# Educational Management In Islamic Framework: Embracing The Prophetic Traditions

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**Abstract:** This research delves into the conceptualization of educational management within the Islamic framework, specifically through an exploration of the *Sunnah* or teaching traditions of Prophet Muhammad. The *Sunnah* of the Prophet inherently encapsulates profound wisdom and pedagogical principles that can aptly serve as a guiding framework for the construction of an efficacious educational system and administration. Fundamental concepts integral to educational management, including meticulous planning, systematic organization, rigorous oversight, visionary leadership, comprehensive evaluation, as well as the underpinning principles of justice and ethics, are discernable within the *Sunnah* of the Prophet. By means of this inquiry, we endeavor to elucidate the nuanced integration of the Prophet's educational traditions into the contemporary milieu of Islamic educational management. Methodologically, this study embraces a qualitative paradigm, employing a comprehensive literature review as its primary methodology. Data acquisition is meticulously executed through a systematic documentation process. A compendious corpus of pertinent literature is collected and subsequently subjected to thematic coding, culminating in a comprehensive and holistic data analysis. The findings of this study underscore the imperative necessity of fortifying the foundations of Islamic educational management for the amelioration of educational practices and institutions within the Islamic context. This endeavor necessitates a prior comprehension of the most pertinent and judicious framework for the establishment of Islamic educational management, with a distinct emphasis on its alignment with the prophetic traditions or *Sunnah*. The principles that the Prophet exemplified inherently embody indispensable tenets that can be posited as paramount preferences in the formulation of a cogent and effective framework for Islamic educational management.

**Keywords :** Educational management; Ḥadīth; Islamic education; Islamic tradition; Prophet's *Sunnah*

**Abstrak :** Studi ini membahas konsep manajemen pendidikan dalam kerangka Islam, dengan mengeksplorasi *Sunnah* atau tradisi pengajaran Nabi Muhammad SAW. *Sunnah* Nabi mengandung hikmah dan prinsip-prinsip pedagogis yang dapat menjadi pedoman dalam membangun sistem dan manajemen pendidikan yang efektif. Konsep-konsep seperti perencanaan yang baik, pengorganisasian, pengawasan, kepemimpinan, evaluasi, hingga

keadilan dan etika dapat ditemukan dalam *Sunnah* Nabi. Melalui kajian ini, akan diuraikan bagaimana tradisi pendidikan Nabi dapat diintegrasikan ke dalam manajemen pendidikan Islam modern. Studi ini menggunakan pendekatan kualitatif dengan metode kepustakaan. Pengumpulan data dilakukan dengan menggunakan metode dokumentasi. Peneliti mengumpulkan sejumlah literatur yang relevan untuk kemudian dibuat kodifikasi tematik, dan dilanjutkan dengan analisis data secara holistik. Studi ini menunjukkan bahwa penguatan manajemen pendidikan Islam diperlukan untuk penguatan praktik dan kelembagaan pendidikan Islam itu sendiri. Upaya ini bisa dilakukan dengan memahami terlebih dahulu kerangka kerja yang tepat untuk membangun manajemen pendidikan Islam, terutama yang didasarkan pada tradisi kenabian atau *Sunnah*. Apa yang telah diteladankan oleh Nabi pada dasarnya memiliki sejumlah kandungan nilai penting yang bisa dijadikan preferensi untuk merumuskan prinsip-prinsip manajemen pendidikan Islam yang efektif. Melalui penerapan prinsip-prinsip manajemen pendidikan yang telah terbukti efektif, seperti perencanaan, pengorganisasian, pengarahan dan pengawasan, kepemimpinan, evaluasi, serta didasarkan pada keadilan dan moralitas Islam, dan menggabungkannya dengan nilai-nilai dan praktik *Sunnah* Nabi secara keseluruhan, kita dapat membangun kerangka kerja manajemen pendidikan Islam yang lebih mampu menghadapi tantangan zaman.

**Kata kunci** : Manajemen pendidikan; Pendidikan Islam; Perencanaan; Tradisi; *Sunnah* Nabi.

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## 1. Introduction

Education stands as one of the fundamental pillars for societal and civilizational development. In the context of the contemporary world, characterized by a prevailing secular inclination, the education system grapples with multifaceted challenges. Among these challenges are issues encompassing disparities in values, the erosion of moral principles, effective governance, and the intricate task of harmonizing religious elements within an often secular educational milieu. These circumstances, in turn, precipitate contemplation on the establishment of an educational framework that can reconcile religious values with the exigencies of modern education (Amin et al., 2021; Elice, 2023; Yusuf et al., 2021).

The convergence of traditional Islamic erudition and modern pedagogy has long constituted a subject of discourse in the realm of education. The disjunction between these two paradigms presents a substantial conundrum for educators, engendering a dissonance between Islamic precepts and their practical application within the modern context. This discordance has resulted in a dearth of comprehension and veneration for Islamic principles among contemporary learners. A plausible remedy for mitigating this dichotomy is the infusion of prophetic tradition (*Sunnah*) into the realm of education. Indeed, the *Sunnah* of the Prophet represents one of the foremost founts of Islamic doctrine and can function as a preference across various facets of life, education included (Ismail & Muhammad, 2020; Abushihab & Hussin, 2017).

In this context, the teachings of the Prophet furnish a foundational framework for the development of Islamic educational management that amalgamates modern methodologies with traditional Islamic tenets. The Prophetic tradition constitutes a primary repository of Islamic wisdom, furnishing practical guidance for the implementation of Islamic principles in the quotidian sphere. Through a nuanced exploration of the Prophet's directives concerning educational methodologies, individuals can cultivate a more profound understanding and esteem for Islamic tenets, as well as discern how these principles can be effectively transposed to the modern context. This, in turn, can contribute to the cultivation of a generation of Muslims equipped to confront the challenges of the contemporary world whilst remaining steadfast in their adherence to Islamic teachings.

Vigorous endeavors aimed at integrating and further scrutinizing how the Prophet's traditions (*Sunnah*) can serve as a foundational scaffold for the construction of an educational framework harmonious with contemporary values are imperative. This is particularly germane in light of the prevailing scrutiny and critiques confronting Islamic education. No longer are Islamic educational institutions the preferred choice for the public, primarily due to the perceived deficits in educational quality vis-à-vis their secular counterparts, the constraints of educational infrastructure, the incapacity of human resources to compete with those of public educational institutions, the dearth of professional institutional management, and, ironically, pedagogical approaches misaligned with the teachings of the Prophet.

While the broader educational landscape contends with the multifarious demands of education in the technology-driven era, Islamic education continues to grapple with longstanding challenges. For instance, Rosidin (2016) delineated at least four principal factors contributing to the trenchant criticisms confronting Islamic education, comprising: firstly, cultural lag or a cultural dissonance that hampers the adaptability of Islamic education to the advances in knowledge, technology, and the demands of contemporary society; secondly, a paucity of proactive service provision; thirdly, deficits in modality and financial resources for education; fourthly, the underutilization of contemporary technologies within Islamic education; fifthly, a deficiency in problem-solving acumen; and sixthly, difficulties in adjusting to evolving paradigms.

The incapacity of Islamic education, both institutionally and in practical implementation, to respond to various new challenges and recent developments that have a significant impact on the field of education has led to the enduring perception of Islamic education as a second-class option. Islamic educational institutions, for instance, are often seen as a choice of last resort for parents when no alternatives are available to educate their children. Graduates from these institutions are frequently considered less competitive than their counterparts from secular educational institutions, which contributes to a lack of self-assurance among these graduates.

This situation is paradoxical, given that Islamic education fundamentally possesses superior assets, particularly in the form of the Quran and the *Sunnah* of the Prophet.

These constitute normative legacies for the Muslim community and offer timeless guidance. The educational practices and principles exemplified and practiced by the Prophet more than fourteen centuries ago can serve as practical models for the construction of contemporary Islamic education. This endeavor, of course, necessitates a correct understanding and interpretation of how to apply the *Sunnah* of the Prophet in the context of modern education.

In this context, utilizing the Prophet's *Sunnah* as the foundation for building an effective framework for Islamic education management holds significant potential. The *Sunnah* of the Prophet encompasses various aspects, such as teaching methods, ethics, behavioral guidelines, and values relevant to education. A profound understanding of how the Prophet educated his companions, provided guidance, and motivated them can offer valuable insights for contemporary Islamic education practices. The amalgamation of well-established principles of educational management, including prudent planning, methodical organization, judicious direction and supervision, sagacious leadership, and comprehensive evaluation, all firmly grounded in Islamic justice and morality, harmoniously interwoven with the values and practices enshrined within the entirety of the *Sunnah* of the Prophet, leads to the establishment of a robust framework for Islamic educational management, inherently equipped to confront and overcome the multifaceted challenges presented by the contemporary era.

Leveraging the Prophet's *Sunnah* in an educational context can also help address several challenges encountered by present-day Islamic educational institutions. First, the incorporation of the *Sunnah* of the Prophet into learning environments enables educators to create a more relevant educational atmosphere that aligns with the demands of the modern age. This can alleviate the issue of cultural lag that often hampers Islamic education. Second, the application of the Prophet's *Sunnah* in educational practices can stimulate problem-solving skills and enhance adaptability to change. For example, students can be taught to understand and apply values relevant to contemporary life, which, in turn, fosters increased responsiveness to change. Moreover, the efforts to employ the Prophet's *Sunnah* in education encompass not only curricular aspects but also extracurricular facets, such as ethical behavior, just leadership, and moral values. Therefore, Islamic education practices can yield graduates who are not only academically competent but also possess strong character and moral values (Ali & Amin, 2022; Nurzannah et al., 2020).

In a deeper exploration, it is crucial to consider various concrete methods and practical implementations that support the integration of the Prophet's *Sunnah* into education. In a modern educational context, this may entail developing curricula that incorporate relevant Ḥadīth and teaching methods that enable students to experience and understand the *Sunnah* of the Prophet in their daily lives (Sabrifha, 2022; Elice, 2023). Using the Prophet's *Sunnah* as the foundation for building an effective framework for Islamic education management is a critical step in addressing the challenges and criticisms surrounding Islamic education today. This effort is not merely

about connecting Islamic education with contemporary values but also about molding a generation of Muslims who can navigate the modern world while steadfastly adhering to Islamic teachings.

To address these challenges, this paper delves into the concept of educational management within an Islamic framework by exploring the *Sunnah* or teaching traditions of Prophet Muhammad SAW. The Prophet's *Sunnah* encompasses wisdom and pedagogical principles that serve as guidance in constructing an effective educational system and management. Concepts such as prudent planning, methodical organization, judicious direction and supervision, sagacious leadership, comprehensive evaluation, as well as justice and ethics are discernible within the *Sunnah* of the Prophet. Through this study, the aim is to elucidate the integration of the educational traditions of the Prophet into modern Islamic educational management. By comprehending the pedagogical principles inherent in the *Sunnah* of the Prophet, it is anticipated that an educational environment can be established, one that harmonizes religious teachings with the demands of contemporary education. Consequently, the challenges of modern education can be addressed with solutions that adhere to Islamic principles, thereby utilizing education as a vehicle to reinforce religious and moral values within society.

Research in the domain of Islamic education management has been conducted extensively, encompassing theoretical discourse and practical applications within the context of education, specifically focusing on Islamic educational institutions. For instance, an inquiry by Sakarina et al. (2022) reveals that Islamic education management confronts significant challenges in the digital age, particularly pertaining to teacher performance and institutional management practices. In this context, Sakarina et al. (2022) underscore the necessity for teacher training and dedicated endeavors to assimilate contemporary management principles into Islamic educational institutions.

Moreover, a study conducted by Rashufle and Rofiki (2022) underscores that present-day Islamic education encounters a plethora of challenges as it adapts to the concept of Society 5.0. These challenges revolve around an intensified emphasis on enhancing human resources, considering that Society 5.0 positions humans as its central component. The study also illuminates issues and challenges related to human resources in Islamic education management, notably the insufficiency of adequate resources and essential competencies, including creativity, critical thinking, communication, and collaboration. To address these challenges effectively, a suitable educational management strategy entails preparing human resources equipped with digital proficiency, fostering innovative and creative thinking, restructuring educational paradigms, and nurturing educational leaders with the requisite leadership qualities for effective collaboration. This approach ensures that the demand for 21st-century life skills is satisfactorily met.

From an alternate perspective, Amarullah et al. (2023) emphasize the impact of educators and instructors, a well-structured educational curriculum, and the prevailing work culture on Islamic education management. These three variables collectively play a substantial role in shaping a professional, efficient, and adaptive Islamic education management system capable of responding to evolving educational requirements. Data analysis results substantiate the favorable and significant influence of educators, curriculum, and work culture on initiatives aimed at elevating the quality of Islamic education management.

Another investigation conducted by Mansir (2020) underscores that the success of education transcends conventional metrics like classroom management, the effectiveness of the curriculum, or the competitiveness of graduates. It also hinges on the proficiency of personnel management. Mansir's study elucidates that effective Islamic education management hinges upon leadership within the Islamic educational institution. Leaders who exemplify qualities akin to those demonstrated by the Prophet, such as Siddiq, Fathonah, Amanah, and Tabligh, are poised to effectively guide the institution towards successful implementation of Islamic educational practices.

This research employs a qualitative approach utilizing the library research method. The selection of this approach and method is motivated by the flexibility they offer to researchers in their exploration and utilization of a substantial corpus of source materials pertinent to the subject under examination. In the course of this study, data gathering is conducted through the documentation method, involving the aggregation of a significant volume of pertinent literature. Subsequently, this collected material is thematically categorized and subjected to analysis in accordance with these thematic groupings.

The employment of such a method affords researchers the capacity to provide discerning commentary on salient findings and undertake further analysis that aligns with the principal objectives of the study. In this context, the data amassed regarding the traditions of the Prophet (*Sunnah*) pertaining to teaching, education, and the management of Islamic education will constitute the primary point of reference for the construction of the framework for Islamic education management. Furthermore, the researcher endeavors to analyze the data through the lens of educational management theories that are harmonized with the foundational principles of Islamic teachings.

## 2. Result and Discussions

The examination of various literature or literature reviews conducted by the author on the theme under investigation has yielded several significant findings that can be presented in the following descriptive exploration.

*The Significance of the Prophet's Sunnah for Educational Management*

Several important discussions regarding the significance of the Prophet's *Sunnah* for educational management have been expounded upon by scholars. Firstly, the Prophet's *Sunnah* represents a valuable heritage for the Muslim community, serving as a primary legal source alongside the Quran. It also reflects best practices that can offer guidance and principles for the community. The teachings and sayings of Prophet Muhammad, which constitute the *Sunnah*, provide comprehensive guidance for Muslims in various aspects of life, including personal behavior, social relations, and spiritual practices. Therefore, the integration of the Prophet's *Sunnah* into education can assist all stakeholders in education in developing a better understanding of Islamic teachings and fostering a stronger connection to the Islamic tradition.

Secondly, the *Sunnah*, or best practices of the Prophet, can also contribute to the development of specific management principles and functions in practical implementation. By referencing the Prophet's *Sunnah*, individuals can learn to pay attention to ethical principles and moral values in the administration of educational management. For instance, reports related to the Prophet's *Sunnah*, as encapsulated in the following ḥadīth, can serve as a basis for understanding the importance of planning values in Islamic educational management.

عَن ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ رسول الله صلى الله عليه وسلم فِيْمَا يَرْوِيْهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: (إِنَّ الله كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ؛ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيْرَةٍ. وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ له سَيِّئَةً وَاحِدَةً

From Ibn 'Abbas, may Allah be pleased with both of them, from the Messenger of Allah, he said regarding something he narrated from his Lord, Blessed and Exalted: "Indeed, Allah has established the existence of good and evil, then He explained it. Whoever intends to do a good deed but does not do it, then Allah will record for him a complete good deed. And if he intends to do a good deed and does it, then Allah will record for him from ten to seven hundred times, or more, of the like thereof. And if he intends to do an evil deed but does not do it, then Allah will record for him a complete good deed. And if he intends to do an evil deed and does it, then Allah will record for him only one evil." (Narrated by Bukhārī).

Imam al-Nawawī offers an exposition of the aforementioned ḥadīth, "Dear brothers, may Allah guide us all. Contemplate the exquisite nature of Allah, the All-Powerful and Majestic! Reflect upon the wording of this ḥadīth. His statement, 'إِذَا هَمَّ بِهِ' (whenever he is just thinking of doing it), signifies Allah's scrutiny of the deeds of His servants. The term 'كَامِلَةً' (perfect) functions as an affirmation, underscoring Allah's

remarkable consideration of it. The recompense for acts of virtue multiplies from ten to seven hundred times, and even beyond. Should one intend to perform a virtuous deed but fail to do so, this intention is recorded as a complete virtuous deed. Subsequently, the Prophet elucidates that when an individual contemplates an evil act but abandons it, Allah registers it as a perfect virtuous deed. The term 'كَامِلَةٌ' (complete) is further emphasized in this context. However, if one indeed commits that evil act, Allah records it as a single transgression. Here, the term 'وَاحِدَةٌ' (one) is employed, as opposed to 'كَامِلَةٌ' (complete).

Drawing from this ḥadīth, it becomes apparent that effective planning leads to favorable outcomes. The implementation of sound planning results in multiplied benefits, while inadequate planning leads to losses (Nawawi, 2006). This ḥadīth underscores the importance of Muslims having a well-structured plan in all virtuous endeavors, particularly within organizations or companies. This concept is mathematically illustrated in the ḥadīth, where one virtuous deed is recorded as equivalent to ten virtuous deeds (Diana, 2008).

In another instance, the Prophet's *Sunnah* teaches us the significance of evaluating every endeavor undertaken. Within the *Sunnah*, such evaluation can be observed in how the Prophet tested his companions on a particular matter, as exemplified in the following narration:

حدثنا قتيبة جدثنا اسماعيل بن جعفر عن عبدالله بن دينار عن ابى عمر قال قال رسول الله صلى الله عليه وسلم, "ان من شجر شجرة لا يسقط ورقها, وإنها مثل المسلم, فحدثونى ماهى؟ فوقع الناس فى شجرة اليوادى, قال, عبدالله, ووقع فى نفسى أنها النخلة, فاستحييت. ثم قالوا, " حدثنا ماهي يارسول الله." قال, " هي النخلة" .

Narrated by Qutaibah, from Ismail ibn Ja'far, from Abdullah Ibn Dinar, from Ibn Umar, who reported the Messenger of Allah, peace be upon him, saying, "Among the trees, there is one tree whose leaves do not fall to the ground. That tree is akin to a Muslim. Explain to me, which tree is it? People began deliberating about the Yawadhi tree. Abdullah contemplated it was the date palm tree but hesitated to respond. They then entreated, 'O Messenger of Allah, enlighten us regarding the tree.' He responded, 'It is the date palm tree.'" (Narrated by Bukhārī).

The aforementioned ḥadīth underscores the paramount importance of evaluation within the realm of educational management. The teachings of the Prophet Muhammad, found within his *Sunnah*, liken every action and decision in educational management to leaves that do not fall from a tree, signifying the need for meticulous evaluation. This perspective mirrors the best practices in management, which play a pivotal role in ensuring both sustainability and progress. In the ḥadīth, the Prophet

Muhammad imparts to his companions the significance of meticulous object identification before making decisions. In the context of educational management, this translates to the vital importance of conducting thorough analyses and evaluations before implementing specific actions or policies (Ikhwan, 2016; Azra, 2012).

Moreover, the aforementioned ḥadīth underscores the crucial role of transparent and accurate communication in the decision-making process. When the companions found themselves in doubt regarding the object in question, they actively engaged in inquiry and discussion until they arrived at a precise answer. This illustrates that, in educational management, effective communication and mutual comprehension among all involved parties serve as linchpins for sound decision-making. By comprehending and applying relevant aspects of the Prophet's *Sunnah*, Islamic education management can incorporate ethical principles, moral values, prudent planning, and comprehensive evaluation into its practices. This integration serves to elevate the quality of educational management, ensure continuous improvement, and align with the evolving demands of our ever-changing era, all while adhering to the sagacious values of Islam.

*Constructing an Islamic Education Management Framework Based on the Prophet's Sunnah*

The construction of an Islamic education management framework rooted in the *Sunnah* of the Prophet represents a pivotal initiative in enhancing the quality and relevance of Islamic education in the contemporary era. This framework allows us to incorporate several established principles of educational management while seamlessly amalgamating them with the teachings and practices exemplified by Prophet Muhammad.

Firstly, let us delve into the principle of planning. Thoughtful and meticulous planning constitutes a fundamental facet of management, and it can be effectively implemented by drawing inspiration from the exemplary conduct of the Prophet. Prophet Muhammad was known for his meticulous planning of every action and decision. Hence, it is imperative for Islamic education management to adopt a similar approach. Proficient planning ensures that all facets of education, ranging from curriculum development to human resource management, are meticulously structured based on a lucid vision and mission. This concurs with the ḥadīth of the Prophet, which is articulated as follows:

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عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ

هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا

فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

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Narrated by Umar, the Messenger of Allah, peace be upon him, stated, "Deeds are but by intention, and every individual shall reap only what they have sown in

intention. Thus, the one whose migration was solely for the sake of Allah and His messenger, their migration was indeed for Allah and His messenger. Conversely, one who migrated for worldly gains or marital pursuits, their migration was indeed for the objectives they pursued." (Narrated by Bukhārī).

Secondly, it is imperative to underscore the organizational aspect within educational management. Prophet Muhammad adeptly harmonized vital components within every action and policy. Similarly, within the domain of Islamic education management, the harmonious integration of diverse elements such as curriculum development, infrastructure, and human resource management must be executed cohesively to attain the overarching goal of delivering quality education. The significance of this organizational coherence is evident in the following ḥadīth, which underscores the Prophet's meticulous attention to this dimension:

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالى يُحِبّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلاً أَنْ يُتْقِنَهُ

Narrated by Aisha, the beloved wife of the Prophet, he, peace be upon him, stated, "Allah loves that when one of you engages in a task, they do so with utmost perfection." (Narrated by Thabrani).

Thirdly, the imperative of guidance and supervision assumes a pivotal role in ensuring the efficacy of the educational endeavor. Prophet Muhammad was known for his diligent supervision of action implementation and the provision of guidance to his companions. Within the domain of Islamic education management, this process encompasses the monitoring of student learning, the evaluation of teachers' performance, and the adaptation of educational programs in alignment with the evolving needs of the community and the progress of the students. The profound importance of supervision in the context of education management is further elucidated in the following ḥadīth:

عَنْ أَبِى هُرَيْرَةَ أَنَّ النَّبِيَّ – صلى الله عليه وسلم – دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ – صلى الله عليه وسلم – فَرَدَّ النَّبِيُّ – صلى الله عليه وسلم – عَلَيْهِ السَّلاَمَ فَقَالَ « ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ » فَصَلَّى ، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ – صلى الله عليه وسلم – فَقَالَ « ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ » . ثَلاَثًا . فَقَالَ وَالَّذِى بَعَثَكَ بِالْحَقِّ فَمَا أُحْسِنُ غَيْرَهُ فَعَلِّمْنِى . قَالَ إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ افْعَلْ ذَلِكَ فِى صَلاَتِكَ كُلِّهَا

Narrated by Abu Hurairah, the Prophet, peace be upon him, entered the mosque, and an individual subsequently entered and commenced their prayer. Subsequently, the individual approached the Prophet, who reciprocated the greeting and admonished, "Return and perform your prayer, for your previous prayer remains incomplete." The individual repeated their prayer, and once again approached the Prophet. The Prophet reiterated the same counsel thrice. The individual earnestly acknowledged, "By Him Who has sent you with the Truth, whatever you have said is correct." He further expressed, "I cannot offer the prayer again," and this declaration was made thrice. The Prophet then instructed, "When you rise to commence your prayer, recite the Takbir, then recite whatever verses from the Quran you are familiar with, proceed to bow, and maintain tranquility in that posture. Subsequently, rise to the standing position and maintain an upright posture. Perform this sequence consistently in all your prayers." (Narrated by Bukhārī).

Fourthly, leadership assumes a pivotal role within the domain of educational management. Prophet Muhammad stands as a paragon of a just, ethical, and visionary leader. Islamic education management must foster individuals capable of effectively shouldering this role. Leadership that upholds Islamic values, such as justice and ethics, becomes instrumental in the establishment of a distinguished educational milieu. The importance of a leader who can adeptly govern and fulfill their responsibilities in guiding educational institutions is evident in the following ḥadīth:

عن ابن عمر رضي الله عنهماعن النبى - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - انه قَالَ – أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رعيته وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Narrated by Ibn Umar, the Messenger of Allah, peace be upon him, pronounced, "Every one of you is a shepherd, and each bears responsibility for those under their charge. A leader of the people is a shepherd, and they are accountable for their subjects." (Narrated by Muslim).

Fifthly, the principle of continual and profound evaluation assumes paramount significance. Prophet Muhammad underscored the importance of a comprehensive understanding of the situation prior to making decisions. In educational management, a thorough evaluation encompassing all facets of education, including teacher performance, curriculum, and teaching methodologies, is imperative. This evaluation should serve as the bedrock for continuous amelioration. This principle is also echoed in one of the sayings of the Prophet:

حدثنا قتيبة جدثنا اسماعيل بن جعفر عن عبدالله بن دينار عن ابى عمر قال قال رسول
الله صلى الله عليه وسلم, "ان من شجر شجرة لا يسقط ورقها, وإنها مثل المسلم, فحدثونى ماهى؟
فوقع الناس فى شجرة اليوادى, قال, عبدالله, ووقع فى نفسى أنها النخلة, فاستحييت. ثم قالوا, "
حدثنا ماهي يارسول الله." قال, " هي النخلة".

Narrated by Abdullah ibn Dinar, the Prophet, peace be upon him, stated, "Indeed, among the trees, there exists a tree that does not shed its leaves and resembles a Muslim. Disclose to me what this tree is." People contemplated various trees, while Abdullah considered the date-palm tree but hesitated to respond. The people implored, "Please enlighten us." He then affirmed, "It is the date-palm tree." (Narrated by Bukhārī).

Lastly, the principles of justice and ethics must be perpetually upheld. Prophet Muhammad is renowned for his equitable and ethical comportment in all deeds and decisions. Islamic education management should accord primacy to equity in resource allocation and the treatment of all education participants. Ethical conduct in management should also underpin the establishment of a high-caliber and dignified educational milieu. The integration of moral values and justice is indispensable to the functional principles of Islamic education management, distinguishing it from generic management. This aligns with the ḥadīth of the Prophet:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ قَيْسٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ
وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ

Narrated by Jabir bin Abdullah, the Prophet, peace be upon him, cautioned, "Beware! Shun injustice, for injustice shall transmute into darkness on the Day of Resurrection. Beware! Shun avarice, for avarice laid waste to those who came before you, as it drove them to shed their blood and legitimize the forbidden." (Narrated by Bukhārī).

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا هِشَامٌ حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ عَنْ عِيَاضِ بْنِ حِمَارٍ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ ذَاتَ يَوْمٍ فَقَالَ فِي خُطْبَتِهِ إِنَّ رَبِّي عَزَّ وَجَلَّ أَمَرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ
مِمَّا عَلَّمَنِي فِي يَوْمِي هَذَا كُلُّ مَالٍ نَحَلْتُهُ عِبَادِي حَلَالٌ وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمْ
الشَّيَاطِينُ فَأَضَلَّتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنَزِّلْ بِهِ
سُلْطَانًا ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَتَهُمْ عَجَمِهِمْ وَعَرَبِهِمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ
وَقَالَ إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ تَقْرَؤُهُ نَائِمًا وَيَقْظَانًا ثُمَّ إِنَّ اللَّهَ

عَزَّ وَجَلَّ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا فَقُلْتُ يَا رَبِّ إِذَنْ يَثْلَغُوا رَأْسِي فَيَدَعُوهُ خُبْزَةً فَقَالَ اسْتَخْرِجْهُمْ كَمَا اسْتَخْرَجُوكَ فَاغْزُهُمْ نُغْزِكَ وَأَنْفِقْ عَلَيْهِمْ فَسَنُنْفِقَ عَلَيْكَ وَابْعَثْ جُنْدًا نَبْعَثْ خَمْسَةً مِثْلَهُ وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ ذُو سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ وَرَجُلٌ عَفِيفٌ مُتَصَدِّقٌ وَأَهْلُ النَّارِ خَمْسَةٌ الضَّعِيفُ الَّذِي لَا زَبْرَ لَهُ الَّذِينَ هُمْ فِيكُمْ تَبَعًا أَوْ تُبَعَاءَ شَكَّ يَحْيَى لَا يَبْتَغُونَ أَهْلًا وَلَا مَالًا وَالْخَائِنُ الَّذِي لَا يَخْفَى عَلَيْهِ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَانَهُ وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ وَذَكَرَ الْبُخْلَ وَالْكَذِبَ وَالشِّنْظِيرَ الْفَاحِشَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ مُطَرِّفًا فِي هَذَا الْحَدِيثِ و قَالَ عَفَّانُ فِي حَدِيثِ هَمَّامٍ وَالشِّنْظِيرُ الْفَاحِشُ قَالَ وَذَكَرَ الْكَذِبَ أَوْ الْبُخْلَ

It was conveyed to us by (Yahya bin Sa'id), further relayed by (Hisyam), and then transmitted by (Qatadah) through the chain of narrators to (*Mutharrif*), who cited ('Iyadh bin Himar). On a particular occasion, the Prophet, peace be upon him, delivered a sermon wherein he conveyed the following message: "My Lord, the Almighty and Glorious, has enjoined upon me to impart to you knowledge that is beyond your current awareness, just as He has enlightened me today. He declared, 'All the wealth I bestow upon My servants is permissible. I originally created all My servants in a state of hanif (pure monotheism). Subsequently, Satan approached them, leading them astray from their faith, prohibiting what I had made lawful for them, and directing them to associate partners with Me for which no authority had been granted. Thereupon, Allah surveyed the inhabitants of the Earth, and His displeasure was directed at them, whether they were Arabs or non-Arabs, with the exception of the remnants of the People of the Book.' Allah proclaimed, 'I have dispatched you, Muhammad, as a test for you and as a test for humanity through you. I have revealed to you a Book that cannot be erased by water. You shall recite it to both those who are asleep and those who are awake.' Following this, Allah, the Almighty and Glorious, commanded me to confront the Quraysh. In response, I voiced my concern, 'O my Lord, they will rip out my liver, crush my head, and leave me battered and drenched like a loaf of bread.' To this, Allah replied, 'Expel them just as they expelled you, engage in combat with them just as they fought against you, and make the same sacrifices as they did. Assemble an army against them five times larger than theirs, and wage war against anyone who defies you with a force obedient to your command.' The denizens of Paradise can be categorized into three groups: firstly, equitable rulers who are charitable and govern justly; secondly, individuals who are compassionate and benevolent towards their kin and fellow Muslims; and thirdly, impoverished individuals who uphold their honor and contribute to charity. Conversely, the inhabitants of Hell can be divided into five groups: first, those who lack determination and are of no benefit, merely following along with anyone

among you; or as stated in another narration, those who lack the strength to adhere to the truth, of which Yahya was uncertain. They show no inclination to build a family or accumulate wealth. Second, the treacherous individuals, whose avarice is undisguised, betraying every covenant and displaying no reservations in committing any crime. Third, those who neither pray nor offer the evening or morning prayers, save for their deception concerning your family and possessions. As for the fourth, fifth, or sixth categories, the Prophet mentioned miserliness, falsehood, and immoral conduct." (Yahya bin Sa'id) narrated to us. (*Shu'bah*) narrated to us, citing (Qatadah), "I heard (*Mutharrif*) expound upon this ḥadīth." (Uthman) commented on the ḥadīth of (Hammam), stating, "and immoral conduct and wickedness," he added, while also mentioning falsehood and miserliness. (Narrated by Ahmad).

Through the application of proven principles in educational management, amalgamated with the values and practices of the Prophet's *Sunnah*, the development of an Islamic education management framework that is equipped to confront contemporary challenges while remaining deeply rooted in the esteemed teachings of Islam is attainable. This endeavor is poised to give rise to a brand of Islamic education that is not only pertinent and of superior quality but is also capable of nurturing generations marked by intelligence, ethics, and adaptability in the face of the ever-evolving demands of our era (Ali & Hussain, 2018; Al-Musharraf, 2018; Al-Sulami, 2020).

To embark on the construction of an education management framework grounded in the *Sunnah* of the Prophet, a structured approach is imperative:

a. Planning: Sound planning principles are the bedrock of this framework. Every facet of education, spanning from curriculum development to policy formulation and resource allocation, must be meticulously planned, with unwavering adherence to the clear vision and mission that underpin Islamic education.

b. Organization: The critical components of educational management must be meticulously intertwined. It is of paramount importance that curriculum design, infrastructure development, and human resource management cohesively contribute to the overarching objective of delivering quality education.

c. Direction and Supervision: The deployment of effective guidance and supervision, mirroring the exemplar set by Prophet Muhammad, is essential. This involves vigilant monitoring of student progress, rigorous evaluation of teacher performance, and the flexibility to adapt educational programs in line with the evolving needs of the student body.

d. Leadership: Fostering leaders who personify justice, ethics, and vision, akin to the model provided by the Prophet, is an imperative aspect of this framework. Leadership, which upholds Islamic values such as justice and ethics, has the potential to engender a high-caliber educational environment.

e. Continuous Evaluation: The doctrine of continuous and comprehensive evaluation is indispensable. It serves as the linchpin for well-informed decision-making. An exhaustive evaluation should underpin the ongoing enhancement of all facets of education.

f. Justice and Ethics: The framework must hold in high regard the principles of equity in resource distribution and equitable treatment of all participants in the educational process. Management ethics should be the cornerstone for establishing an educational environment characterized by quality and dignity.

The systematic integration of various crucial principles and values from the Prophet's *Sunnah* into this educational management framework is instrumental. This approach equips Islamic education management with a sturdy and efficient framework that harmonizes with the teachings and practices demonstrated by Prophet Muhammad. The ultimate outcome is the creation of a pertinent and high-quality Islamic education that molds generations marked by intelligence, ethics, and competence to meet the challenges of our time.

## 3. Conclusions

This study highlights the imperative need for bolstering the management of Islamic education in order to enhance the practices and institutional framework within the domain of Islamic education. This endeavor can be initiated through a meticulous comprehension of the suitable framework for constructing Islamic education management, particularly one rooted in the prophetic tradition or *Sunnah*. The exemplified teachings of the Prophet encompass several pivotal values that can be judiciously employed as preferences in formulating effective principles for managing Islamic education.

By applying well-established principles of educational management, including strategic planning, systematic organization, effective leadership, meticulous evaluation, and a strong ethical and just foundation in Islamic principles, and amalgamating these principles with the comprehensive values and practices of the Prophet's *Sunnah*, we can establish a robust Islamic education management framework. This framework is well-equipped to address the multifaceted challenges of our era while remaining firmly grounded in the venerable teachings of Islam. Consequently, it will contribute to the creation of a pertinent and high-caliber Islamic education system, nurturing generations that are not only intellectually adept but also possess ethical acumen and competence to adeptly respond to the ever-evolving demands of our contemporary age.

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