CHAPTER II

GENERAL REVIEW OF MANAGEMENT

A. **Definition Of Management**

Etymologically management (in Indonesia translated as "manajemen") derives from the word "manus" (hand) and "agere" (doing), which after incorporating the word "manage" (English) means to administer or managiere (Latin) means train.[5]

Management comes from the word "to manage", which means set. Arrangements made through the process and governed by the order of the management functions. So, management is a process to achieve the desired goal. Also defined as activity management, coaching, administration, management, leadership and so forth.[6]

Some opinions about the management, among others, according to Fraderick W. Taylor: "The art of management, is defined as knowing exactly what you want to do, and than seeing that they do it in the best and cheapest way" Taylor: "the art of management, is defined as knowing exactly what you want to do, and seeing That they want than do it in the best and cheapest way". It means that management science can be translated as an independent science that you will actually do with the way the best and easiest.[7]

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[5] Inu Kencana Syafiie. *Al-quran dan Ilmu Asministrasi*. Rineka Cipta, Jakarta 1999. p 59
[6] Sedjo Siswanto. *Pengantar Ilmu Manajemen*. Cahaya Perss, Jakarta 1998. p 7
[7] Frederick Taylor. *Scientific Management*. Harper and Brother, New York, 1974

10

According Oliver Sheldon: Management proper is the function in industry concerned in the execution of policy, within the limits set by administration, in the employment of the organization for the particular object set before it. According to Prof. Prajudi, control and management are all factors as well as utilization of resources according to a plan, the need to achieve and complete a parts or specific employment objectives.

Apart from that, the questions about management, can also be answered by way of analyze the functions of management. Management functions, among others, namely planning, organizing, actuating, and controlling.

Management then, is the planning, organizing, actuating, and controlling of human and other resources to achieve organizational goals effectively and efficiently.

B. Management Function

The job of management is to help an organization make the best use of its resource to achieve its goals. How to managers accomplish this objective? They do so by performing four essential managerial function: planning, organizing, actuating and controlling.

Managers at all levels and in all department—whether in small or large organization, for-profit or not-profit organizations, or organization that operate in one country or throughout the world—are responsible for

performing them determines how efficient and effective their organization are.[8]

Moreover, the functions of management are:

1. Planning

    Planning is a process that managers use to identify and select appropriate goals and course of action. There are three steps in the planning process:

    a. deciding which goals the organization will pursue

    b. deciding what courses of action to adopt to attain those goals

    c. Deciding how to allocate organizational resource to attain those goals.

    How well manager's plan determines how effective and efficient their organization is-its performance level.

    The outcome of planning is a strategy, a cluster of decisions concerning what organizational goals to pursue, what actions to take and how to use resources to achieve goals.

    Planning is a difficult activity because normally what goals an organization should pursue and how best to pursue them-which strategies to adopt- is not immediately clear. Managers take risks when they commit organizational resource to pursue a particular strategy. Either success or failure is a possible out come of the planning process.

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[8] Gareth R. Jones. *Essentials Of Contemporary Management*. Mc Graw Hill, New York 2005. p 6

2. Organizing

Organizing is a process that managers use to establish a structure of working relationships that allow organizational members to interact and cooperate to achieve organizational goals. Organizing involves grouping people into departments according to the kinds of job specific tasks they perform. In organizing, managers also lay out the lines of authority and responsibility between different individuals and groups and they decide how best to coordinate organizational resource, particularly human resources.

The outcome of organizing is the creation of an organizational structure, a formal system of task and reporting relationships that coordinates and motivates members so that they work together to achieve organizational goals. Organizational structure determines how an organizations resource can be best used to create goods and services.

3. Actuating

In actuating, managers articulate a clear vision for organizational members to follow, and they energize and enable organizational members so that they understand the part they play in achieving organizational goals. Leadership depends on the use of power, influence, vision, persuasion and communication skills to coordinate the behaviors of individuals and groups so that their activities and efforts are in harmony. Leaders also encourage employees to perform at

a high level. The outcome of leaderships is highly motivated and committed organizational members.

4. Controlling

In controlling, managers evaluate how well an organization is achieving its goals and take action to maintain or improve performance. For example, managers monitor the performance of individuals, departments, and the organizations as a whole to see whether they are meeting desired performance standards.

The outcome of the control process is the ability to measure performance accurately and regulate organizational efficiency and effectiveness. To exercise control, managers must decide which goals to measure-perhaps goals pertaining to productivity, quality or responsiveness to customers and then they must design information and control system that provides the data they need to assess performance. The controlling function also allows managers to evaluate how well they themselves are performing the other three functions of management planning, organizing, leading and to take corrective action.

C. **The Rules Of Exegesis Research**

When someone wanted to explore the science of *tafsir*, he should have some knowledge aids, one of them is a rule of exegesis, so that when he want to check about the quality of the exegesis of an interpreter work or several of

14

interpreters. An understanding of these rules will greatly assist in researching the quality of the exegesis of an interpreter.

Tools or the rules referred to, are; rules of language, transmitting the *sunnah* or *hadith*, also rules of *Ulum Quran*.

1. Linguistic Approach

One of the important points that should be considered in the research of exegesis is the understanding of linguistic rules. This point was as important as other points. Understanding of Arabic language is important because Quran revealed in Arabic.[9] Interpretation with the linguistic approach, especially with regard to vocabulary and *uslub* were not obtained directly source from Quran and *sunnah*, even *qaul shahabi*. Such understanding is very important considering the Quran language has its own peculiarities.

Here are some rules with linguistic approach;

The first rule, a general text implies a commensurate public. This rule gives significance enormous for *mufassir*. When a *mufassir* always consider the rules, he will find many different kinds of knowledge and goodness. But in contrast, if these rules are ignored, he will lose a lot of knowledge and mired in a serious error and confusion in interpreting the Holy Quran.[10]

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[9] Ibid. p: 119
[10] Ibid. p: 127

The second rule, *alif-lam* on adjectives and *ism al-jins* appoint the entire understanding of which is covered in it. When in a word found the letter *alif-lam* as an adjective or *ism al-jins*, the letters were addressed to the whole meaning and understanding contained in it all that sense can be applied.[11]

The third rule, *an-nakirah* in the context of *an-nahy*, *an-nafy*, *asy-syarth* or *al-istifham* pointing at a common understanding. Every time we find the word *nakirah* in the context of conversation the sense of the word deny it (*an-nafy*), said it pointed to the notion of a general nature. Similarly, if the word *nakirah* containing prohibition to perform its designated (*an-nahy*), or words that are required (*asy-syarth*), or its meaning is questionable (*istifham*), all sense of the word *nakirah* pointed to the sense of a general nature.[12]

The fourth rule, is *al-mudlaf* which point to a general sense as *ism al-jami'*. The words that shaped *mudlaf* (word belongs) also pointed to the common sense notion that as a form designated by the word *ism al-jam'i* (noun which indicates the plural).

The fifth rule is *ism* which is mentioned as a separate refers to a common understanding. When in Quran was found a word in the form *ism* as a separate word, that word refers to a common understanding that is consistent with it. But, if it is mentioned together with other words as its explanation, understanding about *ism* become a limited to what explained.

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[11] *Metodologi Ilmu Tafsir*, p: 128-129
[12] *Ibid.* p: 132-133

16

For example, the word *iman* which mentioned in several verses as separate. Whereas in some other verses, the word *iman* is associated with pious (*sholeh*) deeds or noble qualities.

2. Transmission (riwayah) of Hadith Approach.

Interpretation of Quran *sunnah* based upon the word of Allah Almighty that:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (43) بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (44)[13]

"And we sent not before you except men to men. we give them revelation. then, ask the expert treatise if you do not know. (We sent them) with clear signs and prophetic books of samara. And we sent down to the minutes of this so that you explain to people what has been handed down to them and so that they reflect."

According to these rules, *Imam* Syafi'i, as quoted by Ibn Taimiyyah, said each law that draws up by the Prophet was an understanding which is automatically derived from Quran.[14]

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا[15]

Prophet said: "know that I was given Quran and the like (*hadith*) with it" (narrated by Abu Daud)

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[13] *Surah* an-Nahl: 43-44
[14] *Metodologi Ilmu Tafsir*, p: 126
[15] *Surah* an-Nisa' : 105

Thus, the role of Prophet (*sunnah* or *hadith*) to Quran is to explain a part *mujmal* (global) and concerns the *'amm* (general); explain the meaning and the relationship of certain words in Quran; provide additional provisions for certain existing regulations in Quran such as *zakah*; explain about *nasakh* (erase) verse; and affirm the laws in Quran. Example; interpretation of Quran with *sunnah* is the interpretation by Prof. Dr. Hamka.

Hamka citing a history (*riwayah*) of Abd ibn Humaid from ar-Rab' Ibn Anas that one when people asked the Prophet. About those who are lost (وَلَا ٱلضَّآلِّينَ) (al-fatihah. 7). Then, the Prophet replied: "those who

incurred the wrath is Jewish (*Yahudi*), and those who go astray are Christians (*Nashrani*)."

Another example is a verse which states that:

$$\text{فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (٨)}^{16}$$

About the meaning of this verse, 'Ali ash-Shabuni wrote that the Prophet explained the purpose (أُوْتِيَ) by appearing an act, whereas the

word (يُحَاسَبُ) with the meaning of torture.[17]

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[16] Al Insyiqaq: 6-7
[17] Op.cit: 126

3. Ulumul Quran Approach

Understanding of *Ulumul Quran* also considered very necessary, because it is the main goal of Quran itself. By looking at and paying attention to the rules of *ulumul quran,* will be able to see what the *mufassir* interpretations.

Ulumul Quran own rules there are in it heavily. Here are some rules of *ulumul quran* approach;

First is *asbab an-nuzul*. Keep in mind, that in essence, *asbab an-nuzul* is just one tool (such as the example) to explain the meaning of the verses of Quran. However, the scope is not limited within the scope of the causes of the decline of certain verses. Therefore, the phrase that reads "this verse revealed related with the events this way and so" means that the event was one of understanding the verse in question. However, that verse also includes a number of other meanings contained in. In other words, the meaning of that verse is devoted not only to understanding associated with the events.[18]

Other rule in *Ulumul Qur'an* is about *naskh mansukh*. *Naskh mansukh* is a rule about nullification of Quranic verse that means dysfunction of such verse. To find out *naskh mansukh* by looking at the *sunnah* or *hadith,* the agreement about that verse is *nasikh* and this verse is *mansukh,* or also the way how to view history of revealed those verses that

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[18] Ibid. 145

contrary with the way how to view verses which revealed more before the verse unrivaled.[19]

One other rule or other branch of the discussion of *ulumul quran* is about *makki* and *madani*. This is a method to know where Quran revealed verse by verse. This is because *risalah* of Muhammad was not merely *risalah* of science and renewal that only received attention throughout a reason and the human response. But, above all, it was the religion attached to the reason and locked in the heart. Therefore, we find the carrier of instructions on the companions themselves, *tabi'in* and generations thereafter scrutinizing details the revelation of Quran verse by verse, both in terms of time or place. This research is a strong pillar in the history of legislation that became the foundation for researchers to know the methods of *dakwah*, the various calls, and phasing in the determination of law and order.[20]

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[19] Mudzakkir AS. *Studi ilmu-Ilmu Qur'an* (trans. Manna' Khalil al-Qattan). Bogor: Pustaka Litera Antar/Nusa, 2009. p: 327
[20] Syeikh Muhammad Abdul Adzim al-Zarqani. *Manahil al-'Urfan fi Ulul al-Qur'an*. Jakarta: Gaya Media Pratama, 2002. p: 199