

Islamic Values in Henri Fayol's Management Principles: An Analysis Based on Tafsir Ibn Kathir for Educational Management

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Abstract: *This study investigates the intersection between Henri Fayol's fourteen management principles and Islamic values as articulated in the Qur'an, with the objective of informing the development of an education system that is both spiritually and morally grounded. A qualitative methodology was adopted, comprising a comprehensive literature review and thematic analysis. The primary data source consists of Tafsir Al-Qur'an Al-'Azim by Ibn Kathir, which was systematically analyzed to identify relevant Qur'anic verses. Secondary sources include scholarly works on Islamic management. The findings indicate a significant convergence between Fayol's management principles and Qur'anic teachings, particularly with respect to universal values such as justice, responsibility, and honesty. However, the analysis also reveals fundamental differences in the underlying philosophical foundations of each framework. These results provide a conceptual basis for the formulation of an effective and ethical model of Islamic educational management. It should be noted that this study is limited by its exclusive reliance on a single primary tafsir and the omission of hadith sources. Consequently, further research utilizing a broader range of sources is recommended to enhance the comprehensive alignment of conventional management principles with Islamic values.*

Keywords: *Management principles, Henri Fayol, Quranic values, Tafsir, Ibnu Katsir.*

Abstrak: Penelitian ini mengkaji keterhubungan antara empat belas prinsip manajemen Henri Fayol dan nilai-nilai Islam sebagaimana tercantum dalam Al-Qur'an, dengan tujuan memberikan kontribusi bagi pengembangan sistem pendidikan yang berlandaskan nilai spiritual dan moral. Penelitian ini menggunakan metodologi kualitatif, yang mencakup tinjauan pustaka secara komprehensif dan analisis tematik. Sumber data utama dalam penelitian ini adalah *Tafsir Al-Qur'an Al-'Azim* karya Ibnu Katsir, yang dianalisis secara sistematis untuk mengidentifikasi ayat-ayat Al-Qur'an yang relevan. Sumber data sekunder meliputi berbagai karya ilmiah terkait manajemen Islam. Temuan penelitian menunjukkan adanya konvergensi signifikan antara prinsip-prinsip manajemen Fayol dan ajaran Al-Qur'an, khususnya dalam hal nilai-nilai universal seperti keadilan, tanggung jawab, dan kejujuran. Namun demikian, analisis juga mengungkap adanya perbedaan mendasar dalam landasan

filosofis dari masing-masing kerangka tersebut. Hasil penelitian ini memberikan dasar konseptual bagi perumusan model manajemen pendidikan Islam yang efektif dan beretika. Perlu dicatat bahwa penelitian ini memiliki keterbatasan pada penggunaan satu tafsir utama dan tidak memasukkan sumber hadis. Oleh karena itu, penelitian lanjutan dengan menggunakan sumber yang lebih beragam sangat dianjurkan guna memperkuat keterpaduan komprehensif antara prinsip-prinsip manajemen konvensional dengan nilai-nilai Islam.

Kata Kunci: Prinsip manajemen, Henri Fayol, Nilai-nilai Al-Qur'an, Tafsir, Ibnu Katsir.

Introduction

Management is fundamental to building a civilization rooted in moral and ethical values.¹ Henri Fayol, a pioneer of modern management, introduced key functions – planning, organizing, directing, coordinating, and controlling – widely applied across sectors.² However, aligning these principles with Qur'anic teachings is crucial to ensure that educational systems foster not only managerial effectiveness but also spiritual and moral development.

The main variables in this study are Islamic values, as outlined in the Qur'an, and Henri Fayol's management principles. Islamic values address ethics, justice, and responsibility in organizational governance,³ while Fayol's principles encompass planning, organizing, leading, coordinating, and controlling.⁴ This study analyzes how Islamic values can be used as a basis for Fayol's management framework, using *Tafsir Al-Qur'an Al-'Azim* as the primary reference, to develop a management paradigm that is both effective and spiritually grounded.

¹ Saifullah Isri, "Etika Pengelolaan Manajemen Pendidikan Islam," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 13, no. 4 (1 Oktober 2023): 491, <https://doi.org/10.22373/jm.v13i4.22212>.

² C. P. Uzuegbu dan C. O. Nnadozie, "Henry Fayol's 14 Principles of Management: Implications for Libraries and Information Centres," *Journal of Information Science Theory and Practice* 3, no. 2 (Juni 2015): 58–72, <https://doi.org/10.1633/JISTaP.2015.3.2.5>.

³ Abdul Chadjib Halik, Achmad Abubakar, dan Muhammad Irham, "Mewujudkan Etos Kerja Islami: Implementasi Nilai-Nilai Al-Qur'an Dalam Budaya Organisasi Modern," *Jurnal Cendekia Ilmiah (J-CEKI)* 3, no. 5 (25 Agustus 2024): 5148–60, <https://doi.org/10.56799/jceki.v3i5.5061>.

⁴ Febrian Humaidi Sukmana dan Sri Maryanti, "Teori Administrasi Henri Fayol: Gagasan, Kontribusi, Dan Batasannya," *Politea: Jurnal Politik Islam* 6, no. 2 (24 November 2023): 44–66, <https://doi.org/10.20414/politea.v6i2.8544>.

While Fayol's management principles provide a systematic basis for educational administration, their application in Islamic education often faces challenges in aligning with Islamic values.⁵ Ibn Kathīr's *Tafsīr Al-Qur'ān Al-ʿAzīm* offers guidance on leadership, responsibility, and governance, supporting the adaptation of modern management to Islamic contexts. This is especially relevant given ongoing challenges in education, such as moral crises,⁶ lack of professionalism,⁷ and the need for ethical conduct and transparency.⁸

An ideal Islamic educational management system should emphasize both administrative effectiveness and character development.⁹ However, current practice often separates modern management from spiritual and moral values.¹⁰ This study seeks to address this gap by providing an Islamic values for Fayol's theory through thematic exegesis, aiming to develop a more comprehensive and balanced management model.

Henri Fayol, regarded as the father of modern management, developed principles that address organizational challenges and enhance productivity through clear division of labor.¹¹ While his theory is widely applicable,

⁵ Marwan Syaban, "Konsep Dasar Manajemen Pendidikan Islam," *Al-Wardah: Jurnal Kajian Perempuan, Gender dan Agama* 12, no. 2 (7 November 2019): 131, <https://doi.org/10.46339/al-wardah.v12i2.141>.

⁶ Ridha Aulia dkk., "Implementing Moral Education Through Al-Ghazali's Perspective in Islamic Studies: A Case Study at," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 27, no. 1 (Juni 2024): 243–59, <https://doi.org/10.24252/lp.2024v27n1i15>.

⁷ Ratna Dewi dan Sita Husnul Khotimah, "Pengaruh Profesionalisme dan Disiplin Kerja Guru terhadap Peningkatan Mutu Pendidikan di Sekolah Dasar," *Elementary: Islamic Teacher Journal* 8, no. 2 (19 Oktober 2020): 279–94, <https://doi.org/10.21043/elementary.v8i2.7839>.

⁸ Dede Nurhasanah dkk., "Kepemimpinan Dan Etika Dalam Administrasi Pendidikan: Menggagas Kualitas Pendidikan Yang Beretika," *Technical and Vocational Education International Journal (TAVEIJ)* 4, no. 1 (8 Februari 2024): 283–88, <https://doi.org/10.556442/taveij.v4i1.585>.

⁹ Dukhri Muhamad, "Manajemen Pendidikan Karakter dalam Mewujudkan Generasi Berakhlakul Karimah di SMP Negeri 4 Purworejo," *Cakrawala: Jurnal Manajemen Pendidikan Islam dan studi sosial* 4, no. 1 (Juni 2020): 69–83, <https://doi.org/10.33507/cakrawala.v4i1.212>.

¹⁰ Muhamad Ripin Ikwandi, "Dualisme Pendidikan Manajemen Pendidikan Sekolah Dan Madrasah," *Edusiana: Jurnal Manajemen dan Pendidikan Islam* 9, no. 2 (27 September 2022): 105–24, <https://doi.org/10.47077/edusiana.v9i2.227>.

¹¹ Sukmana dan Maryanti, "Teori Administrasi Henri Fayol."

including in education,¹² it is important to combine these principles with Qur'anic values to create a management approach that is both results-oriented and rooted in morality. Fayol's practical framework, combined with the ethical guidance of the Qur'an, can strengthen the quality of educational management.

This research addresses the urgent need to ground modern management principles in Qur'anic values to promote a more ethical and sustainable management system. *Tafsīr Al-Qur'ān Al-ʿAzīm* is used as the primary reference for its comprehensive and credible interpretation.¹³ The study is especially relevant given the tendency to view management as purely technical, often overlooking its moral and spiritual dimensions.¹⁴ Thus, this work contributes significantly to the literature on management rooted in Islamic values.

Previous studies have explored Henri Fayol's management principles from an Islamic perspective. Maidiana examined relevant Qur'anic verses and their exegesis in relation to Fayol's functions,¹⁵ while Razimi compared Fayol's theory with Islamic values based on the Qur'an and Sunnah.¹⁶ Saanid, in his book, reviewed Fayol's principles through the daily practices of the Prophet Muhammad.¹⁷

¹² Wiwit Nazilah Utami, Nuril Mufidah, dan Abdul Malik Karim Amrullah, "Manajemen Program Bahasa Arab Di Pesantren Mahasiswa Firdaus Malang Berdasarkan Teori Henry Fayol," *Jurnal Manajemen Strategis (Jurnal Mantra)* 1, no. 02 (31 Oktober 2024): 89–97, <https://doi.org/10.30588/jmt.v1i02.1731>.

¹³ Nabila Fajriyanti Muhyin dan Muhammad Ridlwan Nasir, "Metode Penafsiran Ibnu Katsir dalam Tafsir Al-Qur'an Al-Adzim," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 8, no. 01 (26 Juni 2023), <https://doi.org/10.30868/at.v8i01.4482>.

¹⁴ Baharuddin Baharuddin, "Pendekatan Moral Spiritual Dalam Mewujudkan Efektivitas Kepemimpinan Kepala Sekolah," *Edumaspul: Jurnal Pendidikan* 1, no. 1 (1 Maret 2017): 28–41, <https://doi.org/10.33487/edumaspul.v1i1.38>.

¹⁵ Maya Sari Maidiana, "Ayat-Ayat Tentang Fungsi Manajemen," *Alacrity: Journal of Education* 1, no. 1 (15 Juli 2021): 87–94.

¹⁶ Mohd Shahril Ahmad Razimi dan Pengiran Hj Norkhairiah Hashim, "A New Dimension of Islamics Contemporary Management (ICM) in the Light Of Al-Quran and As-Sunnah," *Academy of Entrepreneurship Journal* 27, no. 5S (28 September 2021): 1–9.

¹⁷ Javed Iqbal Saani, *Principles of Islamic Management* (London: Intellectual Capital Enterprise Limited, 2020), 57–65, https://www.researchgate.net/publication/346427057_Principles_of_Islamic_Management.

Distinct from these prior studies, the present research seeks to comprehensively explore the incorporation of Islamic values into Fayol's management principles. Furthermore, this study enriches the literature by drawing on Ibn Kathir's exegesis as the primary source. As such, this research offers a new dimension in systematically and practically linking classical management theory with Islamic values.

Practically, this research offers guidance for school leaders and educators in implementing effective, Islamic-based management. Theoretically, it contributes to Islamic educational management by proposing a framework for future research. Thus, this study is relevant both academically and for improving Islamic educational management in practice.

Method

This study uses a qualitative library research approach to examine the alignment between Henri Fayol's management principles and Islamic values from the Qur'an, as interpreted in *Tafsir Al-Qur'an Al-'Azim* by Ibn Kathir. The research focuses on Qur'anic values relevant to management and the fourteen principles outlined by Fayol in *Administration Industrielle et Générale*.

Data were collected using document analysis techniques, specifically by reviewing Fayol's management principles and tracing relevant Qur'anic verses along with their interpretations in *Tafsir Al-Qur'an Al-'Azim*. The researcher also incorporated secondary literature sources, including books, journals, and scholarly works related to Islamic management and organizational theory.

The primary data source for this study is *Tafsir Al-Qur'an Al-'Azim* by Ibn Kathir, while secondary sources comprise literature on modern and Islamic management principles. The validity of the data was ensured through source triangulation, by comparing information from various relevant references to strengthen the credibility of the interpretations.

The data analysis techniques employed include content analysis to explore the substance of Henri Fayol's management principles, thematic analysis of related Qur'anic verses, and comparative analysis to identify points of convergence and divergence between management principles and Islamic values. The results of these analyses are systematically presented in narrative form and summarized in tables, which also highlight practical implications for the management of Islamic educational institutions.

Result dan Discussion

Biography of Henri Fayol

Henri Fayol was a French engineer, born in 1841 and passing away in 1925. He followed in the footsteps of his father, who was also an engineer. At

the age of 19, Fayol enrolled in a mining academy and graduated in 1860. Subsequently, he began his career as a mining engineer at a company in France. In 1888, he was appointed as the director of the company and succeeded in transforming it into the largest iron and steel producer in the country, employing over 10,000 staff members by the year 1900.¹⁸

Fayol, recognized as the father of modern management, sought universal principles applicable to organizational challenges. Through observation and experience, he identified standard management functions and formulated 14 principles, published in his influential 1917 work, *Administration Industrielle et Générale*. The widespread adoption of these principles established Fayol’s enduring legacy in modern management.¹⁹

Henri Fayol’s Management Principles

Henri Fayol, in his seminal work *Administration Industrielle et Générale*, articulated fourteen fundamental principles of management. These principles are outlined in Table 1, along with concise explanations of each.²⁰

Table 1. Henri Fayol’s Management Principles and Their Explanations

No.	Principle Name	Explanation
1.	Division of Labor (<i>La Division du Travail</i>)	Specialization enhances efficiency by allowing individuals to focus on specific tasks repetitively. Division of work reduces adaptation time, increases skill, and maximizes potential. However, excessive division may lead to monotony and organizational dysfunction, thus requiring a balanced approach. ²¹
2.	Authority and Responsibility (<i>L’Autorité</i>)	Authority comprises both formal (positional) and personal (individual quality-based) elements. Authority is inseparable from responsibility. Sanctions, both rewards and punishments, are necessary to maintain balance. An ideal leader must be fair, possess integrity, and be willing to assume responsibility. ²²

¹⁸ Uzuegbu dan Nnadozie, “Henry Fayol’s 14 Principles of Management.”

¹⁹ Morgen Witzel, *Fifty Key Figures in Management*, 1 ed. (Oxfordshire: Routledge, 2003), <https://doi.org/10.4324/9780203402184>.

²⁰ Henri Fayol, *Administration Industrielle et Générale* (E. Pinat: H. Dunod, 1917), 20.

²¹ Fayol, 20–21.

²² Fayol, 21–23.

No.	Principle Name	Explanation
3.	Discipline (<i>La Discipline</i>)	Discipline arises from work agreements, organizational culture, and exemplary leadership. It is highly dependent on competent leadership, fair work agreements, and appropriate sanctions. The state also plays a role in labor regulation. ²³
4.	Unity of Command (<i>L'Unité de Commandement</i>)	Each employee should receive instructions from only one superior. Dual command leads to conflict, confusion, and reduced efficiency. Clear division of tasks and authority boundaries are essential for a stable and effective command system. ²⁴
5.	Unity of Direction (<i>L'Unité de Direction</i>)	All activities with the same objective should be directed by a single leader and one plan. This ensures unity of action, coordination, and organizational focus. Unlike unity of command, this principle is goal-oriented rather than based on superior-subordinate relationships. ²⁵
6.	Subordination of Individual Interests to the General Interest (<i>La Subordination des Intérêts Particuliers à l'Intérêt Général</i>)	The general interest must prevail over individual interests. Exemplary leadership, fair agreements, and continuous supervision are required to overcome selfish tendencies and maintain organizational integrity. ²⁶
7.	Remuneration (<i>La Rémunération</i>)	Compensation should be fair and satisfactory to both parties. Payment methods include time rates, job rates, piece rates, and profit sharing. Besides financial rewards, compensation may also take the form of goods or non-material incentives such as recognition or promotion. All should be designed contextually and proportionally. ²⁷
8.	Centralization (<i>La Centralisation</i>)	Centralization cannot be entirely avoided, nor is it absolute. Small organizations tend to be centralized, while larger organizations lean towards decentralization. The ideal degree

²³ Fayol, 23–25.

²⁴ Fayol, 25–27.

²⁵ Fayol, 27.

²⁶ Fayol, 27–28.

²⁷ Fayol, 28.

No.	Principle Name	Explanation
		should be tailored to organizational needs, managerial capacity, and context to optimize personnel potential. ²⁸
9.	Scalar Chain (<i>La Hiérarchie</i>)	The scalar chain ensures vertical communication and command but may slow down processes. The "gang plank" solution allows direct communication between subordinates with superior approval. Organizational culture reform is needed to value and support initiative. ²⁹
10.	Order (<i>L'Ordre</i>)	Material and social order require the proper placement of things and people according to their functions. Efficiency, cleanliness, and clear organizational structure are essential. The main challenge is aligning organizational needs with available human resource competencies. ³⁰
11.	Equity (<i>L'Équité</i>)	Equity complements justice with a humane approach. Leaders must combine firmness in rules with compassion in action. Fair treatment enhances employee loyalty and motivation. This principle should be embedded at all organizational levels. ³¹
12.	Stability of Tenure of Personnel (<i>La Stabilité du Personnel</i>)	Employees require time to adapt. High turnover impedes optimal performance and increases costs. Job stability is crucial for managerial effectiveness but must be balanced with organizational dynamics and human factors. ³²
13.	Initiative (<i>L'Initiative</i>)	Initiative reflects individual intelligence and enthusiasm. Organizations should foster a culture of initiative by providing space for ideas and actions. Managers should be open-minded and unselfish to maximize team potential. ³³
14.	Esprit de Corps (<i>L'Union du Personnel</i>)	Team unity strengthens the organization. Practices such as "divide and conquer" and excessive written communication should

²⁸ Fayol, 36–37.

²⁹ Fayol, 37–40.

³⁰ Fayol, 40–42.

³¹ Fayol, 42–43.

³² Fayol, 43–44.

³³ Fayol, 44–45.

No.	Principle Name	Explanation
		be avoided. Direct communication and collaboration are encouraged. In the modern era, collaboration and association are key to managerial success. ³⁴

Discussion

Islamic Perspectives on Henri Fayol's Management Principles

This section explores the alignment of Henri Fayol's fourteen management principles with Islamic values as derived from the Qur'an. The analysis draws upon relevant Qur'anic teachings to provide a foundational perspective for each of Fayol's principles, thereby highlighting areas of convergence and divergence between classical management theory and Islamic ethical frameworks.

1. Prinsip 1: Pembagian Kerja

In Islamic educational management, division of work requires assigning tasks proportionally according to each individual's abilities and competencies. This aligns with Islamic values of justice and balance, as reflected in Qur'anic verses such as At-Taubah (9:122)³⁵ and Al-Baqarah (2:286)³⁶. Proper division of labor not only improves efficiency and expertise but also exemplifies wise and equitable human resource management in educational institutions.

A structured and adaptive division of work in Islamic educational institutions enables all members to fulfill their roles effectively and without undue burden. This approach fosters a harmonious learning environment, reflecting the Islamic principles of justice, balance, and solidarity as highlighted in Surah Al-Hujurat (49:10).³⁷ Thus, work distribution should be seen not just as a technical task, but as an expression of Islam's spiritual and social values essential to institutional success.

2. Prinsip 2: Wewenang dan Tanggung Jawab

Authority in Islamic educational institutions is shaped not only by formal hierarchy but also by the personal qualities of leaders. This principle emphasizes balancing authority with responsibility, grounded in justice as mandated in Qur'an Surah An-Nisa (4:58-59), which calls for entrusting

³⁴ Fayol, 45-46.

³⁵ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Adhim*, 10 ed., vol. 2 (Beirut: Dar El-Marefah, 1997), 415-16.

³⁶ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Adhim*, 10 ed., vol. 1 (Beirut: Dar El-Marefah, 1997), 350-51.

³⁷ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Adhim*, 10 ed., vol. 4 (Beirut: Dar El-Marefah, 1997), 226-27.

duties to qualified individuals and upholding fairness.³⁸ Leaders are expected to base decisions on the Qur'an and Sunnah, ensuring moral and spiritual values guide their exercise of authority.

Effective leadership in Islamic educational institutions requires both moral legitimacy and managerial competence. Leaders must prioritize justice and collective benefit in decision-making, considering the rights of all stakeholders. Thus, management based on authority and responsibility combines spiritual values, fostering a just, transparent, and trustworthy educational environment in line with Islamic principles.

3. Prinsip 3: Disiplin

Discipline is a core pillar in Islamic educational management, incorporating leadership, agreements, organizational culture, and fair regulations. Rooted in Islamic teachings—such as Surah Ash-Shaff (61:4)³⁹, An-Nisa (4:59)⁴⁰, and Al-Baqarah (2:238)⁴¹—discipline reflects both social and spiritual order. In this context, discipline goes beyond mere compliance, serving as the foundation for institutional stability and effectiveness.

In practice, implementing discipline in Islamic educational institutions involves establishing clear and fair regulations and managing time effectively, especially for congregational prayers. This discipline supports orderly academic activities and strengthens character through regular religious practices, fostering a professional and harmonious environment grounded in Islamic values.

4. Prinsip 4: Kesatuan Komando

Unity of command in Islamic educational institutions requires clear, singular leadership to prevent conflict and ensure efficiency. This principle aligns with Islamic teachings on obedience to legitimate authority, as emphasized in Surah An-Nisa (4:59)⁴² and Ali Imran (3:103)⁴³, and serves as a foundation for organizational stability and unity within the framework of Sharia.

Implementing unity of command in Islamic educational institutions requires a clear authority structure and reporting system, avoiding dual leadership. Supported by Surah Al-Maidah (5:49)⁴⁴, this approach ensures leadership is grounded in Sharia principles. Prioritizing unity of command

³⁸ Katsir, *Tafsir Ibnu Katsir*, 1997, 1:527–31.

³⁹ Katsir, *Tafsir Ibnu Katsir*, 1997, 4:383–84.

⁴⁰ Katsir, *Tafsir Ibnu Katsir*, 1997, 1:529–31.

⁴¹ Katsir, 1:297–302.

⁴² Katsir, 1:529–31.

⁴³ Katsir, 1:397.

⁴⁴ Katsir, *Tafsir Ibnu Katsir*, 1997, 2:68–70.

not only maintains administrative order but also upholds moral integrity and supports the Islamic educational mission.

Thus, Islamic educational management based on the principle of unity of command is capable of creating a focused, stable, and coherent environment, in accordance with Islamic values that uphold obedience, responsibility, and institutional vision.

5. Prinsip 5: Kesatuan Arah

Unity of direction in Islamic educational institutions requires all activities to align with a shared vision and combined planning under centralized leadership. This principle, supported by Surah Al-Anfal (8:45-46)⁴⁵ and Ali Imran (3:103)⁴⁶, emphasizes obedience, unity, and the avoidance of division, reflecting the importance of a unified purpose and leadership rooted in divine values.

In practice, maintaining unity of direction in Islamic educational institutions means ensuring all policies and activities align with the core purpose of servitude to Allah. This requires combined planning and coordination among all members. Managerial processes should be rooted in spiritual values, incorporating the institution's vision, structure, and educational practices. Such an approach prevents fragmented objectives and policy overlap, fostering productive synergy and enabling institutions to respond consistently and effectively to challenges in line with Islamic principles.

6. Prinsip 6: Penundukan Kepentingan Pribadi terhadap Kepentingan Umum

Subordinating individual interests to general interests is a key foundation for institutional integrity and effectiveness in Islamic educational management. This aligns with Islamic values of altruism and mutual support, as emphasized in Surah Al-Hasyr (59:9)⁴⁷ and Al-Maidah (5:2)⁴⁸. Prioritizing the common interest is not just an ideal, but has proven effective in building harmonious and just communities.

In practice, prioritizing the common good in Islamic educational institutions requires fair supervision, transparent systems, and exemplary leadership. This approach fosters a culture of mutual support and a collaborative educational environment. By emphasizing the collective interest, Islamic educational management builds a harmonious and

⁴⁵ Katsir, 2:328-29.

⁴⁶ Katsir, *Tafsir Ibnu Katsir*, 1997, 1:397.

⁴⁷ Katsir, *Tafsir Ibnu Katsir*, 1997, 4:361-63.

⁴⁸ Katsir, *Tafsir Ibnu Katsir*, 1997, 2:5-7.

sustainable institution aligned with spiritual values and the institution's goals.

7. Prinsip 7: Pemberian Imbalan kepada Personel

Fair and proportional remuneration in Islamic educational institutions should include various forms of compensation – such as time rates, job rates, piece rates, profit sharing, and non-material rewards like recognition. This principle reflects Islamic values of fairness, as stated in Surah An-Najm (53:39), which affirms that everyone is rewarded according to their efforts.⁴⁹ It also highlights the importance of ongoing good deeds and holistic incentives in Islamic management.

Equitable remuneration in Islamic educational institutions boosts motivation and fosters a professional, efficient, and loyal environment. Unfair pay can lead to inequality and unethical practices, as warned in Surah Al-Muthaffifin (83:1–3)⁵⁰ and Al-Baqarah (2:188)⁵¹, which condemn dishonesty and the misuse of power for personal gain.

Consequently, the management of remuneration in Islamic education is not merely an administrative function; rather, it is a manifestation of the principle of justice, which is the very spirit of Islamic law (*Sharia*). This approach mandates a transparent, accountable system that combines rights and obligations, thereby enabling the establishment of a dignified work culture and ensuring the continuous moral and spiritual sustainability of Islamic educational institutions.

8. Prinsip 8: Sentralisasi

Centralization in Islamic educational organizations requires appropriate coordination by central authorities, but its degree must be tailored to organizational needs, leadership capacity, and internal dynamics. This aligns with Islamic teachings that recognize Allah's ultimate authority (Surah Al-Baqarah 2:247)⁵² while emphasizing consultation (*shura*) in decision-making (Surah Asy-Shura 42:38) to ensure participation, balance, and justice⁵³.

In practice, centralization in Islamic educational institutions should match the organization's size and complexity. Effective centralization combines managerial control with open communication, ensuring shared understanding of vision and policies. This approach enhances decision-making, responsibility, and motivation, resulting in a strong, participatory

⁴⁹ Katsir, *Tafsir Ibnu Katsir*, 1997, 4:276–77.

⁵⁰ Katsir, 4:516.

⁵¹ Katsir, *Tafsir Ibnu Katsir*, 1997, 1:231–32.

⁵² Katsir, 1:308.

⁵³ Katsir, *Tafsir Ibnu Katsir*, 1997, 4:127.

structure that aligns with Islamic principles and modern management practices.

9. Prinsip 9: Hierarki/Rantai Skalar

The scalar chain in Islamic educational management establishes clear lines of communication and authority, supporting unity of direction and clarity. This principle aligns with Islamic teachings on obedience to authority (Surah An-Nisa 4:59),⁵⁴ but excessive rigidity can hinder decision-making and subordinate input, which contrasts with the spirit of reform and solidarity emphasized in Surah Al-Hujurat (49:9).⁵⁵

The organizational structure of Islamic educational institutions should match their size and needs. Simple hierarchies work for smaller institutions, while larger ones require more flexibility but still need a clear chain of command. Implementing a "gang plank"—cross-level communication with supervisory approval—can speed up responses and reduce bureaucracy, empowering staff and strengthening decision-making. Thus, applying the scalar chain principle not only maintains order but also encourages open communication and responsiveness, reflecting Islamic values of justice, responsibility, and brotherhood.

10. Prinsip 10: Order

Order in Islamic educational institutions involves placing resources and people according to their functions to ensure efficiency and clear structure. This principle aligns with Islamic teachings on balance and moderation, as seen in Surah Al-A'raf (7:31) and Al-Mulk (67:3), which emphasize order and harmony in creation.^{56,57} Thus, both material and social order reflect divine principles and are essential for organizational success and sustainability.

In practice, maintaining optimal material order within Islamic educational institutions entails ensuring the proper organization of facilities and prudent management of resources, including budgeting and the use of facilities by staff and students. This approach not only enhances the effectiveness and efficiency of the learning process but also fosters humility (*tawadhu*) and harmony within the educational environment.

Accordingly, Islamic educational management based on the principle of order is capable of creating a conducive and sustainable environment, in alignment with the Islamic vision and mission that prioritize a balance between material and spiritual dimensions.

⁵⁴ Katsir, *Tafsir Ibnu Katsir*, 1997, 2:529–31.

⁵⁵ Katsir, *Tafsir Ibnu Katsir*, 1997, 4:225–26.

⁵⁶ Katsir, *Tafsir Ibnu Katsir*, 1997, 2:218–19.

⁵⁷ Katsir, *Tafsir Ibnu Katsir*, 1997, 4:422–23.

11. Prinsip 11: Keadilan

Equity in Islamic educational institutions means fair and proportional treatment for all members, covering both rights and responsibilities. This principle goes beyond rules, requiring leadership that balances firmness and compassion. Islamic teachings, as in Surah An-Nahl (16:90)⁵⁸ and Al-Maidah (5:8, 5:58)^{59,60}, stress justice and impartiality as core values, making equity not just a legal norm but a reflection of integrity and honesty in fulfilling responsibilities.

In practice, the principle of equity serves as a fundamental basis for human resource management, decision-making, and the distribution of roles and responsibilities across all organizational levels within Islamic educational institutions. This includes the fair fulfillment of the rights of staff and students, as well as the execution of duties that prioritize trustworthiness (*amanah*) and moral responsibility. Such an approach not only fosters a healthy and productive work culture but also nurtures mutual trust and solidarity within the educational environment.

Accordingly, Islamic educational management grounded in the principle of equity is capable of creating a harmonious, transparent, and principled system, in accordance with the Islamic vision that emphasizes the balance between individual rights, collective interests, and adherence to Sharia guidance.

12. Prinsip 12: Stabilitas Personel

Stability of tenure in Islamic educational institutions is essential for work effectiveness and program continuity. It allows staff to adapt and develop, leading to optimal performance. This principle aligns with the story of Prophet Yusuf in Surah Yusuf (12:54-55), highlighting the importance of stable, competent leadership for collective welfare.⁶¹

Nevertheless, stability of tenure must be grounded in the principles of justice and ongoing evaluation. Qur'an Surah Hud (11:113) warns against supporting oppressive systems or leadership,⁶² signaling that stability without corrective mechanisms may lead to injustice and decline. Therefore, stability in Islamic educational management should not be construed as mere preservation of the status quo but rather as a means to foster adaptive and just sustainability.

⁵⁸ Katsir, *Tafsir Ibnu Katsir*, 1997, 2:604-5.

⁵⁹ Katsir, 2:32.

⁶⁰ Katsir, 2:74-76.

⁶¹ Katsir, 2:499.

⁶² Katsir, 2:478.

13. Prinsip 13: *Inisiatif*

Initiative in Islamic educational institutions is the motivation to actively contribute to shared goals, reflecting intelligence, continuous improvement, and responsibility. This principle is supported by Surah Al-Maidah (5:48)⁶³ and At-Taubah (9:105)⁶⁴, which encourage virtuous deeds and diligent action. However, individual initiative must remain guided by Sharia values to ensure it benefits the collective rather than serving personal interests.

Fostering initiative in Islamic educational institutions means creating an environment that encourages responsible creativity, especially among teachers and staff. Innovation should support teaching, program development, and value-added services, while maintaining discipline and Islamic ethics. This balances intellectual freedom with moral responsibility and promotes healthy competition for excellence.

Accordingly, Islamic educational management grounded in the principle of initiative is capable of shaping a dynamic, productive, and spiritually enriched environment, in line with the Islamic aspiration to nurture generations who are creative, possess noble character, and are oriented toward attaining blessings (*barakah*).

14. Prinsip 14: *The Staff Union*

Unity in Islamic educational institutions is essential for stability, effectiveness, and sustainability. It requires building relationships based on trust, open communication, and collaboration to prevent internal division. Modern management rejects “divide et impera,” instead promoting direct communication and coordination, in line with the values of Islamic brotherhood (*ukhuwah Islamiyah*).

Islamic teachings underscore the importance of brotherhood and solidarity as the foundation for collective success, as articulated in Qur’an Surah Al-Hujurat (49:10), which calls for reconciliation among believers,⁶⁵ and Surah Ash-Shaff (61:4), which likens the ranks of the faithful to a solidly constructed building.⁶⁶ These exemplars serve as references for incorporating strategic management with spiritual work ethics, wherein unity is not merely a social aspect but a manifestation of *sunnatullah* (divine law), reflecting strength and blessing in togetherness.

Strengthening unity in Islamic educational institutions involves participatory management, team empowerment, and recognizing individual contributions in an inclusive environment. This fosters a productive

⁶³ Katsir, 2:68.

⁶⁴ Katsir, 2:401.

⁶⁵ Katsir, *Tafsir Ibnu Katsir*, 1997, 4:226–27.

⁶⁶ Katsir, 4:383–84.

atmosphere and models positive character for students. Management based on *ukhuwah Islamiyah* builds a strong, adaptive, and sustainable organization that combines spiritual values with institutional goals.

Conclusion

This study finds that Henri Fayol's management principles closely align with Islamic values, especially regarding justice, order, responsibility, and organizational governance. Key principles like division of work, authority, discipline, unity of direction, and justice have strong foundations in the Qur'an and Sunnah. These results suggest that managerial values are universal and can be effectively applied in Islamic educational institutions, as long as they are implemented in accordance with Sharia principles.

Nevertheless, fundamental differences exist at the paradigmatic level. Fayol's management principles are rooted in modern rationality, emphasizing efficiency and organizational structure, whereas management in Islam is based on the values of *tawhid* (monotheism), ethics, and worship, positioning management as an aspect of spiritual responsibility. Therefore, the adoption of conventional management principles in Islamic educational institutions should be both selective and contextual, in order to ensure alignment with Islamic values.

The findings also emphasize the importance of internalizing values like honesty, justice, discipline, solidarity, and initiative to build morally and managerially excellent educational institutions. Applying Fayol's principles through an Islamic lens can strengthen management, as long as they are critically implemented within the framework of *maqasid syariah*. A summary of these findings is presented in Table 2.

This study is limited by its reliance on a single primary source, namely *Tafsir Al-Qur'an Al-Azim*, and does not incorporate other Islamic sources such as relevant hadiths pertaining to management practices. Therefore, further research is recommended to broaden the exploration of various tafsir and hadith references, in order to achieve a more comprehensive and nuanced understanding of managerial foundations in Islam.

In addition, future research should include field studies or case studies within Islamic educational institutions to evaluate the extent to which these principles have been practically implemented. Such approaches would not only contribute to theoretical advancement but also provide practical recommendations relevant to the management needs of contemporary educational institutions.

Furthermore, collaboration between management experts and Islamic scholars is essential to foster constructive interdisciplinary dialogue in formulating a holistic model of Islamic management. Such collaboration is

expected to yield managerial theories and practices that are deeply rooted in Islamic values while remaining adaptive to contemporary developments, particularly in the management of Islamic educational institution.

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