

Planning in The Perspective of Islamic Education Management (Study of the Qur'an Surah Al-Hasyr [59] verse 18)

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Abstract. The purpose of this paper is to find the meaning of planning that is written and implied in the Qur'an, which led to the success of a prophet and apostle, Muhammad saw. Apart from a miracle from Allah swt., one of his successes is managing well. The indicator is found in the planning by the Prophet. In this article, to analyze surah al-Hasyr [59] verse 18 through a qualitative descriptive research method with data sources from the library (library research) and the main data source is the Qur'an, where it was also done with an interpretation approach based on the interpretation of al-Misbah, al-Qurtubi, ath-Thabari, al-Azhar, ibn Kathir, al-Bayan ruh, al-Maraghi, al-Mubin, and al-Qur'an wa I'rabuh wa Bayanuh, it is then related to planning from the perspective of Islamic education management. The results conclude that Islam teaches various aspects of life that cannot be separated from the rules of Allah swt. as stated in the Qur'an surah al-Hasyr [59] verse 18, which explains that the planning must be adjusted to the conditions of the past, present, and future. In preparing a plan, is not only for worldly goals but must go beyond the boundaries of the targets of worldly life. Focus on that planning to achieve the world target of happiness and hereafter so that both can be achieved in a balanced way. Therefore, to predict the future requires careful planning, even though the final result will all happen only by the will of Allah swt.

Keywords: Planning; Islamic Education Management; Surah Al-Hasyr [59] Verse 18.

Introduction

Humans as determinants of the way of life need one of the management functions, namely planning.¹ Planning is the initial activity in the role of management to design what will be done in the future. The purpose of planning

¹Main Ngadi et al, "Perencanaan Pendidikan Dalam Studi Al-Qur'an dan Hadis," *Jurnal Al-Himayah* 4, no.1 (Oktober 2020): 339, accessed July 2, 2022, <http://www.journal.iaingorontalo.ac.id/index.php/ah/article/view/2128>.

is to prepare everything to achieve the goals in the future.² The results of the new planning will be known in the future. Actions, activities, and policies should be planned to lessen the risk. This planning is a time of sorting goals, and the best way to achieve these goals is from several available alternatives. There is also no planning alternative. Planning is a collection of many decisions.³

In Islamic teachings planning is a matter that is prescribed; this is illustrated in the story of the Prophet Yusuf AS when he made a long-term macro plan on food preparation or planning. Prophet Yusuf AS ordered farming and farming for seven years to face a difficult year or a long drought that would occur in the next seven years. The story of Prophet Yusuf is a lesson for every Muslim, how important it is to plan actions to anticipate future needs.⁴ In the concept of planning, it contains the nature of trust as a reflection of the power of monotheism to Allah swt.

Describing the future is not possible with certainty, but we need to estimate the possibilities that will occur in the future by reading present trends. A well-formulated plan by considering what has been achieved, reading what happened, and projecting future trends allows the plan to become a change tool that has a high degree of certainty with minimal risk. Good planning is carried out to achieve: 1) “*protective benefits*,” that is, keeping goals, sources, and techniques/methods of high relevance to future demands so that they can reduce decision risk; 2) “*positive benefits*,” that is, productivity can be increased in line with the formulation of a comprehensive and appropriate plan.⁵

Planning is the most crucial stage of a management process, especially in dealing with a dynamic external environment. Planning must be based on concrete facts, data, and information. Planning is mental work that requires thinking, imagination, and the ability to see the future.⁶

The Qur’an is the eternal miracle of Islam, and scientific advances continually strengthen its miracles. The Qur’an was revealed by Allah swt. to the Prophet Muhammad saw. to bring people out of darkness into light and guide them to the straight path.⁷ To get to know the Qur’an in more depth, it uses two

²Zainal Arifin, *Tafsir Ayat-ayat Manajemen: Hikmah Idariyah dalam al-Qur’an* (Bandung: PT Remaja Rosdakarya, 2020), 113.

³Hasibuan, *Manajemen Dasar, Pengertian dan Masalah* (Jakarta: PT Toko Gunung Agung, 1996), 93.

⁴Hasan Zaini, “Manajemen Pendidikan Dalam Perspektif Al-Qur’an,” *Jurnal al-Fikrah* 1, no.1 (Juni 2013): 10, accessed July 1, 2022, <https://ojs.iainbatungkar.ac.id/ojs/index.php/alfikrah/article/view/346/339>.

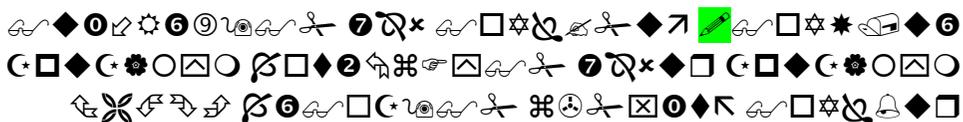
⁵Engkoswara & Aan Komariah, *Administrasi Pendidikan* (Bandung: Alfabeta, 2010), 133.

⁶Imam Gunawan & Djum Djum Noor Benty, *Manajemen Pendidikan Suatu Pengantar Praktik* (Bandung: Alfabeta, 2017), 37-38.

⁷Manna’ Khalil Al-Qattan, *Studi Ilmu-ilmu al-Qur’an*, Terj., Mudzakir As (Bogor: Pustaka Litera AntarNusa, 2012), 1.

methods, namely the direct method and the indirect method. The first method is to know the Qur'an directly by understanding the ins and outs of the Qur'an, starting from its sentences which are full of wisdom and miracles, the unique way of presenting it, the relationship between the verses and letters, and so on. The second method is indirect, which is knowing the Qur'an through various literature written by Muslim scholars about the Qur'an.⁸

In the Qur'an, Allah swt. has explained to humans the importance of preparing life in this world for happiness in the hereafter. To do this is by believing in Allah swt., doing good deeds, advising for goodness, and being patient. It means that living in the world is used to emulate pious deeds to plan a happy life in the hereafter by entering His heaven, which is similar to the prayer of Muslims usually read. As the word of Allah swt. in surah al-Baqarah [2] verse 201:



“And among them, there are those who say: ‘Our Lord, grant us good in this world and good in the hereafter and protect us from the torment of hell.’” (Surah al-Baqarah [2]: 201).⁹

The view of management is constantly evolving from time to time according to the position and needs. However, management is used to achieve a systematic, effective, and efficient goal. In the implementation process, management has specific tasks that must be done. To carry out certain tasks required planning.¹⁰

It must be realized that human understanding of the Qur'an, however, is completely dependent on the capacity of reason, and anything that relies on reason is never absolute, so it is entirely a matter of reason and its quality in understanding the Qur'an and how far the ability of reason to study. and interpretation appropriately in certain contexts. For this reason, in this discussion, the author tries to synergize and reveal directly that the management

⁸Supiana & M. Karman, *Ulumul Qur'an dan Pengantar Metodologi Tafsir* (Bandung: Pustaka Islamika, 2002), 15.

⁹Zainal Arifin, *Tafsir Ayat-ayat Manajemen*, 113-114.

¹⁰Maidiana & Maya Sari, “Ayat-ayat tentang fungsi Manajemen,” *Alacrity: Journal of Education* 1, no.1 (Februari 2021): 88, accessed September 12, 2021, <https://www.lppipublishing.com/index.php/alacrity/article/download/22/21>.

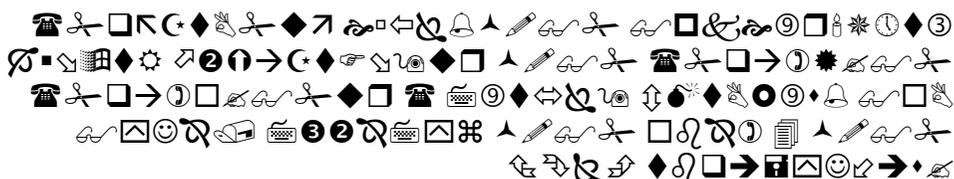
of Islamic education can actually be studied and interpreted with the Qur'an if our minds want to think. Because indeed the Qur'an itself explains about it.¹¹

From the description above, management experts have agreed to place planning as the main function and even become the basis for all other management functions. Studies on planning, and conventional educational planning have been widely discussed and written by experts, but there are not many studies on planning in Islamic education management in the perspective of the Qur'an. Whereas in the Qur'an explicitly found many values about planning, one of which is surah al-Hasyr [59] verse 18.

To analyze the surah al-Hasyr [59] verse 18, the author uses a qualitative descriptive method with an interpretation approach, which is an interpretation method using text as the object of research. The text referred to in this study is a text in the form of verses of the Qur'an based on the book of interpretation of al-Misbah, al-Qurtubi, ath-Tabari, al-Azhar, Tafsir ibn Katsir, the spirit of al-Bayan, al- Maraghi, al-Mubin, and the Qur'an wa'l'rabuhwaBayanuh which are directly related to planning in Islamic education management. So in this study, the researcher identified the meaning of planning contained in the verses of the Qur'an and its relevance to Islamic education management.

Discussion

The Qur'an surah al-Hasyr [59] verse 18



“O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); and fear Allah, verily Allah is aware of what you do.” (Surat al-Hashr [59]: 18).¹²

Meaning of the Word (Mufradat)

The letter **يا** is a *harfunnida* which means to call, which means *Ha, ai* (exclamation).¹³ The word **ولتنتظر** has the root word **نظر** which in Arabic means **تأمل الشيء بالعين** thinking deeply about what we see.¹⁴

¹¹Rahmat Hidayat & Candra Wijaya, *Ayat-ayat al-Qur'an tentang Manajemen Pendidikan Islam* (Medan: LPPPI, 2017), 4.

¹²Kementerian Agama RI, *Al-Qur'an dan Terjemah New Cordova* (Bandung: Syaamil Qur'an, 2012), 548.

¹³Adib Bisri & Munawwir Af, *Kamus al-Bisri* (Surabaya: Pustaka Progressif, 1999), 790.

¹⁴Muhammad, *Mukhtar al-Shibab* (Beirut : Libanon Riad Al-Salah,1986), 278.

The word *نَفْسٌ* (*nafs/self*) comes from the verb consisting of the letters ن, ف, س which indicates the blowing of something regardless of the circumstances, including wind and other things, such as when breathing because it expels air from the lungs.¹⁵ *نَفْسٌ* is also interpreted as blood, because when the blood is no longer circulating in the body, the breath is lost. Likewise, the soul or spirit is called *نَفْسٌ* because when the soul as the driving force is lost.¹⁶

The word *قَدَّمَتْ* (*Qoddamat/put forward*) is used in the sense of deeds carried out to achieve benefits in the future¹⁷ As for the word *غَدَى* *ghodan* the verb form (*fi'il*) of *عَدَى يَغْدُو عَدَا* “to leave in the morning.” The word *ghodan* means “one day in its entirety,” not just morning but also tomorrow.¹⁸

If this meaning is drawn in the context of planning management, then planning must include the right things and the proper ways. Contrary to the practice of some people planning something wrong wrapped in the right way. Remember, whatever has been designed has been supervised by Allah swt., an absolute manager.¹⁹

Munasabah Verse

The verses of the Qur'an have been compiled the best way possible based on the instructions from Allah swt. so that the understanding of a verse cannot be understood without studying the previous verses. One group of verses cannot be separated from the next group of verses. It is a continuous link between one verse and the verse before and after they have a close relationship.²⁰

The last group of verses (surah al-Mujlah) spoke of the Jews and the hypocrites who will end up with the torments of this world and the hereafter. The verse above invites Muslims to be careful not to suffer like them.²¹

¹⁵Abi al Husain Ahmad, *Mu'jam Maqayis al-Lughah*, Juz V (t.tp: Dar al-Fikr, 1399), 460.

¹⁶M. Quraish Shihab, *Ensiklopedia Al-Qur'an: Kajian Kosa Kata*, Jilid 2 (Jakarta: Lentera Hati, 2007), 691.

¹⁷M. Quraish Shihab, *Tafsir Al-Mishab: Pesan, Kesan dan Keserasian Al-Qur'an*, Volume 12 (Jakarta: Lentera Hati, 2002), 130.

¹⁸Masduha, *Al-Alfaazh: Buku Pintar Memahami Kata-kata dalam al-Qur'an* (Jakarta: Pustaka Al-Kausar, 2017), 547.

¹⁹ Achmat Mubarak, “Manajemen Waktu dan Perencanaan dalam Perspektif Manajemen Pendidikan Islam,” *Jurnal Mafhum* 2, no.2 (November 2017): 171-172, accessed September 20, 2021, <https://jurnal.yudharta.ac.id/v2/index.php/mafhum/article/view/923>.

²⁰Mohammad Gufron & Rahmawati, *Ulumul Qur'an: Praktis dan Mudah* (Yogyakarta: Teras, 2013), 95.

²¹M. Quraish Shihab, *Tafsir Al-Mishab*, 129.

In the previous verse, Allah swt. explains the attitude of the Muslims towards the enemies of Islam, the misguided hypocrites. It is said that a believer can't live in love with those who oppose Allah swt. and His Messenger even though they are related by blood like father and son. In the following verse, Allah swt. explains the expulsion of the Jews, namely Bani Nadhir and the hypocrites from Medina, because their evil deeds violated the agreement with the Prophet Muhammad saw.²² This is inseparable from how good the planning management is.

Asbabun Nuzul

Surah al-Hasyr was revealed concerning Bani an-Nadhir. Surah al-Hasyr is one of the surahs that agreed to be revealed by Allah swt. after the Prophet migrated to Medina. The name al-Hasyr is taken from the word al-basyr, which is mentioned in the second verse, which describes the gathering and expulsion of one of the three major Jewish communities in Medina, namely Bani an-Nadhir, in the fourth year of the hijrah. Therefore, this surah is also known as Bani an-Nadhir surah. Surah al-Hasyr including Surah Madaniyah consists of 24 verses and was revealed after surah al-Bayyinah.²³

After arriving in Medina, the Messenger of Allah swt. agreed not to fight each other with the Jews. Still, the Jews violated the agreement between them and the Messenger of Allah. Hence, Allah swt. gave punishments and sent down provisions that could not be avoided, expelling them through the Messenger of Allah swt. from their mighty fortress, unexpectedly by the Muslims. They believe that it can protect themselves from the punishment of Allah swt. but it is no use to them. By then, something they never expected, never even Rasulullah saw. could think of came from Allah swt. Allah expelled them and ordered them to leave the city of Medina. A group went to Adzri'at, the highlands of Sham, the land where humankind assembled, and among them, some went to Khaibar, they were expelled from Medina, and they were entitled only to what their camels could carry.²⁴

Tafsir surah al-Hasyr [59] verse 18

In the interpretation of surah al-Hasyr [59] verse 18, the author is guided by several books of commentary and interpreter, those are:

²²Departemen Agama RI, *Al-Qur'an dan Tafsirannya*: Edisi yang disempurnakan, Vol. 10 (Jakarta: Widya Cahaya, 2011), 45.

²³M. Quraish Shihab, *Tafsir Al-Misbah*, 101

²⁴Ibnu Katsir, *Tafsir Ibnu Katsir*, Terj., Abdul Ghoffar, Vol. 8 (Bogor: Pustaka Imam Asy-Syafi'I, 2004), 103-104.

1. Tafsir al-Misbah by M. Quraish Shihab

Some verses spoke about the Jews and the hypocrites who will finally be tormented in this world and the hereafter. The verses above also invited Muslims to be careful not to suffer a fate like them. Allah swt. said: “*O you who believe, fear Allah,*” that is to avoid the punishment that Allah swt. sent down in the life of this world and the hereafter. By carrying out His commands, staying away from His prohibitions, “*and let everyone pay attention to what has been put forward,*” that is what good deeds he has done “*for tomorrow,*” which is near, the hereafter.

After commanding piety driven by fear, or in the context of doing a positive deed, the command is repeated, perhaps because of driven by shame or to abandon a damaging practice. Allah SWT. said: “*And*” again we command, “*fear of Allah, verily Allah concerns on*” always and from time to time. The opinion of Shia’s scholars is that the purpose of this second command of righteousness is to improve and complete the actions that have been made based on the first commandment of piety. “*All-knowing of what you do*” means no matter how small the activities we do, Allah swt. is The Omniscient.²⁵

2. Tafsir al-Qurtubi by Abu Abdullah Muhammad

Word of Allah swt. “*O you who believe, fear Allah,*” in its commands and prohibitions, do what is required and stay away from disobedience to it. “*And let every self pay attention to what he has done for the hereafter tomorrow,*” he means the Day of Judgment. It is because the Arabs compare the future with tomorrow.

According to one opinion, *tomorrow* is a warning that the Day of Judgement is near. Al-Hasan and Qatadah said that the Day of Judgement was near so that Allah swt. makes it like tomorrow. Undoubtedly, all that is to come is imminent, and death is a sure thing to come.

What is meant by the word of Allah swt., “*What he has done*” is good and evil. “*And fear Allah,*” according to one opinion, what is meant by the first piety is repenting of past sins, while what is meant by the second piety is avoiding disobedience in the future. And the word of Allah swt. “*Verily, Allah is aware of what we do.*” Sa’id bin Jubair said, “That is, he knows what will happen to you.”²⁶

3. Tafsir ath-Tabari by Abu Ja'far Muhammad bin Jarir ath-Tabari

The word of Allah swt., “*O you who believe, fear Allah,*” means to have faith in Allah swt. only. Be pious by carrying out his set obligations, and stay

²⁵M. Quraish Shihab, *Tafsir Al-Misbah*, 129.

²⁶Abu 'Abdullah Muhammad, *Tafsir Al-Qurthubi*, Terj., Ahmad Hotib & Nashirul Haq, Vol. 18 (Jakarta: Pustaka Azzam, 2010), 315-316.

away from disobedience. “*And let everyone pay attention to what he has done for tomorrow,*” meaning that each of you should re-evaluate the actions he has done for the Day of Judgment later; good deeds that want to save him, or evil that wants to destroy him.

As for the word of Allah swt. “*Fear Allah*” means to fear Allah swt. by carrying out all His orders and avoiding all evil deeds to Him. His word “*Verily Allah is aware of what you do,*” which means, Allah swt. really knows all your actions, good or bad. None of these actions are hidden in front of Him, and He wants to avenge all your actions.²⁷

4. Tafsir al-Azhar by Hamka

“*O you who believe! Fear Allah.*” The root of the verse of Iman is trust. Taqwa is maintaining a relationship with God. Therefore, faith or belief alone is not enough before it is equipped with an accelerated relationship with God. Inner sincerity to Allah swt., surrender with the pleasure of receiving His sustenance, gratitude for receiving favors, patiently accepting trials, all of this is obtained because of piety. Strengthen worship to Allah swt. such as prayer, fasting, zakat, and so on, all of which maintain piety. In addition, apart from remembering Allah swt., it is essential to remember that this life is just a stopover. In the end, life is closed by death. In the hereafter, our actions will be accounted for before Allah swt. Therefore, apart from calling on the believers, they are also warned to remain pious to Allah swt. With that piety, faith continues to be fostered. “*And reflect on each self,*” meaning to bring thoughts, bring contemplation, bring reflection, *tafakkur* and *tadzakkur* (thinking and remembering); “*What has he done for tomorrow.*” Tomorrow is the hereafter. Life will not end until this world only. The world is just a time to plant seeds. The result to be reaped is in the hereafter. Think about what everyone has done before living in the afterlife.

Faith in the hereafter accounts for most of the sustenance that Allah swt. gives, and sends in advance for tomorrow’s provision, that is the meaning of *qaddamat*, which is to send first. Therefore, it is clear what is meant by this verse. That is, those who profess faith must develop their faith with piety and then reflect on tomorrow, what they will bring before God; First, calculate the profit and loss for your own life before calculating it later. Think about what new supplies you already have and what else is missing because the journey will advance from this world to the door of the grave, to the world of *barzakh*, and the hereafter.

“*And fear Allah!*” Again, this is warned to be more steady in the heart; “*Verily Allah is All-Knowing of whatever you do.*” Because none of us is separated

²⁷Abu Ja'far Muhammad, *Tafsir ath-Thabari*, Terj., Fathurrozi & Anshari Tasli, Vol. 24 (Jakarta: Pustaka Azzam, 2009), 905-906.

from the sight of Allah swt, only by that piety, we will be safe in this world and the hereafter, because with piety God's draws near, not away.²⁸

5. Tafsir Ibn Kathir by Ibn Kathir

"*O you who believe, fear Allah*" is a command always to fear Him, including carrying out all His commands and leaving all His prohibitions. "*And let everyone pay attention to what he has done for tomorrow.*" That is, count yourself before Allah swt. judges. Look what you have kept for yourself in the form of good deeds for the next day and when you meet Allah swt. "*And fear Allah.*" is the second affirmation. "*Verily Allah is The All-Knowing of what you do.*" That is, know that Allah swt. knows all your actions and circumstances. Nothing is hidden from Him, whether it is small or big.²⁹

6. Tafsir ruh al-Bayan by Ismail Haqqi Al-Barusawy

"*O you who believe*" means pure faith. "*Fear Allah*" means to be afraid of everything you come and leave, stick with obedience, stay away from disbelief with gratitude, and avoid forgetfulness by remembering Allah swt. "*And let the same people see what you have given for tomorrow,*" the meaning of tomorrow here is the day of resurrection because its arrival is near. The poor say that the afterlife is like tomorrow because the people of this world are asleep and do not wake up except at the time of death, which is the beginning of the resurrection.

"*Fear Allah,*" is a repetition of the emphasis and interest in the issue of piety. It is an indication that it is proper for a servant to have every command preceded by piety. "*Allah is The All-Knowing of what you do,*" meaning that Allah knows the sins you have committed so that He will reward you on the Day of Judgment for it.³⁰

7. Tafsir al-Maraghi by Ahmad Mustofa Al-Maraghi

"*O you who believe, fear Allah,*" the meaning is to do what is commanded and leave what is forbidden and reprimanded. "*And let every self pay attention to what he has done for tomorrow,*" which is to see what you have given for your hereafter from what is helpful for you on the Day of Resurrection and retribution, on the day when every nursing woman will be amazed by what she breastfeeds. You will see people drunk, and they are not drunk, but they are the ones who expect torment in confusion. "*And fear Allah*" is a repetition of

²⁸ Abdul Malik Abdulkarim Amrullah, *Tafsir Al-Azhar*, Vol. 9 (Singapura: Pustaka Nasional PTE LTD, 1990), 7270-7272.

²⁹ Ibnu Katsir, *Tafsir Ibnu Katsir*, 123.

³⁰ Ismail Haqqi al Barusawy, *Tafsir ruh al-bayan*, Vol. 9 (Istanbul: Usmaniah, 1926), 447-448.

emphasis, for what the situation calls to remind and urge people to piety, which is a stipulation in a set time. Then He promised, preached and warned, and said: “*Verily Allah is aware of what you do,*” meaning Allah is well aware of your condition so that none of your affairs are hidden from Him. Pay attention to Him in your noble and despicable deeds, and know that Allah, The Most Holy, will hold you accountable for the poor and the *qatmir*, few and many, and He will not miss any of it.³¹

8. Tafsir al-Mubin by Abdurrahman Hasan Al-Nafsiyyah

“*O you who believe*” means to increase their faith and increase their good deeds. “*Fear Allah and let everyone pay attention to what he has done for tomorrow*” means that every soul contemplates what it has given from good deeds and pious deeds such as prayer, zakat, virtue, alms, and good deeds. “*And fear Allah*” is an affirmation of piety because of His greatness. “*Verily, Allah is The All-Knowing of what you do.*” That is, He knows what you know about good and bad.³²

9. Tafsir al-Qur'an wa I'rabuh wa Bayanuh by Muhammad Ali Thoah Durrah

“*O you who believe,*” this is a call from Allah swt. to those who believe with the noblest description and the best expression, that is: O you who believe in Allah swt. and His Messenger, and you have faith, which is the adornment of man. “*Fear Allah,*” fear Allah swt. in the commandments, and within His limits, and do not transgress them. “*And let each one pay attention to what he has done,*” meaning that each one of you should see whatever good or bad deed he has done for himself which destroys him and causes him to suffer a painful punishment. What is meant by “*Tomorrow*” is the Day of Judgment. Arabs talk about the future of tomorrow. And it is said: remembering tomorrow is a warning that the time is near. “*And fear Allah.*” This sentence confirms what precedes it, verbal confirmation. It is said: the first meaning: fear Allah swt. in carrying out the task. The second meaning: and fear Allah, do not get into a prohibition. It says first piety: repentance from past sins, and second: prevent future sins. “*Allah knows best what you do*”: it covers your actions, small and big, good and evil, and he will reward you with good and evil.³³

From some of the interpretations above, it appears that Allah swt. gives orders to His servants to carry out every command and stay away from all

³¹Ahmad Mustofa Al-Maraghi, *Tafsir al-Maraghi*, Vol. 28 (Lebanon: Dar El Fikr Beirut, 1946) 53.

³²Abdurrahman Hasan Al-Nafsiyyah, *Tafsir al-Mubin*, Vol. 9 (Riyad: Al-Tadmuriyyah, 1429), 87-88.

³³Muhammad Ali Taha Al-Durrah, *Tafsir al-Qur'an wa I'rabuh wa Bayanuh*, Vol. 9 (Bairut: Dar Ibnu Katsur, 2009), 621.

prohibitions. Allah swt. also orders His servant to pay attention (plan) to all his activities to bring future benefits and adjust to the established Shari'a.

Mufassir interprets surah al-Hasyr [59] verse 18 regarding the function of planning in management, which is a verse which is translated as “*Let everyone pay attention to what he has done for tomorrow,*” which actions for tomorrow must be following Allah’s commandments. swt. in the Qur’an. For this reason, the Qur’an emphasizes that in education, it is also vital to have a planning process. This planning is for long-term educational programs that can be applied to obtain benefits in the future, and it must refer to educational goals.³⁴

Basically, the planning offered by the prophet Muhammad SAW based on the Qur'an is global planning. In this case what the Prophet meant was preparation, in the sense that when we want to carry out activities in life, including educational activities, we should start with planning or preparation. Planning is very important and essential. A careful planning will produce good and maximum results, and vice versa if the planning is less mature or not good it will produce results that are not optimal as well.³⁵

Contextual Interpretation

Al-Qur’an surah al-Hasyr [59] verse 18 is used as proof of the urgency of planning in Islam, and there are many verses and even the Prophet’s Hadith, which can also be used as a basis for thinking about Islamic planning.

As we know in Islamic history books and stories of the prophets (*QisbahulAnbiya*), we acknowledge the success of the prophets and apostles in carrying out the mandate of da’wah (da’wah management), both when preaching to their families and followers. The success achieved by the prophets and apostles is thanks to Allah’s help by giving them miracles. There is also their participation humanely, of course, by maximizing their reason and logic.³⁶ In the author’s observation, this participation lies in the values of meticulous planning carried out by the prophets and apostles.

Prophet Noah as. known as planning in preparation for building an ark to anticipate flooding. Prophet Musa as. known for plotting against Pharaoh’s tyranny. Prophet Abraham as. known for planning in preparing superior

³⁴Maidiana & Sari, “Ayat-ayat tentang fungsi Manajemen, 92.

³⁵Sugeng Kurniawan, “Konsep Manajemen Pendidikan Islam Perspektif al-Qur’an dan Al-Hadis: Studi Tentang Perencanaan,” *Nur-El Islam* 2, no.2 (Oktober 2015): 30, accessed September 22, 2021, <https://web.archive.org/web/20180421191203id/http://ejournal.staiyasnibungo.ac.id/index.php/nurelislam/article/viewFile/20/16>.

³⁶Ahmad Suja’i, “Konsep Perencanaan Dalam Perspektif Islam: Kajian pendekatan Normatif dan Historis” (Disertasi, UIN Raden Intan Lampung, 2019), 24-25.

generations born of his descendants since the time of the Prophet Ismail as. to the Prophet Muhammad saw. Even the Prophet Abraham had prepared the Kaaba building as a means to worship Allah swt. which until now still stands strong and continues to be visited by Muslims from all corners of the world. Prophet Yusuf as. known as a planner in managing the economy. While the Prophet Muhammad saw. known as a planner in all things, including planning da'wah in the early days of Islam both in Mecca and Medina, planning war, planning hijrah, and planning in building the civilization of Medina.³⁷

Surah al-Hasyr [59] verse 18, is often referred to as the main source of the proposition for planning management, which means: *“O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); and fear Allah, verily Allah is aware of what you do.”* Success in the present cannot be separated from what has been done in the past and predictions for the future. So planning in Islam can be interpreted as a process of presenting the past and predicting the future as a basis for planning for the present.

The world's life has many variables, including cultural, social, political, and so forth. Therefore, the principle of continuity and change is a part of management, and the verse provides a conception of the planning management principle. Projection of two-dimensional belief that the past and the future presented as the foundation of the current program, future projections must be based on the past because, in this world, there is always continuity; nothing cuts generations, or then we are born as humans from a new generation that has nothing to do with the past. So, what we experience within us is influenced by the past; therefore, if someone is traced, it will have a different past and will be found with a telekinetic approach because every human being cannot be separated from the dimensions of space and time.³⁸

Al-Ghozali interprets surah al-Hasyr [59] verse 18 as follows: that humans are commanded to improve themselves, increase faith and piety to Allah swt., where the process of human life should not be the same as the previous life. In addition, the word pay attention according to Iman Al-Ghazali implies that humans must prepare (plan) always to do their best for tomorrow.³⁹

The verse states that *humans should pay attention to what they want to do tomorrow*. It shows that humans, as thinking creatures, must prepare a plan of

³⁷Ahmad Suja'i, "Nilai-Nilai Perencanaan Dalam Kisah Nabi dan Rasul," *Tarbawi* 2, no. 2 (Agustus 2019): 82, accessed September 22, 2021, <https://stai-binamadani.e-journal.id/Tarbawi/article/view/130>.

³⁸Fathul Aminudin Aziz, "Mengikis Arogansi Berdakwah Melalui Pendekatan Manajemen Perencanaan Islami," *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 13, no. 1 (April 2019): 51, accessed September 12, 2021, <https://ejournal.uinsaizu.ac.id/index.php/komunika/article/view/2029>.

³⁹Buyung Saroha Nasution, "Fungsi Manajemen Pendidikan Islam dalam Perspektif al-Qur'an" (Thesis, IAIN Padangsidimpuan, 2018), 105.

activities to be carried out first. In Islamic Education Management, planning is the primary key to determining the next action. Other activities will not run well and may even fail without careful planning. Therefore, plan carefully to achieve success, and in preparing these plans and actions, it must be guided by the pleasure of Allah swt.

Surah al-Hasyr [59] verse 18 emphasizes the process of achieving planning goals that should not be seen only at one time. Word of Allah swt. emphasizes to believers that as a form of piety to Him, we must pay attention to all actions we do. This is in line with the basic principles of planning, where the purpose of implementing the plan is a long-term and sustainable goal, and the orientation of its implementation must also have a positive influence. Planning is a crucial management function, and successful activities usually indicate careful planning. Even in certain activities, we need to prepare several layers of planning to succeed.⁴⁰

After planning under the provisions above, the next step is organizing. Islamic teachings always encourage adherents to do everything orderly because a well-organized falsehood can quickly destroy an unorganized truth.

Organization in the view of Islam is not just a forum but emphasizes how a job is done neatly. The organization places more emphasis on setting up work mechanisms. In an organization, of course, there are leaders and subordinates. Organizing in Islamic education determines the structure, activities, interactions, coordination, structural design, authority, and tasks transparently and clearly. In Islamic educational institutions, both individuals, groups, and institutions. An organization in Islamic education management will run smoothly and in accordance with its objectives if it is consistent with the design of the organization's journey, namely freedom, justice, and deliberation principles. If all these principles can be applied consistently in managing Islamic educational institutions, it will be constructive for Islamic education managers.⁴¹

Therefore, surah al-Hasyr [59] verse 18 can inspire all humans as a form of evaluation to plan improvements for the mistakes they have made so that they do not do the same. The verse also encourages planning to be carried out after the evaluation process of activities or experiences that have been done or past activities can provide the best choices.⁴²

Good planning can be obtained by taking into account the future circumstances and the current period when the plan is made. Planning is a significant part of management. The need for planning lies in the fact that

⁴⁰Nasution, "Fungsi Manajemen Pendidikan," 107-108.

⁴¹Kurniawan, "Konsep Manajemen Pendidikan, 12.

⁴²Zainal Arifin, *Tafsir Ayat-ayat Manajemen*, 123-124.

humans can indeed change the future by creating the future. The future results from past conditions present conditions and are accompanied by efforts to be made. Thus, the primary basis of planning is the ability of humans to consciously choose the desired future alternative and then direct their efforts to realize the future they have chosen. In this case, what kind of management will be applied so that a plan can be realized well on that basis.⁴³

Conclusions

Surah al-Hasyr [59] verse 18 can be understood that Allah swt. recommends people to make careful preparations for their future (tomorrow) or the afterlife country by doing introspection and improvement in order to achieve a better future. Self-introspection in Islam is interpreted as self-evaluation or often referred to as self-mushabah. Planning contains the substance of preparing various actions that will be carried out in the future. This means that planning is not absolute, rigid but there are opportunities for improvement and insertion of new policies. Thus planning is a continuous process to perfect activities in order to realize common goals

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⁴³Hasanuddin, "Konsep Manajemen Pendidikan Islam dalam al-Qur'an dan Hadis," (Tulisan dipresentasikan pada *Seminar Nasional Magister Manajemen Pendidikan UNISKA MAB ke-1*, Kalimantan, 2021).

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