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Islamic Perspective on Management

Hasan Basri[1*], Mansur Mansur[1], Akhmad Sukardi[1], Fahrizal Abd Latif[1], and Zuhayransyah Arifin[2]

[1]Institut Agama Islam Negeri Kendari, Indonesia
[2]Universitas Islam Negeri Pekanbaru, Indonesia

ORCID
Hasan Basri: https://orcid.org/0000-0001-6930-0245

Abstract.
This study considered the position of management from an Islamic perspective. The study was built using a science-based theology philosophical approach to library data sourced from management literature and Islamic studies literature. Islam is a unique system of life, whose rules cover all aspects of life, including science. In the Islamic perspective, knowledge is seen as coming from the Creator (Surat al-Baqarah: 31), whether given directly in the form of revelation or given indirectly through learning experiences and extracting human reason. Management is one part of the building of knowledge that is excavated by humans from research on experiences of human collaboration, which are always core activities of *al-takhtith*, *al-tanzhim*, *al-tathbiq* and *al-riqabah*. The implementation of the cooperation process goes according to the patterns that become the paradigmatic commitments of all its personnel. In Islam, management as a science and applied art or technique is inseparable from the Islamic paradigm which has the view that science and the collaborative process must run under the corridor of Islam. Management occupies a position as a discipline and a technique used to make it easier for humans to carry out cooperation to achieve organizational goals. The achievement of these organizational goals is part of the attainment of the goals of Islam in general to achieve *rahmatan lil'alamin*.

Keywords: management, Islamic perspective, paradigmatic commitment

Corresponding Author: Hasan Basri; email: hasanbasri@iainkendari.ac.id

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1. Introduction

It is unbelievable if there is a civilization that can progress and last for up to a dozen centuries without being supported by a good management system. Islam is a living system that has produced civilization, progressed and survived for 13 centuries. Islamic civilization was built by the Prophet Muhammad, developed by Khulafaurrasyidins and the caliphs after them and lasted until the Ottoman Empire in Turkey.

In the first 6 centuries since the 7th century AD, Islam had been leading all aspects of human life. Islam had also controlled the world's political leadership, prospered human beings with equitable economic development, led the progress of science and technology and raised the dignity of millions of people in the world from being barbaric and enslaving each other to civilized human and mutually honouring in life. Until the

19th century AD in the midst of a terrible setback, Islam was still the sole player in world civilization.

All the achievements of Islamic civilization that are beautifully etched into the pages of world history show that there has been a very progressive progress in science and technology, but they are still neat, orderly and not wild. That progress has surpassed the highest achievements of its time. However, it is important to note that the progression remains controled so that it does not cause spatial and social damage.

However, until now there is still less study of Islamic perspective management in the history of modern management. The writers note many historical developments in management in their writings, but do not include enough explanation of adequate management practices in Muslim societies.

There is not much discussion specifically about management in Islamic knowledge. This can be understood because the discussion of scientific management is carried out by Western people using their perspective and point of view. An important figure in this regard and is considered the father of scientific management is Fredrick Winslow Taylor from America in 1886 AD.

The discussion about management development usually starts from the prehistoric phase, the historical phase and the modern phase. The prehistoric phase began from BC to AD, when it was known that there were human civilizations in Mesopotamia, Babylon, Ancient Egypt, Ancient China, Ancient Rome and Ancient Greece. The historical phase starts from 1 AD to 1886 AD, where historical sources find human civilization that is more advanced than before. The modern phase began in the 18th century AD until now, where management has been scientifically studied by scientific methods.

If you follow the periodization of the management development, actually management in Islam goes all the way through the historical phase to the modern phase. The beginning of management as a practice in Islam began in the 7th century AD when the Prophet Muhammad received revelations and was ordered to deliver them and invite people to him. This management practice was more perfect when the Prophet Muhammad moved to Medina and founded the Islamic State of Medina. This perfection was increasingly visible when Muslims were led by Khularafaurrasyidin, where many modifications to management aspects were carried out after adopting management systems from both the West and the East.

Indeed, in Islamic history, management is not considered a separate discipline that has methods and objects of study as the other disciplines. Management in Islam is integrated into the steps of human life which are regulated based on Islam. Management

as a discipline that is studied separately has only recently emerged where scholars have discussed it from various Islamic-based perspectives.

The work that can be put forward here is that Ahmad Ibrahim Abu Sinn in 1986 wrote a book entitled *al-Idārah fi al-Islām* which was translated into Indonesian by Dimyauddin Djuwaini (2008) with the title Sharia Management, A Historical and Contemporary Study. This work discusses the meaning, history, implementation of management functions and the spiritual and moral values that exist in the implementation of management.[1] M. Ahmad Abdul Jawwad also wrote a book Series of Islamic Management in ten series. He claims that his study using manhaj to brings theoretical studies to the applicable *fiqh*, so that each section is equipped with examples, illustrations and practical exercises.[2] Ma'ruf Abdullah [3] wrote a book entitled Management Based on Sharia. It discusses the meaning, history, and implementation of management functions as well as the spiritual and moral values that exist in the implementation of management.[4]

In journal, there is an article entitled Basic Management Concepts written by Fauziah Nasution [5] in the Tadbir Journal. In his study, he concluded that the foundations of management in Islam have been laid down by the Qur'an and implemented throughout Islamic history which are based on the Qur'an and Sunnah, which differ from management in general which comes from human reason alone.[6] Previously, Ifdholul Maghfur [7] wrote an article entitled Islamic Management: Scope, Study and Development of Islamic Management Science in Indonesia. In his writing, he elaborated that the scope of management in Islam consists of external and internal scopes. A general external scope consisting of economic, political, social, cultural, and technological aspects and a specific external consisting of stakeholders, customers, government and non-government agencies. The internal circle consists of human, financial, physical, resource, value system, culture and charity.[8]

Another article entitled Islamic Approach to Management written by Nurhaizan Sembiring [9] which was published in the Tazkiya Journal of Islamic Education. In his writing, he emphasized that management in the view of Islam is an activity of *hablun minannas* in which there must be Islamic principles so that management activities are directed.[10]

The works mentioned above, also with other works which are the building of management thought that have been compiled by experts are to describe management both in terms of its definition, scope and principles based on Islamic point of view. Their work is very useful in attempting to present studies from a somewhat different perspective by emphasizing Islam as a paradigm in viewing management. The problem discussed here is how the management position in studies makes Islam a paradigm.

In order to discuss this issue, a literature review is conducted on management and management in an Islamic perspective. By using a philosophical theological approach to science, the writers then try to put management in its position in Islamic scientific studies.

2. Definition

2.1. Islamic Paradigmin Management

Before discussing further how management is in the view of Islam, it is necessary to define shortly what Islam is meant in this study. This is important because it cannot be denied that in the Muslim community there are various answers when asked about what is Islam? Some of them may answer that Islam is a religion of peace, Islam is a religion of salvation, Islam is a religion of submission, Islam is an acronym for *Isya' Subuh, Lohor, Ashr* and *Maghrib*.

Etimologically, Islam means safe, peaceful, submissive, submissive. These meanings can be textually seen in the following texts:

ويده لسانه من المسلمون سلم من المسلم

Muslims are those who are muslim saved from their mouths and hands disturb (HR. Muslim)

O you who believe, fear Allah and truly fear Him; and do not ever die, but in a Muslim (TQS. Ali Imran: 102).

As a deen, Islam is a religion that was revealed by Allah to the Prophet Muhammad to regulate the relationship between human being and Allah, with himself and with others. One of the initiators of this definition is Samih Athif al-Zain (1982) in his book *al-Islam wa Aidiyulujiyyat al-Insan*. This definition is quite simple but can cover the criteria of a definition that must be *syamil* (include) and *mani'* (limit). Covering means including all what is in the word defined. Limiting means forbiding all meanings that are not contained in the word being defined.

In the definition above, it can be understood that Islam is the religion of Allah, so all teachings that are not from Allah are not part of Islam. The meaning of being revealed to the Prophet Muhammad means that only the religion brought by the Prophet Muhammad is called Islam. The teachings brought by other prophets besides him are not included in the scope of the definition of Islam. Furthermore, the meaning of Islam regulates all human behavior and interactions with himself and others and his relationship with his Creator.[11]

This definition of Islam leads to an understanding that Islam is a unique system of life. It is said to be unique and different from any system in the world. The Islamic system is different from the capitalism which recognizes religion but does not provide sufficient role for religion in life. Islam is also different from socialism in that it does not provide space for religion either in individual life or in social life. The Islamic system is a rule (*nizam*) which comes from belief (faith) in Allah SWT. Islam as nizham does not differentiate between religion and nonreligion. Islam also does not distinguish between world affairs and the hereafter. There are no matters surrounding human life unless the status and regulations are found in Islam. This statement can be referred to in the following arguments in al-Qur'an:

(And remember) the day (when) We raised up in every people a witness against them of their own and We bring you (Muhammad) to be a witness over all mankind. And We sent down to you the al-Kitab (al-Quran) to explain everything and guidance as well as grace and good news for those who surrendered (TQS. al-Nahl/16: 89).

The end of the verse above clearly states that the al-Qur'an was revealed to explain (*tibyān*) everything and become a guide (*hudan*) for humans. Guidelines and explanations for everything that is called *sharia*, as contained in surah al-Jatsiyah:

Then We make you above a *sharia* (rule) of affairs (religion), so follow that law and do not follow the passions of those who do not know (TQS. al-Jatsiyah/45: 18).

When Islam, in which its teachings come from the al-Qur'an, is a guide to everything, it means that it also includes knowledge and all activities related to science. Indeed, the al-Qur'an is not a book of science, but it is a source for the development of science. The meaning is that Islam is the basis for the spirit, the foundation for resources, and the foundation for movement in the implementation and development of management.

2.2. Manajement Concept

In Arabic there are several words that can be used to describe management. The popular words are *al-idarah, al-tadbir, al-'imarah*, and *al-nizam*. However, these four words cannot be associated permanently with the term management, but can include several sides that are in management or the scope of the four words is wider than the content of management itself. This is because the scope of meaning in Arabic vocabulary is richer than the scope of meaning in any language, including management taken from English.

In the Indonesian dictionary, management is defined as: 1) the process, the way, the act of managing, 2) the process of carrying out certain activities by mobilizing other

people's power, 3) the process of helping to formulate policies and organizational goals, 4) the process that provides supervision on all matters involved in implementing wisdom and achieving goals.[12]

In the definition of experts, stated that management is basically a cooperative management that pays attention to organizational development with scientific considerations of various personnel tasks.

In short, it can be understood that management is the science and art of working together in an organization, however small. As a cooperation mechanism, management is an integral part of the implementation of other life activities. Management is present in all fields of life that require cooperation, both in the fields of economy, education, health, politics, government and in the implementation of worship and da'wah. In the implementation of this cooperative activity, Islam is present to provide moral injection in the form of rules on how individuals in the group should behave.[13]

From the scope of this meaning of management, it is found that the words alternately and interchangeably with the term management are *al-idārah, al-tadbīr, al-'imārah*, and *al-nizhām*.

The word *al-idārah* (plural: *al-idārāt*) means to organize or take care of. It is nearly same with the word *tadbir* that comes from *fi'il madhi dabbara* which means to organize and take care of.[14] This word is used in the al-Qur'an as it is found in the following verse:

He arranges affairs from heaven to earth, then (affairs) it goes up to Him in one day whose level is a thousand years according to your reckoning (TQS. al-Sajadah: 5).

The meaning of *yuddabir* in the verse means that Allah sent down commands from high heavens to far away places on earth through the layers of the sky. From a management point of view, the meaning is the decisions made by top management as organizational policies.

Furthermore, the word *al-□imārah* which literally means to take care and prosper. This word is used in the al-Qur'an to refer to the management of the Masjidil Haram, as stated in the following verse:

Do you equate (people) who give drink to those who do Hajj and take care of the Masjidilharam with those who believe in Allah and the following day and do *jihad* in the way of Allah? They are not equal with Allah; and Allah does not guide the wrongdoers (TQS. al-Taubah: 19).

The word *al-nizhām* comes from the word *nazama* which etymologically means to arrange, arrange or assemble. This word also relates to all activities, setting activities or systems used to regulate an organization.

Of the four words that are often used to describe management, no one word is exactly the same or can be combined as a whole with the term management. However, the word most commonly used to describe the word management is *al-idārah*. From this word then people call things related to administrative technical arrangements as *idāriyah*. This word is not found in the al-Qur'an or Hadith, but it is considered closer to the word management than other words. The closeness is viewed in terms of its *harfiyah* meaning which emphasizes the meaning of cooperation arrangements. Meanwhile, the words *tadbīr* and *nizām* emphasize the meaning of strict adherence to high rules which transcendental originates from the Creator or the highest authority. As for the word *'imārah*, the emphasis is closer to the aspect of serving the interests of people who in general include people who are not a direct part of an organization, such as managing a mosque.

In terms of using the term, the word *idarah* is more comprehensive in referring to the word management in an Islamic perspective. In terms of management studies, Islam is present as a signpost in conducting development studies through research and application in organizations.

2.3. Posisioning of Management in Study

Starting from the definition of Islam and management (*idarah*) as described above, it can be determined where the position of *idarah* is in its position as a discipline and cooperation technique. As a cooperation technique, management is a set of rules or work procedures designed to facilitate the collaboration process to achieve organizational goals. As a work procedure, management activities are no different from other human activities. In the Islamic perspective, all human activities are tied to Islamic teachings, as is the rule of law:

الشرعية بأحكام التقيد الأفعال في الأصل

The law of origin for the act is bound by *sharia* laws.

Sharia laws related to cooperation in Islam are summarized in the following general provisions of the *ta'āwun* verse:

Please help you in kindness and piety and do not help in sin and enmity ... (TQS. al-Maidah: 2)

Cooperation and help are things that must be in human life to meet human needs and create human problems. Cooperation that is justified is cooperation in kindness. The measure of goodness is certainly not determined by humans because of the limited range of senses and reason. The measure of good and bad is determined by *Shari'* (Allah). Therefore, management as a cooperative governance and organizational leadership is also bound by *sharia* laws.

Sharia laws related to the status of human activity are called *taklifi* laws which consist of orders (*amr*), prohibitions (*nahy*) and choices (*khiyar*). Orders are all actions that are ordered by sharia in an explicit (mandatory) or less firm (sunnah). Prohibition is anything that is strictly prohibited by *sharia* (*haram*) and not firmly (*makruh*). The choice is everything that is allowed by *sharia* or is considered good or not reprehensible, whether humans choose to do or not to do it.

As a branch of science, the position of management occupies its position as one of the branches of *aqlyiah* knowledge, which is extracted from human experience in organizations. The results of methodological observations of these experiences are scientifically formulated so that they become a branch of science. The illustration of the Islamic view of management can be seen in the following chart:

The chart above refers to the division of knowledge put forward by the scholars including Ibn Khaldun (d.1406 AD) in his famous book *Muqaddimah*, which classifies knowledge into two, namely *naqliy* and *ṭabi'i*. The sciences that are classified as naqliy are all knowledge obtained normatively extracted from *syaria* law, where reason does not interfere except to understand it. As for the sciences that are classified as *ṭabi'i* are all the sciences that are excavated by the human mind from researching natural phenomena, plants, animals and humans.

From the chart above, it is illustrated that all knowledge comes from Allah Swt. Allah has created the universe and everything in it, including humans, animals, plants and the earth with all its contents. In the creation of this nature, Allah has established a law of order known as *sunnatullah* (nature of law). *Sunnatullah* is fixed and unchanging. The legal provisions that exist in nature allow humans to research and find formulas or laws in various fields of science. From observations and research accompanied by experiments on these natural phenomena, humans compile branches of knowledge which are then called disciplines. From researching and experimenting with living phenomena, the development of living things, a branch of science was formulated which was later called

biology. Likewise, when humans use their minds to observe and examine inanimate objects, the earth and its contents, it gives birth to the branches of physics and chemistry.

These are the laws that have been established over the universe, plants and animals other than humans. For humans, Allah sent down his own rules contained in the revelation. The content of Allah's revelation that regulates human behavior is *ikhtiari* (humans are free to choose) to follow or not to follow it. Likewise, humans with the ability to reason are given the ability to interpret (interpret) the contents of revelation. The interpretation of revelation, including its rules, has given birth to many branches of knowledge known as Islamic *tsaqafah*. If the results of the study of the scholars speak specifically about faith, both in terms of obtaining faith and discussing its branches, it is called the science of *aqidah* or knowledge of tawhid or knowledge of *kalam*. If the results of the study focus on how to understand the al-Qur'an from its various aspects as well as the principles of understanding the meaning of food and the contents of the al-Qur'an, then the study is called *tafsir* and science of tafsir. If the focus of the study results is on the status and laws of human behavior, then it is called *fiqhi* or Islamic law. All branches of knowledge that arise from the study of revelation have the same characteristic, namely departing from belief in the revelation under study. This becomes important so that the sciences do not separate from their roots.

Even though the discipline of *tsaqafah* is different from the object of its taking from science and engineering, both have points that can be reconciled. The point of contact lies in two aspects, namely the physical aspect and the spiritual aspect. The physical aspect is in the certainty of the order of objects studied by reason towards nature and the certainty of revelation that comes from Allah Swt. The spiritual aspect lies in the human being who studies it. When studying and developing it, humans have the awareness that both originate from Allah Swt, so that is where the spiritual aspect lies.

This description confirms that the position of management as a scientific discipline in Islamic studies lies in the sciences developed by reason (*ṭabi'i*) through observation and research of humans when interacting in groups.

Therefore, management studies are on two intersecting sides, namely the technical side (*tiqniy*) and the tactical or regulatory side (*tanzhim*). On the technical side, management examines the use of all facilities to drive cooperation to achieve goals. Meanwhile, on the regulatory side, management makes a set of rules for managing and collaborating. On this tactical side, management is studied with a normative approach based on *syaria* law which regulates human behavior and interactions.

From this it is known that studying management in an Islamic perspective is not sufficient only to have a management research methodology, but also to be accompanied by an Islamic study methodology. The main Islamic study methodology required in assessing management is knowledge of the basics of *fiqh* and *ushul fiqh, hadith and 'ulum hadiths, tafsir* and science of *tafsir* and date. Of course, everything must be accompanied by tool science, namely Arabic. Therefore, in the management literature it is found that management science is studied by scholars. *Ulama* in the view of Islam are those who fear Allah so that with their knowledge they will increase their knowledge and obedience to Allah. Al-Qur'an confirms this:

And likewise (also) among humans, reptiles and livestock there are various colors (and kinds). Indeed, those who fear Allah among His servants are only *ulama*(scholars). Allah is Mighty, Most Forgiving (TQS. Fathir: 28).

The *ulama* in this verse are knowledgeable people. With their knowledge, they know and realize the greatness and omnipotence of Allah which causes them to fear Him. The form of fear of Allah is manifested in form of order. With that knowledge and obedience, it is impossible for scholars to commit acts that violate Islamic teachings. With this knowledge and obedience, scholars can combine technical and tactical aspects in assessing and developing management.

As an illustration, it can be put forward a management practice that describes both sides of the management in an organization that runs the Islamic paradigm. The implementation of management functions utilizes all possible facilities and work procedures, but still refers to the provisions of the *syaria*.

TABLE 1

No	Tiqniy	Tanzimy
1	Leaders are elected democraticly	Women may be an administrative leader
2	The right man on the right place	Women wear *Muslimah* clothes
3	Manualy and digitaly transaction	Transactions according to syara
4	Partnership cooperation with all parties	The cooperation anda agreement is limited to halal cases
5	Mutual assistance	No *khalwat* and *ikhtilath*

The example presented in the table above becomes the distinction of management practice in Islam with management in general. Institutions or organizations that make

Islam as their basis carry out organizational activities dynamically but are still tied to Islamic teachings. This paradigm is developed to study management as a discipline.

2.4. Management Sustainability in Islam

The arguments narrated in the above section need to be concrete with an explanation of the sustainability of management in Islam. It can be traced from the history of Muslims from time to time. The fact that management has made progress in the Islamic world can be seen in the life of Muslims during the time of the Prophet Muhammad, the Khulaurrasyidin, the Umayyads, the Abbasids and the Ottomans. During these times the progress of management was marked by advances in science and civilization that illuminated the world. Even during the decline of Islamic civilization, its prowess was not matched by Western and Eastern civilizations at that time.

2.4.1. Management at the time of the Prophet and Khulafaurrasyidin

The Prophet's life as a whole is a good example. It's just that as a role model that is doctrine limited from the time he was appointed as a prophet until his death. Since being appointed, the Prophet's life journey has centered on *da'wah*, namely inviting people to the way of Allah. The Prophet's *da'wah* lasted for 13 years in Mecca and 10 years in Medina.

The *da'wah* phase in Mecca is marked by two important activity stages, namely preaching in *sirr* (hidden) and preaching in *i'lan* (openly). This stage does not just happen but under the guidance of revelation. The initial assignment of *da'wah* was carried out with sir as the safest form of da'wah for all big ideas that would change the of human life. The preaching of *tauhid* brought by the Prophet would completely change the pagan system of ignorance. Such a big change would not be possible without a change in the mindset or basic human thinking. Meanwhile, fundamental changes in thinking are not achieved except through continuous coaching by means of interaction and internalization. For more than 3 years this private coaching activity was carried out in the house of Arqam bin Abi al-Arqam until the order to preach openly.

Open *da'wah* begins by showing the existence of followers of the Prophet who have embraced Islam and received guidance. Their number is still small, around forties, but their quality is considered sufficient to bear the burden and risk of open da'wah. The next step was to convey Islam and invite the Quraish to embrace Islam and believe in their apostolate. This invitation was initially addressed to the extended family of Bani

Hashim and then to all the Quraish people. You do this by visiting markets and meeting places for the Quraish people. The Prophet also held a banquet and invited people and the Prophet delivered his message.

In general, the Quraish figures still considered this *da'wah* as usual. However, after the Prophet Saw. expressed reproach against their idolatrous beliefs and ancestral habits practiced by their people, their attitude changed against the Prophet's preaching. Initial resistance was carried out in the form of ridicule, insult, insults, ridicule. After being proven to have no effect on the Prophet's preaching, they spread accusations of liars, witches, dividing the family and nation of Quraish and destroying the religion of their ancestors. After they realized that even these accusations had no effect at all, they changed their ways by persuading the Prophet with the offer of property, position and women through his uncle Abu Talib. For the first time, the strategy of opposing the Prophet's preaching failed. They also launched a boycott of proselytizing by isolating the Prophet and the family of Bani Hashim.

After the boycott period which lasted for about 3 years, the Prophet Saw implemented a strategy of raising support by asking for help from figures who were knots of the Quraysh nation. All the clan leaders of the Quraish nation refused the Prophet's request. Finally, help came from Bani Khazraj and Bani Aus who came from Yatsrib. This support is evidenced in the form of *bai'at* in 'Aqabah twice. Some time after the *bai'at* second Aqabah, the Prophet ordered his companions to move to Yatsrib until the Prophet ordered the Prophet to migrate.

After the *hijrah*, the name Yathrib was changed to Madinatunnabi (City of the Prophet) abbreviated as Medina. The first step that the Prophet took in Medina was to build a mosque and bring the Muslims together, between the *Muhajirin* (who emigrated) and the *Ansar* (the people of Medina). After that, the Prophet laid the foundations for government by drafting the Medina constitution which was called the Medina Charter. This Charter includes the regulation of domestic life, the relationship between citizens and the arrangement of relations between Muslims and zimmi residents, as well as the settlement of disputes that occur in the country of Medina.

The leadership applied by the Prophet was centralized in the field of power and decentralized in the administrative and technical fields of public services. The Prophet Saw. appointed *Āmil* to rule the areas outside the capital city of Medina. *Āmil* was appointed directly by the Prophet and carried out his duties according to the authority given. Sometimes *Āmil* is authorized only to take care of *zakat* (*Āmil al-māl*) and not to take care of others. At times *Āmil* is only a priest (*Āmil al-ṣalāh*) who leads the community

besides taking care of *zakat*. Sometimes he also becomes *Āmil* for all matters, leads the community and collects *zakat* and distributes it.

For internal security matters, the Prophet Saw. appointed a police chief (*Ṣāhib al-Syurṭah*) and for jihad affairs, the Prophet sometimes led himself and sometimes also appointed a war commander (*amīr al-jihād*). To assist the Prophet in government and administrative affairs, the Prophet appointed his best friend Abub.[15] Likewise for *al-qadha* (judicial) affairs in various new areas that are *futuhat* (opened, freed).

In Islamic management, leadership is integral. There is no distinction between political and spiritual leaders. The Head of State is the prayer *imam* as well as the preacher at the State mosque. Likewise, the guardians and amil and the leaders under them are the prayer priests and khatibs in their area. This shows that leadership must be held by people who on average are better than those they lead.

What was relatively new technically during the Khulafaurrasyidin period was the determination of *diwan* (service) for matters of public service. There is a *diwan al-kharaj* to take care of state revenue from the source of *kharaj* land, *sulhi* land and collectors of wealth from the *ahl zimmiy*. All assets are managed in *Bait al-Mal* which was institutionalized at the time of Umar bin Khattab. *Bait al-Mal* has two divisions, namely the income and *nafqah* divisions. Income division consists of *zakat* post, *kharaj* post, and natural wealth post. The *nafqah* division consists of government apparatus spending posts (dār al-khilāfah), *zakat* posts for asnab eight, public assistance posts or subsidies, public infrastructure spending posts.

2.4.2. Management at the Time of the Post-Khulafaurasyidin

After khulafaurrasyidin, the power of government was held by the Umayyads who lasted for approximately 91 years (661-750). Its formation occurred after the fifth caliph (Hasan bin Ali) resigned and handed over the position of caliphate to Muawiyah bin Abi Sufyan. Before he died, Muawiyah asked him to take his son Yazid bin Muawiyah (680-683) for the position of caliph. Furthermore, the succession of the position of the caliph was carried out from generation to generation from the family of the caliph to the last caliph Marwan bin Muhammad (744-750).

After that, power was held by the Abbasids formed by Abu Abbas al-Safah (750-754) until the fall of Baghdad in 1258 AD.

Even though the Caliph ran a public government management based on Islam, at certain times there were irregularities, especially the problem of success of hereditary leadership. Overview of the implementation of government management.

The Head of State is the caliph who, at least in theory, holds all powers. He can, and has delegated civil authority to a *wazir*, judicial authority to a judge (*qādhī*), and military authority to a general (*amīr*), but the caliph himself remains the final decision maker in all government affairs.[16]

In the field of power, government management is centralistic, while in the administrative aspect it adopts a decentralization pattern. The central government is the highest authority in running the government based on Islamic law. The regional government is the representative of the central government in carrying out services and organizing the people.

During the time of the Umayyads, the government focused more on the development of *tsaqafah Islamiyah*, Arabic and *futuhat*. During the Abbasid era, the government's attention was very prominent in the field of education and the development of science and technology. This activity was promoted in the form of translation of Greek philosophical and scientific books. For this purpose, the government budgeted from *Bait al-Mal* large funds for the formation of institutions such as Bait al-Hikmah as a center of knowledge, building madrasas that were funded by the state, managing the Haramain Mosque as a center of knowledge. To facilitate the implementation of education in institutions such as *madrasah*, a form of management consisting of the head of the *madrasah*, teachers, *qadhi-qadhi* and employees who are officially appointed and paid by the government. Everyone has the same right to become a student and become a teacher in any *madrasah*. The most important criterion is that the teacher has academic credentials as evidenced by a diploma that shows knowledge of science and knowledge.[17]

Furthermore, during the Ottoman Empire, attention was very prominent on the aspect of military strengthening rather than scientific development activities. This is due to the fact that the State is busy in its efforts to unite the Islamic countries which have been divided since the fall of Baghdad and the emergence of autonomous rulers in various parts of the country. The beginning of the formation of this governmental power began when Sultan Salim I (1517-1520) succeeded in seizing power from the Mamluk Sultan, taking over control of *al-haramin* and becoming caliph for all the Muslims.

After solidifying his position as the leader of the Muslim community, the Uthmani Sultans fixed the army management by forming the Inkisari Troops. In the field of community service, the management and administration of *hajj* is addressed. The Sultan holds an Hajj Departure Ceremony starting from Istanbul and the entire pilgrimage caravan meets before entering the holy land. Furthermore, to facilitate the pilgrimage, the Sultan built a railroad line from Istanbul to the Hijaz.

In the field of education, the government is building *madrasah* throughout the country, including in Mecca built *madrasah* whose funding is provided by the Harameyn-vakaflari (Haramain Waqf Board) which was established by the State. The Sultan also made a policy of making Egypt the main bearer of Hajj funding and education. *Ulama*, Syarif Makkah and the descendants of the Prophet Muhammad, leaders and prosecutors of knowledge, building dormitories and scientific activities are budgeted by the government. With this educational management, it has helped Muslims from all over the world to be eager to perform Hajj and have lived for several years to gain knowledge in Haramain.

3. Conclusion

Management is the art and science. As an art in cooperating, management is used to lead and manage cooperation by utilizing resources to achieve organizational goals. As a scientific discipline, management in Islam occupies a position as a science that is explored and developed through research on human experience in carrying out collaboration to achieve organizational goals.

Management has two intersecting sides, namely the *tiqniy* (technical) and the *tanzimy* (tactical) side. As part of techniques and cooperation arrangements, implementation and management studies are inseparable from Islamic teachings and are carried out in accordance with Islamic teachings that regulate aspects of life and human interaction.

Sustainable management in Islam can be seen in its inseparable from the management of state administration in general. It can be said that the public management of government is very prominent in the implementation of the wheel of life. Government management is very dominant in regulating all affairs to serve the needs of the people, especially in the fields of education, law, military, domestic security, and mosque and worship management. This fact is recorded in historical facts throughout the reign of Islam from the time of the Prophet who was based in Medina, Khulafaurrasyidin in Medina and Kufa, the Umayyads in Damascus, the Abbasids in Baghdad to the last Ottoman Empire in Turkey.

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