his Lord until he is asked about five things: about his age for what he spends, about his youth for what he uses, about his wealth from where he gets and where he spends, and about what he practices from his knowledge" (Al-Tirmidhi, 1998).

This hadith contains the principle of total accountability which in modern management theory is in line with the concepts of performance accountability and resource management. Every time, effort, and cost resource should have a clear use value and *output*. However, in contrast to modern management which is often oriented towards quantitative results, this hadith emphasizes ethical and spiritual dimensions, so efficiency should not be separated from the value of trust. In the context of Islamic education management, this implies that the use of budgets, study time, and educational programs must be not only effective, but also morally and religiously accountable. Thus, efficiency in Islam can be constructed as ethical efficiency, which is efficiency tied to the value of transcendental responsibility.

The reinforcement of this concept can be seen in other hadiths "Take advantage of the five things before the five things come: your youth before your old age, your health before your sickness, your wealth before your poverty, your leisure before your busy time, and your life before your death" (Al-Albani, 2002). This hadith emphasizes the importance of time management and optimal use of opportunities. Studies show that this hadith encourages proactive behavior, discipline, and future orientation in life management (Muslim et al., 2026). In modern productivity theory, time is seen as a strategic resource that determines organizational performance. However, the hadith approach provides an additional dimension in the form of awareness of time limitations as a mandate that must be maximized before it is lost.

Critically, the two hadiths are not only normative, but form a conceptual framework for integrative Islamic education management. Efficiency is not enough to be interpreted as cost reduction, but as resource optimization oriented towards quality, usefulness, and sustainability. In practice, this requires educational institutions to avoid wasting budgets, increase learning effectiveness, and build a work culture that respects time and productivity.

Thus, the synthesis between hadith and modern management theory results in an

efficiency model based on Islamic values that includes three main dimensions: resource optimization (technical efficiency), goal achievement (organizational effectiveness), and moral accountability (spiritual accountability). This model shows that the teachings of hadith are not only normatively relevant, but also capable of being an epistemological foundation in the development of a more holistic, ethical, and sustainable management of Islamic education.

Professionalism and Theory of HR Placement

Professionalism in Islam is a fundamental principle that is directly related to the effectiveness of the organization, including in education management (Aminah et al., 2025). The Prophet Muhammad PBUH said "If a matter is handed over to a person who is not an expert, then wait for its destruction" (Al-Bukhari, 2002). This hadith emphasizes that the success or failure of an organization is largely determined by the suitability of individual competencies with the tasks undertaken. In modern management theory, this principle is known as the right man in the right place, which is the basis in human resource management. Research in the field of management shows that misplacement of human resources has a direct impact on declining organizational performance and institutional effectiveness. Thus, this hadith is not only normative, but has strong empirical relevance in modern organizational theory. Critically, this hadith also contains a warning that unprofessionalism is not just an administrative error, but can lead to systemic damage in the organization.

The strengthening of this principle of professionalism can be seen in other hadiths "Whoever is given the authority to take care of the affairs of the Muslims and appoints someone in that matter while he knows there is someone else who is more worthy, then he has indeed betrayed Allah and His Messenger." (Al-Albani, 2002). This hadith expands the concept of professionalism to be an issue of leadership ethics and organizational governance (Good Governance). In the modern management literature, practices such as nepotism and favoritism are known as factors that undermine the

meritocratic system and decrease organizational productivity. This hadith expressly categorizes such actions as a form of betrayal of trust, thus giving a moral dimension that is not found in secular management theory. Thus, professionalism in Islam is not only based on competence, but also integrity and justice.

Conceptually, the two hadiths can be synthesized into the framework of Islamic merit-based management, which is a human resource management system that integrates competence, justice, and accountability. In the context of Islamic education management, this requires that the recruitment process of teachers, principals, and education personnel be carried out objectively and based on qualifications, not personal relationships. Furthermore, this principle also requires a transparent and sustainable performance evaluation system.

The implication is that professionalism in the perspective of hadith not only increases the effectiveness of the organization, but also builds public trust in educational institutions. This is in line with the view that Islamic education management should be understood as a holistic system, in which each component is interrelated and contributes to a common goal (Sobari et al., 2023). Thus, the hadith not only provides a normative foundation, but also forms a systematic, ethical, and relevant model of Islamic education management to the development of modern management theory.

Strategic Planning and Decision Making Theory

Islam strongly emphasizes the importance of planning (*Takhtith*) before carrying out a job (Bachtiar & Wahyudi, 2025). The Prophet Muhammad PBUH said "The best deal is the middle (proportional)" (Al-Albani, 2002). This is emphasized in the hadith of the Prophet Muhammad PBUH "If you want a business, then be careful until Allah shows you the way or gives you a way out" (Al-Albani, 2002).

Conceptually, these two hadiths not only speak to the moral realm, but also have a strong managerial dimension, especially in the planning function. In the perspective of modern

management, planning is understood as a systematic process of determining goals and strategies for achieving them effectively and efficiently. Thus, the meaning of the hadith can be interpreted as an encouragement to avoid impulsive decisions and emphasizes the importance of rational and proportionate considerations in strategic decision-making.

When associated with modern management theory, the principle of prudence (*ta'anni*) in the hadith is in line with the concept of Rational Decision Making and Strategic Planning which emphasizes analysis of data, risks, and alternatives before determining policy. In addition, the concept of "middle" in the hadith can also be attributed to the theory of organizational effectiveness, which is the balance between Input, process, and Output to deliver optimal performance. In the study of education management, planning is not only administrative, but also determines the direction of the success of the educational organization in the long term. Research shows that planning in Islamic education is an integral part of teachings that have a strategic as well as spiritual dimension (Amarullah et al., 2025). This shows that Islam is not only normative, but also compatible with scientific approaches in contemporary management, including the concepts of efficiency, work productivity, and resource management.

However, the implementation of hadith principles in education management is often still normative-descriptive, such as simply compiling a Strategic Plan (Renstra) or Annual Work Plan (RKT) document without an in-depth analysis of the organization's needs. From a critical perspective, this shows that there is a gap between the normative value of hadith and managerial practices in the field. The hadith emphasizes a mature and wisdom-based thinking process, but in practice planning is often done in a formality without a comprehensive SWOT analysis or data-based evaluation. In fact, in modern management theory, organizational effectiveness is largely determined by the quality of planning that is adaptive to environmental changes. Thus, the application of the hadith should not stop at the moral aspect, but also be translated into scientific methods such as risk analysis, performance

measurement, and evidence-based decision-making.

Based on the integration between hadith and modern management theory, a conceptual framework for Islamic education management based on prophetic values can be prepared. First, the normative-spiritual dimension, namely the value of prudence, balance, and tawakal as an ethical foundation. Second, the rational-strategic dimension, namely the use of scientific analysis in planning such as SWOT, *Forecasting*, and effectiveness measurement. Third, the operational dimension, namely the implementation of targeted and measurable education programs. In this context, hadith not only serves as theological legitimacy, but also as an epistemological paradigm that shapes managerial thinking. This is in line with the findings that hadith contains systemic management principles, including planning, organizing, and evaluation in an educational organization (Sobari et al., 2023).

Thus, the hadith on strategic planning and management not only provides normative guidelines, but can also be synthesized into an integrative Islamic education management model. This model combines spiritual values with modern scientific approaches so that it is able to produce an education system that is not only effective and efficient, but also oriented towards ethical and sustainability values.

Work Ethic and Productivity

Work effectiveness cannot be achieved without a high spirit of hard work and work ethic (Nugraha & Ridwan, 2026). The hadith of the Prophet PBUH provides a theological and operational foundation related to hard work and the prohibition of being weak. The Prophet PBUH said: "A strong believer is better and more loved by Allah than a weak believer... be zealous for what is beneficial to you, ask Allah for help, and do not be weak" (Al-Albani, 2002). The meaning of this hadith emphasizes that power (*al-quwwah*) includes physical, mental, intellectual, and spiritual dimensions, and requires an orientation to usefulness-oriented action. In addition, another hadith states: "Indeed, a person who seeks firewood and then carries it is better than to ask

someone else" (Al-Bukhari, 2002). This hadith emphasizes the value of independence (*istiqlaliyyah*) and the appreciation of productive work in the slightest. Thus, the hadith does not only speak on a moral level, but also forms a work ethic based on productivity, independence, and social usefulness.

From the perspective of management theory, the concept of the hadith is closely related to the theory of work productivity and organizational effectiveness. Productivity is generally defined as a comparison between Output and Input, as well as the effective and efficient use of resources (Afshana et al., 2025). In fact, an organization's effectiveness in performance management is determined by the ability to achieve goals (*effectiveness*), resource use efficiency (*Efficiency*), and adaptation to change (*changeability*) (Wardhana, 2020). In this context, the hadith commands *Yi Yi and Yi Yi* In line with the principle of efficiency, which is to maximize useful results with limited resources. Meanwhile, the ban *wa la ta'jaz* reflects the concept *Resilience* and *grit*, namely individual resilience in the face of obstacles to maintain productivity.

In addition, the theory *Scientific Management* developed by Frederick Winslow Taylor emphasizes the importance of work efficiency through systematic analysis and the elimination of activities of no added value (Aldi, 2024). This is in line with the hadith which demands an orientation on "what is useful", so that hard work in Islam is not just physical activity, but work that has productive and impactful value. Thus, hadith can be understood as a normative basis for modern productivity theory.

However, the implementation of the value of hard work in Islamic education management is often still symbolic. Many educational institutions carry the jargon of "quality improvement" without measurable productivity indicators. In fact, in management theory, organizational productivity is largely determined by the productivity of individuals and work units as a whole (Sisca et al., 2020). In fact, productivity is not only about hard work, but also the precision of activities; Activities that are not value-added can make an

organization's productivity zero even if individuals work hard.

This is where criticism of the normative approach comes in: hard work without a strategic direction can actually lead to inefficiencies. The hadith about strong believers must be interpreted as smart work, not just hard work. Similarly, the hadith about the prohibition of begging is not enough to be translated as individual independence, but must be developed into institutional independence, for example through the management of educational business units, productive waqf, or financing innovation. Without critical analysis, the value of hadith only stops as a personal ethics, not as a transformative management system.

The synthesis between hadith and modern management theory shows that work ethic in Islam can be formulated as a value- and performance-based management framework. Hadith provides normative dimensions in the form of work morale, resilience, and independence, while management theory provides analytical instruments such as productivity measurement, performance management, and organizational efficiency. Within this framework, Islamic education management can be constructed as an integrative model: (1) internalizing the value of hadith as a work motivation; (2) benefit-based and efficiency-based planning; (3) the implementation of measurable productive work; and (4) performance evaluation based on *output* and *outcome*.

This model asserts that the "power of the believer" must be manifested in tangible measurable performance, not just moral ideals. Thus, hadith not only serves as a source of normative teachings, but also as an epistemological basis in building an Islamic education management theory that integrates spirituality, rationality, and professionalism. This approach answers the weaknesses of descriptive studies by presenting a critical dialogue with modern theories while producing a conceptual model that is applicable in increasing the effectiveness and productivity of Islamic educational institutions.

Oversight, Evaluation, and Accountability

Effectiveness and efficiency cannot be realized without a systematic monitoring system (*muraqabah*) and evaluation (Putri et al., 2025). Hadith provides a strong foundation on the importance of supervision (*muraqabah*), accountability, and self-evaluation (*muhasabah*). The statement of Umar ibn al-Khattab states: "Evaluate yourselves before you are evaluated... Indeed, the hisab on the Day of Resurrection will be light for those who always evaluate themselves in the world." (Al-Tirmidhi, 1998). The meaning of this hadith emphasizes that internal evaluation (*Self-assessment*) is a prerequisite before external evaluation. In addition, the Prophet PBUH said: "Each of you is a leader and each of you will be held accountable for what he leads" (Al-Bukhari, 2002). This hadith affirms the concept of universal accountability (*universal Accountability*), that each individual has responsibilities according to his or her role. Conceptually, these two hadiths build on the basic principles of Islamic management: self-evaluation, moral responsibility, and awareness of divine supervision.

In modern management theory, the concept of *muhasabah* is very close to Self-assessment and Continuous evaluation in the management control system. The Management Control System (SPM) functions to ensure that the organization runs according to its purpose through the process *Monitoring* and systematic performance evaluation (Lumbansiantar et al., 2025). In addition, organizational accountability is defined as the obligation to account for the success or failure to achieve goals through a structured performance reporting mechanism (Izzah et al., 2025). Research also shows that supervision and accountability have a significant influence on organizational performance and resource use efficiency (Purnomo & Putri, 2018).

Thus, the hadith "*kullukum ra'in*" is in harmony with the concept *distributed leadership* and *Responsibility Sharing*, where responsibility is not only on top leadership, but spread across all levels of the organization. Meanwhile, *muhasabah* reflects the *Performance Management Cycle* which includes planning, implementation,

evaluation, and continuous improvement. In fact, in the context of education, supervision has been proven to play a role in ensuring the effectiveness of governance and improving the quality of educational services (Sumual et al., 2024). In other words, the hadith is not only normative, but compatible with contemporary performance management theory.

Although the value of supervision and accountability has been widely adopted in the management of Islamic education, its implementation is often still administrative in nature. Evaluation is carried out only to fulfill accreditation documents or formal reports, not as a tool for strategic reflection. This shows that there is a gap between the concept of *muhasabah* in hadith and modern evaluation practices. In management theory, performance evaluation should be the basis for strategic decision-making and continuous improvement.

In addition, accountability is often understood vertically (to superiors or regulators), but less developed horizontally (to stakeholders such as students, parents, and the community). In fact, the hadith "each of you is a leader" hints at multidimensional accountability. Without critical analysis, supervision becomes just a bureaucratic formality, not a quality improvement mechanism. Therefore, there is a need for a paradigm shift from compliance-based evaluation to improvement-based evaluation, where evaluation is actually used to improve the effectiveness of educational organizations.

The synthesis between hadith and modern management theory shows that supervision and accountability in Islam can be formulated as a values- and system-based management framework. Hadith provides a spiritual dimension in the form of awareness of responsibility and self-evaluation, while management theory provides technical instruments such as control systems, performance indicators, and organizational audits. Within this framework, Islamic education management can be constructed as an integrative cycle: (1) *muhasabah* as an internal value-based evaluation; (2) systematic supervision through performance indicators; (3) accountability through reporting and transparency; and (4) continuous

improvement.

This model shows that surveillance in Islam is not only external, but rooted in the internal consciousness of the individual. Thus, the hadith forms the epistemological foundation for an educational management system that is not only effective and efficient, but also ethical and responsible. This approach addresses descriptive weaknesses by presenting a conceptual synthesis that integrates religious values and modern management theory, resulting in a holistic and applicable model of Islamic education management.

CONCLUSION

The conclusion of this study confirms that the integration of the hadith of the Prophet PBUH with modern management theory is able to form a management framework for Islamic education that is not only normative, but also operational and applicative. The purpose of the research to examine the relevance of hadith values to the effectiveness, efficiency, productivity, and accountability of educational organizations has been answered through a conceptual synthesis that connects the principles of itqan, the prohibition of israf, professionalism, strategic planning, work ethic, as well as supervision and evaluation with contemporary management theories such as organizational effectiveness, work productivity, scientific management, and performance management. The main contribution of this research lies in the formulation of the value-based Islamic education management model, which is a management system that integrates the spiritual dimension (the value of ihsan, amanah, and muhasabah) with the rational dimension (data-based planning, performance measurement, and resource efficiency).

Practically, these findings imply that Islamic educational institutions need to shift the paradigm from an administrative approach to a strategic and performance-based approach. The implementation of hadith values must be realized in measurable indicators, such as improving the quality of learning, budget efficiency, productivity of educators, and a continuous evaluation system. In addition, educational institutions are advised to

develop a quality culture, a meritocratic system in human resource management, and strengthen institutional independence through financing innovations and transparent governance. As a follow-up recommendation, this study opens up opportunities for empirical studies to test the effectiveness of hadith-based Islamic education management models in various institutional contexts. Further research can also develop Islamic value-based performance measurement instruments or integrate this approach with modern management technologies. Thus, hadith is not only a source of normative teachings, but also serves as a scientific paradigm in the development of holistic, adaptive, and sustainable Islamic education management.

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