

The Integration of the Qur'an and Hadith in Planning for Sustainable Islamic Education

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Abstract

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Many challenges in managing Islamic educational institutions are due to planning concepts not based on the Qur'an and hadith. Therefore, this study aims to conduct an in-depth analysis of the concept of Islamic education planning, especially on the criteria and principles underlying the planning and identify important indicators of sustainable education planning. This research is a qualitative study with a library research approach consisting of topic selection and problem formulation, data collection, data evaluation and selection, data analysis, discussion, and conclusion drawing. The results found that planning in Islamic education must fulfil the criteria of being regular, thorough, procedural, according to science, and careful (QS. As Shaff: 4, Al Hasyr: 18, Al Fathir: 11, Al Hadid: 22, Al Anfal: 60). Furthermore, the principles of planning should be efficient, effective, flexible, selective, open, co-operative and participatory, interdisciplinary, for mutual progress, human resource development, and objective, rational and systematic. This research makes an important contribution to the management of Islamic education by emphasising the importance of planning based on the Qur'an and hadith. Implementing these criteria and principles will enable educational institutions to improve management quality, strengthen competitiveness and be more responsive to global challenges. Implementing planning criteria and principles based on the Qur'an and hadith can enhance the quality of Islamic education management, strengthen institutional competitiveness, and address global challenges sustainably.

Banyak tantangan dalam mengelola lembaga pendidikan Islam yang ditemukan karena konsep perencanaan yang tidak didasarkan pada Al Qur'an dan hadis. Oleh karena itu, tujuan dari penelitian ini adalah untuk melakukan analisis mendalam terhadap konsep perencanaan pendidikan Islam, terutama pada kriteria dan prinsip-prinsip yang mendasari perencanaan tersebut dan mengidentifikasi indikator-indikator penting perencanaan pendidikan yang berkelanjutan. Penelitian ini merupakan penelitian kualitatif dengan pendekatan penelitian kepustakaan (library

research) yang terdiri dari tahapan pemilihan topik dan perumusan masalah, pengumpulan data, evaluasi dan seleksi data, analisis data, pembahasan, dan penarikan kesimpulan. Hasil penelitian menemukan bahwa perencanaan dalam pendidikan Islam harus memenuhi kriteria teratur, teliti, prosedural, sesuai dengan ilmu pengetahuan, dan cermat (QS. As Shaff: 4, Al Hasyr: 18, Al Fathir: 11, Al Hadid: 22, Al Anfal: 60). Selain itu, prinsip-prinsip perencanaan harus efisien, efektif, fleksibel, selektif, terbuka, kooperatif dan partisipatif, interdisipliner, untuk kemajuan bersama, pengembangan sumber daya manusia, serta objektif, rasional dan sistematis. Penelitian ini memberikan kontribusi penting bagi manajemen pendidikan Islam dengan menekankan pentingnya perencanaan berdasarkan Al Qur'an dan hadis. Penerapan kriteria dan prinsip-prinsip ini akan memungkinkan lembaga pendidikan untuk meningkatkan kualitas manajemen, memperkuat daya saing, dan lebih responsif terhadap tantangan global. Penerapan kriteria dan prinsip-prinsip perencanaan yang didasarkan pada Al Qur'an dan hadis dapat meningkatkan kualitas manajemen pendidikan Islam, memperkuat daya saing lembaga, dan menjawab tantangan global secara berkelanjutan.

I. INTRODUCTION

Management is a series of actions planned and carried out systematically to achieve certain goals. This process includes planning, organising, implementing, and controlling to achieve the desired results effectively and efficiently (Nwanakezie & Ogonu, 2021). Therefore, management serves as a framework ensuring that each organisation member has specific roles and responsibilities and contributes according to their expertise. Thus, management refers to two things, namely (1) an effort or action towards achieving goals through a process and (2) a system of cooperation with a clear division of roles (Ma'ruf, 2015).

Islamic education management has proven to be an integral factor in forming a noble generation. Applying Islamic principles in the management of educational institutions provides religious knowledge and shapes individual character as a whole (Fitria, 2023). Islamic education management teaches moral, spiritual, and social values that can be effectively instilled in students (Mukhlis et al., 2024). In addition, a conducive learning environment and teachers who are competent in religion and education are the keys to success in forming a noble generation. Thus, Islamic education management has a very strategic role in efforts to build the nation's next generation that is not only intelligent but also noble. Achieving these goals certainly requires careful planning to obtain maximum results (Kurniawan, 2015).

Planning is a very important and strategic factor as a guide to the implementation of an activity in order to achieve the desired goals or objectives (Winata et al., 2022). Careful and comprehensive planning has proven to be a strong foundation for the success of the Islamic education system. Fatah (2008) explains that planning consists of three stages, including (1) formulating the objectives to be achieved, (2) selecting a program to achieve the objectives, and (3) identifying and directing sources that are always limited in number. Meanwhile, Ikhwan (2016) and Engkoswara (2010) state that planning is an activity to determine activities related to *what* will be done, *why* it is done, *who* does it, *when* it is done, *where* it is done, and *how* it is done. The concept of planning in the context of education includes technical aspects such as curriculum, infrastructure, and evaluation and implies a deep spiritual dimension.

Integrating spiritual values in educational planning can increase learners' motivation to learn, strengthen social ties within the school environment, and produce graduates who are not only academically competent but also have strong character and faith (Iskandar et al., 2023). Islamic education planning is a multifaceted process that interweaves rational methodologies with spiritual dimensions to achieve comprehensive educational goals. The synthesis of this approach is crucial to fostering an educational environment aligned with Islamic values while addressing contemporary challenges. Fithriasari & Ashari (2023) emphasised that modern Islamic education should adopt systematic planning to improve quality and achieve educational goals effectively.

Furthermore, Hadi (2024) has highlighted the importance of management in Islamic education and advocated a model based on Qur'anic principles that ensures accountability and continuous improvement. Accordingly, Musah (2024) has identified a four-dimensional framework for Islamic education planning and emphasises spiritual, mental, material and individual growth. Everyone in the education process must promote an attitude of sincerity, honesty, trustworthiness, fairness and responsibility (Syahrani, 2019).

Many Islamic educational institutions face challenges in integrating the values of the Qur'an and Hadith into educational planning and management, often due to

a lack of systematic guidance based on Islamic teachings. This research is crucial to identifying solutions to help these institutions achieve education aligned with Islamic values, enabling them to contribute meaningfully to contemporary needs. The implementation of Qur'anic and Hadith values in educational institutions is often faced with various challenges. Firstly, Nenda (2023) found challenges in Islamic character cultivation and education management include the erosion of noble values, the influence of the modern era, technological advances, and the intensity between educators and students in the classroom. Secondly, there are changing socio-cultural dynamics, rapid technological development (Maulida, 2024), and various interpretations of Islamic teachings. Lastly, many Islamic education institutions have inadequate infrastructure that hampers the learning environment (Lastutik & Minarti, 2024).

In addition, they also say that a critical issue is the lack of qualified educators who have a deep understanding of Islamic teachings and modern pedagogical skills. This shortage affects the quality of education and character-building among students. Therefore, the leaders of educational institutions need an educational management approach that not only focuses on technical aspects but also prioritises Islamic values as the main foundation. Thus, Islamic education management can be an effective instrument to ensure the sustainability and relevance of education in the modern context. A management approach that is in line with Islamic teachings will produce graduates who have adequate knowledge and skills, have noble morals, and can make a positive contribution to society.

On the other hand, Bahri et al. (2021) have researched the concept of planning in Islamic education using the tahlili tafsir method as a method of interpreting Qur'anic verses and found that the verses related to planning include QS. Al Anfal: 60, QS. Al Hasyr: 18, and QS. Al Inshirah: 7. The interpretation of QS. Al Hasyr: 18 as a reference that planning is very important to achieve targets, goals, and optimal results has been done a lot (Kaslam, 2021; Ritonga et al., 2022; Sondari & Anwar, 2020). Then, Ramadhina & Wardhana (2024) also examined 15 other verses from the Qur'an related to education management and found that the philosophical foundation in Islamic education management, when integrated harmoniously from

the perspective of the Qur'anic perspective, can give rise to a comprehensive and comprehensive approach.

Based on these explanations, this study aims to conduct an in-depth analysis of the concept of Islamic education planning with a focus on how the criteria and principles underlying good Islamic education planning. This research also aims to identify important indicators of sustainable planning in Islamic education that involve aspects of planning that are not only orientated towards achieving short-term goals but also on the sustainability of education by Islamic values. The results of this study are expected to serve as a guide for managers of Islamic education institutions in designing and implementing planning that not only focuses on the result but also ensures that the planning process is carried out sustainably and in accordance with Islamic values.

II. METHOD

This research is a qualitative study with a library research approach to explain in depth (1) the concept of Islamic education planning, (2) Islamic education planning criteria, (3) Islamic education planning principles, and (4) sustainable education indicators. Data sources are from documents or relevant literature sources such as books, articles, theses, dissertations, or relevant research results. The research procedure is as per Figure 1.

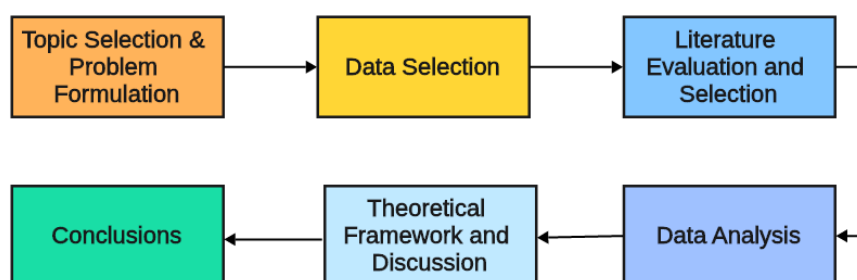


Figure 1. Research procedure

Figure 1 shows that the first step was to identify the research topic on the concept of sustainable Islamic education planning based on the main sources of Islamic teachings, namely the Qur'an and hadith. Next, the author reviewed and

collected literature related to the research topic. The main sources in this research include books, journal articles and research reports related to education planning and sustainability. The interpretation of the Qur'anic verses uses the Tahlili interpretation method. Tahlili's interpretation method is one of the approaches to interpreting the Qur'an by explaining the verses of the Qur'an in detail and gradually. In this method, each verse is described in terms of its meaning, both in terms of language, law, stories, and moral messages contained therein (Elhany, 2018).

The collected literature was evaluated and selected based on eligibility criteria, namely suitability to the topic. Data eligibility criteria in this study were established to ensure that only relevant and high-quality literature was analysed. The criteria include (1) scientific articles published in reputable national and international journals; (2) studies that specifically Qur'an and hadith in planning for sustainable Islamic education; (3) publications published in the last 10 years (2013–2024); (4) articles available in full text and English or Indonesian. Furthermore, the data was analysed and classified based on the available themes. The classification results are utilised as sub-themes that will be discussed in more depth in terms of theoretical concepts and in relation to appropriate Qur'anic verses and hadith. Finally, the data was synthesised and integrated into the research discussion to determine a comprehensive conclusion.

III. FINDINGS AND DISCUSSION

Planning in Islamic Education

Planning is determining the goals or objectives to be achieved, which determine the path and resources needed to achieve these goals as effectively and efficiently as possible (Hakim, 2021). Another opinion says that planning is the process of selecting and determining goals, strategies, methods, budgets, and standards or benchmarks for the success of an activity (Nawawi, 2001; Putra, 2023). Planning is the first step in an orderly administrative process that has been formulated and well-directed. Formulation and the right direction are a big part of the guarantee of achieving goals, including in the administration of an Islamic educational institution (Sudiana, 2018). Without careful planning, other

management functions such as organising, directing, and controlling will not run well (Moh et al., 2021; Sholahuddin et al., 2021). Educational planning, from an Islamic perspective, is a form of worship that aims to achieve higher life goals, achieving the pleasure of Allah SWT. Therefore, Fathurrahman (2017) explains that every planner must be sincere, prioritise deliberation, respect differences, be balanced, and be willing to practice optimally. Thus, the objectives of Islamic education can be realised according to QS. Az Zariyat: 56 and QS. Al An'am: 162.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I have not created jinn and humans except to **worship Me**" (QS. Az Zariyat: 56).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say (Prophet Muhammad), Verily, **my prayer, my worship, my life, and my death** are for Allah, the Lord of the Worlds" (QS. Al An'am: 162).

The first verse (QS. Az Zariyat: 56) shows that the ultimate goal and target of planning is to increase worship, and all our activities, individually and socially, are only directed to Allah SWT. Humans must humble themselves and submit to God's rules. Nuraeni & Mujahidin (2021) have referred to Wahbah Az-Zuhaili's opinion in Tafsir Al Munir, explaining that the main purpose of creating humans is solely to worship with straight intentions and the correct method of implementation, namely according to the Qur'an and Hadith. This is because all human activities while living in the world, both prayer and other worship, will be directed to Allah SWT as the determinant of the final result of everything humans plan. Based on this understanding, Musah (2024) provides an Islamic education planning formula: the link between spiritual, mental, material, social, and individual development. Furthermore, the second verse (QS. Al An'am: 162) contains the meaning that all good deeds and deeds are very influential on one's luck and success both in the world and in the hereafter, even immediately disputes will be resolved when all activities are directed only to Allah SWT.

Criteria for Planning in Islamic Education

Ikhwan (2016) explains that the criteria for good planning are organised and under applicable regulations. Furthermore, Basirun et al. (2023) added that good

planning must be prepared carefully, procedurally or with steps, according to science, and carefully to achieve goals. These criteria can be seen in Figure 2.

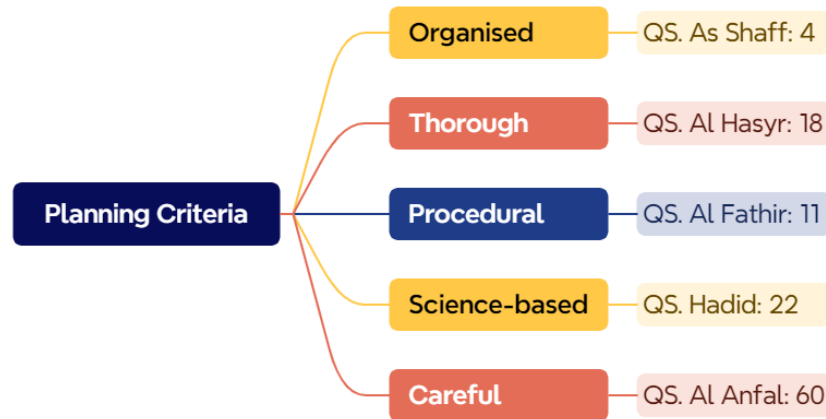


Figure 2. Planning criteria for Islamic education

Figure 2 shows that the plan should be organised. Organised planning refers to a clear structure, especially on objectives and situation analysis, systematic work steps, correct documentation, effective coordination and communication. This is in accordance with QS. As Shaff: 4 which reads:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ

"Verily, Allah loves those who fight in His cause in **ranks** as though they are a solid structure"(QS. As Shaff: 4).

Sa`id bin Zubair ra said that the Apostle of Allah SAW, when going to start a war with the enemy, always first organised the ranks in an orderly manner and arranged the plan as if they were a solid building. The word '**solid**' here means a neat and orderly synergy between one part and another. If this happens, it will produce something maximum. Thus, this verse implies to the Muslims that they should maintain a strong and solid unity, have high spirits, love to fight, and sacrifice. Muslims should form and maintain unity by removing anything that might cause disunity, such as differences of opinion on trivial and unimportant matters and selfishness.

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

"O you who have believed, fear Allah and let **every man consider what he has done for tomorrow (hereafter)**, fear Allah. Verily, Allah is Exhaustive of what you do"(QS. Al Hasyr: 18).

Imam Al-Ghazali interpreted the word 'pay attention' to mean that humans must pay careful attention to every action taken and plan to always do the best for the future. Furthermore, Basirun et al. (2023), referring to the opinion of Al-Qurtubi's interpretation, explained that the word '*lighodh*' means that everyone must reflect on what has been done in the world for provisions for the hereafter so that yesterday's events or in the past will be a provision for future events. In other words, this verse instructs humans to always be careful and introspective and consider everything they will and have done before Allah counts them hereafter. HR Thabrani reinforced that '*Allah loves a person who, when he does a job, does it with itqan (diligence, thoroughness, and perfection)*'.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"Allah created you **from the earth, from semen, then He made you into pairs** (male and female). No woman conceives and gives birth except with His knowledge. And no one's life is prolonged or diminished except as is written in the Book (Lauh Mahfuz). Verily, such is easy for Allah" (QS. Al Fathir: 11).

Ibn Kasir, in his tafsir, states that everything related to human life, from the process of creation to the number of years given, is all within the knowledge of God and has been determined long before in God's records known as Lauhul Mahfuz. The verse explains the importance of recording the process and steps in a plan as a manifestation that everything must be done procedurally. This practice increases accountability and enables continuous improvement, as lessons learned can be incorporated into future planning efforts (Oughton, 2021). By documenting them, plans can be more easily monitored and evaluated. Such records play a vital role in planning because they make monitoring progress easier, detecting obstacles, and ensuring that the plan's implementation is in line with what has been set.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"There is no calamity that befalls the earth or you, except **that it was written in the Book (Lauh Mahfuz) before We brought it to pass**. Verily, it is easy for Allah" (QS. Al Hadid: 22).

The verse explains that everything that happens to humans has been written in the book of Lauh Mahfuz, which is the key to all knowledge. This means that in

a plan, it is very necessary to have knowledge related to the plan itself and what will be planned later so that the plan can be realised under the objectives of its achievement.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

"Prepare for them what you can, in strength and horsemen. By it, you will terrify the enemy of Allah, your enemy and those besides them whom you do not know, but Allah knows. Whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged" (QS. Al Anfal: 60).

This verse emphasises the importance of careful planning in strengthening the army, urging Muslims to contribute physically and materially (infaq) according to their abilities. This highlights that everyone must be thoughtful and cautious when making a plan, ensuring their contribution aligns with their capacity. Being careful in planning ensures that resources are allocated efficiently and promotes accountability and effectiveness in achieving the desired outcomes. The positive impact of careful planning on individuals includes a sense of responsibility, improved decision-making, and the ability to contribute meaningfully to collective goals. It helps individuals focus their efforts, minimise waste, and create a clear pathway for success.

On the other hand, poor or rushed planning can lead to misallocation of resources, confusion, and unmet objectives. Therefore, it is essential to apply thoughtful and strategic planning in all aspects of life, as demonstrated in the Islamic teaching of infaq. Previous research has also highlighted the importance of careful planning in various contexts. For instance, Harahap et al. (2023) discuss how structured planning is crucial in strengthening organisations, ensuring that resources are used effectively and that individuals contribute according to their potential.

Principles of Planning in Islamic Education

Planning in Islamic education must refer to the principles conveyed in the Qur'an and Hadith. Ikhwan (2016) states that the principles of Islamic education planning consist of efficient, effective, flexible, and selective. Sudiana (2018) and Syaban (2019) agree that Islamic education planning administration must be

flexible, effective, efficient, open, co-operative and participatory. Then, Suja'i (2018) added the principles of interdisciplinary, progress of change, systematic rational objective, and human resources development. This is based on several verses of the Qur'an according to Figure 3.

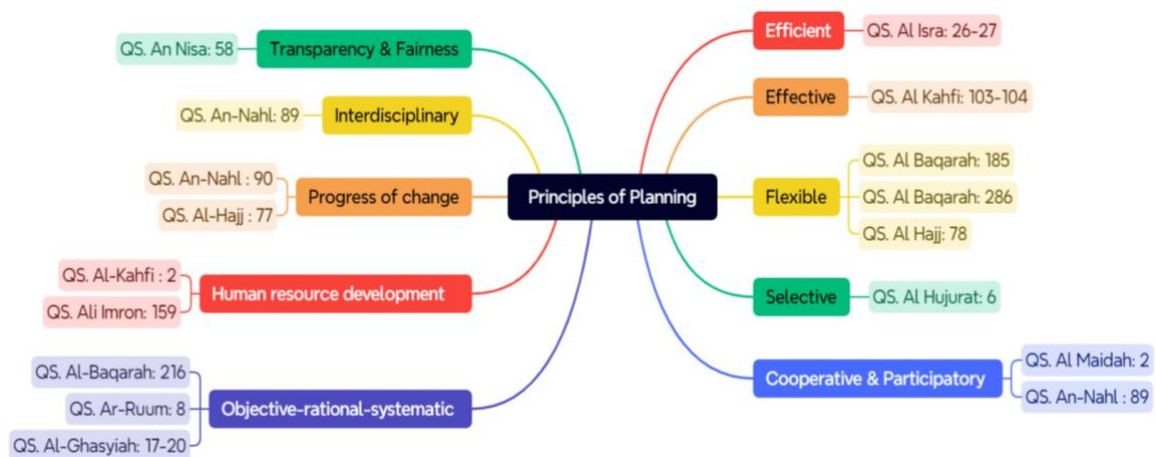


Figure 3. The planning principles in Islamic education

Figure 3 explains that the purpose of the planning principle in Islamic education is:

1. To ensure that the entire educational process runs by Islamic teachings and values effectively and sustainably. Allah SWT prohibits Muslims from being extravagant, namely spending money without careful calculation so that it becomes redundant (QS. Al Isro: 26). This implies that in the planning process and the realisation of the plan, leaders and policymakers should not take excessive actions both physically and materially;
2. To maintain the effectiveness of the realisation of the plan that has been prepared. This needs to be done so that every work carried out is not in vain and has no value before Allah SWT (QS. Al Kahfi: 103-104);
3. To develop flexible and easy plans for every available resource. Allah SWT always makes it easy for Muslims and does not want hardship (QS. Al Baqarah: 185; QS. Al Baqarah: 286; QS. Al Hajj: 78);
4. The importance of conducting a selection process for information that is not yet known. This teaches that every plan must prioritise the priority scale and must

be selective of plans that are not good for Islamic education institutions (QS. Al Hujurat: 6);

5. To make a plan must be based on justice, open and accountable. This is because a plan resulting from deliberation is a mandate that must be implemented properly and openly (QS. An Nisa: 58);
6. To maintain an attitude of helping in goodness, which means that every plan must be carried out together and realised in full cooperation (QS. Al Maidah: 2; QS.
7. Every plan must fulfil careful planning and provide good guidance for every user in order to get goodness, grace, and all parties feel not harmed (QS. An Nahl: 89);
8. Planning will be well realised and achieve the desired goals if accompanied by a fair and light attitude in providing assistance / kindness to others during the process of realising agreed plans. Thus, changes in the problems faced will be slowly resolved and benefit (QS. An Nahl: 90; QS. Al Hajj: 77);
9. To ensure that every plan must be carried out using deliberation and maintaining a gentle attitude among others. This will have an impact on the strong determination of each leader and educator to change towards good human resources and Islamic morality (QS. Al Kahfi: 2; QS. Ali Imron: 159);
10. In planning must be based on deliberation and not prioritise hatred or prejudice against others. This implies that objectivity, rationality and systematisation must be maintained and upheld to achieve the desired goals (QS. Al Baqarah: 216; QS. Ar Ruum: 8; QS. Al Ghasiyah: 17-20).

Based on these principles, Islamic education institutions must develop comprehensive planning in several key aspects of institutional performance. First, curriculum planning should align with national curriculum standards while integrating Islamic values and principles, ensuring students receive a holistic education that prepares them for worldly and spiritual success. Second, planning for learning resources involves preparing textbooks, student worksheets, and well-equipped libraries to support effective learning. Providing quality resources fosters student engagement and enhances the overall educational experience. Third,

planning for basic facilities and infrastructure requires analysing and meeting the needs of physical spaces such as classrooms and sports facilities. A well-maintained environment is crucial for student safety and well-being, facilitating optimal learning. Fourth, planning for teacher or educator resources focuses on recruiting and developing qualified teachers who can integrate academic knowledge and Islamic values into their teaching. A well-trained staff is essential for fostering intellectual and moral growth in students (Hakim, 2021).

The application of these principles will help achieve sustainable education, with key indicators including: (1) achieving the objectives of Islamic education by sharia, ensuring educational goals align with Islamic teachings and foster moral character; (2) improving the quality of education, which involves continuous assessment and updates to the curriculum and teaching methods to meet students' evolving needs; (3) efficiency and effectiveness, focusing on optimising resources to achieve educational goals most effectively; (4) maintaining continuity and sustainability, developing long-term plans to ensure the relevance and effectiveness of educational practices; and (5) creating an Islamic educational environment, where the physical, social, and cultural settings promote respect, cooperation, and spiritual and intellectual growth. These principles and indicators are essential for achieving sustainable Islamic education, ensuring institutions meet current needs while preparing students for future challenges in alignment with Islamic values.

IV. CONCLUSION

Planning in Islamic education should follow structured criteria and be based on the values of the Qur'an and hadith as found in QS. As Shaff: 4, Al Hasyr: 18, Al Fathir: 11, Al Hadid: 22, Al Anfal: 60, including being organised, meticulous, procedural, based on science, and careful. Furthermore, the planning principles should include efficiency, effectiveness, flexibility, selectivity, openness, deliberation, cooperation, interdisciplinarity, a focus on mutual progress, human resource development, and being objective, rational, and systematic. The positive effects of these principles on individuals include improved decision-making, better time management, and greater responsibility. Conversely, poor planning can lead

to confusion, inefficiency, and stress, hindering personal and organisational progress. Therefore, sound planning principles are essential for individual and collective growth. Islamic educational institutions must follow these criteria and principles to achieve sustainability in operations and long-term development. Furthermore, the author advises educational institutions to integrate Qur'an and hadith-based planning concepts in their policies and realisations.

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