CHAPTER III

COLLECTING DATA

QURAN AND MANAGEMENT

1. Term Idarah in Quran

Quran is the real guide to all human activities, both among their god along with other human beings and all relationships with other men. Quran mentions that human beings are of noble birth, multiracial, to meet each other in doing good to others.

This is why knowledge management is learning how the group activities can create a good, peaceful, orderly, and successful environment depending on the needs determined in the default planning, in fact, it is substantially mentioned in Quran.

Idarah or management of the term, Quran has given the word of encouragement to God in the surah of the verse al-Baqarah 282:

وَلا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ دَلِكُمْ أَقْسَطُ عِنْدَ اللّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلا تَرْتَابُوا إِلا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً ثُدِيرُونَهَا بَيْنَكُمْ قَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلا يُخيرُونَهَا بَيْنَكُمْ وَاللّهُ وَيُعَلّمُكُمُ يُضِارً كَاتِبٌ وَلا شَهِيدٌ وَإِنْ تَقْعَلُوا فَإِنّهُ قُسُوقٌ بِكُمْ وَاتّقُوا اللّهَ وَيُعَلّمُكُمُ اللّهُ وَاللّهُ بِكُلّ شَيْءٍ عَلِيمٌ (٢٨٢)2

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²¹ Surah al-Baqarah: 282

"And be not loath to write down whether it (the debt) be small or large, with its term. This is more equitable in the sight of Allah, and more confirmatory for testimony, and likelier that you will not doubt. Unless it be a ready merchandise that you transfer from hand to hand among your selves, then there shall be no blame on you if you write it not. And have witnesses when you sell or buy. And let neither the scribe nor the witness be harmed. And if you do that, than surely that is a sin on your part. And fear Allah. And Allah is teaching you and Allah is Knower of everything."

This verse mentioned lafadz " تديرونها بينكم " (running in the midst of thee) is أدارة source أدارة, literally means rotating, circular, officer, or the Office. Idarah will also have the following meanings:

A timpani back, trying to keep the existing rules. Idarah (isim masdar) is derived from adaarah.

In other meaning, idarah means:

الشيء جعله يدور menjadikan sesuatu berjalan:

saling mengisi:

الشيء تعاطه الأمور أو الرأى persoalan atau pendapat:

With regard to the letter of the verse to-282 Al Bagara, according to the commentary of al - Maraghi than the current "by writing" that can be imposed. If the transaction is done between the two parties directly concerned with the way in candak kulak, because buyers and sellers of direct interventions received the price. So where in written form and not allowing innocent people to leave them. Because there are no doubts that could present the conflict between the two parties concerned.

According to the commentary of Al - Azhar, verse explains that "unless you invent effective trade among you, is not why write?" because *mizan* receive, so that if no written not by what, but now a days such progress, trade has been more regularly, for the people also cash sale is written. So, the buyers can register how money that day and the vendor on how to calculate the sales of goods sold also can join seamlessly.

But this kind of thing is allowed, otherwise it will be better written. Above verse describes the problems associated with fellow humans, especially in the areas of sales transaction or secretarial. It's not surprising if opening science management went out of business or business which later turned into science to achieve this goal. Both groups of countries, organizations and Government. Quran because they preach what happened and will happen.

2. Human Existence and the Important of Management

To focus on issues relating to the management, in this study remarkable revelations as Al - Quran: letter from Al-An'am: 165, Al-Baqarah: 30, An-Nisa: 59, Shad 26, Ali Imran: 28 and Al-furqan 74.

Leadership, as the Caliph, *Imam*, *Ulil Amri*, *Aulia* or guardian mentioned in these verses. If that verse has been investigated in detail and overall, it is obvious that we have what is called the address or other issues related to management or closely with him.

God's word in the letter of the Al Anam verse: 165.

"And He is (Allah) who has a appointed you vicegerents in the earth, and has raised some of you in rank above others, that He may try you in what He has given you. Surely you lord is swift in retribution; and surely He is forgiving, merciful."

In this verse, God emphasizes, that was him who made the human rulers of the earth is to regulate and ennoble his reason, some of them most of the others. Rule of leader judgment, justice, and honesty. The rich in proof of the way in which poor test. Therefore, people should not envy and resentment against the gifts of God. Because this is purpose of God.

Al-Maraghi explains that these verses have the word "khalaaifa" meaning plural, defined as rulers. This verse says that man is the Caliph, who has been authorized to regulate the life of the world. (To Maraghi Egypt: Halabi Mustafa quarrelsome, 7th, 1996, p. 93). It is an absolute if a leader or Caliph, of course, people who have enough with different disciplines, criteria is a must - have knowledge of management and administration, because both these Sciences is the most important in the process of Caliph task or leader.

Al-Manar " believes that this verse to explain human behavior described in keeping with modern times and the *Sunna-sunnah ijtima'iyah*. This verse is associated with the preceding verse, because, in accordance with

²² Surah al-An'am 165

the cancellation, cancellation of orders, in accordance with the described avoid.

Caliph is a man who replaces the previous one, as in position or occupation, or property. 23

With the description above, it is obvious that a leader has charisma and faith, always aware and surplus in the gift of God. Therefore, also always invited people to do something that God blessed land in order to prosper as task his lead.

Surat Al Bagara 30:

وَإِدْ قَالَ رَبُّكَ لِلْمَلائِكَةِ إِنِي جَاعِلٌ فِي الأرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِي الأرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَيِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)2

"And when your lord said to the angels, "I am going to place vicegerent on the earth," they said, "what wilt thou place therein one who will do corruption there, and shed blood while we glorify thy praise and sanctify Thee?" He said, "surely I know that which you know not."

When God said to the angels that will do of Adam, as the inheritors of the Earth Angels ask, why Adam will be appointed a Caliph on Earth? When Adam and his sections someday make damage and the blood shed on the Earth, and the angels who assume that the car is more worthy of taking office, because they are creatures that always glorify, praise and glorifies God. But God does not justify the assumption that, and God replied "I understand what you do not know."

²⁴ Surah al-Bagarah 30

²³ M Rasyid Ridho. *Tafsir al-Manar*. Dar al-Manar, Egypt. p 249.

Ridha explained in the previous verse that God gives power to the first man, Adam, as the Caliph to regulate human life. Human beings as creatures of God is perfect and the best way, which is equipped with the senses and intellect, so the wild man is authorized to regulate, exclusively for inner and outer peace, so it may be his servants in the grace and the gift.

Apart from understanding the Caliphate ruler, with many varieties and types of power, both operations, as well as conceptually, the Caliph also contains a universal, meaning depending on our place in the discussion of these rulers. There were moments when a sovereign State constitute social organizations to form small community.

Ibn Kathir confirms that "God made the Caliph on Earth to become head of the fellows that made concatenated from generation to generation".

Surah an-Nisa: 59, Charter refers as leader *Ulil Amri*:

"O you who believe! Obey Allah, and obey the messenger and those in authority among you; then if you quarrel on anything refer it to Allah and the messenger, if you believe in Allah and the last day. This is the best and most seemly in the end."

In this verse, God ordered Muslims to obey and be obedient to him, the Apostles, and for those who have the power to create overall benefits.

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²⁵ Surah an-nisa 59

Al Maraghi that concepts in the above verse "Ulil Amri", i.e. Government, scholars, intellectuals, community leaders, military leaders than by podium of the ummah.

Syaltout argues that "Ulil Amri" is to say, people who are intelligent, witty, known to people as individuals with experience in various fields, and understand the interests of the community. Ulil Amri not mentioned but is musytaq isim jamid Indonesian language called a prayer composed in a sense, so *Ulil Amri* also to those who received the authority of the Member and his group.

3. The Principles of Management in Quran

Quran has mentioned, that man was created in groups, tribes and Nations make good. Quran encourages persons equipped with sense can process both take advantage of all the beings created by God to welfare of humanity in a manner consistent with the law of God.

In order to carry out these functions, then to rule the world and everything in it, people must apply management principles in the Quran, according to Thontowi Jawahir are as follows:

1. Believe (Iman)

This is all explained in the letter in verse, Ali - Imran Quran 28:

لا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أُوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَقْعَلْ دَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ ثَقَاةً وَيُحَدِّرُكُمُ اللَّهُ نَفْسَهُ وَ إِلَى اللَّهِ الْمُصِيرِ (٢٨) 26

²⁶ Surah ali imran 28

"Let not the believers take the disbeliever for friend in preference to the believers. And whosoever does that shall have no concern with Allah except if it be that you guard yourselves against them, (making it) a proper guarding. And Allah warns you to be aware of him. And to Allah is the eventual return."

According to Ibn Kathir on the previous verse God prohibits unbelievers Muslim make as trustees and friends of family with his brother, who left a believer. The verse tells us that an elected leader of the faithful. Because the faith is the foundation of life behind every human action wherever they are, and in any work.

2. The Fear (Takwa)

It is mentioned in the letter of Quran surah An Naba' verse 31:

"Surely for the God-fearing is achievement."

According to piety Hamka seriously to keep good relations and cordial with God. So in the established world to carry out God's commands and to avoid what is prohibited, so that in the next life will always be mafaza i.e. quiet and the people who win. The verse teaches that the principle of self-regulation is carried out, due to the nature of piety which arise iniakan other properties that are faithful and obedient to the commandments of God and far prohibition. Therefore, the nature of this self-regulation, as well as a barrier to the law was interrupted, and the motivation to do good works and noble virtues.

3. Discussion (Musyawarah)

It is mentioned in Quran surah As Syura: 38.

"And those who answer the call of their lord. And establish the salah and whose affairs are a matter of counsel among themselves, and who expand of what we have provided them."

Basic query of discussion is God's revelation to the Prophet Muhammad. Prophet explained discussion principles when the Caliphate, as described in the commentary on Quran - al - Khalil, was quoted by jawahir Tantowi that always invites his friends in the determination of the attitude of political affairs, as well as other issues world.

4. The Managerial Models In Quran

Management enterprise in practice that has been doing with a simple structure or the instinct of every human being to achieve your goals and meet their needs. But the model is not uncommon in this type of management are the weaknesses and errors whether intentional or not, and often prove to be inefficient and less accurate execution management ultimately result cannot be achieved goals would expect more atua instability there is no corresponding results with the expected. Besides the management of existing resources, both natural and human resources is not very well.

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²⁷ Suarah as-syura 38

The Quran, in this case gives the description of management to establish patterns the existing organizations in activities can be avoided, that his organization did not survive. Direction patterns are:

1. Open Task Management

And management functions or lead is carrying out the mandate, because it does not take care of their own goods or objects, they are the property of others, i.e. property of persons or of the shareholders. It therefore it has to handle it well, healthy and honest, so it is required to manage according to an open management system. This pattern must be implemented by the leader or Manager and they are willing to question about your administrators. If necessary, every time that he was willing to review, good accounting, Treasury, existing assets, and the policies adopted.

In relation to the preceding verse, the obligation to fulfil the mandate that requires an open management, because it may reach an open management sensation of knowing and nobody was injured (Legowo).

2. The Democratic Management

As a result of the adoption of an open management an organization should also be run democratically. Management of democratic means, all should be discussed with all components of the Organization, the two members, the Board or shareholders, where applicable. It should be given the right to deliver an opinion. As described in verse 38 of the Charter of Ashura:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقَنَاهُمْ يُنْفِقُونَ

Based on the preceding verse obliges the adherents to the deliberation always in any decision of any State of affairs, especially decisions relating to the public interest. Even in the Quran teaches deliberation, decision is not only commitment, but everyone should know the problem, and each one should be responsible for java.

3. Scientifically Management

Organization which is managed through a system of democracy and openness, should be accompanied by scientific management. The more scientists consider the specific character and a better supervision of the organization because they will provide scientific input is weighted, thus creating a clean and healthy society. Therefore, in getting people to perform acts or activities, especially activities of management, science or according called knowledge management (scientific management).

God commanded that every man should not follow or accept something that he has no knowledge about this, especially for someone who has served as a leader. As word of God in verse Surat Al Isra' 36:

وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصِرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولا (٣٦)

"(O, man) ursue not that whereof you have no knowledge. Surely the hearing, and the sight, and the heart—all of these shall be questioned off."