



Islamic Education Planning Management in a Review of Fakhru Razi's Tafsir

Aulia Nurus Sa'adah¹, Diningrum Citraningsih²

¹ Sekolah Tinggi Agama Islam Terpadu Yogyakarta, Indonesia
aulianurus29@gmail.com¹, diningrum.citra@gmail.com²

Abstract. *Islamic education in the world today is experiencing a period of intellectual stagnation, among the signs that renewal is absent, and if anything, it is losing fast with advances in the technological, social, and political fields. Lack of future planning in education management thus making management less structured. Implementing Islamic education planning management in accordance with the Qur'an is expected to have a positive impact. The goal is to form a generation that has a good understanding and practice of religion. This approach is considered a necessity to make education structured, so that it can help a person to be more devoted to Allah SWT and apply moral principles in everyday life. Thus, the implementation of Islamic education planning management is expected to contribute significantly in shaping individuals who have noble character and live life in accordance with the teachings of Islam. The purpose of the researcher linking the management of Islamic Education planning in the review of Fakhru Razi's interpretation is to understand and apply Islamic principles in Education planning through the interpretation of the verses of the Qur'an, so that education can be organized in accordance with Islamic values and teachings. Fakhruddin Ar-Razi emphasizes the importance of combining Islamic religious principles with a management approach in managing the education system, as well as its implementation in planning Islamic education holistically. Thus, the aim of this study is to that researchers choose the type of literature study research through a qualitative approach using an analytical descriptive approach that is normative in nature that is adjusted to the source of literature sources. The results of his research are 1) Management constitutes social a systematic science for understanding why and how people work together.2) There are lafadz that are commensurate with planning, one of which is the practice in surah Al-Kahfi verse 48 which means hope.3) Some verses related to Islamic Education planning management. Islamic education planning management is an effort made systematically and organized to achieve high quality education in accordance with the study of the Qur'an and Hadith, as interpreted by Fakhru Razi in the Qur'an surah Al-Imran verses 35 and 39, Al-Hasyr verse 18, Al-Hujurat verse 13.*

Keywords: *according to the Qur'an, education, management, planning*

Abstrak. Pendidikan Islam saat ini harus mampu melakukan keseimbangan antara teori dan praktiknya dengan kemajuan di bidang teknologi, sosial, dan politik. Pengelolaan pendidikan Islam diawali perencanaan yang terstruktur dan sistematis sehingga setiap bidang dapat terlaksana dengan baik. Menerapkan manajemen perencanaan pendidikan Islam yang serasi dengan Al-Qur'an dapat memberikan dampak positif, yakni melahirkan generasi yang menggenggam pemahaman agama dan praktik agama yang baik. Pendekatan ini dianggap suatu keharusan untuk menjadikan pendidikan terstruktur, sehingga dapat membantu seseorang lebih bertaqwa dan menerapkan prinsip moral dalam berkehidupan sehari-hari. Dengan demikian, implementasi manajemen perencanaan pendidikan Islam diharapkan dapat memberikan kontribusi signifikan dalam membentuk individu yang berakhlak mulia dan menjalani kehidupan sesuai dengan ajaran agama. Tujuan peneliti mengaitkan manajemen perencanaan Pendidikan Islam dalam tinjauan tafsir Fakhru Razi untuk memahami dan menerapkan prinsip-prinsip Islam dalam perencanaan Pendidikan melalui penafsiran Al-Qur'an. Fakhruddin Ar-Razi menekankan betapa pentingnya memadukan prinsip agama dengan pendekatan manajemen dalam mengelola pendidikan, serta pengimplementasiannya dalam perencanaan pendidikan Islam secara holistik. Penelitian ini

menggunakan jenis penelitian studi kepustakaan melalui pendekatan kualitatif dengan menggunakan pendekatan deskriptif analitis yang bersifat normatif yang disepadankan dengan sumber-sumber kepustakaan. Hasil penelitian yaitu 1) Manajemen menurut perspektif sosial adalah ilmu pengetahuan sistematis yang mempelajari alasan dan cara manusia bekerja. 2) Terdapat lafadz yang ma'nanya sepadan dengan perencanaan salyaitu *amalan* dalam surah Al-Kahfi ayat 48 yang artinya harapan. 3) Beberapa ayat yang berkaitan dengan manajemen perencanaan pendidikan Islam, sebagaimana yang ditafsirkan oleh Fakhru Razi dalam Al Qur'an surah Al-Imran ayat 35 dan 39, Al-Hasyr ayat 18, Al-Hujurat ayat 13.

Kata Kunci: *manajemena, menurut Al-Qur'an, perencanaan, pendidikan,*

INTRODUCTION

Management is something that is often encountered in human life. The field of educational management emerged as a result of the evolution of educational administration theory. According to Gunter, the term "educational administration" was used from 1944 to 1974 (Gaol 2020). In general, management is defined as how to manage work to achieve results and involve others to achieve them. George R. Terry, defines management as a process of planning, organizing, actuating, and controlling (Hambali and Mu'alimin 2020). Management includes guiding a group to achieve a common goal in a universal organization. Management also includes leadership in various areas of human activity or life. Certain tasks must be performed by management during the implementation process. Management obligations consist of specific tasks that are used to determine the organization's future goals (future planning), create activities, encourage cooperation between members, and control actions to achieve a goal.

Among the many important aspects of management goals, planning is one of them. Planning has a primary task and is even the basis of all other management tasks. Everything in the organization becomes clear and directed well with its existence. There are several basic reasons that support planning, which makes it very important to implement, including because it provides direction, efficiency, control, and adaptability. (Suja'i 2018). So that with the fulfillment of the basics, a design will be realized as it should be

Planning as a tool to help make decisions, especially in important situations. This is described in the words of Allah QS Yusuf verses 48-49:

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعَ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ۝ ٨ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ۝ ٩

Meaning: "Then after that there will come seven (years) that are very difficult (famine) that consume what you have saved to deal with it, except for a little of what (the grain of wheat) you have stored" {48} Then after that

there will come a year when people are given rain and at that time they squeeze (wine)" {49}.

The word "Islamic education" is two words that have different meanings, Education in a broad sense is an action that is intended and calculated to create a learning space where students can actively acquire intelligence, noble morals, self-preservation, character, religion, and competencies that are essential for themselves and society. In order for educational institutions to be truly effective, Islam must be properly enforced. Islam has at least three ma'na including: Symbols, Rituals of Worship, System of Life. Islamic educational institutions must be able to provide understanding and awareness to Muslims that Islam, in addition to being understood as a symbol and worship, must also be understood as a system of life (Annisa 2022).

Planning is the process of determining activities related to 5W1H, namely what will be done, why it will be done, and who will do it. The questions include the goals to be created, the techniques, methods, and resources needed to achieve them (Albab 2021). Therefore, Islamic Education planning is the process of formulating goals, strategies, and concrete steps in developing an education system based on Islamic values.

Islamic education management planning related to the Qur'an will produce the concept of planning analysis of activities to be carried out in the organization. Among them are planning education with sincere intentions, prioritizing Islamic values, and directing education to produce people who fear Allah. Planning education by considering its long-term consequences, such as preparing a quality generation, having good academic and moral skills, and playing a role in society in accordance with Islamic teachings. They must also carry out educational plans with full responsibility and integrity (Syahrani 2019).

The main goal of Islamic education planning management is to ensure that the education provided is based on Islamic values. These values include understanding, introduction to Islamic teachings, ethics and morals, which are applied in daily life. The other goal is to provide a comprehensive education that includes the academic, moral, spiritual, social, and physical development of students. It also improves effective teaching and learning methods, curriculum development according to the needs of students, and the use of appropriate educational technology (Arifudin, Sholeha, and Umami 2021).

In reality, Islamic education in the world today has experienced a period of intellectual stagnation. Among the signs are: 1) There is no effort for reform in the face of technological, social, and political progress; 2) There is no thoughtful, progressive, and incisive thinking of contemporary

issues and 3) The intellectual-ism-verbalistic approach is too dominant in the learning model, ignoring the urgency of academic engagement and open communication between teachers and students. 4) To achieve the character of a Muslim as a caliph fi al-ardl, it is not ideal. Islamic education has a vital obligation to foster the excellence of Muslim personnel in the midst of the era of globalization. Evidently, Indonesia often receives criticism related to its lag in human resource development (Supriani et al. 2021).

The results of research related to the management of Islamic education planning written by previous researchers include: 1) Main Ngadi in an article published in the journal "Educational Planning in the Study of the Qur'an and Hadith" The results of this research give a message to people that in carrying out educational activities, educational planning is very important to be carried out. This is because planning is the initial process that is implemented to decide on the goals to be achieved (Ngadi 2020). 2) Irfan and Widhya in a paper published in the journal "The Concept of Educational Planning in the Islamic Framework" revealed that in accordance with the Islamic worldview, Islamic educational planning must be a systematic and logical process that aims to achieve ideal goals, with a focus on the interests of society and oriented towards the world and the hereafter (Syifa and Nusantari 2021).

From the results of previous research, the researcher argues that no one has specifically discussed or explained the management of Islamic education planning as detailed by the Qur'an using Fakhru Razi's analysis. On that basis, this study is different from the previous research, which discusses the management of Islamic education planning according to the Qur'an which explains the principles or methods in the planning majaja in the Quran. And in understanding the surah in the Qur'an related to Islamic Education Planning Management, the researcher combines and elaborates with Tafsir Fakhru Razi by Fakhruddin Ar-Razi.

The author is interested in raising the theme of Islamic Education Planning Management according to the Qur'an in Tafsir Fakhru Ar-Razi to emphasize the importance of planning management in Islamic education in order to learn the basics of planning management found in the Qur'an in Tafsir Fakhru Razi. In addition, to associate education with Islamic religious values and the importance of acquiring slick knowledge.

RESEARCH METHODS

The author applies the category of qualitative research in this study, because the results are written in words rather than numbers. This research focuses on the management of Islamic education planning in

Indonesia. However, the subjects of this research are those who carry out Islamic education. The research method includes examining various sources related to the management of Islamic education planning in Indonesia. Then, some of these sources are selected and linked to add additional evidence to the previously created evidence. The literature study method used in this paper is in the form of documents, books, magazines, and historical stories to collect data and information (Kusumastuti and Khoiron 2019).

This method uses relevant literature on Islamic educational planning management. The data sources used are primary and secondary data sources. Primary data sources are in the form of the Book of Tafsir Fakhru Razi and secondary data sources include books, journals, and previous research related to Islamic Education Planning Management. The data analysis technique used in this study is a descriptive analytical approach that is normative and adjusted to references from literature sources. Meanwhile, the focus of the research is more focused on the in-depth exploration of the Islamic Education solution contained in the Qur'an.

RESULTS AND DISCUSSION

Essential Understanding of Islamic Education Management

Etymologically, management comes from two Latin words, "manus" meaning "hand" and "agree" meaning "doing." When these two words are combined, the word "manager" means "to handle" (Ruhaya 2021). The word "management" in Arabic comes from the word "adara", which in sorof science means to organize. In Arabic, the term management has several terms, including dabbara, idarah, rattaba, greed which means to manage, manage, control, organize (Munawwir 2022). According to the English dictionary, management is derived from the words "to manage", which means "to manage, organize, execute, manage, and treat", and "manager", which means "a person who performs management activities." Meanwhile, management in Indonesian means management or management (Zaman 2020).

According to Ricky W. Griffin, management is a method of designing, managing, organizing, and supervising resources to achieve goals efficiently and effectively. Efficient means that work is done in a precise, organized, and scheduled manner, while effective means that goals can be achieved with planning. Because there is no broad and precise definition, management can be defined as the process of planning, organizing, directing, and controlling activities to achieve organizational goals by using organizational resources effectively and efficiently (Nasional 2019).

Education is one of the important aspects of human life. The purpose of Islamic education is to create students who have cognitive, affective, and psychomotor acumen based on Islamic values. Islamic educational institutions serve as a platform and system to deal with students and develop them as superior individuals. Organizational managers are an important part that strives to improve the quality of education (Suban 2020). Reviewed in terms of terminology. Some people state that Islamic education is essentially a vision-mission education to build true Muslim individuals by developing all human potential both physically and spiritually (Daulay) (Syaban 2019).

Education in Arabic has several terms including ta'lim, tahdzib, tarbiyah which means teaching, education (Munawwir 2022). Lafadz *tarbiyah* is taken from the word Rabba- Yarubbu- Tarbiyah which means growing, developing, as contained in the Qur'an surah Al Israa' verse 24

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلْدِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۚ ٢٤

Which means: "And humble yourselves to both of them because of your affection, and pray for them: "O my Lord! Give them both mercy as they had been educated in childhood."

Islamic education has two interrelated aspects. First, education is carried out with the intention and desire to apply Islamic principles and values. Second, Islamic education is an educational scheme that is built and revived by Islamic teachings and values (Nasution 2022). This can be associated with the management of Islamic Education so that the Management of Islamic Education is a process of regulating or managing Islamic education. The scope of Islamic Education is in the form of formal education (educational institutions), informas (family education), and non-formal education (Islamic boarding schools and ta'lim councils). This is a very important difference between educational management and Islamic educational management. To apply management values and processes into Islamic education, managers must possess comprehensive and thorough knowledge and skills (Hidayat et al. 2023).

Management of Islamic Education Planning in the Qur'an according to Tafsir Fakhru Razi

The word "Qur'an" is literally derived from the word "Qur'an", which means "reading" or "recitation" in Arabic (Munawwir 2022). In terminology, the Qur'an is the word of Allah revealed to the Prophet Muhammad (peace be upon him) through the intermediary of the Archangel Gabriel in Arabic, intended to provide people with a guide to life and proof of the apostolate of

the Prophet Muhammad, as well as to enable them to approach (Ahsan 2019).

The Qur'an is the source of all science that must be used as a basis for understanding anything. This is because the Qur'an is a guideline for living without a doubt and is able to distinguish between right and wrong. The content of the Qur'an can be used as a basis for understanding all affairs, both those related to Allah and humans. In fact, all the content of the Qur'anic verses can be used as value in the application of planning (Qasim Yamani 2022).

The planning process was originally an ancient process, often known as the Classical Planning Process or Geddesian Planning Process. Planning is a collection of rational steps (Nasional 2019). So that it can be concluded that educational planning is the basis of the implementation of future-oriented teaching activities that can be developed to be more effective and efficient in accordance with the needs of the community and achieve the goals of educational development and the purpose of education.

Planning is an important part of management and includes everything that a manager does. "This is what we want to achieve and how we will do it", said the manager when talking about future plans. Because the process of finalizing each plan determines every choice, making a decision is usually part of planning. Because a plan is essential to power other management functions, it is very important. Every manager, for example, must create an effective work plan for the organization's employees (Kurniawan 2019).

Planning in Arabic has several terms, including tahthith, tashmim, administration which contains planning ma'na. In the Qur'an, there is no word al-Tahthitun that contains the meaning of planning directly, but there are several words that are in harmony with planning. The words in the Qur'an that are worthy of planning are as follows:

1. Lafadz **ولنتظر نفس ما قدمت لغد** means "let every soul see what has been done for tomorrow" in al-Hasyr/15 verse 18. Among the meanings of ghod is tomorrow, the day of judgment. The meaning in this verse is that everyone has a plan or schedule for what will be done tomorrow so that activities can be structured and conditioned. So that the word ghod in this verse is in harmony or can be understood with planning (Razi, 1981)
2. Lafadz **يريد** which means "willing" in Huda/11 verses 15-16 Yuriidu comes from the word aroda yuriidu which has several meanings, including wanting, wanting, behaving. In the tafsir of Ibn Kathir the meaning of the word juridu is to become, which means "whoever makes this world his goal, intention and pursuit, then Allah will give

him a reward in the world for his good deeds, so that when he goes to the hereafter, there will be no more good for him that can be given in return." It means that a person who in his life plans that the world is the final destination, then he will only get good in the world. It can be concluded that the word make harmonize or can be interpreted with planning (Muhammad 2024).

3. Lafadz **قدر** which means "to rule" in Furqon /58 verse 2 "Allah has created everything and fixed its measurements neatly" He is the creator of all things, his god, his king and his god. Meanwhile, everything is under his power, rules, order and taqdir. If the word **قدر** is drawn in Islamic education planning, it is necessary to master management, so that the plan can be realized properly (Muhammad 2024).
4. Lafadz **مكر** which means "to devise deception" in Al-Anfal /8 verse 30 Makarun comes from the word makara yamkuru which means to make deception or devise deception. In this verse

ويمكرون ويمكر الله والله خير الماكرين

which means" They thought of deception and Allah thwarted it. And Allah is the best of the Redeemer of deceit" has the intention that Allah applies His treason to them (the Quraish) with solid deceit, so that Allah saves the Messenger of Allah from them. So in this sense, it can be concluded that designing deception includes or is in line with planning (Muhammad 2024).

Lafadz **املا** which means "wishful thinking" in Al-Kahfi/18 verse 46 The word practice comes from the word amala, namely amalan which means hoping (hope), wishful thinking. In the verse that

والباقيات الصالحات خير عند ربك ثوابا وخير املا

But the deeds that are eternal and righteous are better rewarded by the sight of your Lord, and better to be hope." The word hope here has the intention of wanting to get a reward in the sight of Allah. A hope or ideal imagined by a person must certainly have a plan and preparation in achieving it, just like managing Islamic Education, a planning is very important and needs to be prepared in the success of an Islamic Education.

The content of the Qur'an includes worship, education, ethics, morals, law, creed and so on. In the issue of education, there is a plan which is an important factor of success and failure in determining Islamic education planning. Ibnul Qayyim Al-Juziyah in his book entitled Tuhfat al-Mawdud bi Ahkam al-Mawlud explained that good educational planning management is

the use of effective learning methods and strategies such as active learning, discussions, simulations, and a strong focus on the formation of good character and correct morals in the educational process (Ghazali 2013). Imam Al-Ghazi in his book entitled *Ayyuhal Walad* explained that in the management of Islamic education planning, a holistic approach is also emphasized, where education does not only focus on religious aspects, but also, character building, moral development, knowledge, and practical skills as well as the importance of formal or informal education, the importance of formal and informal education, as well as the development of religious and general knowledge. recognized as a foundation for producing knowledgeable and competent individuals (Ghazali 2013). Therefore, there are several verses that follow the management of Islamic education planning, including:

1) Surah Al-Imran verse 35

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ٣٥

Which means: "Remember when Imran's wife said, 'O my Lord, indeed I give you what is in my womb sincerely, so that you may receive (cleanse from sin),' indeed You are Hearing and Knowing."

Lafadz ذنرت literally means "I am nadzar" but tafsiriyah has a different ma'na, namely "I surrender". The word محررا in the Tafsir Fakhru Ar-Razi has two interpretations, the first is حال whose ma'na is thought to be "I give up what is in my womb as a form of sincerity". Secondly, the position of ال تاذي م فاعول ma'nanya becomes "I give up what is in my womb sincerely". But in the literal sense of the word محررا itself is that which is "liberated", "a sincere (pure) person who never interferes with the affairs of the world(Ar Razi 1981).

This verse does not specifically explain Islamic educational planning, but if understood according to the interpretation in Fakhru Ar-Razi, this verse reflects the concept of mature planning. The mother of the Prophet Isa (Maryam) planned and purified her intentions before the birth of her child. He showed his high commitment and dedication to Allah by giving up his child to serve God, becoming a worshiper. Similarly, in the context of Islamic education, educational planning management must be based on a high commitment and dedication to Islamic values. Similarly, the management of Islamic education planning needs to be based on careful planning and a willingness to leave all efforts to Allah(Ar Razi 1981).

In the Tafsir of Ibn Kathir, Imran's wife, who was named Siti Maryam (a.s.), was called Hannah bint Faquz. Muhammad ibn Ishaq said that when Hannah was old and never conceived, she wanted to have children after looking at a bird feeding her young. Then he asked Allah SWT to be blessed

with a child. Allah answered his prayer. Pregnant when her husband was hanging out with her. He promised that when his son was born, he would be given to serve Baitul Maqdis (Muhammad 2024).

The explanation of Quraysh Shayhab on the verses **إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا** also has ma'na, which is the vow of 'Imran's wife in the form of her determination to make the child she conceives fully devoted to Bait al-Maqdis. According to the culture of the people of that time, a child who was ordained as a servant of the holy house would carry out full responsibilities in the holy house until he was an adult. Once he grows up, he is allowed to continue his service or decide on other options. When he chooses to abide in that devotion, he is no longer allowed to perform alternative actions (Shihab 2006a), so that in the context of Islamic education, Islamic education planning management must have full determination so that it can have a positive influence and be able to form a generation that has a good understanding and application of religion.

2) Surah Al-Hasyr verse 18

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَانْتَظِرُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ١٨

It means: "O those who profess to believe, fear Allah and let each of you observe what he has done for tomorrow (the hereafter) and fear Allah, indeed Allah is Knowing, what you are doing".

Lafadz **لِغَدٍ** literally contains the ma'na of tomorrow but in interpretation it is said to be the day of resurrection, as explained in the tafsir of Fakhru Razi the sentence **لِغَدٍ قَدَمْتُ مَا نَفْسٍ وَانْتَظِرُوا اللَّهَ** has the ma'na of the last day also called the day of the arrival of the ma'na. As for the words **نَفْسٍ** and **غَدٍ**, nakiroh has the benefit of showing the few souls who prepare for life in the hereafter, while "tomorrow" provides the benefit of glorifying how important the command of Allah is. Thus, we can interpret that this sentence provides an explanation of the concept of planning, both in this world and in the hereafter (Ar Razi 1981). So everyone must consider what they will do for tomorrow, which means that in order to advance the quality of education, educational institutions are obliged to hold a dynamic thinking framework. In order to achieve this, they must prepare a vision and mission that will be achieved, prepare a plan that will allow the achievement of the vision and mission, consider the changes that occur, and consider the needs that arise due to the advancement of the times, technology, and science (Haikal 2023).

Imam Shihab in his book *Ruh Al-Ma'ani* interprets the sentence **وَانْتَظِرُوا اللَّهَ** That tomorrow is getting closer to the next day, or because this world is like day and the hereafter is the tomorrow in which there are

different circumstances from the previous ones. The word **نَفْسٌ** in the form of nakiroh gives a little benefit to ma'na so that it gives rise to the understanding that few souls pay attention to life after death (Quraish 2011). So that when it is related to planning management, Islamic Education contains an understanding that planning for the future is a must in order to make education structured.

According to Quraish Shihab's explanation of the verse, people should consider themselves and plan everything they do during their lives so that they can get pleasure in their lives. The word (**قَدَمَتْ**) is used in the sense of deeds that are done to achieve benefits in the future. This is similar to things that are done first to welcome guests before their arrival (Quraish 2011). So according to the author, the tafsir and explanation of al-Hasyr verse 18 states that although in the Qur'an there is no term that explicitly states the meaning of planning, the sentence taqodama in the verse is interpreted in the world of management, thinking about the future is something that must be done to make tomorrow better and useful.

3) Surah Ali-Imran 39

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

It means: "Then the Angel called Zakariya, who was standing and praying in the mihrab (he said): "Indeed, Allah gave you good news with the birth of Yahya, who justified the sentence (which came) from Allah, became a follower, refrained from lust and a Prophet was among the descendants of the righteous".

Lafadz **فَنَادَتْهُ الْمَلَائِكَةُ** which means "then the angel calls" according to Hamzah and Kisai in the Tafsir Fakhru Ar-Razi **فَنَادَاهُ الْمَلَائِكَةُ** is read imalah and recited as mudzakar because of the mention of fi'il before isim. Dzahir lafadz **الْمَلَائِكَةُ** indicates that the call is from an angel but it is explained that originally the one who called was Gabriel 'alaihi salam. As for the sentence **أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ** which means "indeed Allah gave good news in the form of the birth of Yahya" the words **يُبَشِّرُكَ** itself has two meanings, the first is that Allah knows that Zakariya who belongs to the group of prophets will have a child named Yahya who has a noble position and the second that Allah gives good news with a child named Yahya (Ar Razi 1981).

Fakhruddin Ar-Razi explained in his book that Allah gave good news with the presence of a child from Zakariya named Yahya who had five noble qualities. Among them is found in the sentence **مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ** which means, "who justifies the sentence (that comes) from Allah, becomes a follower, refrains (from lust) and a Prophet is among the descendants of the pious people". The first trait, namely **مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ** has

two meanings, namely it is read *nashob* because it has the position of *khal nakiroh*, while *yahya ma'rifat* and *lafadz* مِنْ اللَّهِ according to Abu Ubaidah means the book of Allah.

The second trait is *سَيِّدًا* literally *ma'na* master or leader. Commentators explain the meaning of *سَيِّدًا* in this verse, including leaders for believers, patient leaders, leaders in religion. The third trait, namely *حَصُورًا*, literally has a limited *ma'na*, but the meaning of *حَصُورًا* in this verse according to Tafsir Fakhru Ar-Razi is to limit oneself a lot (to restrain lust). The fourth trait is *وَنَبِيًّا* who is a prophet or can also be called a leader, but the prophet has a special duty from Allah, which is to command his people to do the truth and forbid iniquity. The fifth trait, *مِنَ الصَّالِحِينَ* in this verse has *mana*, including those who are righteous, good so that their goodness can perfect the goodness of the previous prophets

From the explanation above, it can be understood that Allah Himself planned by bringing good news in the form of the coming of a man from the Prophet Zakariyya who would later become the successor of the prophets. Planning from Allah that later the child will become a righteous leader, both able to resist worldly desires and always justify what comes from Allah. Similarly, in Islamic education, educational planning must be carried out with a clear and noble end goal, forming a benevolent generation, which can restrain worldly passions, and justify Allah's revelation. The education manager must ensure that every planned educational activity and element is in line with this goal.

As *sha'rawi* explained in his book, the angel stated that the child would be named *Yahya*, or the Living One, indicating that the child would have eternal life. This means that he will develop according to the Divine teachings and be martyred, so that in addition to being well known in this world, he will also live a life full of grace and happiness in the sight of Allah. Those who consider everything according to the laws of nature or the laws of cause and effect cannot understand this good news. *Zakariyya*, the prophet, had been waiting for the arrival of the child for some time. He could not immediately predict the news because he did not believe in the power of God, but because the news was so unusual (*Shihab 2006b*).

4) Surah Al-Hujurat verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O man, indeed We have created you from a man and a woman and made you into nations and tribes so that you may know one another.

Indeed, the noblest among you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Knowing."

This verse shows how important it is to know and respect each other. So that in the process of assessment and evaluation of Islamic education, elements of social justice, and respect for individual differences are very important. In addition, this verse shows that the noblest person in the sight of Allah is the one who is most devoted to Him. So this reminds us of the importance of instilling morality and piety in education in the context of Islamic education planning management. Islamic education must help people become more devoted to Allah and implement this devotion in their lives.

This hadith of Ibn Hajar is a reinforcement of the verse above, which means Through this hadith, the prophet reminds us to always use time and opportunities well so that what we do becomes an investment in goodness. "Your youth before your old age, your health before your sickness, your wealth before your poverty, your life before your death." Always consider what you have done for the happiness of your life, both in this world and the hereafter. In the context of management, this paragraph indicates that evaluations must be carried out at all times so that programs do not overlap during the implementation stage, which can cause confusion in the planned program.

CONCLUSIONS

In the perspective of the Qur'an, Islamic education planning management is an effort made systematically and organized to achieve high-value education that is in harmony with the study of the Qur'an and Hadith. Fakhru Razi, an expert in Qur'anic interpretation, examines the management of Islamic education planning in the Qur'an, including surah Al-Imran verses 35 and 39 which explain that Islamic education planning must be carried out with clear intentions and final goals so that it can have a positive impact and form a generation that understands and practices religion appropriately. In surah Al-Hasyr verse 18 explains that in the world of management, Islamic education planning management contains an understanding that planning for the future is a must in order to make education structured. Furthermore, surah Al-Hujurat verse 13 in the context of Islamic education planning management must help a person become more devoted to Allah SWT.

BIBLIOGRAPHY

Ahsan, Muhmmad. 2019. "Memahami Hakikat Hukum Islam Pendahuluan Hukum Islam." 11(September):231-48.

- Albab, Ulil. 2021. "Perencanaan Pendidikan Dalam Manajemen Mutu Terpadu Pendidikan Islam." *Perencanaan Pendidikan Dalam Manajemen Mutu Terpadu Pendidikan Islam* 5(1):119-26.
- Annisa, Dwi. 2022. "Jurnal Pendidikan Dan Konseling." *Jurnal Pendidikan Dan Konseling* 4(1980):1349-58.
- Ar Razi, Fakhruddin. 1981. "مفاتيح الغيب الجزء الثامن.Pdf."
- Arifudin, Moh., Fathma Zahara Sholeha, and Lilis Fikriya Umami. 2021. "Planning (Perencanaan) Dalam Manajemen Pendidikan Islam." *MA'ALIM: Jurnal Pendidikan Islam* 2(02):146-60. doi: 10.21154/maalim.v2i2.3720.
- Gaol, Nasib Tua Lumban. 2020. "Sejarah Dan Konsep Manajemen Pendidikan." *Jurnal Dinamika Pendidikan* 13(1):79-88. doi: 10.33541/jdp.v13i1.
- Ghazali, muhammad hamid al. 2013. "Ayyuhal Walad." *Вестник Росздравнадзора* 4(1):9-15.
- Haikal, M. Fikri. 2023. "Manajemen Pendidikan Islam Perspektif Al-Qur'an Dan Hadist." *Journal of Education* 5(4):103-13.
- Hambali, M., and M. P. I. Mu'alimin. 2020. *Manajemen Pendidikan Islam Kontemporer*. books.google.com.
- Hidayat, Y., A. Alfiyatun, E. H. Toyibah, and ... 2023. "Manajemen Pendidikan Islam." ... *Masyarakat Islam*.
- Kurniawan, Agung. 2019. "Manajemen Pendidikan Al- Qur ' an Jami ' Atul Qurro '." 1(4):35-46.
- Kusumastuti, A., and A. M. Khoiron. 2019. *Metode Penelitian Kualitatif*. books.google.com.
- Muhammad, abdullah ibnu. 2024. "Tafsir Ibnu Katsir."
- Munawwir, Ahmad. 2022. "Kamus Al-Munawwir.Pdf."
- Nasional, D. P. 2019. "Kamus Besar Bahasa Indonesia Pusat Bahasa Edisi Keempat. Jakarta: PT. Gramedia Pustaka Utama." *ISSN 2502-3632 ISSN 2356-0304 J. Online Int. Nas ...*
- Nasution, Buyung Saroha. 2022. "Manajemen Perencanaan Pendidikan Islam Menurut Al-Qur'an." *Al FAWATIḤ:Jurnal Kajian Al Quran Dan Hadis* 3(1):32-47.
- Ngadi, M. 2020. "Perencanaan Pendidikan Dalam Studi Alquran Dan Hadits." *Jurnal Al Himayah* 4(2):338-50.
- Qasim Yamani. 2022. "Tradisi Ratibul Hadad Di Majelis Alkhairaat (Studi Living Qur'an Terhadap Q.S Al-Baqarah Ayat 285-286)." *Jurnal Multidisiplin Madani* 2(5):2461-78. doi: 10.55927/mudima.v2i5.395.
- Quraish, Shihab. 2011. "Tafsīr Al-Miṣbāḥ, Pesan Kesan, Dan Keserasian Al-Qur'an, Volume 14." 624.
- Ruhaya, B. 2021. "Fungsi Manajemen Terhadap Pendidikan Islam." *Risālah, Jurnal Pendidikan Dan Studi Islam*.
- Shihab, M. Quraish. 2006a. "Tafsir Al-Misbah Volume 14." *Tafsir Al-Mishbah* 14:507.
- Shihab, M. Quraish. 2006b. "Tafsir Al-Misbah Volume 14." *Tafsir Al-Mishbah*

14 (2):507.

- Suban, A. 2020. "Konsep Pendidikan Islam Perspektif Al-Ghazali." *Idaarah*.
- Suja'i, Ahmad. 2018. "Prinsip-Prinsip Perencanaan Pendidikan Dalam Perspektif Al-Qur'an." *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 11(2):161–80. doi: 10.24042/ijpmi.v11i2.3772.
- Supriani, Yuli, Hendri Juhana, Hakin Najili, Muhibbin Syah, and Muhammad Erihadiana. 2021. "Manajemen Perencanaan Dan Pelaksanaan Pendidikan Islam Di Madrasah Aliyah Al-Hidayah Ibum." *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 4(7):707–14. doi: 10.54371/jiip.v4i7.333.
- Syaban, M. 2019. "Konsep Dasar Manajemen Pendidikan Islam." *Al-Wardah: Jurnal Kajian Perempuan, Gender Dan*
- Syahrani. 2019. "Manajemen Pendidikan Dengan Literatur Qur'an." ... *Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan ...* 10:205–22.
- Syifa, Irfan Wahyu, and Widhya Nusantari. 2021. "The Concept of Education Planning in an Islamic Framework." *Tsaqafah* 17(1):101–19. doi: 10.21111/tsaqafah.v17i1.6658.
- Zaman, B. 2020. "Penerapan Active Learning Dalam Pembelajaran PAI." *Jurnal As-Salam*.

