

## Living Hadith Study of Islamic Education Organizing Management in Central Aceh, Indonesia

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### Abstract

*The application of the organizing Hadith in Islamic educational management is axiomatic and interesting to be studied because currently there are many Islamic educational institutions. This study explains how Hadith practices are integrated in Islamic educational institutions, especially in Central Aceh. This study aims to find out the life of the organizing Hadith which is the basis for Islamic education management. This study uses a field study method to collect information about the practice of organizing Hadith in society, namely the living Hadith study approach. After research, it was discovered that of the 9 educational institutions in Central Aceh, all of them had implemented organizing hadiths which include: Hadith of choosing trustworthy leader; Hadith of obeying the leader; Hadith of choosing pious subordinates; Hadith of responsibility; Hadith of selecting capable subordinates; and Hadith of coordination. However, there are also subordinates who occasionally lack discipline in implementing Hadith so that they must be given sanctions because the rules must still be enforced to achieve the goals of Islamic education management. The hope is that through the implementation of this organizing Hadith, Islamic educational institutions will increasingly become a forum for advancing the community both in terms of management of facilities and the quality of human resources.*

**Keywords:** *Hadith, Organizational Management, Islamic Educational Institutions*



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### **Abstrak**

*Penerapan Hadits pengorganisasian dalam manajemen pendidikan Islam merupakan hal yang aksiomatis dan menarik untuk diteliti karena saat ini ada banyak sekali lembaga pendidikan Islam. Kajian ini menjelaskan bagaimana praktek Hadits pengorganisasian dalam lembaga pendidikan Islam khususnya di Aceh Tengah. Kajian ini bertujuan untuk mengetahui hidupnya Hadits pengorganisasian yang menjadi landasan manajemen pendidikan Islam. Kajian ini menggunakan metode kajian lapangan untuk mengumpulkan keterangan tentang praktek Hadits pengorganisasian di masyarakat yaitu dengan pendekatan kajian living Hadits. Setelah diteliti, diketahui dari 9 lembaga pendidikan yang ada di Aceh Tengah, semuanya telah menerapkan Hadits pengorganisasian yang meliputi: Hadits kepemimpinan yang amanah; Hadits mentaati pemimpin; Hadits mengangkat bawahan yang shalih; Hadits tanggung jawab; Hadits memilih bawahan yang cakap; dan Hadits koordinasi yang baik. Meskipun demikian, terdapat juga bawahan yang sesekali kurang dalam pelaksanaan Hadits kedisiplinan sehingga harus diberikan sanksi karena aturan tetap harus ditegakkan untuk tercapainya tujuan manajemen pendidikan Islam. Harapannya melalui penerapan Hadits pengorganisasian ini lembaga pendidikan Islam semakin menjadi wadah untuk memajukan umat baik dari segi pengelolaan sarana dan kualitas sumber daya manusianya.*

**Kata kunci:** *Hadits; Manajemen Organisasi; Lembaga Pendidikan Islam.*

### **Introduction**

Management is the process of achieving organizational goals in an effective and efficient manner through planning, organizing, leading, and controlling organizational resources.<sup>1</sup> One of the functions of management is the function of organizing. Organizing is the process of dividing work into small tasks, assigning those tasks to people according to their abilities, and allocating resources, and coordinating them in order to effectively achieve organizational goals.<sup>2</sup> However, according to Hani Handoko, organizing is (1) a way to design a formal structure for the most effective use of the organization's financial, physical, raw material, and labor resources; (2) the way the organization groups its activities where each grouping is followed by the assignment of a manager who is given the authority to supervise group members; (3) the relationship between functions, positions, and employee duties; and (4) the way managers divide tasks that must be carried out in departments and delegate authority to carry out these tasks.<sup>3</sup> Therefore, good organization must have a basis and ethics in organizing so that it will produce a

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<sup>1</sup>Richard L. Daft, *Manajemen*, 5th ed. (Jakarta: Airlangga, 2002), 8.

<sup>2</sup>Nanang Fattah, *Landasan Manajemen Pendidikan* (Bandung: PT. Remaja Rosdakarya, 1996), 71.

<sup>3</sup>T. Hani Handoko, *Manajemen* (Yogyakarta: BPFE-Yogyakarta, 1986), 22.

good organizational form starting from the work system, structure, resources to other aspects.

Organizing is a step taken after carrying out the planning function. So, 'organizing' has a very different meaning from 'organization' because an organization is a container or every form of human cooperation association in it and has an organizational structure, division of tasks, rights and shared responsibilities, namely achieving goals effectively and efficiently.<sup>4</sup>

The purpose of organizing is to realize the ideal condition, namely the suitability between what has been planned or targeted and what is achieved at the end of the process. In addition, the purpose of organizing is so that the distribution of work is carried out properly and responsibly, namely with a proportional and fair division of labor. In addition, the purpose of organizing is to strengthen coordination between sectors which will facilitate monitoring, optimize task specialization, financing efficiency and improve harmony in relationships between individuals involved.<sup>5</sup>

According to Ernest Dale, organizing has several aspects, namely: (1) detailing work clearly; (2) dividing individual and group work by making job descriptions; (3) combining several jobs that can be combined rationally and efficiently; (4) coordinating and cooperating in carrying out heavy work that is difficult to do individually; (5) monitoring and recognizing or adjustment steps to maintain or increase organizational effectiveness.<sup>6</sup>

However, the challenge of leading an organizational institution is a necessity even though the world of education is facing new challenges in the era of the global Covid19 outbreak which is disrupting the management of educational institutions.<sup>7</sup> The involvement of civil society organizations and the membership of international non-governmental organizations in organizing education has had a positive impact on educational outcomes and the expansion of education. Although some of the models are Western.<sup>8</sup>

The discussion of Islamic education management always includes revelation and culture in this case the Qur'an, Hadith, opinions of the Prophet's companions, scholars, Muslim intellectuals, the reality of Islamic education management, the

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<sup>4</sup>Endah Triwisuda Ningsih, "Pengorganisasian Dalam Perspektif Hadits," *Humanistika* 3, no. 1 (2017): 21–50.

<sup>5</sup>Arianti Panglima, "Pengorganisasian Pendidikan Dalam Perspektif Hadis," *Jurnal Al-Himayah* 4, no. 1 (2020): 359–360; Manda, "Fungsi Pengorganisasian Dan Evaluasi Peserta Didik," *Kelola: Journal of Islamic Education Management* 1, no. 1 (2016): 91.

<sup>6</sup>James A.F. Stoner, *Manajemen* (Jakarta: Erlangga, 1996), 8.

<sup>7</sup>Chen Schechter, Rima'a Da'as, and Mowafaq Qadach, "Crisis Leadership: Leading Schools in a Global Pandemic," *Management in Education* 0, no. 0 (2022): 1–8.

<sup>8</sup>Patricia Bromley, Evan Schofer, and Wesley Longhofer, "Organizing for Education: A Cross-National, Longitudinal Study of Civil Society Organizations and Education Outcomes," *Voluntas* 29, no. 3 (2018): 1–15.

culture of Islamic educational institution communities, provisions and rules of Islamic education management related to Islamic education management in general. So, there are four bases for Islamic education management, namely theological, rational, empirical and theoretical bases. Theological bases make us sure of the truth of the message of revelation. Rational bases make us sure of the truth of rational considerations. Empirical bases make us sure of the truth of real and accurate data. Theoretical bases make us sure of the truth based on rationality and data in the field that have been practiced repeatedly in managing Islamic education.<sup>9</sup>

In addition, transformational leadership has been studied to be able to support Islamic educational organizations which with innovative ideas can develop good educational outcomes.<sup>10</sup> There is also a study on the values of the management system in higher education, namely for performance behavior. The study found that there are three values in Islamic Universities based on the Hadith, namely: 1) the value of *uswah hasanah* or good role model that encourage integrity, professionalism, creativity, innovation and productivity; 2) *khidmah* or service, namely how the management of educational organizations can provide excellent service to the community; 3) *wasatiyyah*, namely developing balance, order, and harmony in the world of work. All of this encourages the integration of core values of strategic management of higher education management based on Living Hadith.<sup>11</sup>

In fact, the main foundation of organizing Islamic education has been in the Hadith of the Prophet. The Hadith of the Messenger of Allah has taught so that the organization can run well such as the Hadith about choosing a leader; Hadith obeying the leader except obeying in matters of sin; Hadith how to appoint subordinates with pious criteria; Hadith of responsibility; Hadith of handing over matters to experts; and Hadith of coordination. These hadiths are very good if applied in the management of organizing Islamic education. Which is that the study of the application of this Hadith on organizational management has not been widely found in society even though it can also be a reference for the study of applied Hadith, especially in the world of education and the field of educational organizational management. In addition, Islamic educational institutions are currently increasing in number and are increasing day by day. However, there are also educational institutions that in their development have fewer students or lack

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<sup>9</sup>Junaidi, "Prinsip-Prinsip Dasar Manajemen Dalam Islam," *AL-IDARAH* 1, no. 1 (2017): 125.

<sup>10</sup>Hasan Basri, Hilman Rizky Hasibuan, and Zaizul Ab Rahman, "Transformational Leadership of Pesantren as a Role Model for Contemporary Islamic Education Institutions," *IJIEM* 7, no. 1 (2024): 3.

<sup>11</sup>Siti Rahmah et al., "Living Hadis Nilai-Nilai Inti Sistem Manajemen Strategis Pada Pengelolaan Pendidikan Tinggi," *Jurnal Riset Agama* 1, no. 3 (2021): 522.

productive teachers so that they have to be closed, merged with other schools because of the revitalization program.<sup>12</sup>

Based on the above facts, the author is interested in conducting a study, especially on how to apply the Hadith on organizing in Islamic educational institutions? Namely the Hadith on appointing trustworthy leadership, the Hadith on obeying leaders, the Hadith on choosing pious subordinates, the Hadith on responsibility, the Hadith on choosing capable subordinates and the Hadith on coordinating in carrying out tasks. This study focuses on examining the application of the Hadith or the living Hadith in Islamic educational institutions. This is because the study of living Hadith in society is currently developing very well. In addition, it is hoped that this study will later be able to further add data on the experience of applying the Hadith in organizing in Islamic educational management.

This study uses a field study method to obtain the basis for thinking about the Hadith of organizational management in the Sunnah related to the application of the Hadith of organizational management in Islamic educational institutions. The approach used is the living Hadith approach, namely a study of how the Hadith lives in society.<sup>13</sup> The Hadiths that the author chose to study the application of in this living hadith study prioritize the Hadiths that are in the *Kutubussittah*, especially the narrations of Imam Al-Bukhari and Imam Muslim or *Muttafaqun 'alaih* so that it is clear that their degree is authentic (*shahih*); or the Sunan Book that has been checked (*takhrij*) by Shaykh Al-Albani whose degree is authentic (*shahih*) or good authentic (*hasan shahih*).

This study collected data using interview instruments. Data were collected from October 6, 2023 to October 16, 2023. The selected resource persons were the headmasters or their representatives. The selection of respondents was carried out randomly, namely covering 9 educational institutions in Central Aceh, namely: TK IT AZ-ZAHRA Aceh Tengah, TK Swasta Tansaril, TK Pembina Bebesen, RA Al-Muslim, SDN 1 Ketol, Maskanul Qur'an, SMPN 23 Takengon, SMPIT Cendekia, and MAN 2 Aceh Tengah.

Through interviews, the application of the Hadith on organizational management was studied, including: (1) Hadith on appointing leaders of Islamic educational institutions; (2) Hadith on obeying leaders; (3) Hadith on appointing pious subordinates; (4) Hadith on responsibility; (5) Hadith on choosing capable subordinates; (6) Hadith on coordination. The things studied next were whether or

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<sup>12</sup>Widodo, Sudyono, and Asri Ika Dwi Martini, *Penutupan Dan/Atau Penggabungan SMK Swasta Kecil Dalam Program Revitalisasi*, vol. 44 (Jakarta: Pusat Penelitian Kebijakan, Badan Penelitian dan Pengembangan dan Perbukuan, Kementerian Pendidikan dan Kebudayaan, 2020): 1-6.

<sup>13</sup>Saifuddin Zuhri Qudsy, "Living Hadits: Genealogi, Teori, Dan Aplikasi," *Living Hadis* 1, no. 1 (2016): 182.

not the organization in Islamic educational institutions was in line with the Hadith on organizational management.

The interview will contain 8 questions that are indicators of the implementation of the Hadith on organizational management, namely: (1) how to appoint institutional leaders; (2) how to prevent violations of rules by subordinates and the consequences if they violate them; (3) how to appoint subordinates who have faith, piety, are cooperative and responsible; (4) how to divide tasks, SOPs and their implementation in the field; (5) how is the discipline of subordinates; (6) how are the skills of each subordinate in accordance with their duties; (7) how is the coordination between subordinates so that tasks are carried out as effectively and efficiently as possible; (8) what if there are obstacles in carrying out tasks or cannot complete tasks on time such as due to illness and other disasters. Furthermore, the results of the study will be presented descriptively in order to obtain a picture of the implementation of the Hadith on organizational management in the Islamic educational institutions studied so that the suitability between the Hadith on organization and its application in the field can be seen.

### **Living Hadith Management of Organizing Islamic Educational Institutions**

The results of the study on the application of the Hadith on organizational management in various educational institutions in Central Aceh based on the Hadith on organizational management and interviews with sources, namely the Headmaster of TK IT AZ-ZAHRA Aceh Tengah, the Headmaster of TK Swasta Tansaril, the Headmaster of TK Pembina Bebesen, the Headmaster of RA Al-Muslim Desa Burni-Bius, the Headmaster of SDN 1 Ketol, The Headmaster of Maskanul Qur'an, the Headmaster of SMPN 23 Takengon, the Headmaster of SMPIT Cendekia, and the representative of the Headmaster of MAN 2 central Aceh.

#### **a. Living Hadiths Choosing a Trustworthy Leader**

In his Hadiths, The Prophet taught us to choose a trustworthy leader who can make good decisions, namely:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ»

*From Abu Sa'id Al-Khudri, the Messenger of Allah said, "When three people go out on a long journey, they should appoint a leader from one of them."* (Narrated by Abu Daud)<sup>14</sup>

<sup>14</sup> Narrated by Imam Abu Daud in his Sunan, *Kitab al-Jihad, Bab fi Al-Qaum Yusufiruna Yu'ammiruna Ahadahum*, Hadith number 2608 and has been commented on by Al-Albani regarding its degree, namely *hasan sahih*. See Sulaiman bin al-Ash'ats Abu Daud as-Sijistani, *Sunan Abi Daud*, Vol. 3, (Beirut: Maktabah al-'Ashriyyah, 2009), 36.

The appointment of leaders in institutions is an axiomatic thing. In accordance with the Hadith appointing leaders, nine or all Islamic educational institutions that the author studied have had leaders. It's just that the way of appointment is different. The headmaster of TK IT Az-Zahra was selected after an annual work assessment. The headmaster of TK Swasta Tansaril was previously a teacher who was appointed as headmaster. The Headmaster of TK Pembina Bebesen was selected because of the following eligibility requirements: (1) have been involved in various strategic projects that improve performance and have a positive influence on her organization; (2) have been dedicated to various positions in her organization; (3) have improved her knowledge and leadership management skills; (4) have built a strong network with stakeholders inside and outside her organization; (5) have put herself forward as a candidate for kindergarten headmaster; (6) through a strict selection process by the board of directors or selection committee; (7) have integrity, transparency and good communication skills; (8) gain the trust of team members and colleagues; (9) have solid experience and performance, finally she was trusted to be selected as the leader of the institution.

The Headmaster of RA Al-Muslim became the leader of the institution because in 2013 the Headman in her village suggested establishing RA and then she was chosen as the Headmaster until now. Meanwhile, the Headmaster of Maskanul Qur'an became a leader because she had the determination and motto of his life to do for the people with noble intentions and also in line with her field study, namely the Qur'an. She is the founder of the Maskanul Qur'an Foundation and also the Headmaster of the Maskanul Qur'an Foundation.

Meanwhile, the Principal of SMPN 23 Takengon was selected after participating in *CAKEP* (candidate of headmaster), job promotion selection, proposed to the Headmaster of the Education Office and *PONDA* (election of Islamic school headmaster), then a circulation emerged, namely the issuance of the Principal's Decree, then inaugurated by the Education Office and BKPP Central Aceh.

The Headmaster of SMP IT Cendekia was called and selected by the Chairman of the Foundation directly. While the Headmaster of MAN 2 Aceh Tengah was selected by the central office of the Ministry of Religion and the school supervisor because they saw his performance as a teacher and were considered worthy of being a principal, so he was given the trust to lead MAN 2 Aceh Tengah.

Thus it can be said that a leader is a person who is the initiator of the establishment of an institution that has a vision or a person who is appointed by the authorities because they see his ability to work and lead. This is in accordance with the Hadith above about the appointment of a trustworthy leader.

## b. Living Hadith Obeying the Leader

The Prophet also taught obeying leaders so that there is harmony between the leader and his subordinates and targets can be achieved as long as what is obeyed is not in matters of sin or disobedience to Allah, namely in the following Hadith:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشًا، وَأَمَرَ عَلَيْهِمْ رَجُلًا فَأَوْقَدَ نَارًا وَقَالَ: ادْخُلُوهَا، فَأَرَادُوا أَنْ يَدْخُلُوهَا، وَقَالَ آخِرُونَ: إِنَّمَا فَرَزْنَا مِنْهَا، فَذَكَرُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»، وَقَالَ لِلآخَرِينَ: «لَا طَاعَةَ فِي مَعْصِيَةٍ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

*From 'Ali radhiyallahu 'anhu that the Prophet sent an army. And he appointed a man as their leader. Then the man lit a fire and said, "Go in to him!" So they wanted to enter it (the fire). While others said, "Really, we are running from it (hell fire) (they don't want to enter it)." So they told the Prophet. Then he said, "If they enter it, they will remain in it until the Day of Resurrection (tortured)." And another said, "There is no obedience to matters of immorality (sin). Indeed, obedience is to good things (ma'ruf)."* (Narrated by al-Bukhari)<sup>15</sup>

To see the implementation of the Hadith to obey the leader in organizing, it is studied how to prevent violations of rules by subordinates and the consequences if they violate. In TK IT Az-Zahra, if someone violates the rules, they will be given a warning, fine, or dismissal, all based on the regulations that have been agreed upon together. In TK Swasta Tansaril, if someone violates the rules, they will be given sanctions, namely being summoned and given advices and solutions. In Kindergarten Pembina Bebesen if there are subordinates who violate the rules, preventive measures are initially taken, namely providing training (socialization, ed.) and effective communication to subordinates. If there are those who violate the rules, an approach is taken by understanding the reasons and then implementing disciplinary measures in accordance with the established policies, which can be in the form of warnings, additional supervision or appropriate punishment.

As for RA Al-Muslim, if there is a violation of the rules, there is actually no violation yet, but to anticipate it, the leader applies SP (Warning Letter), namely reminding subordinates, then advising, then telling them to remind each other. But if it reaches the third SP, it will be followed up according to the rules in the technical instructions. In SDN 1 Ketol, if there is a violation of the rules, they will also be given good advice, not bad ones.

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<sup>15</sup> Narrated by Imam Al-Bukhari in his Sahih, *Kitab Akhbar al-Ahad, Bab Ma Ja'a fi Ijazatii Khabar al-Wahid as-Saduqi fi al-'Adzan wa as-Salat wa as-Saum wa al-Ahkam*, Hadith Number 7257. See Muhammad bin Isma'il Abu 'Abdillah al-Bukhari, *Sahih al-Bukhari*, Vol. 9, (Beirut: Dar Tuq an-Najah, 1422H), 88.

Then, in Maskanul Qur'an, if they violate once or twice they will be reprimanded. But the rest will be taken action. While at SMPN 23 Takengon, anticipation is carried out with a meeting and written rules. If they violate, supervision is carried out and performance is monitored. In SMP IT Cendekia, anticipation is carried out by deducting salaries if they are late. This can reduce and prevent mistakes. In MAN 2 Aceh Tengah, violations of the rules are usually very rare. If there are, there must be a reason. If so, a warning letter will be given and the reason asked. If it has reached the third warning letter, it will be reported to superiors such as school supervisors to the head office to be followed up according to the violations and applicable rules..

Thus we can say that the Hadith of obeying the leader has been implemented well. Even so, there must be violations, but the leader will definitely take a wise attitude to give appropriate warnings and punishments so that the organization can proceed as it should.

### c. Living Hadith Elevates the Pious Subordinates

The Messenger of Allah also hinted that we should look at our own faith so that we can appoint pious subordinates with the criteria of not having hypocritical traits, namely:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ

*From Abu Hurairah, the Prophet PBUH said, "There are three signs of a hypocrite: (1) when he speaks he lies; (2) if he makes a promise he breaks it; (3) if he is trusted he betrays."* (Narrated by al-Bukhari)<sup>16</sup>

The implementation of the Hadith to appoint pious subordinates can be examined through how subordinates are appointed who have faith, piety, are cooperative and responsible. In TK IT Az-Zahra Takengon, subordinates are selected by assessing work, discipline with conditions that are mutually agreed upon. In TK Swasta Tansaril, subordinates are selected as stated in the Hadith, namely people who are honest, keep promises and do not betray. In TK Pembina Bebebesen, subordinates are selected through worker recruitment by looking for candidates who are committed to moral values, ethics and faith. Furthermore, they are interviewed about their personal principles and work ethics and then their ability to collaborate and be responsible in their duties is assessed through references and previous work experience. In RA Al-Muslim, subordinates are recruited through announcements containing faith, responsibility, having faith, piety, and cooperation. The subordinates are also interviewed in depth and their

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<sup>16</sup> Narrated by Imam Al-Bukhari in his Sahih, *Kitab al-Iman, Bab 'Alamat al-Munafiq*, Hadith Number 33. See Muhammad bin Isma'il Abu 'Abdillah al-Bukhari, *Sahih al-Bukhari*, Vol. 1, (Beirut: Dar Tuq an-Najah, 1422H), 16.

work background is seen with other teams and continuous assessments are carried out..

In SDN 1 Ketol, the appointment of honorary teachers is if their performance is already trusted to be good. Then given a salary that is more than the others. In fact, it is an obligation for subordinates. In Maskanul Qur'an, subordinates are selected who are already able to read the Qur'an well, have memorized the Qur'an and are pious. In SMPN 23 Takengon, an assessment and work discipline are carried out first. In SMP IT Cendekia, the appointment of teachers who have faith, piety and are cooperative and responsible is selected and monitored to carry out the tasks given. In MAN 2 Aceh Tengah, the appointment of teachers is adjusted to government regulations and must also have faith and piety and according to the field of study that they master so that they must be cooperative and responsible for their work.

Thus, it can be said that all Islamic educational institutions have implemented selecting pious subordinates by selecting subordinates who are faithful, pious and whose work can be trusted.

#### **d. Living Hadith Responsibility**

The sign of a trustworthy person can be seen in his work ethic because he has a strong faith in Allah. Organization must have an aspect of responsibility, so the Hadith of responsibility must be applied in the management of organizing Islamic education as the words of the Prophet Muhammad Peace Be Upon Him as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ: سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ،

*From Abdullah bin 'Umar radhiyallahu 'anhuma, that he heard the Messenger of Allah say, "Each of you is a leader and will be asked about his leadership." (Narrated by al-Bukhari)<sup>17</sup>*

To find out the implementation of the Hadith responsible in organizational management, two things were studied, namely (1) how the division of tasks, Standard Operating Procedure and its implementation in the field and (2) how the discipline of subordinates is. In TK IT Az-Zahra for the division of tasks they have a curriculum field, Human Resources field, student affairs field and Standard Operating Procedure and the main tasks and functions of the classroom teacher and assistant teacher have a *mutaba'ah* book (activity book). For the discipline of subordinates, 90% are disciplined to come in at 07.40 WIB and clothing is also disciplined. In TK Swasta Tansaril, they also have a Standard Operating

<sup>17</sup> Narrated by Imam Al-Bukhari in his Sahih, *Kitab fi al-Istiqradh wa ada' ad-Duyun wa al-Hajr wa at-Taflis, Bab al-'Abdu Ra 'in fi Mali Sayyidihi*, Hadith Number 2409. See Muhammad bin Isma'il Abu 'Abdillah al-Bukhari, *Sahih al-Bukhari*, Vol. 3, (Beirut: Dar Tuq an-Najah, 1422H), 120.

Procedure for tasks in accordance with those set by the government. For discipline, it starts from a disciplined leader then a disciplined teacher. So as a leader, you cannot be arbitrary. In TK Pembina Bebesen, the tasks of subordinates are clear and are carried out following the Standard Operating Procedure. But there are several changes that can be made to improve efficiency and quality of work. In terms of discipline, most individuals obey the rules and regulations, but some subordinates still need improvement and increased institutional supervision, and they are still creating a strong culture of discipline.

In RA Al-Muslim, there is also a division of tasks and obligations according to the Standard Operating Procedure. For discipline, there are actually 6 principals and teachers and discipline in the Teaching and Learning Activities process is also in accordance with the technical instructions for carrying out duties. In SDN 1 Ketol, there are also quite clear tasks for teachers who have taught. The institutional structure is also clear with tasks for teaching and teachers on duty, office and others. For the discipline of subordinates, it is quite disciplined and this will also be passed down to students later. In Maskanul Qur'an, there is indeed a division of tasks but it is not yet widespread because they are still pioneering this tahfiz boarding school. There is also collaboration in the field of tahfiz and English teachers and each has a division of tasks.

Likewise, in SMPN 23 there is already a good teamwork, namely the deputy, the curriculum field carries out the task of making teaching devices and teacher teaching hours, semester programs, value analysis, education calendars, teaching modules, syllabus. The principal's program also exists and is structured. For the discipline of subordinates, it goes back to the faith. If their faith is strong, they will definitely know their duties and functions so that they feel guilty when they do not do their duties. So there must be sincerity from the teacher. For discipline, we have no sanctions, there is only coaching. In the past, supervisors were very extraordinary in coaching teachers, but now there are none because the assessor from the direct service structure is the principal as the supervisor. As for SMP IT Cendekia, the division of tasks is clear and the work is in accordance with the Standard Operating Procedure. However, discipline still needs to be improved. While in MAN 2 Aceh Tengah, the division of tasks is also in accordance with the Standard Operating Procedure regulated by the government. There are four divisions of deputy principals such as student affairs representatives, curriculum representatives, public relations representatives, and facilities and infrastructure representatives who each have duties in accordance with the Standard Operating Procedure. For the discipline of subordinates to complete tasks on time because the government Islamic educational institution must be disciplined and complete tasks on time.

Thus, all leaders and institutional staff have implemented the Hadith of responsibility and mutually safeguard so that this responsibility can be carried out properly. That is, if we already have operational standards and have been given the task, then it is carried out with discipline and a sense of responsibility. Although there are still a small number of subordinates who are not yet optimal in discipline, that is the space where other management functions will be carried out, namely the supervisory function (monitoring and recognizing).

#### e. Living Hadith Selecting Capable Subordinates

For the effectiveness and efficiency of a job, the subordinates who carry out the task must be chosen according to their expertise. The hadith of the Prophet Muhammad suggests that leaders should choose capable subordinates, because the task is a mandate that must be handed over to the experts, namely:

عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ حِزْبِي وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا»

*From Abu Dzarr he said, "I said, 'O Messenger of Allah! Didn't you employ me?' He (Abu Dzarr) said, 'Then he patted my shoulder with his hand and then he said, 'O Abu Dzarr, you are truly a weak person and indeed it (the job) is a trust, and it will be a disgrace and regret on the Day of Resurrection except those who take it with the truth and fulfill what is their obligation.'"* (Narrated by Muslim)<sup>18</sup>

To find out the implementation of the Hadith on choosing expert subordinates, the author examines how each subordinate's expertise is in accordance with their duties. In TK IT Az-Zahra, the subordinates consist of educational staff and some are non-educational. However, for non-educational staff, they can teach and care for kindergarten children well. As for TK Swasta Tansaril, all teachers have expertise in their respective teaching fields. While in TK Pembina Bebesen, the leader matches the qualifications and experience of candidates with job needs. Then they are ensured to develop their expertise according to their fields. Unlike in RA Al-Muslim, because it was founded on the advice of the village head, there are several teachers who are graduates. However, teachers who do not have a PGRA (Islamic Kindergarten Teacher Education) background are given training to develop the quality of educators.

In SDN 1 Ketol, each teacher is in accordance with their expertise unless they are substitute teachers for other teachers, for example because other teachers cannot come to teach. As for Maskanul Qur'an, teacher placement is also carried out according to their fields so that children can understand the lessons.

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<sup>18</sup> Narrated by Imam Muslim in his Sahih, *Kitab al-Imarah, Bab Karahat al-Imarah bi ghairi Darurat*, Hadith Number 1825. See Muslim bin Hajjaj Abu al-Hasan an-Naisaburi, *Sahih Muslim*, Vol. 3, (Beirut: Dar Ihya' at-Turats al-'Arabi, t,t), 1457.

Meanwhile, in SMPN 23 Takengon, the teachers who are given the task are in accordance with their expertise, managerial skills, and will later play a role in avoiding crisis situations and solving problems. For example, for grade 8 using the K13 curriculum or for grade 7 using the UKM curriculum. So the teaching materials will later be understood based on the curriculum. Meanwhile, in SMP IT Cendekia, each teacher has expertise in the assigned field. But in MAN 2 Aceh Tengah, on average, all teachers are experts in their fields. If there are those who are not very expert in their field, they will later study the field to develop their expertise. For those who are indeed experts in their fields, they will be given training to deepen their fields so that it affects learning.

Thus, all educational institutions have tried to select subordinates according to their skills as stated in the Hadith. As for subordinates who are not yet experts in their fields, they are given the opportunity to improve and learn again so that they do not have problems in the teaching and learning process in the classroom later. In fact, those who are already qualified in their fields are also still provided with training. This is considering the importance of selecting subordinates who have skills and that must be done and improved.

#### **f. Living Hadith Coordination**

In order for the work program to run smoothly and to avoid overlapping, good coordination between sectors is needed. The Prophet Muhammad has directed this in his saying about the Hadith on good coordination, namely:

عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «نَصَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا، فَحَفِظَهُ حَتَّى يُبَلِّغَهُ، فَرُبَّ حَامِلٍ فِئْتِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِئْتِهِ لَيْسَ بِفِئْتِهِ»

*From Zaid bin Thabit he said, "I heard the Messenger of Allah say, 'May Allah brighten the face of someone who hears from us a Hadith and memorizes it so that he conveys it, then he may be the one who brings an understanding to someone who understands better than him, and It may be that the person who brings the understanding is not someone who understands.'"* (Narrated by Abu Daud)<sup>19</sup>

It may be that a person who wants to do a task does not yet understand how to carry it out effectively, so he can coordinate with other sectors so that he can get an easy way and without significant obstacles.

To find out the application of the Hadith on coordination in organizing, two things are examined, namely: (1) how to coordinate between subordinates so that tasks are carried out as effectively and efficiently as possible and (2) what happens if someone is hampered in carrying out tasks or cannot complete tasks on time, such as due to illness or other disasters.

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<sup>19</sup> Narrated by Imam Abu Daud in his Sunan, *Kitab al-'Ilm, Bab Fadl Nasyr al-'Ilm*, Hadith number 3660 and has been commented on by Sheikh Al-Albani regarding its degree, namely sahih. See Sulaiman bin al-Ash'ats Abu Daud as-Sijistani, *Sunan Abi Daud*, Vol. 3, (Beirut Maktabah al-'Ashriyyah, 1422 H), 322.

In TK IT Az-Zahra, coordination is carried out when creating annual events and also in assignments so that if they work together, the results will be good. For tasks that are hampered, leniency or additional time will be given. If they fail to complete tasks too often, they will be given a warning. Likewise, in TK Swasta Tansaril, coordination is carried out so that tasks are completed quickly. For tasks that are hampered, such as due to illness, a substitute teacher will be sought so that the task can be completed. In TK Pembina Bebesen, coordination is carried out in the following ways: (1) open communication between the Head of TK (Kindergarten) and the teachers; (2) clear division of tasks; (3) understanding common goals; (4) collaboration and teamwork; (5) evaluation and monitoring; (6) flexibility and adjustment; (7) training and development; (8) problem solving and joint decision making; (9) awards and recognition. If there is a task that is hampered, the solution is: (1) if it is due to illness, then inform the management or direct superior as soon as possible; (2) encourage open communication; (3) if the reason is acceptable then a solution is given to adjust the schedule or task; (4) our priority is to ensure the welfare of subordinates and the efficient completion of tasks.

Next, in RA Al-Muslim, coordination is carried out by looking at reports. Then for tasks that are constrained, there is a teacher on duty who replaces them. However, the constrained teacher must attach a letter of permission to be replaced by another teacher. While in SDN 1 Ketol, coordination is carried out by making targets and task schedules to be effective. If there are obstacles in carrying out tasks, the teacher will inform them to be given additional time so that they can be collected on another day. In Maskanul Qur'an, for coordination, meetings, deliberations or discussions are held to upgrade this foundation. Subordinates convey their tasks until a solution is found. If there are obstacles to working such as illness or disaster, it is understandable, but if they slack off, they will be reprimanded.

Meanwhile, in SMPN 23 Takengon, coordination is also done by holding meetings so that there is a balance between sections so that clear information is obtained. Then give input and suggestions to other members. For teachers who are sick, they are replaced by teachers on duty even though the material is not the same but is still related to the subject. Meanwhile, in SMP IT Cendekia, for coordination, there is a vice headmaster for Human Resources who controls the main tasks so that the tasks run as effectively and efficiently as possible. For tasks that are constrained, there are provisions from the school, which permissions are allowed and which permissions are not allowed. Furthermore, confirm why the task was not completed. Meanwhile, in MAN 2 Aceh Tengah, coordination between subordinates depends on their superiors too. Each subordinate carries out tasks based on the decree from the superior, of course by collaborating with other

co-workers. If not on duty due to illness, a doctor's certificate or a certificate of hospitalization from the hospital must be attached. For death calamity, they are also reported so that they can be replaced by other teachers or postponed until they can return to duty.

Thus, all these institutions have carried out coordination in organizational management as taught in the Hadith. It is important to communicate any obstacles or effectiveness of performance to related parties or between sectors. However, all of this also requires supervision from superiors and formal reporting.

For the nine Islamic educational institutions in Central Aceh that the author has studied, they have implemented the Hadith of organizational management. To make it easier for readers, the results of the achievements are shown in the table below:

**Tabel 1. Implementation of Hadith on Islamic Education Organization Management**

No	Islamic Educational Institution	Hadith on Islamic Education Organization Management					
		Hadith of Choosing the Leaders	Hadith Obeying the Leader	Hadith of Elevating the Pious Subordinates	Hadith of Responsibility	Hadith of Selecting Capable Subordinates	Hadith of Coordination
1	TK IT Az-Zahra	√	√	√	√	√	√
2	TK Swasta Tansaril	√	√	√	√	√	√
3	TK Pembina Bebesen	√	√	√	√	√	√
4	RA Al-Muslim Burni-Bius	√	√	√	√	√	√
5	SDN 1 Ketol	√	√	√	√	√	√
6	Maskanul Qur'an	√	√	√	√	√	√
7	SMPN 23 Takengon	√	√	√	√	√	√
8	SMP IT Cendekia	√	√	√	√	√	√
9	MAN 2 Aceh Tengah	√	√	√	√	√	√

Information :

√ = Already implemented

× = Not yet implemented

The organization in appointing leaders of the above institutions, the author found that it had been done based on eligibility and selection by the authorities. Therefore, it is appropriate if the leader is obeyed as long as he does not order something sinful. Of course, the tasks given are in accordance with government regulations. In selecting subordinates, the Human Resources department has also seen the skills or provided learning space for those who are not assigned in their fields. However, recruitment of subordinates certainly requires job analysis. This is because the positions are in the form of functional, professional and structural.

The higher the position, the greater the responsibility. The work ethic of subordinates is considered good if it is in line with their superiors. It is also important for every superior or subordinate to understand the basic rules in their institution. In addition, it is also important to see the integrity and personal ability in selecting subordinates.<sup>20</sup> Moreover, currently the curriculum often changes, but the essence of the subjects is to educate the soul and heart which contains guidance and a way of life that is delivered scientifically to encourage curiosity, is practically useful, and is related to other sciences such as Islam which concerns all aspects of life.<sup>21</sup> Human Resource Development that carries the mission of change must focus on the resilience and competence of each individual involved or who will be involved.<sup>22</sup>

### **Conclusion**

Islamic education management is certainly based on the Qur'an and Hadith. One of the important functions in Islamic education management is the function of organizing. Hadiths related to the function of organizing are the Hadith appointing a leader, the Hadith obeying a leader, the Hadith, the Hadith choosing pious subordinates, the Hadith of responsibility, the Hadith choosing capable subordinates, the Hadith of coordination. Research conducted on nine Islamic educational institutions in Central Aceh, namely from kindergarten level, elementary school, tahfiz boarding school, junior high school and madrasah aliyah shows that all of these educational institutions have implemented the Hadith of organizational management above. Although certainly as humans there are mistakes or violations, but with a sense of responsibility, organizational management is continuously carried out by increasing improvements and prioritizing discipline, coaching and reminding each other between individuals in the organization. This study certainly has shortcomings, namely that this study has not reached the living Hadith of financing management in Islamic educational institutions specifically so that it can be studied for further research based on the Hadith of the Prophet.

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<sup>20</sup> Gustinaningsih, "Manajemen Sumber Daya Manusia Dalam Perspektif Islam: Tinjauan Hadits," *Journal of Economics and Business UBS* 12, no. 4 (2023): 2015–2016.

<sup>21</sup> Fathur Riyadhhi Aرسال, "Organizing,, Memilih Personil Dan Kurikulum Pendidikan Dalam Perspektif Hadits," in *Gunung Djati Conference Series*, 2023, 108-110.

<sup>22</sup> Rifa Zakiah Mahmudah, "Manajemen SDM Dalam Perspektif Hadits," *Jurnal Mahasiswa Kreatif* 1, no. 4 (2023): 159.

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